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PRICE TWOPENCE

PRAYER BOOK TEACHING

REV. MAURICE ELLIOTT OFFERS BISHOP HIS
RESIGNATION AS A PROTEST

"Reform of the Prayer Book of the Church of England is one of the first essentials in the work of Reformation visualised by the pioneers.

"Rev. Maurice Elliott, Vicar of St. Peter's, Cricklewood, as an honest man, has announced that he can no longer voice in his Church sentiments which are disloyal to God and to the Truth.

"There is no doubt that Mr. Elliott's resignation, which he has tendered to his Bishop, will be accepted."

This announcement was made by Mrs. St. Clair Stobart, in the course of her address at the service of the Spiritualist Community at Grotian Hall, London, on Sunday evening.

Rev. Maurice Elliott was the first Secretary of the Order of the Preparation for the Communion of Souls, an Anglican Society, whose members accept and proclaim the reality of psychic evidence for

Survival, and he has been actively associated with Mrs. Stobart in the work of "The Confraternity," which aims at securing friendly co-operation between the Churches and Spiritualism on the basis of proved Survival.

In her address on the Anglican Prayer Book on Sunday evening, Mrs. Stobart drew attention to some of the difficulties which have led Mr. Elliott to tender his resignation as Vicar of St. Peter's, Cricklewood, and which, she holds, are repelling thoughtful people from the Church.

It should be remembered that there is an active movement inside the Church of England for reform of the Prayer Book, and that some clergymen omit passages which they regard as unsuitable. Also that the Free Churches of England and the National Church of Scotland (Presbyterian) are in no way bound by the Anglican Prayer Book or its doctrines.

MRS. ST. CLAIR STOBART ON PRAYER BOOK DIFFICULTIES

SPRITUALISM will never be acknowledged as an established fact, until it is accepted by both Science and Religion. My task is to work for its acknowledgment by Religion as represented by the Churches, which are its accredited custodians. But before the Teaching of the Churches can be acceptable to Spiritualists, that Teaching must be reformed to coincide with the Teaching, not of Church Councils composed of fallible men who posed as infallible, but with the Teachings of Christ and the Christianity of the first centuries of our era.

The Prayer Book is the official text-book of the Anglican Church, and it is in the Prayer Book that reform is urgently needed. Many individual clergy have outgrown the Prayer Book, but they still continue to use it; and, so long as it is in use in its present form, we cannot expect reasoning people to attend the Church services. The reforms must be drastic, but it should not be beyond the wit of interested Christians and modern Churchmen to adapt the book to present-day requirements. The few amendments made in 1928

are totally inadequate and are not legally or officially recognised or permitted.

With the view, therefore, of stressing the need for reform, I propose to draw attention to some of the offending features in the book, which is regarded as the official text-book of Anglican Christian Teaching.

"Religion attracts, the Church repels." This statement was made by the Archbishop of Canterbury. Why does the Church repel? A glance through the Prayer Book in use at the Services of the Church of England soon provides the answer. What does the Prayer Book teach us for instance on such general and all-important subjects as (a) the nature of God, and (b) a Future Life?

THE NATURE OF GOD

Christian people profess Monotheism, and the Anglican Church invites us to worship this one and only God. We may surely therefore expect that, in its text-book, the Church will give us a clue to the supposed nature of this God. Will He not be represented as the fulfilment

of Man's noblest Ideals, the personification of Man's loftiest conceptions of Christian virtue, and—if God is Spirit—of spirituality? Outside the Church, the notion prevails that God is a God of Love. The text, "God is Love," is generally to be found framed and hung on the walls of schoolrooms. But in this, as in many other beliefs, the perceptions of the people have advanced beyond those of their official teachers. For in the Prayer Book what do we find?

We find that the God portrayed is a God of wrath, vengeance, jealousy, hatred, anger, malice and all uncharitableness. This is soon apparent, as in the opening sentence in the Order for both Morning and Evening prayer, the Minister prays: "O Lord, correct me, but with judgment, not in *thine anger*, lest thou bring us to nothing." In the Venite (O come let us sing unto the Lord) the Deity is One who can be tempted. Also, *He swears in His wrath* that they who have erred in their hearts, shall not enter into His rest.

A swearing, wrathful, and revengeful God!

IN THE BAPTISMAL SERVICE, the Minister affirms that the infant has been conceived and born in original sin and in the *wrath of God*. And he prays that the child may be "*delivered from God's wrath*." This astounding phrase, "conceived and born in original sin and in the wrath of God," applied to an infant on its admission to the Christian Church, expresses a sentiment which taints the whole Prayer Book, and shews its un-Christianity. JESUS said "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." He did not ask if they had first received "the laver of regeneration by Baptism."

Again, in the CHURCH CATECHISM, "which must be learned of every person before he be brought to be confirmed by the Bishop," the young person is made to confess, that he or she is, by nature, born in sin and *the child of wrath*. (God's wrath, or the wrath of the parents?).

In the Office known as the VISITATION OF THE SICK the sufferer is informed that his illness is "a fatherly visitation from God, sent as chastisement for sin, and that without such chastisement he would be a bastard and not a son." Does it then ensue, we wonder, that those who, by following laws of hygiene or from possessing a sound constitution, escape serious illness, are bastards? And that Jesus by His works of healing, was interfering with God's chastisements?

In this same Office, for the Sick, for "persons troubled in mind or in conscience," "the afflicted servant" is further told, so that there shall be no mistake, that "*God's wrath* lies hard upon him, and that he must have "a right understanding of himself and of God's threats and promises." Compare this treatment of the sick,

with that of Jesus, who, laying his hands with sympathy upon the sufferer said, simply: "Go and sin no more."

Again, we are taught in the SECOND OF THE TEN COMMANDMENTS that our God is also a jealous and revengeful God, who visits the sins of the fathers upon the children unto the third and fourth generations of them that hate Him but shews His mercy unto thousands of them that love Him and keep His commandments.

In the PRAYER FOR FAIR WEATHER we are told that, though He promises never to do such a thing again, God—our God of Love—drowned all the world except eight persons (as we might drown a litter of kittens) as punishment for sin.

And in the Prayer "to be used in the time of any common plague or sickness," we pray "O almighty God, who *in thy wrath* didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy (surely somewhat delayed!) didst save the rest, have pity upon us miserable sinners," etc. This assumes for the Deity characteristics which, though endured in tyrants and dictators, would, in ordinary individuals to-day be treated in prisons and asylums.

The idea that we can incite and provoke God to wrathfulness and revenge is further manifested in the COMMUNION SERVICE. The Minister tells us in the Exhortation "that if we receive the Sacrament unworthily, we eat and drink our own damnation . . . we kindle *God's wrath* against us; we provoke Him to plague us with divers diseases and sundry kinds of death." And this sentiment is reiterated in the general Confession to be made by the communicants on their knees, when they acknowledge that "they have provoked most justly, *God's wrath* and indignation against themselves.

THE COMMINATION SERVICE

But the Prayer Book's estimate of the character of God is summarised in the Office which is called the COMMINATION or "denouncing of *God's anger* and judgments against sinners, to be used on the first day of Lent, and at other times, as the Ordinary shall appoint." This amply supplies one at least of the reasons why the Church repels.

In this Commination Service, the Priest tells the congregation that "in the absence of the disciplinary public punishment formerly meted out to sinners, it is thought good to read the general sentences of *God's cursing* against impenitent sinners, gathered out of the seven and twentieth chapters of Deuteronomy and other places of Scripture." The congregation are then admonished to answer and say Amen to every sentence, thus "affirming with their own mouths, that the CURSE OF GOD is due." The Priest then pronounces nine separate curses on those guilty of various sins and misdemeanours, and after each curse the congregation say "Amen," and thus obediently appear to revel in cursing their friends and neighbours who have mostly at some time been guilty of some one or other of the named delinquencies.

So far so good. But, lest any present should ever themselves transgress, the Priest reminds them that "seeing that all they are accursed who do err and go astray from the commandments of God, as the Prophet David beareth witness (David, who himself deserved most of the curses!) they should, remembering the dreadful judgment hanging over their heads and always ready to fall upon them, return unto our Lord God, with all contrition and meekness of heart." "It is a fearful thing to fall into the hands of the living God; he shall pour down rain upon the sinners, snares, fire and brimstone, storms and tempest; this shall be their portion to drink. Who shall be able to endure when the Lord appeareth . . . he will burn the chaff with unquenchable fire. Then shall appear the *Wrath of God* in the day of *vengeance*, which obstinate sinners, through the stubbornness of their heart have heaped upon them-

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selves. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels."

Thus, shamelessly, is epitomised the Prayer Book's teaching as to the nature of the God whom the Church invites us to worship! Is it to be wondered at, that the Church repels?

These godly characteristics, so alien to modern conceptions of a God of Love, are further accentuated in the Psalms which are sung generally twice every Sunday at Church Services. The theme of the Wrath of God, is continually referred to.

The truth, of course, is that these Psalms and a large portion of the Prayer Book are of Hebrew origin. They relate to ancient Hebrew story and legend, and the sentiments expressed and the characteristics of the Deity depicted, are those which prevailed in Hebrew Old Testament times

THE FUTURE LIFE

But what is the teaching of the Prayer Book on the all-important subject of a Future Life? Belief in a future life is the basis of all religion. As Buckle tersely puts it, "If Immortality be not true, it matters little whether anything else is true or not."

Now, if mankind is to be brought to a universal belief in life after death, this belief must surely be presented in a manner that will correspond with modern ideas of reasonableness. The Prayer Book however, teaches belief in the Resurrection of the *body*. Some Modernists amongst the clergy say hesitatingly that this means the *spiritual body*.

But all ambiguity as to the meaning is removed when, in the Baptismal Service for infants, we hear the Priest ask the godfathers and godmothers (and in the Baptismal Service for those of riper years, ask the candidates) if they believe in the Resurrection of the *flesh*.

Again, in the VISITATION OF THE SICK, the Minister asks the sick person if he believes in the various articles of the Creed—and this Creed, as again recited, includes belief in the Resurrection of the *flesh*.

In the BURIAL SERVICE, the words of Job are quoted, who believed that "Though after my skin, worms destroy this body, yet *in my flesh* shall I see God."

But even this Resurrection of the flesh is only for the faithful, for those who depart hence in the Lord, for God's elect; and the Minister prays "that thou deliver us not into the bitter pains of eternal death."

Allusion is also made in the final Collect to the General Resurrection at the Last Day—a reference to the belief, still expressed in the Service of Dedication of graveyards, that the dead rest in their graves, or at the bottom of the sea, or wherever their remains may have been scattered, until the last day of Judgment, when the decomposed atoms will be miraculously pieced together to be judged, and relegated to eternal torture, or eternal bliss.

And throughout the Baptismal and other Services it is assumed that the Future Life is not a law of nature, but a gift dependent upon beliefs imposed by the Church.

In the Burial Service, at the graveside, the Priest or the Clerk shall say: "Man that is born of a woman hath but a short time to live and is full of misery. In the midst of life we are in death. O Lord, most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of *eternal Death*." And though, in the next prayer, the Priest refers to the "sure and certain hope of the Resurrection," we are shewn in the prayer following that this hope is only legitimate in the case of those who have departed hence "in the Lord, in the true faith of thy holy name," as one of the Elect.

Let anyone anxious to ascertain the views of the Established Church, on the conditions of the After Life read the Articles of Faith expressed in the ATHANASIAN CREED, and he will find that a Christian churchgoer is expected to believe, amongst other

unbelievable dogmas, that, at the Last Day, Jesus will descend from sitting at the right hand of the Father, God Almighty, to judge the living and the dead; and all men will then rise from their graves, or wherever their decomposed and now disseminated atoms were deposited, and give account of their own works; and they that have done good will go into life everlasting, and they that have done evil into everlasting fire. "This is the Catholic Faith which, except a man believe faithfully, he cannot be saved" (from everlasting fire).

CUT OUT DEAD WOOD—BUT SAVE THE TREE

It is thus clear that, upon these two vital subjects—the Nature of God, and of the Future Life, the Teaching of the Prayer Book is opposed to the beliefs of would-be Christians and would-be churchgoers to-day.

How then, it may be asked, can I, in view of the foregoing, be anxious for the co-operation of a Church holding such discordant ideas? It is because I know that these Prayer Book Teachings are but the dead wood of the living tree. A large and ever-growing number of Clergy have already outgrown their official teaching and would welcome reform. And it is our duty to help in this work of reform—help them to cut out the dead wood, *but we must not destroy the living tree*.

It is with regard to the subject of the Future Life that we Spiritualists can be of the greatest service, for until the Church teaches Survival as a fact which can and should be proved, rather than as a favour to be bestowed, and until she brings the general Teaching of the Prayer Book into line with revelations which are daily and hourly being received by those in touch with that Future Life, the Church will continue to "repel."

But Religion will continue to "attract." And the question, the vital question that confronts the Church, is this: Will Religion be recovered from within, or from without the official Church?

But, you may ask, "Why, as Spiritualists, trouble ourselves about the Churches? Why not let them die of inanition?" For reasons too numerous here to discuss; but, briefly because organised Religion is an essential of social and spiritual welfare. See what is happening in countries where it is being abandoned! And the religion of Jesus the Christ, as distinguished from the religion of Church Councils and archaic Prayer Books, remains as the supreme religion, of moral, spiritual and emotional appeal.

The first Christian Church "absorbed Spiritualism, lock, stock, and barrel," and that same Pentecostal power which was its early inspiration is with us to-day and could and should and must and will revitalise the Churches of the twentieth century.

REV. MAURICE ELLIOTT'S DECISION

Reform of the Prayer Book of the Church of England is one of the first essentials in the work of Reformation visualised by the pioneers.

The Rev. Maurice Elliott, Vicar of St. Peter's, Cricklewood, as an honest man, has announced that he can no longer voice, in his Church, sentiments which are disloyal to God and to the Truth. And there is no doubt that his resignation which he has tendered to his Bishop, will be accepted.

Luther, in the sixteenth century, burned the Pope's Bull of Excommunication against him. Maurice Elliott, in the twentieth century, will ignore the Bishop's ban and be free to preach what he believes, and what you and I believe to be God's Truth. He is doing a brave thing, a fine thing both for Spiritualism and for Religion.

What then can *we* do—you and I—in this coming Reformation? We can spread the Truths of which Spiritualism has made us conscious; convince the Churches of these great Truths.

The Church without Spiritualism is a body without a spirit. Spiritualism without the Churches is a spirit without a body. Bring Spiritualism into the Churches, and they will embody that Spirit of Truth which will guide us into all Truth.

"THE LAST ENEMY"

A RECENT contributor to *LIGHT*, drew attention to the increasing use of psychical knowledge in fiction. In *The Last Enemy* (Gollancz) L. A. G. Strong, the well-known novelist who has contributed serious articles on Psychic Research to responsible journals, introduces us to Denis, a young schoolmaster, who has on occasions a curious sensitivity which both intrigues and perplexes him, and his experiences form the central theme of a story interesting on many other counts.

On one occasion he sees and converses naturally with a school friend who has died, and on another watches a figure, in College gown, and with music under his arm, pass into the room of one of the other masters, and even hears the door swing behind him. He follows the figure into the room, which he finds empty, and he summons up courage to relate the incident to its owner.

"Did you notice what he was wearing?" asked Stannard. "Yes, a rather unusual brown coat, with big patch pockets; why, do you recognise him?" "Perfectly, that was the man who had this room before me. He used to play the organ in chapel, hence the music . . . He was killed three years ago." "He was very fond of this place . . . he said when he went away, that he would always be thinking of it." "To my mind, there is nothing more natural than that, at the point of death, a man's mind should turn to some scene he loves and project itself so strongly that his image is actually visible."

Later, Denis is killed in a car accident, and the description of his awakening consciousness is remarkably well done. At first he thinks he has escaped and finds himself walking along the road away from the scene of danger. Then he awakes as if from a dream and finds himself lying "on a gently sloping bank, between grey trees, tall and far apart, looking towards a wide and shimmering sea."

He slept again and next time he awoke, "It seemed that there were tall, grey figures bending over him. He only saw them when he was too drowsy to do anything about them, he could not even be sure that they had been there."

The confusion of the accident rushed over him again, intense pain came upon him, and then he was fully himself and remembered that Ruth, his sweetheart, would wonder why he had not kept his appointment with her. The grey figures "held him as he struggled, and spoke, 'there, lie still, peace, calm, quiet, still, rest, look only at what is now.'"

He began to realise that the time factor here did not count in the way to which he was accustomed. He slept and woke again, with the clear idea: "Here one did not have to go back to a thing to remember it. At least not what used to be back . . ."

When he asked the grey figures if he might try to find Ruth, they said it was not advisable, but if he must, he must do it himself. He realised that he could only get back to her by some association of ideas, and he began to watch his trains of thought for some lead, and when nearly in despair, "with the lightning clarity of inspiration came success." "He saw a white sandy beach, beyond which stretched the arm of a bay he did not know. On the sand, her long legs tucked comfortably under her, sat Ruth. He saw the characteristic lift of her head, the thoughtful peace of her features, the breeze in her soft hair. With shut eyes she lifted her face to the sky." "In that moment, that one flying point of time, Denis and she were together. There were no words, it was too full, too swift for that. There was a great flash, wide and deep, of complete knowledge and understanding."

"With this fleeting touch, this eternal moment, when they were the same, she knew, and he knew, that all was well."

He woke again, now with great happiness in his heart. Near him "stood figures that he knew. They

(Continued at foot of next column).

WHITE KING AND BLACK

THE operation of psychic forces for good or evil is a favourite theme of writers of thrillers. *The Two Kings*, by Gunnar Johnston (Rider, 7/6), is interesting, apart from its merits as a story, in its symbolisation of the forces of good and evil as different degrees, or opposite poles, of the same thing. The Two Kings are those of the chess-board, although the Black King, in the final dénouement, proves to be the Black Queen. This is better analogy, as the Kings in chess are rather impotent pieces.

To the White King, representing the power of good, is the ultimate victory. This is inevitable, according to a statement which says: "Godhead stands in the timeless and spaceless, above all things. Under it, in time and space, there are positive and negative manifestations. Every negative calls out its positive, but, in the long run, the positive is invariably stronger than the negative, for that which is altruistic lasts, because the whole universe is built on the altruistic principle, and that which is egoistic must sooner or later go down, because it is disharmonious with the universe."

In other words, good and evil are both manifestations of the Godhead: "Twins, born of space and time. Cut off one from the other, and both will die." Evil, according to this theory, is the necessary negative, the earth pole, without which the positive cannot manifest. This is not a new theory; certainly no newer than Plato, who applied his law of contraries to the question of the immortality of the soul. All things being produced from their contraries, light from darkness and darkness from light, sleeping from waking and waking from sleeping, it follows that as the dead can only be produced from the living, the living can only be produced from the dead, and you obviously cannot produce from what does not exist.

H.M.

MARJORIE LIVINGSTON'S NEW BOOK

Just before going to press we have had a preliminary glance at *The Future of Mr. Purdew* (Wright & Brown, 7/6). Mrs. Livingston is well known to our readers as the author of several spiritual-philosophical books of considerable erudition. This time her vehicle of expression is fiction, and in the story of Mr. Purdew, she presents a "living" picture of the life and loves, regrets and vicissitudes of those who have made the great transition. This is a theme which too often urges enthusiasts to rush into print, who have not first mastered the craft of writing, but this is not a criticism that can be applied to Mrs. Livingston. So far as we have yet been able to see, her new book should provide her readers with both entertainment and material for thought.

INDEX TO MR. A. FINDLAY'S BOOKS

As a labour of love, Dr. Albert Neale has prepared a combined Index to Mr. Arthur Findlay's Trilogy on Spiritualism (*On the Edge of the Etheric*, *The Rock of Truth*, and *The Unfolding Universe*), and it has been published by Psychic Press, Ltd., at 2/6. It contains a total of 15,630 references, and will prove invaluable to those who wish to make a thorough study of Mr. Findlay's work or to find any particular incident in any of the books. There is a Preface by Mr. Findlay, and a Foreword by Dr. Neale.

(Continued from previous column).

smiled to welcome him. For the first time since he had come, he rose and stood upright. He was free of the old ties; free to begin."

The tall shapes that had guarded him appeared, smiling, one on each side and stretched out their hands. "Come!" they said.

I have only faintly sketched the very long description of the immediate after-death experience, but enough to show how a first-rate writer does not despise the correct use of psychic knowledge as it has become known to serious students.—B.M.

IN A SCOTTISH GLEN

HIGHLAND WOMAN'S MESSAGES FROM THE OTHER SIDE

By RONALD OGILVY

A YEAR ago I found myself in a somewhat remote Glen in the Highlands of Scotland. I had been tramping over the hills and through the heather the greater part of the day, and it was wearing on towards evening, when, crossing the shoulder of a hill, I observed a cluster of cottages lying in the glen or valley below me.

I had been for some time on the lookout for a spring or hill-stream at which to quench my thirst, and as there appeared to be nothing doing in that line, I knocked at the door of the first cottage I came to. A woman, well up in years, answered my summons. Raising my hat, I enquired whether she could oblige me with a glass or cup of water? I added that I was very thirsty and had had nothing to drink for some hours. With her Highland courtesy she invited me to "step ben" (come inside), and have a cup of tea. Her kettle, she said, was at the boiling point, with the tea pot on the hob, and she was just about to have a cup herself when my knock came.

I accepted the invitation, being glad to get into the shade for a bit. Pouring out the tea, she enquired whether I would care to join her in "a bit bannock" (piece of oatcake) and cheese, being all she had to offer, as the grocery and baker's van, which called there twice weekly, would not be due for another hour or so. I thanked her, but said I was not hungry, and if she had no objection I would rest a little.

We had a delightful "crack" (talk), and I was interested to learn that she had spent practically all her life in that little cottage in the glen, which, she told me rather proudly, had been built in "the Forty-Five*," and that if I looked over the door on the outside I would see the date 1745 cut out on the lintel.

We chatted away for some time, she making all sorts of queries relative to many of the world's problems, in which she showed a remarkable intelligence for one tucked away so securely, as it seemed, from the world's cares and worries.

From the time I had first greeted her, I was impressed by a certain look in her eyes—a mystical sort of look which I find difficult, nay, well nigh impossible, to describe, but at last I ventured the query: "Are you fey?" (in other words, had she "second sight," a wonderful gift which is frequently met with in the Highlands). She said that to some extent she had that gift, but was rather reserved on the point and not inclined to be drawn. I, however, told her that I believed in this wonderful gift, and spoke at some length on experiences I had had at séances in London, and of remarkable messages which had come through to me as also to my friends—messages which were without doubt from the Other Side, and regarding which the Mediums concerned could have had no knowledge.

She was keenly interested in all I had to say, and at last ventured the query whether I had had any experience of spirit or automatic writing? In reply, I told her that I had not actually witnessed it, but had read about it, and was firmly convinced that those on the Other Side could manifest themselves in such a way through a Medium, given suitable conditions.

She thereupon informed me that she had been writing automatically for years, and had many manuscripts laid aside. Rising from her chair, she went through to the next room and returned with one or

two "exercise books" for my inspection. These I glanced through, but offered no particular comment as, so far as I could see, the "writings" appeared to deal with her private affairs—by this I mean her friends and relatives on the Other Side.

All this happened a year ago, but since then I have had the privilege of sitting with this Medium on several occasions in the summer evenings when there was no call for artificial light; and later on, when a light was essential an oil lamp burned brightly on the table at which she wrote.

Our sittings usually lasted an hour and a quarter, and when the time was up, I called "Halt," as it were, so that she should not be too tired.

During these past twelve months we have received "writings" from some twenty spirits. Questions have been put by me, and the answers written down from our friends on the Other Side—an answer very often leading one into another avenue of thought.

Now, a very remarkable fact about these "writings" is this—that each spirit has his or her own style of writing, just as we have, although all these "writings" have come by the same physical hand, controlled by the spirit-forces on the Other Side.

At one of my earliest sittings, I enquired of the spirit then writing how this was done, and I give the answer as it appears on the paper now before me: "The Power is entered into her at the back of the neck and taken down her arm. She, perhaps, when not quite in condition, may know of one or two words coming, but when the Power is good and she is in the proper condition, she knows nothing whatever of what comes."

Or take the following message from another communicator: "My work lies greatly among those who have come across under very tragic circumstances, such as drowning and all cases of self-crossing. Some sad people we receive here, I assure you."

My readers, will you pause for a moment and consider the expression "self-crossing." It means, of course, those who have passed over by their own hand; but what a kind and gentle way to express an act for which I think we have one of the most hateful words in our language. I have good reason to believe that this expression, "self-crossing," has never appeared in print before. Some weeks after I had this message, I happened to be at a séance in London, and mentioned this matter to the spirit controlling the Medium, who was then in trance, and I was informed that that was the expression used in the world of spirit.

Many communications I have had from this source as to conditions on the Other Side, of their nearness to us, and of the assistance they send through to our doctors and others, all of the greatest interest.

As I left the glen the other night for the last time for several weeks, I carried away with me the "writings" which had come through that night, together with my shorthand notes of what had transpired at our sitting. In my ears was ringing the final message which had been given, and which is always a prayer:—

"God in Heaven, be with us all. Guide us throughout this earth life. Lead us, High God, to the gateway of the life beyond. Swing back the curtain, I pray, which covers the gateway to your life. Give us courage to look and live so that we may enter at the appointed time with happiness such as you only can give us all. Bless, guide and strengthen us all now and evermore. Amen."

As I turned over in my mind all that had come through to me in that remote Scottish glen, as also my experience in a certain house in London, where the very highest teaching on matters spiritual is given by those on the Other Side, I thought of something which was said 2,000 years ago: "Knock and it shall be opened. Seek and ye shall find."

* The Highland Rising under Prince Charlie, which was finally crushed at the Battle of Culloden, is commonly referred to in the Highlands as "the Forty-Five."

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).

HYPOTHESES AND REINCARNATION

Sir,—In a message to the *Daily Mail* on December 9th, 1929, Sir Oliver Lodge said: "The business of those who study psychic subjects is to accumulate more evidence, in the hope of ultimately being able to formulate a reasonable, working hypothesis: and so lead gradually to a theory consistent with all the facts."

Sir Oliver's dictum was applied merely to the theory of Survival; and those who best know the evidence have found that it supplies the only theory consistent with all the facts. Therefore, Survival may now be regarded as proved.

But Reincarnation, as a theory, does not seem to have arrived yet at this happy stage. A writer in *LIGHT*, on September 10th, last, Mr. Crompton-Smith was good enough to quote *The Rosemary Records*—which endorse Reincarnation—as carrying as much weight as his own theory that Reincarnation never occurs. To be exact, it was claimed that Mr. Crompton-Smith's theory had as much weight as mine (as the compiler of *The Rosemary Records*) or Dr. Cannon's, or Miss Cummins', which also endorse the opposite theory that Reincarnation *does* occur.

I cannot speak for the other two authors, but I would readily agree that all hypotheses have equal weight until they are backed up by something more than the assertions of any Guide, however old, wise, or good. Let us, therefore, accept Mr. Crompton-Smith's claims that "Krishna" lived "thousands of years before Christ;" and that his Medium's other guide is "an Egyptian who lived during Christ's life, and knew him." Let us accept these statements as working hypotheses only, until some stronger evidence be forthcoming. Let us also accept Rosemary's Guide "The Lady Nona" on the same footing; and any other guide of repute in the whole world.

The next step is to provide evidence of identity. Nona has done this, and the evidence has been published repeatedly in this and other journals, and in my book, *After Thirty Centuries*. She has spoken over 800 language-phrases of her remote period (Egypt, 1400 B.C.) in the quiet seclusion of my study, and these have been translated by an expert as intelligible and applicable language of the XVIIIth Dynasty.

Last May she met a similar test in London, through Rosemary, in the presence of five witnesses, of whom I was one. She spoke 35 Egyptian phrases into a recording machine, and these are now available on a disc, at the International Institute for Psychical Research, to any Egyptologist approved by the Institute. Dr. Nandor Fodor, the Institute's Research officer, has now in his possession the careful translations of this test made by Mr. A. J. Howard Hulme, Nona's translator. They show that Nona on that occasion spoke a consistent message to the world, in a dead language she has completely restored to living speech.

Now, on that disc Nona testifies that her Medium (Rosemary) once lived in that far-distant past. Such a statement, even when made in Egyptian, does not alone prove the Reincarnation of Rosemary, but it is evidence for it.

Further, the Medium herself now remembers Egypt quite clearly, the memories having been revived as the result of psychic development. She recalls details of her own past life as a Temple-maiden: she has sung the songs (with Egyptian words) and demonstrated the dances and religious gestures associated with the ritual at Karnak, where she was contemporary with Nona. All these details have been given independently of Nona, and fully recorded by myself. They will be

published shortly, I hope, in the new book Mr. Hulme and I have just completed after two years' exacting toil.

I suggest they too are evidence for Reincarnation—not mere assertions which anyone might make in all good faith, but which have no value until supported by some evidence, though not necessarily the same as ours.

Now if Mr. Crompton-Smith's Guides can supply such evidence, it might strengthen their bona-fides and also his hypothesis that Reincarnation never occurs. Sanskrit in the one case, Coptic in the other, are both languages better known to-day than the hieroglyphic Egyptian of Nona's period. Whether spoken or written, it should be fairly easy to test specimens of Sanskrit or Coptic. I suggest, therefore, that he should put his Medium's Guides to this test. Failure to meet it would by no means invalidate their claims, but it might reveal another interesting point.

Xenoglossy ("speaking in tongues") appears to be easier where the medium has had a presumed incarnation of contemporary date. I would go so far as to present that as my working hypothesis, based on Rosemary's case. It carries with it, of course, the assumption that Reincarnation *does* occur, and supports that very controversial hypothesis too.

On the other hand, many able thinkers and experienced students of psychic matters would agree with Mr. Crompton-Smith that what appears to be evidence for Reincarnation may be due to an overshadowing of the Medium by the Guide, whose memories are claimed as the Medium's own. That may be so in some cases, and we must admit it as a reasonable hypothesis, for Nona insists that Reincarnation does not work by hard and fast rules, as some of its advocates have unwisely claimed.

But in our present state of knowledge we need evidence rather than assertion: and since there was so much of stimulating thought in Mr. Crompton-Smith's article, I trust he will forgive me for suggesting that until the Guides mentioned in that article have provided some evidence for the truth of their claims and theories, their statements do *not* carry as much weight as those in *The Rosemary Records*.

FREDERIC H. WOOD.

FRUIT JUICE CURE

Sir,—The Editor of the *Medical World* (July, 1936), in a vigorous attack on "cancer research," says: "We shall, as members of an honourable profession, continue to decry the infliction of suffering on the lower animals in the name of medical research."

"Cancer research" has been going on for fifty years. One eminent surgeon has confessed to having cut off enough cancerous breasts from women to fill an ordinary cart, and to having failed to save a single life; but I know of a case of cancer of the breast, which was cured by a diet of raw fruit and vegetables, and sun-dried wheat, prescribed by the late Dr. Robert Bell, vice-president of the International Society for Cancer Research, himself an anti-vivisectionist, whose methods are now carried on at a Fruitarian Hospital in Kent.

Eminent surgeons have proved the futility of the knife as cure for the disease, and cancer is on the increase, but here and there people of common sense and knowledge have been curing themselves by rigid, eliminative vegetarian diet. Among other cases, I will particularly recall the case of an elderly Exeter man, dying of the disease, who, as a last hope, resorted to fruit juice and honey. In ten days he was out walking, and in five weeks had returned to his former occupation. His written medical diagnosis and X-ray shadowgraphs are to be seen.

Guernsey,
Channel Islands.

SIBYL BRENDA WORLEY.

LETTERS TO THE EDITOR

SWEDENBORG AND REINCARNATION

Sir,—So much is being said these days in your columns about instances of what seem to be memories of places or events coupled with a time far in the past, with the intent to have them support the tenuous theory of Reincarnation, that I would like to interject a word on the subject.

When the will to believe is behind such a thought, we are apt to force many things into service as possible evidence in support of it, ignoring the more reasonable explanation of such a phenomenon. And this is a case directly in point.

As psychic students, we should know that certain classes of ideas, or bents of mind, cling to the spirit long after the physical existence has passed; and, if on earth a person's environment, or fashion of reasoning, has caused him to adopt the theory of Reincarnation, it would not be immediately sloughed off upon entering the spirit-world. In fact, he might sincerely confirm the idea in communicating with a person on earth.

The greatest psychic the world has produced was probably the Seer, Swedenborg, whose daily journeys into the spirit-realms were minutely recorded upon his return, and he gave the sane and logical explanation of these super-normal remembrances. In his book, *Heaven and its Wonders*, he states: "If a spirit were to speak from his own memory with a man, the man would not know otherwise than that the thoughts then in his mind were his own, although they were the spirit's thoughts. This would be like the recollection of something which the man had never heard or seen. That this is so, has been given me to know by experience. This is the source of the belief held by some of the ancients that, after some thousands of years, they were to return into their former life and into everything they had done, and, in fact, had returned. This they concluded because at times there came to them a sort of recollection of things they had never seen or heard. This came from an influx from the memory of spirits into their ideas of thought."

Although comment on this plain statement seems unnecessary, I might add that all so-called evidences to such a thing as we call Reincarnation appear to me just as unstable as the above.

Troutdale, Oregon.

CHAS. F. BARBER.

RELATIVITY

Sir,—If Mr. J. E. Daly, F.R.A.S. (see *LIGHT*, Sept. 17th) will do me the honour to read the articles you were so good as to publish on April 1st and December 2nd, 1932, and letters which you published on April 4th, June 12th, July 31st, September 4th, and October 30th, 1931, on January 1st, 1932, on November 10th, 1933, and on August 31st, 1934, he will see:

- (1) That the theory of Relativity makes change and movement in the physical universe impossible, and
- (2) That Mr. Burchett has merely repeated the conclusion reached in advance by Kant and confirmed by Schopenhauer.

The deviation of Mercury in its orbit cannot possibly be explained by the theory of Relativity, because the planet would not, according to the theory, have an orbit of movement.

If Mr. Daly will read letters published in *LIGHT* on

February 12th and April 22nd, 1932, he will see that, on the testimony of Sir Arthur Eddington and Sir James Jeans, knots cannot exist in the Relativists' world, and that, consequently, murderers are hanged, parcels are fastened and boats are kept from drifting by knots which are wholly subjective and imaginary!

I need hardly add that these articles and letters have been brought directly to the notice of Sir Arthur Eddington and Sir James Jeans. They have also been circulated widely in the universities in this country and the Dominions.

43 Cedars Road, S.W.4.

GODFREY BURCHETT.

CORROBORATION WANTED

Sir,—I recently bought a copy of *Phenomena of the Séance-Room*, by Dr. Edwin Bowers, owing to the favourable review in *LIGHT*. On page 95, it is recorded that during a séance in New York (the Medium being Frank Decker) Sir A. Conan Doyle manifested, and that his voice was recognisable and a hand partially materialised. He is reported to have brought a Scarab of Egyptian workmanship from a collection in London, and given it to Mr. Joseph de Wycoff, who was instructed to keep it. Date of séance given as July 19th, 1932, at 11.30 p.m. If this could be corroborated by Sir Arthur, through the agency of Mr. Denis Doyle or Lady Doyle's family circle, it would be a very fine piece of evidence. The book is certainly very interesting in many respects.

"NORTH OF IRELAND."

"IMPACT OF THE PSYCHIC ON THE PHYSICAL"

Sir,—I was extremely pleased and interested to read Mr. Ashby's article in *LIGHT* (September 3rd) as it asks the same question that I raised when I read Prof. Haworth's address at the British Association, my note on which appeared last week (September 10th).

With this fresh in my mind, I was deeply intrigued when, at our Unitarian service on Sunday morning, we were asked to join in the hymn by W. C. Gannett, of which I now venture to send you a copy. It is significant that the writer, fully a generation ago, should have been inspired to give us the same idea and its only possible solution. Perhaps you may like to make use of it for this reason.

G. KENYON ROGERS.

The last two verses of the hymn, by W. Channing Gannett, to which Mr. Rogers refers are as follows:

O, Toiler of the lily,
Thy touch is in the man!
No leaf that dawns to petal
But hints the angel-plan.
The flower horizons open,
The blossom vaster shows,
We hear thy wide world's echo—
See how the lily grows.
Shy yearnings of the savage,
Unfolding thought by thought,
To holy lives are lifted,
To visions fair are wrought;
The races rise and cluster,
And evils fade and fall,
Till chaos blooms to beauty,
Thy purpose crowning all.

MRS. MEURIG MORRIS

Mrs. Alice Bailey, who is a sincere admirer of the work of the "Power" Group, will preside at the first of the new series of Sunday Spiritual Services, on Sunday evening next, the 27th inst., at 6.30.

**MRS.
MEURIG
MORRIS**

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EDITOR GEORGE H. LETHEM

As We See It

DR. INGE'S PROGRESS

ONE could almost suppose, in view of some of his recent utterances, that Dr. W. R. Inge, ex-Dean of St. Paul's, is beginning to be impressed by the validity and meaning of psychic facts. First, he admitted the possibility that Telepathy may be (as Dr. Rhine and others have demonstrated it is) a real "extra-sensory" faculty. More recently, in an article (*Evening Standard*, September 16th), on St. Paul (whom he describes as "the first of the Christian Mystics") he disagrees with his Modernist colleagues who try to explain away the Apostle's conversion as due to a hallucinatory vision. "Attempts to explain this vision as a merely psychological or pathological seizure—perhaps a kind of sunstroke," he writes, "are unsatisfactory, since the effects were out of all proportion to the alleged cause." "The Apostle," he adds, "regarded his conversion as sudden and miraculous; he was convinced he had seen the glorified Christ, and this revelation animated the whole of his subsequent life."

This is reasoning with which Spiritualists will readily agree—reading the word "glorified" as including the meaning of "risen."

Unlike Bishop Barnes and other present-day ecclesiastics, St. Paul did not attempt to prove Survival by an involved process of argument based largely on supposition; he appealed, as Dr. Inge now points out, to direct evidence—the evidence of himself and others who had "seen" Jesus in recognisable form after the death of His physical body—seen Him, that is, manifesting in His spiritual body.

If we may believe that Dr. Inge accepts St. Paul's testimony in this respect, then he is on the way to agreement with Spiritualists, for St. Paul makes it clear (1 Cor., xv.) that he did not regard the "rising" of Jesus as unique. "If the dead rise not," he said, "then is not Christ raised"; and when he was asked "with what kind of body do the dead come back" (Dr. Weymouth's translation), he explained that they came back in the "spiritual body," with the reality and appearance of which he was evidently quite familiar.

It is customary with Christian preachers (other than Modernists) to proclaim that *because* Jesus rose from the dead, others (men and women) will also rise; it is notable (as no doubt Dr. Inge is aware) that St. Paul reverses this argument when he says "If the dead [other than Jesus] are not raised, neither hath Christ been raised" (Revised Version). This is a line of reasoning that leads direct to the position held by modern Spiritualists.

CHURCH LEADERSHIP

By Dr. A. G. THOMPSON

THE *Daily Herald*, of August 31st, published an article by the Rev. H. G. Budd, entitled "The Church is still in the Furnace."

The author calls on the Church to give a lead in setting up a New World Order to rescue mankind from its present state of misery and chaos. It is to the Church of England that he refers, and he blames the Bishops for supporting recruiting campaigns and the increase of armaments in the country, and wants "the Church to speak with no uncertain voice, with the courage that dares to put into action the principles of the Sermon on the Mount." He says that Christians have not got the courage of their convictions, and that the full implications of Christian discipleship are conveniently shelved. In short, he declares for whole-hearted Pacifism and non-resistance—principles, the validity of which I do not propose to discuss. But, after all, is the Church so much to blame?

Her past history shows no support for such principles as forming any part of her external policy. Rather has her influence been on the side of those who use force: and if in modern times the temper of her followers has become more gentle, that surely is due more to the great humanising movements of last century than to any change in the spirit of the Church herself. All the Churches in modern times have been steadily losing their influence, chiefly owing to the spread of scientific materialism among the more educated, and its diffusion, through them, to the masses of the population, resulting in indifference to religion.

Thus, in the whole of Russia at the present time their influence is *nil*, and throughout the rest of Europe but scant attention is paid to the voice of official religion. Even the thunder of the Vatican must now rumble gently and at opportune moments in order to be heard.

Among vast numbers of people, especially the young, religion has been supplanted by National Idealism; and belief in individual value and a life hereafter, which is the core of Christianity, no longer obtains. Jealousy and hatred between nations, owing to their differences in political outlook, everywhere prevail, and the threat of world-war comes nearer.

Individual liberty of thought is in many countries abolished; and, without it, what hope of human progress in the moral or spiritual plane is possible? Over whole groups and nations are set leaders, unscrupulous and amoral, who recognise "no law except the sword, unsheathed and uncontrolled."

What chance has an unarmed and pacific nation against those who make a fine art of persecution and are prepared to "liquidate" all who do not share their views or walk in their ways?

In face of all this, even those leaders of the National Church who are convinced Pacifists might well argue that, were they to start a campaign on the lines advocated by Mr. Budd, not only would nothing be gained, but the little influence they still possess would speedily be lost. What then is to be done?

The Churches would regain much of their old influence if they ceased to force on intelligent people creeds and dogmas long since outworn, and continued no longer to rely solely on traditional and documentary evidence for their beliefs. Rather, they should concentrate on showing that modern so-called scientific materialism is demonstrably false, and that the Survival of the individual after death is an established fact in nature, proved by irrefutable evidence in modern times. Furthermore, that it is certain that under some circumstances communication is possible with those who have passed through the door of death, and that they all tell us the same story—*viz.*, that as a man sows so shall he reap hereafter. Until such knowledge becomes the heritage of mankind, the message of the Church will continue to fall on deaf ears, and is powerless to turn men's hearts from death and destruction and lead them towards peace and goodwill.

LOOKING ROUND THE WORLD

A TELEPATHIC EXPERIMENT

AN experiment by which both the possibilities and the limitations of Telepathy are demonstrated is described in the September issue of *Spiritual Truth* (Ephrata, Pen., U.S.A.).

The experiment, we read, was arranged by Mr. Arthur Ford, the well-known clairaudient Medium, in connection with a class at Camp Silver Belle, Ephrata.

The class was divided into three groups—one to originate the messages, the second to transmit them, and the third to receive them. The receiving group of four included the Medium, Hugh Gordon Burroughs, and they sat in a secluded room about thirty yards from the other groups.

Five tests were prepared by the class: (1) colours, blue and yellow; (2) triangle, circle and rectangle; (3) two bracelets and a brooch; (4) writing in a sealed envelope; (5) sealed ballot (selected from a number) inscribed with a Bible-text.

The sending group of five psychics went into trance and concentrated on the tests given to them by the originating group.

RESULTS OF THE EXPERIMENT

Mr. Burroughs acted as the spokesman of the receiving group, and what he said was written down.

When the results were read to the class, it was found that the two colours had been received correctly, also the initials of a name in the sealed envelope, the closing words of the Bible-text, and a description of a linked chain which might be suggested by the bracelets and brooch. The geometric figures were not received.

Here is, at once, evidence of success and of failure—success sufficient to demonstrate the reality of thought-transference; failure sufficient to show that Telepathy (excluding spirit-help) cannot reasonably be stretched to explain Clairvoyance and evidential mediumistic communications, even when powerful psychics like Mr. Ford and Mr. Burroughs take part in the experiment.

SENSATIONAL CLAIMS

According to the *Sunday Pictorial*, sensational telepathic results have been achieved by a little group of scientists operating in this country. It is stated that "telepathic messages have been sent from London to Bristol, and from Bournemouth to Glasgow. In one instance, five ordinary playing cards were locked in a bureau in one town. Scientists in three other towns were asked to suggest what they were. In each case, the correct cards were chosen."

But this is not all. "Some results have been so startling," it is stated, "that certain people whose help has been recruited in the interests of science—ordinary people who are ultra-sensitive—have backed out, as their powers have been beyond their understanding, and, to put it bluntly, have frightened them."

What will Dr. Inge have to say about this development?

A POINT FOR REINCARNATION

A reader, who takes a special interest in the teachings received through the Rev. Stainton Moses, sends us some notes of recent communications purporting to come from him. In his life-time, Stainton Moses did not believe in Reincarnation; but in these recent communications he spoke of a lady as being an "old soul reincarnated," and of her deep interest in a man (not of her own class and young enough to be her son) who had been her lover in a previous life, and who, owing to some wrong done by him had to be re-born "of poor parents, which had hurt his pride."

Our correspondent is quite convinced that it was Stainton Moses who communicated, and regards this change of opinion as very suggestive. He adds that the explanation received "is the only reasonable one for the case mentioned."

SIR OLIVER AT BLACKPOOL

ALTHOUGH he is not reported as having taken any vocal part in the proceedings, Sir Oliver Lodge attended the meetings of the British Association at Blackpool, and a photograph was published showing him walking on the famous Promenade.

Writing about this photograph in the *Yorkshire Evening Post* (in which it appeared), Fred Haffron, of Doncaster, describes Sir Oliver as "a lone and courageous pioneer in a comparatively new realm of science," and adds that he "has brought consolation and comfort to sorrowing hearts, and helped many to a logical conclusion with regard to life after death."

This is a tribute of a kind to which comparatively few scientists can lay claim, but to which Sir Oliver is richly entitled. It must, we are sure, be a source of joy to Sir Oliver, in his retirement, to know that he carries with him the love and veneration of a great multitude of people to whom his voice and his pen have brought assurance of Survival.

POWER OF PRAYER

It appears that Dr. W. R. Matthews, the present Dean of St. Paul's, publicly expressed disagreement with the views of the ex-Dean (Dr. Inge) on the possibility of prayers for the sick being answered.

Preaching in St. Paul's Cathedral (according to a summary sent to us by one who heard him) Dr. Matthews said he could not accept the view that Natural Laws, as discovered by science, were absolutely invariable. He did not consider that was the most modern view. He would rather liken such Laws to the averages worked out by actuarial calculations for insurance companies, which told how many people of a certain age would die next year, or how many would commit suicide, but which could not tell who any one of those individuals might be. He emphasised the essential unity of spirit as transcending corporeal limitations in such a way as to make it extremely hazardous to say that prayer could not do this or that.

There is no doubt that in this matter, at least, Dr. Matthews is better informed as to the up-to-date view of science than his distinguished predecessor.

L.S.A. AUTUMN SESSION

A beginning will be made next Thursday evening (October 1st) with the L.S.A. autumn lecture season, when, instead of a lecture, a demonstration of clairvoyance will be given by Mr. George Daisley, whose previous visits to the headquarters at 16 Queensberry Place, South Kensington, have aroused much interest. Later in the month—on Friday, October 23rd, Mrs. Helen Hughes is to give another of her popular demonstrations of clairaudience at the Caxton Hall, when, as on several recent occasions, there is certain to be a large gathering. Both these gatherings will be at 8.15 p.m.

A feature new in the L.S.A. work begins on Wednesday, October 14th, when answers to written questions will be given through the trance mediumship of Mr. P. A. M. Annan. At a preliminary meeting, some weeks ago, the answers given through Mr. Annan were found to be very interesting and instructive. These meetings (for which a charge of 1/- for members and their guests, and 2/- for non-members will be made) are to be held fortnightly on Wednesdays at 5 p.m., from October 14th to December 9th, inclusive.

Major Mowbray is travelling to the Channel Islands on September 30th to visit both the Guernsey and Jersey Branches of the L.S.A. In each island he will deliver two lectures entitled: (1) Physical Phenomena and Modern Miracles; (2) Mental Mediumship and Telepathy. In Jersey the second of these two lectures will be given, by special invitation, to the Theosophical Society existent in that island.

ANIMAL MEDIUMSHIP

THE STORY OF "GERRIE CROW"

By CAPTAIN Q. CRAUFURD

SO many people have asked me to enlarge upon the letter that I wrote in *LIGHT* a few weeks ago, that I am tempted to give just one out of many somewhat similar observations.

This case refers to a rook which was brought to me a few days after an evening's "sport" at the Vicarage. The rook was in a very bad way, but had managed to escape from the shambles that lay about the Vicarage garden. There, outside the hedge, it was found by some small boys, who, knowing my reputation for heathen tendencies, brought it under cover of nightfall in sublime faith that I could "make it well."

Poor rook! It had been shot in several places. One leg stuck out almost at right-angles, both wings had been damaged, and it seemed to have been shot in the lungs. All that I could do for it was to make it as comfortable as possible for the night, and allow it to die in peace. It accepted a spoonful of water gratefully, and when I offered it some bread and milk it made a very good meal. I judged it was too badly injured to be suffering much pain; and, having made it a kind of nest that would put no strain on the injured leg (which I set after a fashion, and bound up with healing ointment), I left it for the night—or rather, I left it for half an hour.

I was not sure whether to murder it straight away or let it take its chance. When I returned with the materials for putting it to sleep, I found that it had already anticipated me by comfortably tucking its head away under its wing.

It woke up and tried to greet me and went to sleep again. A few cautious visits told me it was snoring comfortably, and then I went to bed.

Next morning, it was still fast asleep when I came—or was it dead? No! It was not dead! Was it hungry? Was it not? It was anxious to explain that it regarded me as a friend.

I must pass over the next six weeks, merely noting that for a rook, and especially a rook that had been ill-used by man, it was queer how thoroughly confident of myself and my wife it was from the first. Of course, we spoiled it with all our attention, but the time came when the leg had to be amputated, just when it seemed things were going well, for the little person was so anxious to greet us every morning that one day it broke the leg again.

Unfortunately, I did not know enough about amputation to cover up the bone completely. I think this was the cause of death, but I am not sure. He used to ask to be taken to the garden for a last look round before being put away to rest, and though he was always cheerful, I somehow felt on this last night it was good-bye.

In the morning, we found him dead with his head comfortably tucked behind his wing, and if ever a little creature would have wished to cling to human friends, that little rook was one. We may believe he hovered round.

Now, his chief points were the absence of any voice, though he always tried so hard to caw when we called him—that and his injured leg.

Years passed by. Other birds passed through my hands—three rooks among them, but "Gerrie Crow's" memory remained unique.

I might have supposed that he would influence the other rooks we had at times. Perhaps he did. Anyhow, quite lately there came into my hands another rook, a baby one. I did not in the least want him, for I had five other patients on my hands at the time—two starlings, a blackbird, a thrush and a sparrow.

Well the rook came, for people will shoot rooks and small boys will find them. This little rook was well looked after and he should have gone back to his companions in the rookery in due course, but he had

other views. He became exactly like "Gerrie Crow."

He refused, from the first, to take any notice of his kind, constituted himself a sort of guardian of the other birds in the conservatory, which was their aviary until they decided to leave it for good, and there he remained.

The others sometimes look in, especially the black-bird, but the rook remains to wander about the garden with us like a little dog.

But here is the queer thing that needs to be accounted for. From almost the first, the bird imagined that he could not use one leg and that he could not caw, nor use his wings. There was nothing really wrong with him, but there were times when he liked to believe he suffered from all the injuries which afflicted "Gerrie Crow."

At these times, he became the exact counterpart of the poor, affectionate rook of several years gone by.

The casual observer, with a theory of his own, might find many ingenious explanations, such as telepathy from my own brain, etc., but the truth is that this little rook is a perfect little actor during certain moods.

At one time, he will be the counterpart of a much-beloved jackdaw and he will try to talk; at other times he will be just himself, an independent and busy little rook, intent upon such things as interest a rook who has the garden to play about in. Then, suddenly, he will change his mood and run up to my wife working in the garden, and either play at being "Gerrie Crow" or the jackdaw, "Mr. Chow."

These two pets were long dead, there have been many successors, but they have all gone off to join their wild friends when the call of the mating season came.

THE ONLY EXPLANATION

The present spoiled bird appears to have no intention of leaving us; and, when in the jackdaw mood, he prefers to eat the things that the jackdaw loved. His voice varies from the strident caw of a rook to the confidential chatter that the jackdaw used; or when he wishes to be particularly engaging he will lose his voice altogether, and, with the utmost stretch of his beak and neck, he will produce the hoarse whisper that poor "Gerrie Crow" used when he tried so hard to tell us how good it was to be alive.

There is only one explanation that will fit the case—this little rook is frequently under the influence of those other two birds, who can find expression through this loving instrument.

This is no isolated case of what I call "animal mediumship," and it opens the door to much which is obscure which we group under the name of instinct.

I am inclined to think that the mind of the animal is, like that of the savage, open to the influence of departed ancestors in a way that we cannot realise.

Occasionally, there comes a more sensitive individual, corresponding to our natural Mediums. It is these peculiarly sensitive creatures who, under observation, reveal the secret.

Such an one is the present rook—a wild rook remember, with all the suspicious nature that may be due to hereditary instinct, if there is such a thing.

At present, he has no wish to join his companions, but I know from experience that on the first day he gets among his own people, their influence will begin to undermine all the confidence he has acquired by human companionship. In their company, he will hear the voices of his wild ancestors, "the call of the wild," and he will forget the present calls of the tamed creatures who persuade him that human beings are good. Yet, deep in his subconscious mind there will be a memory always waiting to be aroused.

It is perhaps by such deep-rooted notes of memory that robins so often are influenced to make friends. Many of their ancestors have had no cause to fear man, and it is to the influence of ancestors still living in the invisible world that I ascribe much of "hereditary instinct."

SEPTEMBER MISTS

IN the beech woods after the first frosts of September, the hoarse clamour of rooks has ceased and no sound breaks the magical stillness, save the soft rustling of a leaf as it falls gently to the ground.

Nature has flared up in a final blaze of crimson and gold, yet hot-blooded life is remote from such brooding, slumbrous days. In this season of blurred outlines, the woods are veiled with countless glittering dew-drenched cobwebs softly shrouding the dying foliage.

Far off seems the day when the tender young beech leaves burst like a shower of green snow-flakes over the glow of the primroses beneath. Then the sun only touched here and there with golden fingers the velvet of that mossy bed. Now the level beams have freer play, they come through in great slashes, and yet have never the strength to banish the sparkling dew-drops of September.

These misty, still Autumnal days bring the Unseen World very near. It seems as if at any moment the veil between us might part, even as we brush aside the filmy webs festooning the branches. In the dying of the year, the atmosphere is charged with a subtle mystical life, and, intuitively, we know, though we may not all have the power to prove, that, in spite of inevitable change, there is no death.

In such a time, the late Poet Laureate wrote his lines:

Then comes the happy moment; not a stir
In any tree, no portent in the sky;
The morn doth neither hasten nor defer
The morrow hath no name to call it by.
But life and joy are one—we know not why—
As though our very blood long breathless lain
Had tasted of the breath of God again.

O. GILLESPIE.

LOVE'S POWER

The Voice of God is heard and known in every living thing,

The sunlight and the shadows, the bird upon the wing.

The sea, the sky, the rapture of a flower,

The quiet soul of one who knows the beauty of Love's Power.

Love is the greatest Power,

It holds the key to all we are or have at last attained to;

It is our one supreme command of Life

That others coming on to join us in our task

May know, and glorify Thee too.

Love is a Power created by our God,

That gives us strength to battle and to do,

And in whose care we live and know

That we are His, divine and unafraid

Of that short hour called Death,

Whose dying gift Life is,

With power to Greater Love.

Then come, my Soul, and by thy banner show

How Love has dwelt within thy heart,

That thou may'st speak its name to those who know thee not,

And having felt its present power in thee

Borne on the Shoulders of Eternity towards the Day.

Coming from Thee, it holds us for this hour.

That POWER is ours who love to-night this way,

We LIVE, we LOVE, we hold that Radiant Power—

At last regain their unity with God. R.L.

MRS. A. E. PERRIMAN

Mrs. A. E. Perriman, the Voice Medium, died on Monday after a long illness, which an operation failed to cure. Mrs. Perriman was the Medium at the mass voice séances organised by the Home Circles organisation, "The Link," the first of which was held at the Aeolian Hall, London, some years ago, when the voices were recorded.

NOVELIST SEES A GHOST

MISS BEATRICE TUNSTALL, the novelist, told a representative of the *Macclesfield Times* that she believed in ghosts and had actually seen one. She was speaking about her forthcoming novel, *Sorrow's End* (announced by Heinemann), the scene of which is placed in the village of Gawsworth, and in which the ghost of Mary Fytton is introduced.

"Do you really believe in ghosts," she was asked.

"I do," was the emphatic reply. "I firmly believe in ghosts. In fact, I have seen the Headless Woman."

Pressed for details, she said that the ghost appeared when she was staying at Wombwell Hall in Yorkshire, the home of an uncle. "I saw the headless ghost of Lady Maria Wombwell—it was a horrid experience. She came and stood by my bed at night. This happened about four or five years ago, and I knew nothing about the story of the ghost at the time."

When it was suggested that, after her experience, the ghost of Mary Fytton would have no terrors for her, she said: "Well, I don't know about that. May be, as I am looking for it, I shall be prepared in a way. Unfortunately, the ghost of Mary Fytton has a reputation of only being seen by men."

"She is supposed to come out of the Old Hall and to walk along what is known as Mary Fytton's corridor, down some steps into an underground passage which leads to the church. Then she is supposed to walk in the church at midnight."

"She sits in the church in a riding dress of green. I am told that about 12 years ago, before the present incumbent's time, two Manchester boys came to the Rectory for the key to the church. A short time afterwards they came back with the key and said they had not locked the door because there was a lady inside. The Rector asked what she was wearing, and when they said 'Green,' he told them that she could get out without any key."

"Although the ghost is only supposed to be seen by men, some years ago an old lady died who claimed to have seen the ghost in the church."

Miss Tunstall declared that Mary Fytton also walked in a room at the Rectory. "After she was banished from the court of Elizabeth owing to her love scandals, her father, Sir Edward Fytton, made a secret journey to bring her home to Gawsworth and sent her to the Rectory. She is still supposed to walk in her room at the Rectory. None of the present occupants has seen her, but she was seen by someone who visited the Rectory a few years ago and slept in that room. I intend to sleep in that room before I leave."

WHAT WAS IT?

Mr. Elliott O'Donnell, a recognised authority on things psychic and occult, tells the following personal experience in the course of an interesting article in *The Sunday Mercury* (Birmingham):

"On one occasion, I was strolling along a street in London. Ahead of me was a long ladder resting against a house wall, and as I drew near to it, something suddenly made me stop. I walked on again, and again the same something made me stop. Now, I was never in the least degree superstitious about passing under ladders, but as I halted and glanced at this ladder I felt a cold shiver of apprehension pass through me. There seemed something horribly ominous about it."

"Striving to overcome this feeling I again moved on, but had not taken many paces before something again made me come to an abrupt halt, and I had hardly done so before the ladder fell with a terrific crash, missing me by only a few feet. Had I gone on, I must have been knocked down and very badly injured, if not killed outright."

"Now what was that SOMETHING that so continually caused me to halt? Was it accountable for by some just natural cause, or was it due to some superphysical agency, something from another plane interested in my welfare?"

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WAS IT PSYCHOMETRY?

By W. H. EVANS

ONE of the most interesting faculties of the soul is that by which one may, by contact with some article, read its past. How this is done we do not know, and those who exercise this power are not able to tell us.

Thinking over the experiences given in my articles "The Talking Oak" and "Fullness of Being" which appeared recently, I saw in them the use of this faculty, for it seems clear that the impressions I received were psychometric in origin, though in interpretation some other faculty was used.

The fact revealed by psychometry is that all experiences are, in essence, founded in feeling. This is the foundation of all our senses, and, possibly, in some form, is part of all creation. Is gravitation some form of feeling? And is the ether, which is said to pervade all space, the means by which this fundamental feeling is made universal?

When we consider our powers of reasoning, of imagination, perception, will, etc., we see them as manifestations of consciousness. Consciousness as we know it, is associated with a centralised nervous system; the more perfect is this system, the higher is the degree of consciousness which is manifest. But there must be feeling before there can be consciousness; the power to appreciate and understand thought and its processes is deeper than mere reasoning or logic, it stands upon something, or ought I to say has emerged from it? That something I have called feeling. But if there is feeling there must be "something" which feels. What is it?

Neither science nor philosophy can help us here, though the latter may go a step or two beyond the primitive fact. It is religion which boldly declares this

to be God. We may not understand, we may even deny the existence of God, but we cannot deny the existence of a fundamental "substance" which even Haeckel postulated had some feeling and thought. If this "substance" can feel and think, then it must have some degree of consciousness. Very well, is that not another way of saying there is God?

What I am desirous of trying to discover is the root of the psychometric faculty. How comes it that the inanimate and inorganic can register impressions? How are the influences, vibrations, call them what you will, held? And how can one tune in and read them? These are problems which we have scarcely thought about yet. But if the inanimate can hold impressions, what of the animate, the alive? May not one who by some means has accidentally tuned in get into touch with the forms of life around? I ask this because it has been suggested to me that I went too far in my articles "The Talking Oak" and "Fullness of Being." Was this a kindly way of saying I was just romancing? Well, never mind, I know.

Strange as these experiences may seem, they should be recorded for the benefit of other travellers. My deductions may have been wrong, but I have a mind which likes to discover something of the mechanism by which these things may be. Hence linking up my impressions with the facts of psychometry, I see them as of one piece.

If, as religion tells us, God is the all-pervading Presence, then, in the strict sense of the word, nothing is dead, life is in all. What we call the inorganic may be potentially alive. May one not get into direct conscious touch with that life? What is it the mystic experiences, if not contact with that divine life, all-pervading and omnipresent, of which he himself is a manifestation? I affirm that those who do have a sense of protection, a power of surrender, that it ultimately brings them abiding peace. It lifts them above the cares and worries of life. And after all, is the world not seeking this vision, blindly, gropingly perhaps, but still trying to find that which will bring to its aching heart peace and understanding?

When we analyse our ideals we see they are all based upon good feeling. Our thoughts, our aesthetic reactions, our delight in beauty in all forms, music, poetry, art, are all based upon what we feel. Sensation is developed feeling, or feeling which has become articulate. We measure life by what we feel, for all our impressions are ultimately reduced to this. Hence we cannot ignore it. Take the coldly intellectual man in whom feeling is subordinate to thought, is it not what he feels which ultimately determines his reactions? When he declares something to be absurd, or noble, is it not as much what he feels as what he thinks that is expressed in the terms absurd, noble? No one can get away from this fundamental feeling, for his being is a part of it.

Followed a step further, we see this feeling as the creative urge so much talked of in modern psychology. What does the psycho-analyst try to do but to harmonise conflicting emotions—developed feelings—and so restore peace to the divided household of his patient's mind? We thus see the importance of getting to understand this fundamental feeling.

For this purpose we have to train our minds, learn to sort out impressions, assess values, and be ready to share any experiences no matter how curious, so that by comparison and analysis we may find out the reason for things.

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Sun., Oct. 4th. *Speaker:* Mr. P. J. HITCHCOCK.
Clairvoyante: Mrs. Gradon Thomas.

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Sunday, October 4th, at 11 a.m.

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Clairvoyante: Mrs. Helen Spiers

Wednesday, September 30th—Speaker: Captain Herbert Bland.

Clairvoyante: Mrs. Helen Spiers

Monday.

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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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WASHINGTON'S VISION

AMERICAN CIVIL WAR AND THE GREAT WAR FORESEEN IN 1862

A vision seen by George Washington at Valley Forge in 1776, and described by him to Anthony Sherman, one of his officers, contained remarkable predictions of the growth of the American Republic (then in its infancy), of the American Civil War and of the Great War of 1914-18. As related by Anthony Sherman to Wesley Bradham, the following account of the vision was first printed in the "Illinois Free Press" of February 13th, 1862. Washington himself is speaking to Sherman:

I DO not know whether it was owing to the anxiety of my mind or what, but this afternoon as I was sitting at this table engaged in preparing a despatch something in the apartment seemed to disturb me. Looking up I beheld, standing exactly opposite me, a singularly beautiful female. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments ere I found language to inquire the cause of her presence. A second, third and even fourth time did I repeat the question, but received no answer from my mysterious visitor other than a slight raising of her eyes. By this time I felt a strange sensation spreading over me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralysed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitor.

Gradually the surrounding atmosphere seemed as though becoming filled with sensations and grew luminous. Every thing about me seemed to rarify, my mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly on my companion.

Presently I heard a voice saying: "Son of the Republic, look and learn!" while at the same time my visitor extended her arm and forefinger eastwardly. I now beheld a heavy white vapour at some distance, rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world—Europe, Asia, Africa and America.

I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America the Pacific. "Son of the Republic," said the same mysterious voice as before, "look and learn!" At that moment I beheld a dark, shadowy being like an angel, standing or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, she sprinkled some upon America with the right hand while she cast some upon Europe with her left hand. Immediately a dark cloud arose from each of these countries and joined in the mid-ocean. For a while it remained stationary and then moved slowly westward until it enveloped America in the murky folds. Sharp flashes of lightning now gleamed through it at intervals and I heard the smothered groans of American people.

A second angel dipped from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving waves it sank from view. A third time I heard the mysterious voice saying: "Son of the Republic, look and learn!"

I cast my eyes upon America and beheld villages, towns and cities springing up one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say: "Son of the Republic, look and learn!"

At this moment the dark, shadowy angel turned her face southward, and from Africa I saw an ill-omened

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DUDLEY CROFT GOODE, M.N.C.A., resident Nature Cure Practitioner, Osteopath, Spiritualist healer, etc., "Holmdakopin," Spencer Road, Ryde, Isle of Wight.

spectre approaching our land. It flitted slowly and heavily over every village, town and city of the latter, the inhabitants of which speedily set themselves in battle array, one against the other. As I continued looking I beheld a bright angel on whose brow rested a crown of light on which was traced the word "union," bearing the American flag, which he placed between the divided nation and said: "Remember, ye are brethren."

Instantly the inhabitants, casting from them their weapons, united around the national standard. And again I heard the mysterious voice saying: "Son of the Republic, look and learn!"

And I beheld the villages, towns and cities of America increase in size and numbers, till at last they covered all the land from the Atlantic to the Pacific. and their inhabitants became as countless as the stars in the heaven or the sand upon the seashore. And again I heard the mysterious voice saying: "Son of the Republic, the end of a century cometh; look and learn!"

At this time the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean sprinkled it upon Europe, Asia and Africa.

Then my eyes looked upon a fearful scene. From each of those countries arose thick, black clouds which soon joined into one; and through this mass gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was presently

(Continued on next page.)

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WASHINGTON'S VISION

(Continued from previous page.)

enveloped in the volume of cloud. And I dimly saw those vast armies desolate the whole country and pillage and burn cities and villages and towns that I beheld springing up. As my ears listened to the thundering ring of cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying: "Son of the Republic, look and learn!"

When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast. Instantly a light as from a thousand suns shone down from above me and pierced and broke into fragments the dark cloud which enveloped America.

At the same moment I saw the angel upon whose forehead still shone the word "union," and who bore our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, but who, immediately taking courage, again closed up their ranks and renewed the battle. Again amid the fearful noise of the conflict I heard the mysterious voice saying: "Son of the Republic, look and learn!"

As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it brought, leaving the inhabitants victorious. Then once more I beheld the cities, villages and towns springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants: "While the stars remain and the heavens send down dew upon the earth so long shall the Republic last."

And taking from his brow the crown on which still blazed the word "union," he placed it upon the standard, while all the people, kneeling down, said Amen.

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