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PRICE TWOPENCE

IMPACT OF THE PSYCHIC ON THE PHYSICAL

AUSTRALIAN NATURALIST'S CONCLUSIONS

By EDWIN ASHBY, F.L.S., M.B.O.U., C.F.A.O.U.

THE writer, who has specialised in the study of one group of Mollusks (the poly-placo-phora), in Australian Ornithology, and in the growing of Australian native flora, has long realised that the theories of protection and sexual or natural selection as advanced by Darwin and others, true as they are up to a point, are quite inadequate to meet all biological problems with which all research workers in natural science are confronted.

In this connection advice is just to hand of a new work by Major R. G. W. Kingston, entitled *The Meaning of Animal Colour and Adornment, being a new explanation*. I quote the opening paragraph:

"Two theories of animal colouration at present hold the field. The protection theory is well established and obviously valid as far as it goes. But it cannot account for the bright colouring and conspicuous forms which run through all the animal world. These were explained by Darwin, on the theory of sexual selection, as being intended to attract the female; but this again has often been shown not to cover all the ground, nor can it be brought into relationship with the protective theory."

The writer desires in no wise to prepare an exhaustive treatise, but to suggest that the discoveries of science, which have taken place during his life-time, make the explanation he suggests a reasonable one and in complete harmony with usual scientific methods plus analogy and deduction.

The first two sections of this paper deal with the altered scientific conception of matter and space.

I—THE ETHER OF SPACE

When the writer was a school-boy, the accepted view respecting inter-stellar spaces was that it was "emptiness," but to-day we recognise that even to the most distant star it is occupied by what is termed "the ether of space."

Those who have listened to Sir Oliver Lodge's lecture under the above title, as I did in 1913, will remember

that he pointed out that the rapidity of vibrations is in an exact ratio to the density of the material through which they pass, and then called our attention to the fact that light is made up of vibrations and the astonishing rapidity at which these vibrations pass through the inter-stellar spaces, illustrating it by striking a tumbler on the table and dramatically calling our attention to the fact that in the moment of time between the two knocks light had travelled a distance equal to twice round the earth. He then asserted that if this elusive substance termed "the ether of space" behaves in the same manner in relation to rapidity of vibrations as do all the material things of this earth, then we must assume that the ether is astonishingly dense.

No one has, up to the present, been able to isolate the ether, nor to handle it, see it, or feel it, and yet all who "listen in" to a wireless set make use of it, and quite recently we in Australia heard the voice of the King, which reached us comparatively only a few moments after the words were uttered. How did these vibrations reach us? They came through the ether in spite of the material earth and atmosphere. We conclude that we, as well as all matter, are immersed in the ether of space, it is in us and we in it, and yet we are quite unable to detect it by any of our five senses.

II—THE NATURE OF THIS MATERIAL OR PHYSICAL EARTH

When I was a lad, the theory of the make-up of this world was, to put it briefly, that it was an aggregation of inert atoms, that the atom was the tiniest, indivisible fragment of matter and that all forms of matter were built up by immense numbers of atoms of varying kinds and forms being associated together in different manners.

Then came the discoveries of research workers in different parts of the world, and here in Adelaide, Professor (now Sir William) Bragg was one of the leading workers in this field, and it was my privilege to listen to his explanations of the intricate experiments and their results, much of which was published in the Transactions of the South Australian Royal Society. He told us how that, by bombarding certain atoms

by high voltage of electricity, it was found that our previous conception of the nature of the atom had to be entirely revolutionised. Each atom was found to be, not inert matter, but instead a wee bundle of intense energy. He then used, in his explanation, the analogy of a solar system, in which numberless planets were revolving around the central sun, each travelling at a great speed, and held within its orbit by the attraction at the centre. In one experiment, I remember he told us that by bombarding some kinds of atoms with high voltage electricity, many of the revolving "ions" (protons and electrons) were able to get free from the central control and fly off at a high speed. When a sufficient number of "ions" had escaped, the original substance was transmuted and helium changed into barium or vice versa.

We, with some measure of success, harness the stupendous force we call electricity and convey it along power lines and use it to drive our machinery; no one knows what it really is, we give it a name and use it, and fear it while we do so.

Again, some years ago I stayed at the Australian Carnegie Magnetic Station at Wetheroo, Western Australia; here were most elaborate, intricate and costly instruments, and a building with insulating walls of immense thickness, all under the control of highly trained scientists who kept the records of the behaviours of magnetic currents and storms. I asked Dr. E. Kidson what was the objective, and he said it was simply to learn the nature of this mysterious force, for mankind could not make use of it until they knew more about it, and added that it might be over a hundred years before man knew enough about it to make adequate use of it.

I have referred in extreme brevity to these great forces which are known to us by experience, seeing we make use of them, but of their real nature we are still unaware, because I want to lead up to the recognition of a psychic influence in the behaviour of living forms around us.

III—BIOLOGICAL EVOLUTION OR THE WORLD OF PHYSICAL LIFE

Dr. E. J. Allen, in his Hooker lecture before the Linnean Society of London, on the 14th March, 1929, reviewed, most ably, the progress of scientific thought since the 1st July, 1858, on which day the historic joint paper by Darwin and Wallace was read before the same Society and entitled, "On the tendency of species to form varieties; and on the perpetuation of varieties and species by natural means of selection."

Since Darwin's time, the increased efficiency in

mechanical instruments and a corresponding advance in technique, together with the mass of available material, the results of research workers the world over, has greatly widened our outlook.

Mendel's work has at last borne abundant fruit, and to-day we know that inherited properties descend from both parents in definable proportions, and biologists have found in the nucleus of living cells chromosomes present in a constant number in each respective species, and discovered that those bodies carry the paired genes through which inherited characters are transmitted. Then came the discovery of the astonishingly ingenious method whereby the specific number of chromosomes is restored after fusion with the germ cell of the other sex, *i.e.*, that in maturation (the last two divisions of the germ cell before the germ is ripe), the paired chromosomes are halved and the reproductive cell or gamete is complete, but on fusion with the gamete of the other sex, the correct number of the chromosomes belonging to any given species is restored. But I would point out that, far as our discoveries have taken us, we have only discovered the tool or mechanism through which inherited impulses are conveyed.

SURVIVAL OF THE FITTEST

The ecological conditions and other influences that have induced the changes in all forms of life and involved the numberless species and kinds of life, are quite correctly, up to a point, held to be Survival Factors. For instance, in the group of shell fish known as Chitons, in which the writer has done much specialised work, the influence of these factors is plainly seen.

Alterations in the shelly covering enabling the creatures so altered to survive in places where the sea became too rough for the unaltered ones to live, have been gradually evolved; this advantageous alteration is termed a survival factor.

Sexual selective factors also have, in a minor degree, some place in contributing towards modifications, but these inducing causes in no wise fully explain many biological problems.

RADIOLARIANS

I will first take Radiolarians as illustrating what I mean; they are microscopic, aquatic animals existing, according to the species, from the surface down to the abyssal depth of 15,000 feet, both alive and in the form of skeletons. Lydekker says, "Many of the Radiolarians are surpassingly beautiful . . . the vast majority secrete a siliceous (glassy) skeleton, which assumes an endless variety of forms, such as trellis-work, spheres, concentric spheres, or boxes joined by radiating spines, helmets, baskets, lanterns, beehives, discs, rings, vases, etc." Haeckel described over 4,000 species; no Venetian glass worker, no human designer has ever executed or designed any objects even approaching these gems of exquisite workmanship. Yet, take note, the animals that express some of the highest conception of beauty in these forms are merely minute scraps of jelly, they have no definite organs and not even a skin.

It is surely quite evident that these surpassingly beautiful designs are not in any sense due to "survival factors," or "natural selection," or that the animals themselves can have from their own intelligence evolved such exquisite designs of transparent glass.

TROCHILIDAE

(Humming Birds). Again I will refer to that group of bird life known as Humming Birds, which excel all other birds the world over in the intensity and exquisite beauty of their colour patterns, in their varied and graceful forms of plumage, and in their miniature size and unique flight. Yet they feed on the same food, and live, some of them, in similar surroundings to the Australasian family, Meliphagidae, or honey eaters, but there is no similarity either in plumage, form or flight.

The nearest relatives of the Humming Birds are, throughout the rest of the world, quite plain in plumage

London Spiritualist Alliance and The Quest Club.

NOTICE TO MEMBERS

HOURS

Please note that on and after September 1st, 1936, the London Spiritualist Alliance and The Quest Club will be open daily, Monday to Saturday inclusive, from 10 a.m. to 7 p.m. and until the close of Thursday evening lectures.

The library will be closed at 7 p.m., except on Thursdays when evening lectures are held, when it will remain open until the commencement of the lecture.

REFRESHMENTS

Teas are served daily from 3.30 to 5.30 p.m. No other refreshments will be served except after Thursday evening meetings.

and restricted in number of species, whereas in America this single group is represented by several hundred species, exhibiting extreme diversity in colour, pattern and form.

ORCHIDACEAE

I will content myself by merely calling attention to this one family of plant life, rightly beloved by the Botanist and the Horticulturist for their diversity of form, colouring and extreme beauty, together with many ingenious and various devices for inducing cross-fertilization, etc.

A PSYCHIC EXPLANATION

I must refer you again to the quotation from Major R. G. W. Kingston's book, from which I quoted in the opening paragraphs:

"Two theories of animal colouration at present hold the field. The protective theory is well established and obviously valid as far as it goes; but it cannot account for the bright colouring and conspicuous forms which run through all the animal world. These were explained by Darwin on the theory of sexual selection, as being intended to attract the female; but this again has often been shown not to cover all the ground, nor can it be brought into relationship with the protective theory."

Major Kingston suggests as his "new explanation" that emotions of fear and threat are the inducing causes, which, to me, is no explanation and hopelessly inadequate if a wider view-point is taken, such as the three groups of living forms hereinbefore mentioned.

Surely, in the three examples I have cited, BEAUTY is the chief inducing cause, but we ask: Whose intelligence has thought out these exquisite designs? The simple single-celled animals, miniature, fairy-like birds, or the beautiful flowers; surely it is quite impossible to credit any of these with the necessary intelligence? No physical agency, human or otherwise, will meet the case, and we are, I believe, compelled to fall back upon some intelligent, directing influence which is imperceptible to us through the medium of our five senses; and thus we are compelled to admit that it is a psychic one—that is, it is beyond what we call "physical."

We have already seen that the scientific worker is compelled to recognise a non-physical world, which I have termed "the world of the ether of space." If by analogy we deduce or assume, with Sir Oliver Lodge, that that world is more dense, or more real than the physical world our five senses have made us familiar with, then may we not go further and assume from what we know of this world, that the world of "ether" will also be inhabited by living, intelligent entities?

If our common sense affirms this as a reasonable hypothesis, we at once have an explanation of the problem stated above, that promises to work. It is certain that whoever the intelligent beings are that thought out the exquisite designs of the Radiolarians, their taste and love of beauty must have been of the highest order.

In conclusion. Discoveries through scientific research have, during my life-time, revolutionised our conception of matter, shifting it from what is termed the materialistic view, to the knowledge that all matter is "controlled energy." This, coupled with the realisation that inter-stellar space is not emptiness, but occupied by the "ether of space," a substance which is so elusive to our physical senses, and yet we know it exists, and we make use of it every time we use a wireless set; this compels us to recognise that the physical world is seemingly but a phase of controlled energy in the all-permeating ether.

If we accept the deductions of Sir Oliver Lodge and other workers, we must consider that the world of ether is a more stable one than the physical one we live in. It is surely a very small step to the recognition of the existence of a psychic world, or, if you will, a "world of spirit." To me, the evidence of the impact of highly

(Continued at foot of next column).

REV. C. L. TWEEDALE'S RECOVERY

SIX weeks after being told that he had but two hours to live, the Rev. Charles L. Tweedale, Vicar of Weston, Otley, has resumed his nightly studies of the stars.

For two months he has been gravely ill. He has recovered, he told the *Bradford Telegraph and Argus*, by acting on the advice of his spirit-advisers. Yesterday (24th August) he spent an hour in his garden observatory to demonstrate to visitors that he was almost recovered.

He said to them: "For weeks I lay at death's door. I sought my spiritual guides. They told me what I ought to do. I did it. Now I am nearly well again."

Mr. Tweedale admitted that he had declined to undergo an urgent operation on "spirit advice," but he refused to give further information on the subject.

His "advisers," he said, were the spirits of various eminent people, many of whom had, on several occasions, been in communication with him and other clairvoyant members of his family.

"My experiences during the last few weeks," said Mr. Tweedale, "have strengthened my own belief in Spiritualism."

"Whatever the Bishops may say, the Church will, sooner or later, be compelled to accept the sober truths of these verities."

During his illness, Mr. Tweedale believes he solved the last vital problem of the cinematograph film—how to obtain depth, width, breadth, instead of a bare perspective.

MEDIUM HELPS POLICE

Under the heading, "Thought-Reader gives Police Murder Clue," the *Evening Standard* publishes the following telegram (Reuter) from Belgrade:

"Belgrade police, in an attempt to solve a three-year-old murder mystery, called in a thought-reader, Louis Rosenstein. Rosenstein was given a piece of paper, on which was written '18-26 January, 1933.' After a few moments Rosenstein described the murder during that period of a rich woman named Draga Mitritchewitch.

"The crime was not discovered until about a week after the woman's disappearance, and since has remained a mystery. Rosenstein gave details of the murder and the hiding of the body. He declared that the murderer was already in the hands of the police. He described the man and picked him out of their 'rogues' gallery' of photographs.

"The man identified by the thought-reader is at present serving a sentence for robbery. He admits that he knew the murdered woman, but declares he is innocent of the crime. Believing the thought-reader may have put them on the right track, the police are now trying to discover if they can link the thief with the murder."

(Continued from previous column).

intelligent, psychic influence on the evolving forms of life is more apparent in those forms of life cited herein, especially in the case of the Radiolarians.

The purpose of this short paper is simply to suggest that the time has come when scientific investigators will do well to recognise the evidences of the impact of the psychic on the physical forms of life; and that such investigations will need to be conducted on a broad basis, which includes both the animal and vegetable kingdoms.

It may be possible to discover the ways or channels by means of which such psychic impulses are exerted on evolving species. At the age of 72 years, I am personally unable to attempt such investigations, but suggest it as a possible fruitful field of research to younger workers.

ROSICRUCIAN DETERMINATIONS

Review by H. F. PREVOST BATTERSBY

THERE are systems which depend for their acceptance on the reasonableness of their disclosures, others on the evidence which their practice can produce.

There may be nothing convincing in a prescription, but photographs of the fat lady before and after a course of it may lead many to follow her example.

There is nothing as convincing in Dr. Spencer Lewis' prescription as the fact, recorded by Arthur Stillwell, that, by virtue of the system which he propounds, "H. Spencer Lewis has been the real 'silent partner' and secret adviser in more big business propositions in America than any other living man," and that even to-day, though he has abandoned his business activities to devote himself to the affairs of the Rosicrucian Order in America, he is still bombarded by letters and telegrams from boards of directors and presidents of corporations from all parts of the continent to obtain one of his strange but always dependable decisions.

E.V.R., who writes its introduction, declares that "there never will be another book or another manuscript that will prove as revolutionary, as astounding, and as unique in its practical information as this book* now before you. It will do more to rob superstitious beliefs regarding Cosmic influences of their enslaving hold on the minds of many and to bring to man a realisation of his greatest assets and powers than anything that has been published since the dawn of civilisation."

That is a very large claim, and it needs all Dr. Lewis' reputation to put one into a profitable mood for testing it.

The poet emphasised the importance of taking at the flood a certain tide in the affairs of men, but Dr. Lewis numbers the important tides by the score.

There is the cycle of life, to begin with, which lasts for approximately one hundred and forty-four years, and is divided into seven year periods, each one marking some development or decline in the personality.

Then there is the major cycle of one sun year, approximately three hundred and sixty-five days, and the minor cycle of one sun day, of some twenty-four hours. Again, there are the cycles of disease, accidents and fevers, and "each cycle is divided into periods of equal length, and each of these periods produces certain definite effects upon the progression of the thing governed by the cycle."

The seven year periods in the life cycle are, of course, an old story; but the author maps them out with a precision which rather takes one's breath away; yet it is difficult, even in one's own case, to say where he is right or wrong, and quite impossible with one's friends; though to notice, for instance, between their forty-second and forty-ninth years "the desire to rest, meditate, and philosophically speculate" is, in a good few people, something of a strain.

The sun year cycle, which starts from one's birthday, is divided also into seven periods of fifty-two and a seventh days, each of them containing "opportunities, conditions, urges, influences, temptations and cosmic effects which have an important and subtle bearing upon the success or failure, strength or weakness, joy or sorrow of your personal affairs."

Thus, if born on 25th November, between that and the 16th January would be "an especially good period to seek favours or honours, help or recognition, from persons who are in high power."

The middle of February would be suitable for mapping out journeys. About the beginning of April you would

be filled "with an almost uncontrollable impulse to want to do great and important things." Early June would be "an excellent period for the writing and mental creation of books, plays, plans and business schemes."

Towards the end of July, one's mind would become "filled with higher ideas of courtesy, religion, science and law," and so on through all the seven periods.

In the same way, one's business, if one has one, would be affected during the seven periods of its sun year by "various Cosmic influences, urges, tendencies and impulses . . . just as though that business were a human entity."

These two cycles, starting, as they almost invariably would, from different dates, might be expected, one would think, occasionally to clash. One's personality might wish, for example, "to do great and important things" just in the period when "every business should relax in its activities."

Another clash might come from the sun year periods of the health cycle, which is also divided into its seven spaces of fifty-two days. In one of these, plenty of outdoor walking and an abstention from heating foods is required; in another, intestinal troubles are to be feared; in a third, the blood pressure is likely to rise; in a fourth, the nervous system will be tried to its utmost; over-indulgence in things pleasing to the flesh is to be expected in the fifth; the skin, throat and generative system may suffer in the sixth; and in the seventh, "chronic or lingering affections are often contracted."

These are but samples, of course, of what each period may produce, but even so the difficulty of synchronising the efforts appropriate to each must be apparent.

Then, again, there are the cycles of disease and sex, associated with human rhythm, the moon having her cycle of phases, of approximately twenty-eight days, which is shown to produce "influences of a very systematic, though strange, series of alternating psychic units of positive and negative rhythmic waves, some three hours long, and others three and a half days long."

These tidal influences on child-birth and the crises of disease should be carefully considered, and a daily or weekly schedule of local tides and a table showing the phases and cycles of the moon for each month should be studied.

Then, lastly—at least, apart from the periods of the Soul and Reincarnation cycles—we have the daily cycles of significant hours; dividing the twenty-four hours of the day into seven periods, each of, approximately, three hours, twenty-five minutes, and forty-three seconds, beginning at midnight, noon being the centre of the cycle; the upset of daylight-saving being ignored.

Even so, unless one lives on the meridian of Greenwich, the difference from the clock and the actual noon may be very considerable, far more than can be covered by the five or ten minutes margin the author allots as a counterpoise.

These sun day cycles are far too complicated to be understood without the diagrams which the author devotes to them, and one shrinks from adding to the reader's perplexities by describing the soul cycle with its A and B polarity, or the readjustments which consideration of Reincarnation may require.

"The system has been tried and tested, and proved to be in accordance with some higher laws which you may not understand, or which may not interest you," says the author; "but here is the system, and its simplicity, wide range of adaptation, and power to begot confidence warrants its use."

That business men profit by its use guarantees its efficiency, but only a Rosicrucian could pronounce it
(Continued at foot of next column).

* *Self Mastery and Fate, with the Cycles of Life*, by H. Spencer Lewis, Ph.D., F.R.C. San Jose, California Supreme Grand Lodge of Amorc. 1936. \$2.00 net.

PREACHER'S TELEPATHIC SIGHT

CITY TEMPLE MINISTER-ELECT ON HIS EXPERIENCES

The Rev. Leslie Weatherhead takes up the pastorate of the City Temple, London, next month. At present he is continuing his duties as a Methodist Minister in Leeds.

Some idea of his psychic gifts and his psychic outlook will be gathered from the following quotations from an article contributed by him to the "Yorkshire Evening News," Leeds (August 21st):

SOME time ago it was my lot to take a share in a Methodist gathering at which one preaches in the afternoon, then there is tea and a lecture or address at night. Fortunately I was staying with a very old friend of mine or I could not have put my theories to the test.

The afternoon service was very largely attended, but during the singing of the first hymn a young woman in deep black with a pale oval face and fair, shingled hair came in, followed by a fellow in black. The girl's face expressed some inward devouring hunger. The man was personified despair.

Of course, two people in black, and young, suggest certain happenings. But the moment I saw them I knew inwardly that they had been brought up in that chapel, married there, had a baby, lost it, and that in that baby's grave they had buried their Christian faith.

It was just as though God said to me: "Ignore the rest of the congregation and preach to them."

I did. I changed the sermon. I do not mean that I made one up on the spur of the moment, for that is beyond me. But I switched over on to another set of ideas and some other ideas came. At the end of the service I glanced at these two. The girl's face was hidden from me. The man's glowed with a new, inward radiance.

Late that night, talking to my host, I told him pretty much what had happened. I saw him look at his wife in a queer way two or three times during my narrative. When I had finished he looked at her again and said: "Do you hear that, Norah?"

"Yes," she said, "he means Syd and Elsie." It turned out that what I had surmised was exactly right.

My host and hostess knew them intimately. They had been brought up in the chapel and were married there. They lost their first baby and they had never been to the chapel again till that afternoon, when God brought them there to hear a message, which, in spite of the medium through whom it passed, brought something of comfort and peace.

Thus encouraged, I said to my host: "Well, old man, funnily enough there was a woman to-night sitting at the end of your pew, and I have two distinctive impressions about her. The first was that she was not very suitably married, and the second was that though all her life she had been brought up in a

Christian atmosphere and was familiar with all the phrases about religion, she had never, until to-night, really understood what Christianity meant."

"Well," said Norah, "that beats everything, I'm getting frightened of you. The woman is my cousin. She is not suitably married, but that's not her fault, because no one could be suitably married to Donald."

"But as she passed me in the aisle she said: 'That's the first time I've ever understood what Christianity means.'"

Of course, the element of coincidence may be reckoned with. On the other hand, people's faces, when one is daily reading them, can be extremely eloquent. Yet there must be some other element in it which, as yet, defies my analysis.

Much later, I was preaching at a smaller place in the country. A man with his wife sat near the window at the back on my left. I knew that he was passing through a crisis with which finance had something to do. I did not change the sermon, but in two illustrations I had, I changed disaster into financial disaster, and spoke of the way God can help us in all catastrophes to make our adjustment to life.

"GOD TOLD ME"

At the evening meeting the minister sat next me on the rostrum, and while the collection was being made he whispered, "I'm so glad you used those illustrations of financial disaster this afternoon. One of our best men went bankrupt last week through no fault of his own."

"Yes," I answered, "you mean the man sitting down there near the window with his wife." "Yes," he said, "who told you?" "God told me," I said.

There was not time for more. I hope it did not sound either presumptuous or irreverent. It was the only way I could explain what had happened.

Later, the minister and I talked for a long while about telepathy and psychic research, but we did not get an answer that satisfied me, though no doubt other answers could be made.

After all, though I could never claim freedom from making a mistake in such a matter, does not a preacher exist to be the medium of a message from God to men? And if people have been praying to get a message, and a minister has been praying that he might be used, ought we to marvel if sometimes, in a way we cannot understand, a sermon is suddenly scrapped and a certainty intuitively reached, and God breaks through to people that He may answer their prayers, using what for lack of a better word we call telepathy?

The incidents recorded above lit up for me some parts of the New Testament. I argued that if God could transcend my limitations and get through such a muddy channel to people, it is no wonder that Christ, looking into a face, knew the story of the woman of Samaria before she told it; knew the repressed sin of the sick of the palsy when we should have had to analyse him; knew, in a thousand cases, what was in men, and by that knowledge was able to supply all their need.

MRS. MEURIG MORRIS

Mrs. Meurig Morris informs us that in consequence of its comparative distance from the West End, more central headquarters than Hampstead have become necessary for her work in London, and she wishes us to announce that spacious and very suitable premises have been secured at 86 Lancaster Gate, directly facing and overlooking Hyde Park. At the end of the month, following the vacation, the resumption of her public Sunday Evening Services and the Lectures to the School of Mezzantni's members will be held at the Wigmore Hall and Lancaster Gate, respectively.

(Continued from previous column).

simple. In Rosicrucianism you have to accept, not question. "The fundamentals of the secret teachings of the Rosicrucians," explains the author, "may not be set forth in any public book, or printed in any public form."

They seem, at any rate, to postulate the existence of a Divine Being, whose wishes are expressed to man in the form of inspirations, and to believe "that man is a free agent," and that "of all living things, man alone is unique in possessing to the highest degree the ability to act freely and to choose of his own volition."

But these are assumptions; and though they may be indorsed by the testimony of mysterious "Masters," assumptions are perilous things on which to found a philosophy.

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).

CONDITIONS ON THE OTHER SIDE

Sir,—With reference to my letter appearing in *LIGHT*, on August 13th, I have received the following letter from Dr. A. Cannon:

"I have given overwhelming proof in *Powers that Be* and *The Power of Karma* of the nature of the hereafter as put forth in your letter to *LIGHT*. I am so very busy that I have not time, at the present, to formulate a suitable reply of the length it would be necessary to give, but I suggest you write again and quote from these two books and state you have written to me, and I know the hereafter will be a very rude awakening to many, owing to the Heaven or Hell being a soul-state within each one of us, and as we think now, so shall we think and behave in the hereafter . . . It is no use one living in a false Paradise: one has to live in a world of reality both on this and other planes."

If R. O. Mobbs, in *LIGHT* of August 20th, had more practical experience of conditions on the Other Side, he would write with more understanding and less apparent scepticism. As Dr. Cannon rightly says, the "hereafter will be a rude awakening to many." Some of our public Mediums are partly to blame for this. Almost invariably flowery messages are given; almost invariably the spirit is declared "to be happy and sends his love." Not one Medium of any note offered to collaborate with me when, for the first time in England, four qualified medical men risked much in attempting a new treatment for obsession, working with my Guides. Perhaps fear plays its part in putting off those who should be doing this work.

If Mr. Mobbs could realise there are millions of planes of consciousness on the Other Side, he would then see "that it is reasonable to suppose" that I, working with the higher spirits, could best get in touch with the lower planes from the earth plane. My Guides have frequently said at rescue circles that they can better contact the lower planes by speaking through me in trance from the earth.

I make no boast of possessing more knowledge than the spirit-doctors, but I do attempt to work intelligently with them—results surely prove the case?

Finally, I fail to see Mr. Mobbs' argument concerning the Spiritualist's belief—eternal progression. Must I once more point out that when a man "dies" he does not become an angel, nor does his personality improve one iota? The murderer, thief, liar and blackguard do not change their personalities immediately after death. If Mr. Mobbs knew more of obsession and the work that people like Dr. Wickland, in America, and Dr. Cannon and myself are doing in England, he would realise with us the enormous field open to those who wish to do service in this world and the next.

27 Manchester Street, W.1. C. S. COLLEN-SMITH.

FALSE TEACHING IN HYMNS

Sir,—Two or three years ago, I drew Bishop Wilson's attention to false hymns. I sent him my pamphlet, *Present Day Spirit-Phenomena and the Churches* (a pamphlet which ought to be in the hands of every Churchman, and which I believe is to be purchased at your Office). I am glad the good Bishop has, at last, realised the importance of the matter; though, as I emphasise in the pamphlet (and you, I see, also do), the fault lies with the Church's false teaching of the resurrection of the body.

Weston Vicarage, (Rev.) CHARLES L. TWEEDALE.
Near Otley, Yorkshire.

"PITY THE POOR CRABS"

Sir,—Dr. Lindsay Johnson is right, and Mrs. Clifton Allen has been misinformed. Crabs and lobsters are always plunged into boiling water, or the flesh becomes woolly and tough. The lobsters' tails and claws are tied up, and death must be instantaneous, while crabs are always killed in a fraction of time by piercing immediately before being boiled.

There is never a "terrible noise" during the cooking, only a soft hissing sound that would arise through any cold substance being dropped into boiling water.

While everyone must regard with abhorrence all unnecessary suffering in any living creature, may I, as a fishmonger and a Spiritualist, assure your readers that it is quite needless to suffer vicariously for boiled shellfish.

M.C.

Sir,—With regard to the boiling of crabs, Dr. Lindsay Johnson may be scientifically correct in his assertions that these animals are invertebrate and have no vocal organs, but I still fail to see the sentimentality of "Animal Lover's" protest. The crab's capacity for pain may be nil in his opinion, but it may be capable of a feeling disquietingly similar; and surely the highest octave of suffering, of which this unfortunate animal is capable, is produced by boiling it alive. The idea is abhorrent to anyone possessed of an ounce of sensitiveness. A friend tells me that she has had the greatest difficulty in frustrating their frantic efforts to escape from the pot.

Nature lavishly and lusciously outpours all things necessary for our health and longevity, yet must folk boil and eat crabs, the scavengers of the sea. I have heard of human hair, and even a finger, being found in one of these unwholesome beasties.

Guernsey, C.I.

SIBYL BRENDA WORLEY.

Sir,—How Dr. Lindsay Johnson can make the assertions he does in your issue of August 20th, I do not know. "Invertebrate animals have no sense of pain!" Has he ever plunged a crab or lobster in boiling water himself? So frightful is the agony at that moment that the creature shrieks. My husband brought one back this summer, which was still alive. As my cook, who loves animals, hated the thought of doing it, he went to put it in the boiling pot himself, and clumsily got one claw in first. They both heard a thin scream from the poor creature before he hastily got its head and body in.

My cook, to whom I read Dr. Johnson's letter, simply said that anyone who has handled crabs and lobsters will tell you there is always a scream—fishermen know it as well. A clever one, whom I knew when living on the coast, said all that "hellish torment" (as one of your writers so truly called it) could be easily saved if people were taught where to run a knitting needle or skewer through the creature's brain. Is it hopeless to beg for this teaching to be given in schools, restaurants and markets, perhaps by R.S.P.C.A. Inspectors?

Highgate, N.6.

T. H. GASPARI (Mrs.).

Sir,—With reference to the controversy on crabs, I should like to say that many years ago, when shooting on Mudeford Marshes, near Christchurch, Hants, I went into the cottage of the fisherman who was accompanying me, and heard a curious sound like a baby crying. There was, however, no baby, and enquiry elicited that the noise proceeded from a cauldron in a corner, in which numerous prawns, crabs and lobsters were slowly boiling. Whether the noise was caused by pain due to the boiling water, I cannot say. But it seems probable. However, if we were to enquire how all the food—whether vertebrate or invertebrate was cooked, and how the source of the food was killed, it would drive many people to a purely vegetarian diet.

Cheriton Bishop, Devon.

O. W. VERNER.

LETTERS TO THE EDITOR
COLOURS AND DAYS

A French correspondent, Mme. Max Getting, of Paris, sends us the following letter :
Sir,—In LIGHT for June 4th, I read with interest Mr. Davidson's letter about the colours associated with the days of the week. I have been a Medium for automatic writing since the death of my husband, and I asked his opinion about this matter. The following is the reply received from him :

" Each day of the week has its special colour, precisely as everything has a special colour-association dependent on differences of wave-length. Everything that exists, visible or invisible, material or imponderable, emits a definite colour ray. When we are told that Monday is the day of the moon, Tuesday (Mardi) the day of Mars, Wednesday (Mercredi) the day of Mercury, and so on, we know these names were not bestowed haphazard. They explain why certain days are propitious for special undertakings, since their wave-length corresponds with that of the power most likely to be favourable to their successful realisation. The magnetic forces emitted by the atmosphere according to the day of the week, the month or the year, have for certain persons either a beneficial or a malefic influence, and they similarly influence the attainment of any enterprise or desire. It is not by mere chance, therefore, that each day is associated with the name of a symbolised deity or constellation.

" The gods of ancient mythology represented nature forces with various characteristics ; it is not unreasonable, therefore, that men should discover different associations for each day. It should be added that these effects are not precisely alike week after week, but vary with the flow of passing events. The basic colour corresponding with each day remains the same, but there will be a slight difference of shade between, say, two successive Tuesdays or Thursdays.

" Furthermore, you must have noticed that some people are always more fit on certain days than on others . . . It has largely been due to such discoveries that you earth-dwellers have made contact with us ; and this has come about to a great extent owing to knowledge supplied by Science, which always starts from the imponderable which it exteriorises into the realm of the material. There are sceptics to whom these ideas are unworthy of consideration, but they too will one day realise that all scientific research is a step on the road towards Spiritual education."

This same correspondent has also sent us her latest publication, entitled *Messages d'un Esprit Libéré* (Messages from a Spirit Set Free), in a review of which the writer Paul Bodier says :

" This latest volume, due to the remarkable mediumship of Mme. Suzanne Max Getting, forms a perfect compliment to other works from the same source. It will familiarise the reader with the concept that everything exists within the Universe, and that, from the lowest atom up to God, the supreme Creator, a solidarity and continuity of life is in process of development on every plane, and in all the inter-penetrating realms, during their slow but eternal evolution."

HOW CAN THIS BE EXPLAINED ?

Sir,—I enclose a story which may be of interest to your readers, and perhaps some of them could explain it. I have the name and address of the woman who wrote it. She headed it : " Child who knew," and

wrote : My husband and I took our little girl to our old farm house, which we had not seen since she was born. Every evening, while living there, my husband took me for a walk through a wood and down to the river, where we would sit and talk of how our baby would love that walk in years to come. A month before she was born we left. Imagine our amazement when, on the first day of our visit, our little girl said, ' Come on, let's go through the wood to the river.' We went—she led the way without hesitation to the old tree trunk, sat down on it and said, ' This is where I used to play before.' "

B. F. MACINTOSH.

" COME OVER AND HELP US "

Sir,—I have been reading your paper for the last few months with a great deal of interest. The reports of the trip of a group in South Africa are most interesting to me, particularly in view of the very materialistic reaction they have come up against on some occasions.

We are trying to carry on here merely as a small family group. We have no outside assistance or guidance, excepting what books we have been able to secure, but are happy to say that we have made substantial progress and are improving as time goes on.

I don't know what organisation there is in Canada, but the thought strikes me most forcibly that there is a wonderful opportunity here for a group to spread the message. We have suffered most severely from drought and depression, and there seems to be no one with a message of inspiration for our people. They have gone through most trying times, and I believe would be very susceptible to the message a *strong* group could bring to them.

I do not know how such a group would come out financially, but I feel that from what little people have, they would donate enough in small amounts, that would greatly assist, if not pay the cost. I refer, of course, to the western prairies. There would possibly be little difference between other parts of Canada and other parts of the world.

I hope you will not think that I am trying to impose " ourselves " upon you, but I earnestly feel there is an opportunity here that should not be lost.

Assiniboia, Sask., Canada. E. L. ELLIOTT, L.I.B.

" LIGHT " SUSTENTATION FUND

The LIGHT Sustentation Fund is still in existence. It has been used to help current expenditure and to meet deficits. Contributions are greatly needed, not only to meet expenses of publication, but for adequate publicity for LIGHT. Friends of LIGHT and of the L.S.A. are asked to contribute generously to the Fund, by which the influence and scope of LIGHT may be sustained and extended.

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EDITOR GEORGE H. LETHAM

As We See It

A CHALLENGE TO MODERNISTS

MUCH has been said and written about statements made at the Modern Churchmen's Conference by Dr. Inge and others who are regarded by our newspaper men as possessing special "news value." And, generally speaking, these statements have been destructive in their tendency—as, for instance Dr. Inge's attack on the efficacy of prayer.

There was one statement of a constructive kind made which seems to have passed almost unnoticed, but which is of special interest to readers of LIGHT. It was made by the Rev. E. F. Woods, Tutor of Ripon Hall, Oxford, in a paper on "What to believe about Immortality" and, as reported by *The Manchester Guardian*, contained the following:

"Those who on other grounds believed in personal immortality must be willing to consider the claims of psychic evidence for survival. No one could dismiss the whole of the alleged evidence as due to fraud."

As we took occasion to point out last week, leaders of the Modernist Movement, like Dr. Barnes (Bishop of Birmingham) ostentatiously ignore the psychic evidence for survival, and insist that belief in survival depends upon a philosophical belief in the intelligence and goodness of God. Dr. Inge and others prominent in the movement take the same line—including the Archbishop of York, if his views have remained unmodified since he stated that proof of survival was undesirable.

Yet here, at their Annual Conference, a Tutor of Ripon Hall (the Modernist theological seminary) stands up and tells these great men that those who on philosophical or other grounds believe in personal immortality "must be willing to consider the claims of psychic evidence for Survival."

The Rev. E. F. Woods is evidently gifted with clear mental vision, and therefore sees that, as an approach to belief in Immortality, the question of Survival of physical death should first be faced. As he pointed out, psychic evidence "could only prove Survival up to the moment of the last communication." It does not prove Immortality; but by proving Survival after the death of the physical body, it does provide a rational ground for believing that personal Immortality may follow.

We hope that the rank and file of the Modernists took note of Mr. Woods' argument and recognised its cogency. There is much in Modernism that is good. It falls into error chiefly because, so far, it has ignored the facts presented by Psychical Research and Spiritualism, and is, indeed, in danger of becoming

(Continued at foot of next column).

PRAYER FOR THE SICK

A REPLY TO DR. INGE

IT is a great pity that Dean Inge knows so little about the evidence supplied by Psychical Research. Had he known more about psychic law, he would not have spoken of prayer for the sick as he did at the Modern Churchmen's Conference. He evidently regards prayer for the sick as an attempt to alter the laws of the Universe, and therefore to change the Will of our Creator. True prayer is, of course, nothing of the kind; although, like every good thing, it may be perverted into futility.

Prayer, as we understand it, is a mental act which brings into operation the Divine Law of Fellowship, and this higher law operates to control the lower laws of Nature. We constantly use this higher law in ordinary life. For instance, if a child falls into the sea, the lower law of nature would result in the child being drowned, but, if the child cries out for help, someone rushes to the rescue and the Law of Fellowship overrules the law of physical nature and saves the child.

St. Paul tells us that God is both over all and through all and in all. When real prayer is made to God, it brings response through spiritual beings in whom God dwells. Some of these are in touch with the one who prays, and receiving the mental call, lovingly co-operate and help.

This is a law of the spiritual world. The man who refuses to pray is neglecting that law as much as a drowning child who will not call for help. He must not expect to escape the consequences of his folly. Jesus Christ knew how prayer operates. He said that if He prayed to His Father to be saved from those who came to arrest Him, twelve legions of angels would respond and come to His aid. He knew that this was according to the Will (i.e., the law) of God. He would not thus pray because He did not intend to be delivered: He came to suffer with mankind and for mankind.

Again, Jesus is reported to have said that God would gather His faithful servants by means of the angels. Both in the Old and New Testaments there are countless instances of God's operation through spirits, called angels (St. Mark xiii., 27; St. Matt. xxvi., 53).

Let us consider an imaginary case as an example. A man is seriously ill; intense, earnest thought is sent out to the Supreme Father for succour; the unseen spiritual friends of those who pray receive this urgent call telepathically, because the same Divine Spirit is in them as in the one who is praying, and if healing can be effected without contravening the plan of life, which is hidden in the Counsel of the Infinite Mind, healing is effected, either by inducing sleep or telepathically suggesting a remedy to the medical man in charge, or by some other method.

The point I wish to indicate is that means are often within reach of the unseen servants of God which are not within reach of those still incarnate, and co-operation and fellowship in service is as truly a law—a part of God's order—as the physical order of cause and effect which sometimes produces disease, although normally and generally it produces health.

Such answers to prayer are not less the work of God, because they come through His ministering agents, and in harmony with spiritual laws. Our daily bread is His gift, it comes to us through the farmer's care and the baker's skill, and the man employed to bring it to our door. The responsibility rests with us if we neglect to put these agencies into operation; and fail to avail ourselves of these Divine Laws of Fellowship.

H. A. DALLAS.

(Continued from previous column).

more akin to Materialism than to Christianity, which is Spiritualistic in its evidence as well as in its philosophy.

Perhaps now that Dr. Inge has made the (to him) astonishing discovery that Telepathy is scientifically established, he may go on to examine the psychic evidence to which Mr. Woods has directed his attention.

LOOKING ROUND THE WORLD

A SOUTH AFRICAN HEALER

THERE have been—and are—many remarkable psychic healers, but amongst them all there cannot have been many with powers of diagnosis equal to those of the late M. R. Zeederberg, of South Africa. In a booklet entitled *Zeederberg the Healer* (Johannesburg, 1/6)—to which George Lindsay Johnson, M.D., F.R.C.S., contributes a laudatory preface—Mr. George H. Bruce (himself a healer) makes the following claim:

“He (Zeederberg) could see into the patient's body—he had what is commonly spoken of as an X-ray gift. He could see all the organs of the body and see them working: the heart pumping, the lungs breathing, the condition of the blood, etc., and tell exactly what was wrong. At other times he seemed to me to get it clairvoyantly by spiritual discernment outside the body, in the aura of the patient, whether by his own power or by that of the ministering angels who stood around him, I cannot tell. Sometimes he could not himself say where it all came from.”

LITTLE SHORT OF MIRACULOUS

According to the testimony of Mr. Bruce, the cures performed by Zeederberg were little short of miraculous, both in number and in kind; his patients averaged 100 a day, it is stated, “and amongst them were men of note in public life, magistrates, judges and even medical men.”

Speaking of Zeederberg's methods, Mr. Bruce says he always “laid his hands on the sick, as commanded by the Great Master Healer, allowing the marvellous unseen power to pass through his body into the body of the patient.”

Dr. Lindsay Johnson's testimony is that “of all the healers who had come under my notice, and of whom I have read, none have surpassed the amazing results of Mr. Zeederberg.”

It is a matter for congratulation that some details of the life and work of a man so gifted should have been put on record by Mr. Bruce, who worked with Zeederberg and is following in his footsteps.

UNORTHODOX HEALING

We observe that the journal *Psychica* (Paris) is devoting more and more of its space to the question of unorthodox healing methods. Mathys, the Belgian Magnetiser, is a frequent contributor, with full accounts of healings. M. Alalouf, the French Healer, is likewise constantly mentioned by writers grateful for the recovery, due to his ministrations, of either themselves or relatives; and there are several others whose curative work appears to be attracting widespread attention.

AN EARLY “BEST-SELLER”

Still another copy of the old book, *Friendship in Death*, has been brought to us for inspection. This one, owned by Mrs. C. Percival, is older than either of the other two, its date of publication being 1745 (as compared with 1750 and 1776, respectively) and in all probability it is a copy of the first edition of a work which must have been a “best seller” of its day and gone through at least three editions. The pages are larger than in either of the other two copies, and it contains only a very brief dedication and a short preface. In the later editions (as we pointed out in the note in our issue of August 13th) there is a long and interesting preface with a biographical sketch of Mrs. Elizabeth Rowe, the author. But in all three there appear the “twenty letters from the dead to the living,” in which are found practically all the “revelations” regarding conditions on “the Other Side” contained in the writing of later Seers.

As the first of Swedenborg's “revelation” books was not published until 1749, it is clear that Mrs. Rowe's work was first, and therefore that in all probability it was not suggested in any way by Swedenborg's writings.

A SIGN OF THE TIMES

IT may reasonably be regarded as “a sign of the times” that a book setting forth the psychic evidence for Survival is to be included in a new “Needs of the Day” series, edited by Mr. W. E. Boardman, M.A., and published by Rich and Cowan, London. The series begins with a volume by the Dean of Durham, Dr. C. A. Alington, on *Can We Believe in God*; and the other volumes announced deal with equally important subjects, mostly religious.

The book of special interest to Spiritualists is to be written by Mr. H. Ernest Hunt, President of the Marylebone Spiritualist Association, and a frequent contributor to LIGHT. The title is *Do We Survive Death?* Mr. Hunt has written several books on the subject of Survival, and we understand that in the new volume he includes all the old and some new evidence, and that, in particular, there is a chapter on “Spiritualism in the Bible,” which should be useful to readers new to the subject as well as to all students specially interested in its religious aspects.

The series is being issued for the general public—hence the importance of the inclusion of Mr. Hunt's book, which, it may be hoped, will reach many readers who have not hitherto cared to study the case for Survival as based on psychic evidence. It will be a handy volume of some 250 pages, and will cost 3/6.

MRS. ST. CLAIR STOBART'S AUTOBIOGRAPHY

So great has been the demand for Mrs. St. Clair Stobart's autobiography, *Miracles and Adventures*, first issued at the beginning of this year at the price of 18/—, that Messrs. Rider and Co., the publishers, now find it possible to issue a revised and corrected edition at the much lower price of 8/6. This reduction will bring the book within reach of many who could not afford to buy a first edition; and it is a step on the way towards making it what its contents justify—a “best-seller” with a really large circulation.

As we have stated before, those who only know Mrs. Stobart as a protagonist of Spiritualism will be astonished when they read of her activities and achievements in Peace and War. The new edition contains all the illustrations printed in the first edition.

KINDLY BUT INACCURATE

Spiritualism has evidently become a live subject for the newspaper Press of Perth, where only very recently a Spiritualist Society was established. To begin with, Spiritualism was denounced from the pulpit by a Perth Minister, whose sermons were reported at great length, and who held to the crude idea that Spiritualism is “of the Devil,” and that all Spiritualists are either deluded or wicked. Calmer judgments now seem to prevail; for in a recent issue of *The Perthshire Advertiser* there appears a two-column article by another Minister, the Rev. David Graham, who says sagely (if not with any degree of originality) that “the true attitude for us is to keep an open mind on what at least must be an open question.”

Mr. Graham is kindly in his reference to Spiritualism, but not very accurate. He writes, for instance, that a “tenet of Spiritualism is the belief in the immortality of the soul; the soul, it is held, is immaterial and survives the death of the body.” Like many others, he confuses Survival (which Spiritualists claim to have proved) with Immortality, which can only be inferred. Christians believe in Survival; Spiritualists provide the evidence which makes that belief rational and secure.

REV. MAURICE ELLIOTT

The Rev. Maurice Elliott, who has taken so active a part in the “Confraternity” movement, has been advised by his doctor to rest from public speaking. He was to have delivered the address at the Marylebone Association's service at Queen's Hall, London, next Sunday evening (September 6th), but will be unable to do so. His place is to be taken by the Editor of LIGHT.

WHO ARE THE GENUINE MEDIUMS?

By ARTHUR FORD

(Reprinted from *The Dale News*, the organ of the Lily Dale Assembly, New York State, U.S.A.)

THE editor of *The Dale News* asks me to write my views on this question: "Should honest but undeveloped Mediums be kept off our platforms until their work becomes more evidential?" If I were to answer that in one word, the answer would certainly be "yes." However, there are so many problems in connection with mediumship, and so many types of Medium, that one cannot generalise about the subject.

The whole movement rests upon mediumship. Without Mediums to prove the fundamental fact, our philosophy has no more claim on the intelligent person than anyone of a hundred other systems of thought. We need Mediums at this time more than we need lecturers, writers or teachers. But we need Mediums for whom we do not need to apologise. One good Medium is worth more to the movement than all the officials, lecturers and writers put together.

In the early days of the movement we knew very little about the laws of mediumship. The spirit-world seized upon sensitives of a passive nature, without regard to their educational equipment. As the contacts became established we were able to learn the methods employed by the spirit-people; began to understand something of the principles involved. Then the swing began away from passive mediumship, often of a physical nature, toward the mental and conscious type of mediumship. Most platform Mediums belong to this latter group.

There is no excuse for the undeveloped non-evidential Medium on the public platform. The same technique which enables a person to develop a modicum of mediumship would, if faithfully practised over a longer period, result in a well-rounded and worthwhile development. The trouble is that as soon as a certain type of person is able to see a clairvoyant picture, or receive an impression, he stops his development and takes to the platform. In other words he gets a shiver and hangs out a shingle. This problem has its origin in vanity and self-conceit. The more ignorant a person the more conceited as a rule. Consequently our platforms are cluttered with undeveloped Mediums whose work is probably quite sincere, but definitely unevidential. This type of person usually makes absurd claims for his guides and teachers, and accepts any suggestions or criticism as an affront to his spirit-helpers. The person completely ignores the law which declares that "like attracts like."

On the other hand, the highly developed Medium, who has been willing to pay the price in time and effort to develop mediumship of an accurate and evident sort, is often the target for every sort of libellous and cruel accusation from the larger number of undeveloped and conceited workers. These evidential Mediums, who are featured on our programmes, who attract large crowds, who keep the movement alive, are constantly under fire from those who should be the first to recognise their value to the Cause. The personal and professional reputations of the better known platform Mediums are in perpetual jeopardy.

In half a dozen camps and dozens of conventions (in America) where there are always a few highly-developed Mediums and a great number of undeveloped ones, I have analysed the situation. If we listen to the jealous arguments of the "lesser fry," it boils down to this:

If a spirit speaks through a good Medium and knows his name, knows to whom he speaks, talks like an intelligent person would talk if he could get back, and in every way proves that he survives as a conscious entity, with memory and character . . . then the charge is made that the Medium is a fake. He is accused of

having secured advance information, of having had access to the famed "Blue Book."

If, on the other hand, a spirit comes through an undeveloped Medium and does not know his name, doesn't know whom he wishes to reach, in fact, knows nothing and talks like an utter idiot, then the message is "genuine!"

Not a very pretty picture. It must be rather disconcerting to the investigator to discover that when his loved ones speak through an "honest Medium" they have deteriorated to the point of absolute imbecility. Yet that is the painful situation which we face in our camps and conventions.

For years I have read of and heard of this "Blue Book." The magicians and other enemies of the Cause have had much to say about it. I have a standing offer of \$1,000 for even a glance at this book, if it exists. I have never seen it, and none of the Mediums whom I know have ever seen it. Who has the book and how does one gain access to its wealth of information? The utter stupidity of such an accusation is apparent. How could its contents be useful to a platform Medium, who constantly faces strange audiences and delivers evidential messages to people whose names he does not know? Is it possible that those who talk so glibly about the "Blue Book" are its official custodians? If so, they evidently are too ignorant to read, if one is to judge by the paucity of facts in their messages.

It is about time that the Mediums whose reputations are at stake, and the officials of the movement, did something drastic about this sort of attack from within our own ranks. Such methods, if employed, would make us all liable to indictment for conspiracy to defraud. If those who make these statements are in a position to prove their charges, they must have been a party to such practices. If so, they are equally guilty. Are they willing to face a showdown on the issue?

The average platform Medium of a high degree of development is a person of some degree of culture. He is usually generous in his attitude toward his fellows. Most of them are constantly trying to help sincere workers whose development needs a boost. If, instead of wrapping themselves in the robes of selfrighteousness and smug conceit, some of these less developed Mediums would emulate their example, they might attain to a place where there would be no need for feeling jealous. Jealousy is a vice of little minds, and always a proof of inferiority. One does not feel jealous of a person who is not superior to oneself.

Many of the undeveloped Mediums will become splendid workers because they are sincere in their efforts to grow. These should be encouraged in every way. Many more, so long as they cling to their present attitude, deserve nothing of the movement.

[NOTE:—Mr. Arthur Ford is well-known in England, and particularly in London, as a convincing clairaudient Medium and a lecturer of great persuasive power. He was formerly a minister of the American Episcopal Church.]

MISS ROSA M. BARRETT

Miss Rosa M. Barrett, one of the veterans of the Spiritualist movement, passed to the higher life on Friday last week (August 28th) at her residence at Welwyn Garden City, where a memorial service, attended by personal friends, was held on Wednesday (September 2nd), prior to the cremation at Golder's Green. Her special request was that there should be "no mourning."

Miss Barrett—who was the sister of Sir William Barrett—was specially interested in spiritual healing, and for some time was Editor of *Beyond*, the organ of "The Seekers." She was also the author of the book entitled "The Religion of Health." She was a regular reader of *LIGHT* and an occasional contributor.

THE "UNPARDONABLE" SIN

By W. H. BRADFORD, Chicago.

THE letter of C. Ferguson regarding the true meaning of Mark 3, 29, printed in your issue of April 23rd, was shown to me by one of your subscribers in Chicago who thought I could answer Mr. Ferguson's questions. For 40 years I have earnestly studied the Greek New Testament and the various texts, translations, concordances, lexicons and grammars, and long ago found that they are more or less unreliable and that one using them must exercise much discretion. The further one goes into the matter of texts and translations, the more he realises the need of a pure text and a really scholarly translation.

Mr. Ferguson asks about Liddell and Scott's lexicon, and about "our translators," evidently meaning those of King James. Having used Liddell and Scott in college, I am familiar with it. When Mr. Ferguson quotes Liddell and Scott defining *aion* as "a definite period" and an "infinitely long space of time," he himself gives Liddell and Scott their complete indictment. Can the same word have opposite meanings? If so, how can people convey their meanings by use of words? Does not such use create anarchy and destroy the purpose of language? Does such definition really define? Does it not scatter conception, rather than concentrating it?

The King James "translators" are even worse. There are to-day three ancient Greek manuscripts of the New Testament which modern scholars agree are the best yet possessed, the Alexandrian and Sinaitic in the British Museum in London, and the Vatican manuscript in the Pope's library in Rome. They are not perfect, being copies too far removed from the originals for that, but are the best we have. None of them was available to the King James revisers. The task laid upon them by King James was not to translate, but to revise translations already in use. They were further instructed to incorporate as many current English words as possible into the new version, thus making it a repository of the language used in his realm. Evidently they made no scholarly attempt to produce a reliable English representation of the Word of God.

Some 60 years ago, the Convocation of the Province of Canterbury, keenly realising the unscholarly character of the King James version, organised a committee of British scholars to REVISE it in harmony with the full light of modern philological progress. Their work, known as the English Revised version, was published in 1881 by the universities of Oxford and Cambridge. A committee of American scholars co-operated with the British committee, and later published an independent American Revised Version, which is quite generally regarded by scholarly men here as our best well-known version of the Bible. Dr. Philip Schaff, chairman of the American committee, has said that the committee made 36,119 changes from the King James, avoiding all that scholarship did not require. That indicates an average considerably greater than one error to every verse in King James. Dr. Schaff admitted that more changes were justified and would have been made, had the committee had more time for the task. The British revisers, in the preface to the New Testament, said: "The studied variety (in the translation of any given word) adopted by the translators of 1611 (King James) has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness."

In the light of such facts is it reasonable to assume that the King James version reflects the Word of God? The only sensible thing to do is to lay it on the shelf with Liddell and Scott, and look for something better—better even than either of the revised versions.

In trying to find something better, carefully examining several rather recent translations, I have

found one which is indeed not perfect—but a scholarly translation from the three best manuscripts, not a revision of anything that has gone before. Its principal author, Mr. A. E. Knoch, a German-American, has combined the three oldest manuscripts into a text, showing the variations of the three in a superlinear arrangement and the absolutely literal meaning of the Greek words in a sublinear, so that any reader can grasp the whole for himself. He has a smooth translation in the margin. In beginning his work, he found that he could not depend on existing translations, concordances, lexicons, or even grammars; and so, by a most laborious process, he made a file of every Greek word in the New Testament and then fixed upon a separate English word to represent each different Greek word, being governed in his selection by the use of the Greek word in every passage where found, taking an English word in every case that would agree in every passage. This was admittedly scholarly procedure.

Mr. Knoch defines *aion* as "the longest SEGMENT of time known in the Scriptures." He says that the Scriptures indicate five *aions* between pre-aionian and post-aionian times, or seven periods of time in all. He further says that there is no word in the Greek Scriptures meaning eternal.

Note how Mark 3, 29, reads in (1) King James, (2) The American Revised Version, and (3) in Knoch's translation:—

- (1) "Hath never forgiveness, but is in danger of eternal damnation."
- (2) "Hath never forgiveness, but is guilty of an eternal sin."
- (3) "Is having no pardon for the eon, but is liable to the penalty of an eonian sin."

According to Mr. Knoch's scholarly translation, the person mentioned in the verse is liable to a penalty for a definite segment of time, to which there can be no reasonable objection. That is the way punishment is meted out in our courts. *Aion* cannot mean eternal, for Jesus, using the word in Matt. 28, 20, says: "I am with you always, even unto the END of the *aion*." If Jesus knew what he was talking about, an *aion* has an end, and so is not eternal.

I understand that Mr. Knoch does not agree that Jesus used Aramaic alone, but that he was learned in all the languages current in Palestine; nor that the New Testament was inspired in Aramaic, but in the purest Greek. To my own mind, the claim that Aramaic was the language of Scripture is very far from proved.

These facts seem worthy to be published and read in full, since they clear up so many occasions for controversy over the Bible and with Christians, and thus pave the way for greater unity among sincere people.

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FOR BEGINNERS

MR. GUY P. J. L'ESTRANGE delivered what he described as "an address for beginners" at a recent Sunday service of the Yarmouth Spiritualist Church.

Sceptics wanted to know why, if Spiritualism were true, it was rejected by the clergy and the scientists.

"In regard to the clergy, I should be glad if somebody could give me the answer to that question," said Mr. L'Estrange. For centuries the Churches had been teaching Survival, and now that Spiritualists had come along declaring that they had proved it, they were met with incredulity.

As to the scientists, it should be known that many of the world's foremost thinkers had satisfied themselves on the point. Sir Oliver Lodge's name was familiar to all, but in addition Crookes, Barrett, Lombroso, Geley, Shrenck-Notzing, Flammarion, and Conan Doyle had become convinced of the reality of psychic power.

Many people wanted something more than faith to convince them that there was a future life. No doubt faith was a great gift, but in a materialistic age the need for knowledge was felt. Jesus did not disdain to illustrate His teachings with a modicum of psychic phenomena. Many people thought of these phenomena as miracles, but it seemed probable that they were actuated by natural laws of which the generality of people were ignorant. Wireless might have been considered a miracle once, but people now knew that it was strictly in accordance with the laws of nature.

It might be argued that Jesus, while prepared to demonstrate psychic powers, did not wish His disciples to follow His example in this way. But, He said that those who believed on Him should do all the things that He did and many more. Spiritualists were trying to follow in His footsteps. The teaching of Spiritualism was identical with that of Christianity.

Spiritualists believed that the spirit-universe comprised many planes, each being more beautiful than the one beneath it. This seemed in accordance with the

words of Jesus when He said: "In my Father's House are many mansions." The term "mansions" might be construed as "abiding places."

Facts concerning spirit-life came through Mediums. There were many different forms of mediumship, but perhaps the commonest and most useful was that in which an entranced Medium was controlled by a spirit. "You will find it easier to understand this process if you remember that you are all spirits here and now," said Mr. L'Estrange. "If you can control a human body, why should not a discarnate spirit be able to do the same thing?" The body was controlled by the spirit sending out thought-waves to the various nerve centres of the brain. These nerve centres vibrated in harmony with the thought-wave, and the reaction upon the muscles caused movement.

A Medium was a person whose brain was super-sensitive. His brain would not only pick up the thought-waves transmitted by the spirit normally in control of the body, but would respond also to the messages which were transmitted on other thought-waves within a fairly wide range of vibration. In that respect he was like a not very selective wireless set. This explanation might seem complicated at first, but it was readily understandable by anybody who gave a little thought to the matter. Everything in Spiritualism could be explained on a scientific basis.

Mr. L'Estrange, concluding his address, said the true Spiritualist never feared death, because he knew it meant passing into a much more beautiful world. In the spirit-world there was everything that the heart could desire, and a path of eternal progress was open to all. A man's happiness there depended entirely on the life he led here. One law predominated—that was the law of Love.

IMPRESSIVE EVIDENCE OF SURVIVAL

Mr. H. T. Stubbs sends us particulars of a sitting he had at the L.S.A. on August 13th, with Mrs. Pamela Nash, and which he describes as "the most successful sitting" he has ever had.

After a very impressive opening prayer, Topsy (the Control) kept on asking for the pencil with which Mr. Stubbs was making notes; and after accurately describing Mr. Stubbs' wife, she took the pencil and wrote the wife's initials, "E.S.," also the letter "D," the initial of their son Donald, who was, she said, with his mother. A little later, she wrote out the full name "E. Stubbs."

Three years ago, Mr. Stubbs parted from an uncle, then well advanced in years. He was described by Topsy, who also wrote out his name, George. She answered questions, corrected a name wrongly transmitted at another séance as "Horse Shoes" to the right form, "Hoar's Bridge," and then wrote out a connected message signed by the full name of Donald. Last of all, she described a "Medicine Man," in whom Mr. Stubbs recognised a doctor and a great friend of his. He and Mr. Stubbs had arranged a code to be transmitted, if possible, by the one who should pass first. The doctor died in South Africa last year, and after some fumbling, Topsy wrote on a fresh sheet of paper (and, as on previous pages, in such a way that the sitter was unable to see what she wrote until it was complete) the letters pre-arranged between this doctor and the sitter, namely, the letters "V.C."

A MINISTER'S STORY

A small party of ministers was on a hiking holiday. Stopping at a farm-house they were served with a good meal, which included two chickens. The ministers were hungry and cleared the table. Later, as the farmer was showing them round, one of them called attention to a cock that was strutting about. "He seems pleased with himself," said the parson. "So he ought to be," replied the farmer. "He's got two sons in the ministry!"—BROTHER JOHN, in *The Inquirer*.

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11 a.m.—Mr. JAMES LEIGH

Clairvoyante: Mrs. Helen Spiers

6.30 p.m.—Mr. MAURICE BARBANELL

Clairvoyant: Mr. R. E. Cockersell

Sunday, September 13th, at 11 a.m. Mr. GEORGE H. LETHEM

Clairvoyante: Mrs. Stella Hughes

Sunday, September 13th, at 6.30 p.m. Rt. Rev. BISHOP WEDGWOOD

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Clairvoyante: Mrs. Helen Spiers

Wednesday, September 9th—*Speaker:* Capt. H. W. Muirson-Blake

Clairvoyante: Mrs. Helen Spiers

Monday.

WEEKDAY ACTIVITIES

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

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

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

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

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, by appointment.

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

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

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

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

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A GARDEN SERVICE

CLAIRVOYANCE UNDER FLOODLIGHT AT READING

The following description of an outdoor Spiritualist service was contributed to the Reading "Evening Gazette" of Tuesday, August 25th, by "A Special Correspondent":

WHAT is believed to be the first demonstration of clairvoyance under floodlight ever held in England took place in the gardens of the Christian Spiritualist Church, Oxford Road, Reading, last night (Monday, August 24th).

A large circle of Spiritualists gathered in the gardens at dusk, and three floodlights over a small dais illuminated the grounds, while two big coloured lanterns added to the impressiveness of the scene.

It was the strangest religious service I have ever attended.

We gathered round on chairs under a massive pear tree. A black kitten leaped on to the shoulder of a white-haired man sitting next to me. A tiny puppy, in hot pursuit, scrambled round my feet.

The surroundings were so unorthodox that the eerie announcement of the clairvoyant that "an elderly man is pottering round the garden down there, he has an abundance of hair—rather a lot for a man of that age . . ." seemed quite natural.

Two hymns were sung, and there was a pause in the proceedings while a photographer took a flashlight photograph of the assembly.

Mr. C. Toms, G.W. Dip., who presided at the service, confided that "once I am under control I dare not have a flash across my eyes, so I have asked the photographer to do his work before control and after I have been under control."

Mr. Toms then rubbed his temples with his hands and shivered slightly. The congregation started a wavery hymn and, as they finished, the Medium rose to his feet and began to speak in a strange, clipped sibilant accent.

"He is under control by a spirit called 'Sunshine,' " explained a neighbour. "Sunshine" in floodlight!

"The first thing I have to do is what is always to me a great pleasure—to bring you greetings from the angel world . . ." began the Medium.

A long, rambling, but intensely poetic sermon followed. His words were punctuated by the distant roar and hum of motor-cycles.

"What Christ taught 2,000 years ago is still the greatest teaching man can have to-day. Jesus had no ritual, no ceremonial. He was not vested round with all the things with which He is vested round to-day," rapped out "Sunshine."

"You have heard me talk of the home where I live now, where the antelope, the bear, the lion and the little child walk in harmony in their love for the Father . . . as you go through your earthly journey sow seeds of benevolence, seeds of kindness and beauty."

I noticed that "Sunshine" liked to use an occasional archaism, such as "yea" and "forsooth." Suddenly the speaker stopped; then, "I am going to leave you. Goodbye."

"Goodbye," chorused the congregation, softly.

Mr. Toms passed his hands slowly to his temples and sat down.

Then Mrs. Evans, of Slough, gave clairvoyance.

Several members of the congregation recognised "spirit forms" which she described, and listened eagerly for messages. The Medium spoke for a long time, repeating most of her messages several times.

Before the final hymn, Mr. Toms spoke for a few minutes.

"This rather disputes that you must have a dark room for séances," he said, "that you must have the lights out to see angel friends. What is true in the

dark is true in the light. After 25 years of this work I thoroughly discourage all dark séances. There is an old saying, that if you want to do anything underhanded, you have to wait until it is dark. We are not going to do anything underhanded!"

Before the company dispersed, Mr. Toms gave a few "messages."

His description of the spirits were as tersely vivid and succinct as police descriptions.

"A man is standing by you, Sister. He is 5ft. 3in., fair hair, blue eyes, dressed in grey coat . . ."

A remarkable service, and its interest compensated me fully for the gnat bites received under the pear tree!

IS IT GLORY ?

Oh, moon of sorrows, shed thy rays

Across a land of yesterdays.

Calm is thy face, thy wondrous light

Once shone on scenes of pomp and might.

Cities built on terraced slopes;

Acres laid in patient hopes

Of wonder crops, that reapers gay,

Would harvest on a summer's day;

Walled gardens, where the jasmine flowers

Were wreathed about the marble bowers;

From tall lime trees the oriole trills,

And fountains feed from hidden rills.

Oh, wonder land of sheer delight,

Thy marbled halls are gleaming white;

Warm shadows steal the moon's cold beams,

The rosy cloud of dawn now gleams,

And all the splendour of the night

Becomes a rose-red city of delight.

Lost sanity, oh, hover near;

Oh, Science, shed a bitter tear:

Oh, dying sun, thy rays reveal

Mounds to which the rats now steal,

Terraced walls with festooned loops,

Bodies—o'er which a great bird swoops;

Blackened marble, crumbling earth;

Oh War, this gave thy minions mirth.

O'er these grim ruins Silence lies,

Lone the Dove of Peace now cries.

See! in the distant vapour fold,

Are Spirit Forms with banner bold:

"We sought to make a pact with Peace,

But Peace needs slaves on life-long lease,

With body, mind and tongue to tell

The meaning of this glimpse of hell."

Oh, moon of sorrows, shed thy rays,

This land you knew in happy days.

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