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SPIRITUAL WORLD ALL AROUND US HERE

SWEDENBORG ON SPIRITUAL SUBSTANCE

By REV. G. A. SEXTON, D.D.

THE possibility that anyone can have visions of the Other World, that are real, and not mere hallucinations, involves, not only that there must be another world composed of some sort of real substance, but also that that world must be somewhere in space, so composed and disposed that, under certain conditions at least, it can reach people in this world, or they can reach it; and yet there is no ordinary interference of one with the other. How that can be has been one of the difficulties of religion in all ages.

Jesus spoke of Heaven under many names, saying, amongst other things: "The Kingdom of Heaven is within you"; but, clearly, no explanation that He could have given to the world then would have conveyed any rational idea of how that could be, to the men of those times; therefore He said, "I have yet many things to say unto you, but ye cannot bear them now, howbeit, when he, the spirit of truth, is come, he will guide you into all truth"; and again He spoke of the "spirit of truth" as the Comforter who should come, and indicated that the Comforter was Himself, saying: "I will not leave you comfortless, I will come to you."

Swedenborg claims that the revelations that were given to him, after the vision of Jesus, were the fulfilment of this promise. After the Lord had appeared to Swedenborg, He not only opened his spiritual sight, to see the other world, but He gave him an insight into this problem, of the substance and space of the spiritual world, such that we have in Swedenborg's writings, a description of the relationship between the two worlds, written between 1743 and 1771, yet containing ideas which science is only now giving us words to express, and comparisons to enable us to understand.

He asserts that that world is more real than this, and while using the word "matter" to express that of which this material world is made, in accordance with the usages of modern science, he reserves the word "substance" to express that of which that substantial spiritual world is made.

We know now by science, that matter is made up of very tiny particles called atoms, which rotate and

gyrate amongst each other, very much in the same way that the Earth revolves around the sun, and the moon around the Earth. We know also that the atoms of matter are made up of very much more tiny particles, called electrons and protons, which also rotate together in similar ways. We can tell the rate of gyration of these particles by the vibrations which they set up in the ether, in very much the same way that we know the rate of vibration of a piano-string by the note which it sounds. We know further, that the electrons are composed of some sort of disturbance or gyration in the ether; and that the ether, whether it be a simple or a complex substance, exerts stresses, which pull the particles of matter together, and produce the attraction of gravity. Whether the actual gravitational pull is produced by something like a string in the ether between the two particles, or whether it is produced by a push from the ether outside due to lack of pressure between the particles, in either case we may picture these stresses in the ether as a sort of network holding the particles of our body together as a sort of framework. If they material particles were removed, leaving the etherial stresses just the same, those stresses would obviously form an etherial body, the exact counterpart of the material body; and such etherial body, therefore, obviously exists now within the material body, actually being that which is substance, or that which stands under, to hold the material together. The same etherial or substantial counterpart must be within every material thing.

We know, further, by science, that the apparent solidity of a thing depends entirely upon the relative states of vibration, or gyration, of its particles. For instance, the electrons gyrating together, form matter, which apparently fills space to the exclusion of other matter; but other electrons, that are free—that is, not enmeshed in the gyrating systems of that matter—form electricity, and fly about freely, going right through the matter. Thus, certain conditions of vibration or gyration cause the one to resist the other, so that two sets of electrons, in the form of two material bodies, resist each other, and seem to fill space, while other

free electrons and ether waves of quite different periods go right through them.

Thus there are known to science what may be called three degrees of matter, or three atmospheres. Swedenborg differentiated between these, giving us the term "discrete degrees" to express the relationship of one to the other, before they were known to science, as we now understand their relationship one to another. These are: matter itself, that is the air, (including all matter, for it all may exist in the form of a gas); electricity; and ether. These are all related as cause and effect, the one being produced by, or out of, the other.

THREE NATURAL ATMOSPHERES

Swedenborg says in *Heaven and Hell* (38): "There are two kinds of degrees. There are continuous degrees and degrees not continuous. Continuous degrees are like degrees of light, from flame to darkness, whereas degrees not continuous, but discrete, are as the cause and the effect, or the thing producing, and the thing produced; from one is formed a second, and from a second a third, and so on." And again, in *Divine Love and Wisdom* (184): "These degrees are called discrete, because the prior is by itself, and the posterior by itself, and the postreme by itself, yet taken together they make a one. The atmospheres, from the sun to the Earth, are in such discrete degrees." He says further, in the *Last Judgement*, Posthumous (312): "There are three natural atmospheres originating from the sun of the world, and three spiritual atmospheres originating from the sun of Heaven. Three natural atmospheres are the purer ether, which is universal, and from which is all gravity; the middle ether, which makes a vortex about the planets from which comes magnetism; and the ultimate ether, which is the air. The three spiritual atmospheres are those in which are the angels of Heaven. In the two higher ones are the angels of the Lord's Celestial Kingdom. In the third and the first natural one, which is the pure ether, are the angels of the Lord's Spiritual Kingdom. In the two following atmospheres, which are the middle ether, and the ultimate ether, or air, are men while they are in the Natural World. But it should be known that the atmospheres arising from the sun of Heaven are, properly speaking, not three but six; three above the sun of this world, and three below it. The three below the sun of this world constantly accompany the three natural atmospheres, and enable man in the natural world to think and to feel."

If we consider that thoughts and feelings are real things, we can see that they must be some similar sort of vibration or gyration of some finer atmosphere, whether we call that finer atmosphere a part of the ether, in a finer form, or whether we give it another name, such as the spiritual atmosphere. These are what Swedenborg calls the spiritual atmospheres.

From Swedenborg's descriptions it follows that the stresses in the ether that hold the particles of matter together are actually the spiritual body. We can now understand how that spiritual body, when enmeshing the particles of matter, will vibrate to a low pitch, like a tuning fork with its ends loaded; but the moment that it is freed from the material load, it will vibrate to an entirely new and immeasurably quicker pitch, like the tuning fork with the load thrown off; and further, just as two tuning forks loaded to the same pitch will sense each other, the one starting to vibrate if the other is sounded, but will be quite dead to vibrations of another pitch; so also the spiritual body, when it throws off the material load, immediately ceases to sense, or appear solid to, the presence of others loaded with matter, but becomes at once sensitive to the presence of others like itself, freed from the material load.

When a man dies, the material body does not fall to pieces at once, as might be expected if the whole of the enmeshing spiritual framework were removed. It only falls to pieces as it is destroyed by microbes, etc.; but it has lost something which not only gave it the power of growing, but prevented the microbes

from being able to destroy it. So the etherial force, that grips the particles of matter, must be divided into two parts, which might be called the gravitational and the living. Thus, at the separation of the life from the body the etherial form must be, in a sense, divided into two, the gravitational forces still holding the particles together, but the living form, which had been active in building up the bodily shape, taking up the new pitch of vibration, and becoming the substantial body in the spiritual world. This is what Swedenborg expresses by what he calls the secondary spiritual atmosphere that accompanies the material atmospheres. This may not be so easy to picture, but it is obvious that there is a spiritual grip upon the material, which regulates it, in all things of creation. In passing, it should be noted also, that the highest or celestial angels are said to exist almost entirely in the two highest spiritual atmospheres, which are the atmospheres of mind, but it must be remembered that mind is a real thing, as real as any of the lower atmospheres. This we are taught definitely, as in *Arcana Coelestia* (3726): "Knowledges and truths are things, no more abstracted from the purer substances, which belong to the spirit of man, than sight is abstracted from its organ. There are purer substances, which are real, from which the knowledges of truth come forth, by variations of form."

And also in *Divine Providence* (279): "Affections are changes of the state of the purely organic substances of the mind; and thoughts are changes and variations of the form of those substances."

Thus we may picture the celestial realm as being a finer quality even than the spiritual, related to it by a discrete degree as the spiritual is related to the natural, the celestial being indeed the essential quality which, within all lower forms, gives them their being, which Swedenborg calls the *esse*; but in the highest angels their minds are chiefly ruled by these inner qualities.

WIRELESS RECEIVER AS AN EXAMPLE

In the familiar portable wireless receiver we have an example of how many tunes may exist within a room all at the same time, for the portable receiver has no connection outside the room, and yet we only hear the one that we tune the receiver to the pitch of; and yet, while there may be hundreds of tunes and speeches in the same space, they do not interfere with or distort each other. So we may realise also, that there may be any number of finer etherial forms in the same space which we occupy, all around us, but no more effecting us, or each other, than the one tune of wireless waves affects the other. This is expressed by Swedenborg, when he says that the spiritual world is around us everywhere, and that it is not a matter of travelling to a distance to get there, but a matter of change of state.

Heaven and Hell (192): "All changes of place in the spiritual world are affected by changes of state of the interiors, so that changes of place are nothing else than changes of state."

But yet when we are in that state, there is space around us, for that world exists in the same three-dimensional space that we do. *True Christian Religion* (29): "The common opinion about souls is that they are not in any extense, consequently not in space and time; when yet they are substantial men, and live together like men here, upon spaces and in time, which are determined according to the states of their minds. If there were no spaces or times, that whole world might be drawn through the eye of a needle, or concentrated upon the point of a hair, which would be possible if there were no substantial extense there, but the times there are not distinguished into days, months, etc., because the sun does not appear to rise and set."

He tells us further that the difference in state is a matter of difference in gyration. *Divine Love and Wisdom* (270): "The natural mind is circumflexed into gyres from right to left, but the spiritual mind into gyres from left to right; and the rotation from

(Continued at foot of next column).

BOY TRANCE-ORATOR

A TEN-YEAR-OLD boy believed to possess psychic gifts of the highest value to science, is attracting large crowds outside his home in Athens every night by reason of his remarkable utterances.

The boy, Jean Lorando, has been examined by Prof. Angelos Tanaghra, Professor of Psychic Sciences at Athens University, who declares that the lad certainly possesses extraordinary gifts. He is to put him through various tests in the hope that through him a solution of some of the most abstruse problems at present facing psychic researchers will be solved.

Meanwhile, the young Jean continues to give his astonishing nightly performance. It begins at eleven o'clock when he goes into a trance. In this state he climbs to a balcony which, even in his conscious condition, it would be difficult for him to reach.

Apparently conscious of the crowd already assembling below, he then launches into a speech which would be commendable in a man of ripe years and mature judgment.

His speeches, indeed, have been found to bear such remarkable resemblance to the style of the late Greek statesman, M. Venizelos, that many people are asking whether, in fact, the boy has not been chosen as the Medium through which the statesman hopes to continue to advise his countrymen.

On another occasion he addressed himself to the various party leaders, telling them to prepare the country for orthodox parliamentarianism and to give the people the necessary instruction.

"Fascism, Nazi-ism, and Communism," he declared, "will not stand the test of time. They are arbitrary regimes and will be swept away in a new war. The regime of the future is that which makes for the happiness of mankind and respects the letter of the device, 'Liberty, equality, fraternity.'"—*Belfast Telegraph*.

(Continued from previous column).

left to right is turned downwards, thus towards Hell ; but the rotation from left to right goes upwards, thus towards Heaven."

Thus there are Heavens and Hells, and many degrees of each, all about us. The Heavens of each Earth are about that Earth ; and make indeed the basis of the Earth's existence. Those who lived very long ago and so are very different from our state, may become moved further from the actual surface of the Earth, but still remain around it, with their, to them, solid world. So it is not untrue when we speak of the Heavens as being in the sky, though the lower Heavens or the World of Spirits occupy the same plane as the Earth's surface, more or less, according to the relative states of the persons composing them.

When we are privileged to sense that world, as those who have seen angels, or even partial visions, what has happened is that they have been able, partly or wholly, to sense the things that their souls can tune to, just as a wireless set can sometimes pick up two tunes at the same time, usually the second one only coming faintly, due to some part of its mechanism forming a secondary circuit of different pitch. Thus we realise that all the descriptions of the other world can be literally true, and how these spiritual worlds are all around us, all the time, causing the guiding influences of which we are often conscious ; and ultimately how the Creator acts through His creation, first to produce all things from His Love and Wisdom, and then to regulate them according to the various states taken up by the created beings, who are in different positions relatively to His Providence ; just as the rotating gyro compass, by its state of rotation, tends to come into line with the axis of the Earth's gyrations, and then there is steadiness and harmony ; while if it is gyrating out of that line, there is continual disturbance, with disharmony and oscillation.

MRS. HELEN HUGHES AS SPEAKER

MRS. HELEN HUGHES is known throughout the country as a highly-gifted clairaudient Medium, but she is also an effective speaker on the Teachings of Spiritualism.

At Edinburgh Psychic College recently (September 21st) she said Spiritualism did not claim to wave a magic wand and immediately free people from all their troubles, but its philosophy and liberty of thought and teaching could free them from many religious convictions which cramp and bind. Spiritualism had not come to build up another institution, but if it could make them more broadminded and progressive in their outlook ; if it could only make men more free and elastic in their thinking, it would have done a wonderful service to the world. In a doubting and sceptical age it was removing the terror of death by proving the survival of human consciousness. Never before in the history of the human race had they had such emphatic evidence. Now they had a broader and more beautiful view of life, for they knew that those deep and grand emotions and aspirations of our nature would find expression in fairer fields. The organisation known as Modern Spiritualism might cease to exist and be forgotten, but not so the knowledge and experience and light it had carried to the mind of man.

The true Church of God, Mrs. Hughes said, was not one that had stone buildings in every land, representing in itself the world's strongest religious and political power, but the one which stands glorious though invisible in the souls of spiritually enlightened men and women. Spiritualism had come to prepare for the day when the world would be free from the impediments of traditional creeds, it had come to make men spiritually conscious. The idea of a spiritual world must no longer remain a mere hope or uncertain belief in the mind of man, it must become a living reality.

Mrs. Hughes went on to say that the religious systems of the past had been for a purpose, and that they had been of use in disciplining the passions and in guiding man, but now man had grown out of the lower standard and was ready for higher development.

Mrs. Hughes followed her address by a remarkable and convincing demonstration of her clairaudient powers. Twelve messages were given with Christian and even surnames, all of which were recognised, including unusual foreign names which were given to and recognised by two members of the audience.

Mrs. Helen Hughes is to give another of her evidential demonstrations of clairaudience, under the auspices of the L.S.A., at Caxton Hall, Westminster, on Friday, October 23rd.

London Spiritualist Alliance and The Quest Club.

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ROMANCE IN VALHALLA

Review by H. F. PREVOST BATTERSBY

MR. Purdew and his two daughters, Teresa and Joyce, are being flown by a boy-friend, Keith, to Paris. The plane crashes on the way, Mr. Purdew and the two girls are killed, and Keith only survives for a few days.

Mr. Purdew and Joyce believe they have out-lived the accident, but Teresa, who is an "old soul," realises what has happened.

The story thus practically begins on the Other Side, and the author is at once confronted with the difficulty of making the scene seem real enough, yet not too real.

The fact is that we know very little certainly of its conditions; and that, not because we have not learnt enough of them, but because we have learnt too much and the pictures by no means tally.

That is not surprising. The "many mansions" must be understood in its most liberal sense, and the accommodation must obviously be very varied to suit the varied apprehensions of its prospective occupants.

It is even a trifle surprising to find Mr. Purdew, the rather circumscribed City man, the thoughtful Teresa, Joyce the smart sales-young-lady, and Keith the very mundane young airman, all accommodated on the same floor. But that, of course, is a necessity of the story. Their reactions to the new conditions would have been much more difficult to illustrate if the party had been divided.

Mrs. Livingston does not shirk any touch of realism which would enable the new-comers to feel at home. They are met at the scene of the accident by a resplendent car; and a chauffeur in "a pale grey livery with chromium buttons and blue lapels" drives them to a mansion like Hampton Court, where tea is served to them by a sparkling maid-servant with a French accent, the accent being retained to confirm the travellers' conviction that they have crashed in France.

It is a curious reversal of what one would expect that, while we on earth are often at considerable pains to convince the "dead" that they are dead, there should be such solicitude on the Other Side to foster the delusion that they are still living.

One must, of course, make every allowance for the difficulty of piecing together a coherent picture from the sort of jig-saw fragments which we have received of the Hereafter.

For instance, though Teresa's frock, as well as herself, has been reduced to a cinder, Celeste, the smart maid-servant, offers to "shake out the dust of the Earth" from it; and Mr. Purdew, whose garments have suffered a like eclipse, searches, some time later, for a half-crown in his trouser pocket—and finds it.

In point of fact this garment business on the Other Side is always tripping us up. A short time ago we learnt of the delight of a "dressy" young lady on finding that she had only to think herself into new frocks, and such a representation is really more easily conceivable than Mr. Purdew's trousers.

It is probably a mere personal dislike which resents the introduction of motor cars and aeroplanes into the Other World. If they are there, it does not seem as if we are going to escape much in the change over.

Keith, the airman, is, of course, delighted at the idea of a plane—which one fondly believed could be dispensed with where thought was motion—and swoops down with a couple of passengers to Hendon Aerodrome to prevent a lady from starting on a flight which they had a presentiment might prove disastrous. What they hoped to do is hard to say; for though Keith discovered what was amiss with her plane, he could hardly have expected to amend it with his spiritual spanners and etheric hands.

This presentiment business seems rather discounted

The Future of Mr. Purdew, by Marjorie Livingston.
London. Wright and Brown. 1936. 7/6

by references constantly made to the book of Records, wherein the past, and, it would seem, a good deal of the future might be read. There is the case of a man killed in the war." He had just been married, and there was a kid coming. Then he looked up the Records and found that he would have died in middle age of a painful disease."

Such a lapse in accuracy seems curious; but a glance at the Records might have been an aid to Henry's peace of mind, and saved him from a tumble in the aerodrome, from which he had "to wipe the dust and sweat which had caked upon his face," an operation very difficult to realise for a spirit; but, perhaps, Henry was not completely disembodied.

There is an explanation given why horses, barges, motor-cars and aeroplanes are used on the Other Side—the mind having first to outgrow the illusion of locality, and the idea of time and space before the body can dispense with appearances.

A SEANCE, AS SEEN FROM THE OTHER SIDE

An account is given of a seance, as seen from the Other Side, and an amusing touch is added by the prejudice against Spiritualism still clinging to the new arrivals.

Mr. Purdew, anxious to communicate with his wife, is told he must use a Medium.

"But surely they are a disreputable lot?" he objected. "I wouldn't like my wife told anything from me that wasn't right, to be the cause of any spiritual indiscretion, so to speak."

"I wouldn't have anything to do with it if I were you," said Keith. "The Scriptures give no sanction for that sort of jiggery-pokery. Remember the witch of Endor."

Keith represents the Catholic idiosyncrasy. He emerges into the new life as an atheist, but becomes quite an adept at quoting St. Paul.

The latter part of the story is devoted to the working out of a number of re-incarnational relationships, very well done, but coming rather as a surprise.

John Purdew becomes Johannes, and meets Maria, who had been his wife in Venice, four hundred years before, where she had been given a cup of poisoned wine, after the fashion of the time, and Johannes had drunk the dregs of it.

Maria's child was born in the etheric world, and became Teresa; and Teresa, who becomes Mona Lisa, finds in Henry her mate of long ago, who was apparently—though it is all rather confused—the father of the child she nursed before the accident, and cherished when it was brought to her in Valhalla.

As a considerable writer on psychic subjects Mrs. Livingston may be trusted to be able to produce corroboration for even the most startling pictures which she draws with so much skill.

But it may be the hardness of one's heart, or, perhaps, the infestivity of one's imagination, which robs the experience of Mr. Purdew, related here with such ability, of its apparent attractiveness.

A USEFUL DREAM

One day I was discussing with a member of St. John Ambulance the method of bandaging a hand with one bandage and doing each finger separately. The conversation remained in my mind. I could not see how it could be done.

That night I dreamed about it. I was on a picnic and someone's hand was hurt and I had to bandage it. After several attempts I managed to do the whole hand with one length of bandage, and keeping each finger separate.

When I arrived home to dinner the next day, my mother had just scalded her hand while dishing up. I was able to dress it with oil, and bandage it without any fumbling about.—D.W., in *The Star*.

ON THE "LOWER PLANES"

By RONALD OGILVY

CORRESPONDENCE appearing in your recent numbers has interested me, and perhaps the following contribution may assist to some extent in dispersing the fog.

In my article "In a Scottish Glen—Highland woman's message from the Other Side" (*LIGHT*, 24th September), I dealt at some length with spirit-writings which I had been privileged to receive at the hand of a Medium in the Highlands during the past twelve months or so. Unfortunately these writings are not all beside me at the moment—the earlier writings being in Scotland. Perhaps it is better so, otherwise I might be tempted to write at greater length. Nevertheless, I have before me the writings I was privileged to receive during the five Sunday nights in August of this year, when I sat in the little room in that far distant Glen.

I give extracts from these messages as they came through, without any alteration or amendment, except that I have inserted the major portion of the punctuation marks.

I withhold the names the spirits gave as to who was writing, and simply refer to them as "Communicators Nos. 1, 2, 3 and 4."

2nd AUGUST

When No. 1 came through, I enquired whether he had been connected in any way with those who had passed over as the result of the present trouble in Spain?

COMMUNICATOR No. 1: Very seldom indeed. I can say about three times I have had to help a spirit who crossed. He was very excited at that time.

QUERY: Can you tell us anything about your present work?

COMMUNICATOR No. 1: I am meantime working around the homes visiting and trying to help people, finding out what they are going to be suitable for, and, when I find that, I try to make arrangements to see that they have a proper start in this life; my special branch in this work being amongst people who have had a very hard earth-life, and who couldn't get very far away from either home circumstances or their own want of will-power. Those wanting will-power are the most trying to deal with. They start and throw up as many jobs, not knowing what they want.

QUERY: Were you referring just now to those in spirit, or on this earth-plane?

COMMUNICATOR No. 1: Spirit-plane and spirit-body and work.

9th AUGUST

COMMUNICATOR No. 2: I have just come to-night from visiting an old (place mentioned) friend. He is neither happy nor discontented at his being here. Very indifferent.

QUERY: Will he not improve?

COMMUNICATOR No. 2: He shall require to change his outlook in general. He was never very spiritual, which is telling now. Was very heavy in mind when in (place mentioned). He was home but, as he couldn't get near the others in the house, returned here disgusted with it all.

16th AUGUST

COMMUNICATOR No. 1: Last week, when we closed this Circle, you discussed the word "indifference." That state is quite a usual one on this side, I wish you to know.

(**NOTE:**—The foregoing had reference to what **COMMUNICATOR No. 2** wrote the week before—see above).

23rd AUGUST

COMMUNICATOR No. 3 (a Roman Catholic Priest) writing: Good evening, my dear friends. Holy Mary, Blessed Mother of Our Lord and Saviour, I pray to Thee to bless these people here, our Heavenly God's

children, with Thy blessed prayers and loving smile as they this night step on to one more ladder in this life's advancement. Holy Mary give them the privilege of Thy Son's guidance and His love. I pray, High Mother, for the spirit peace of these Thy Son's and Our God's people. Bless them always.

Children, I am very often in this house. My very great friend once upon a time came frequently, so these are no strange folk to me. My friend is Father (name given) and has been here for twenty years. Fifteen years ago he came here while in priesthood, and since that time has gone on step by step taking the Fatherhood degrees, advancing from them to the guiding of the darkened souls on this side, planes away where only darkness abides. He is a very wonderful and powerful guide. You may remember one who came and always prayed to the Holy Mother—that was our friend. He never gave his name, I think. For myself, I am often here, as I find the attraction I can't define, but there is a very strong bond of feeling which draws as a magnet, so I try to obey the impulse always to come; that's all I can say. I am very happy here, and try daily to impart that same happiness into this house, which I hope is done in some little way of success. I must depart, my children, as there are others waiting. God bless you, also Holy Mother guide these people. Amen.

(**NOTE:**—It might be well to add here that the Medium through whose hand these writings came is a member of the Church of Scotland, and in no way connected with the R.C. Church).

30th AUGUST

COMMUNICATOR No. 4: I have had a most interesting life here. I have been among the darker souls for many years, and my experience of the seamy side of earth and this life has been very varied. I am back to the Colonies for about a couple of months, to see how some of my late pupils are advancing. These souls were here under very trying state when first I took charge of them about six years ago. Last month I, with several other guides, was walking along, what I shall term here the caves of the darker spirits and came across about seven who were bravely struggling to get the light of happiness into their life. We had been for several years working with this tough lot, and you can guess but dimly our joy at the appearance of such desire. It was then we started to make certain that the time to have them completely removed had come. The Higher Guide said, "Try," so we got the people on the higher plane into a Colony. They had practically to build *alone*. It was somewhat barren ground, and so far they have made a very honest and brave attempt to settle. There is one Guide there all the time, so the report of the progress is being sent both to us in our darker district, and the Guide further along the way, who is quietly preparing a brighter place to which they enter at the end of September at the Fall—the Fall being a time of Nature's rest to the human race as well as the plant life. These people are meantime taking up music in their leisure time when the work of the Colony is finished for the day. I regret to say my time is now up, so I go home leaving you all.

Holy Mary, Holy Father and Son, I ask this night that you shall pour your loving ointment on these, Thy good people. Holy Mother send Thy happiness this night to give strength and power in Our Great Father's work. God be with you in all paths in this life, preparing each step as you travel in Love and Hope. Good-bye.

(**NOTE:**—Incidentally and in conclusion, I might add that on Saturday, 19th September, I listened to a trance address given by a Guide who mentioned that "in connection with the astral planes, which are close to us, there are many who seek help, whilst there are many who have not asked").

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).

PRAYER BOOK TEACHINGS

Sir,—As I have remarked several times before, it is a great pity that Spiritualists, whose one mission it is to bring before mankind the scientific certainty of Survival and the undoubted possibility of intercourse with the departed, should mix up with these great truths religious controversy. The statement is continually made that Churchmen, as a body, are opposed to Spiritualism. Well, in last week's LIGHT you have the explanation. If you attack the beliefs of a religious denomination, can you expect the members of that denomination exactly to bless you? Suppose a society were started to promote kindness to animals, which called itself "the Anti-Conservative Society for encouraging humanity to animals," could it be expected that humane Tories would join it? Would it be fair to say that those who opposed the Society were cruel men?

To-day an attack—and I think a very unfair and absurd one—is made on the Book of Common Prayer. In each case mentioned, the Prayer Book simply uses the teaching of the Bible; so, why not be honest and say at once that Spiritualism cannot be held as true by those who believe in the Bible?

Then, by what right do we, finite mortals, assume to say that God is a cold, unemotional Being, who cannot feel wrath at what is vile and cruel and abominable? The best of men feel angry at evil. The Son of God was angry, and the only possible way of teaching men about the Deity is to ascribe to Him the emotions which the best and noblest men—created in His image—feel.

A child, quite likely, may be "a child of wrath" in a certain sense. Professor J. Arthur Thompson, in his *Outlines of Zoology*, says: "This is the great axiom of evolution—there is nothing in the end which was not also in the beginning." Can anyone deny, especially after reading the shameless atrocities committed by both sides in the Spanish civil war, that there are some terribly cruel and evil persons in the world? These were once babies; and, according to the scientific axiom just quoted, the evil was in them potentially then. In other words (from whatever cause), they were "children of wrath," children whose deeds, seen by a Deity to whom past and future are present, were cause for righteous anger. Why not pray Almighty God so to incorporate them, even as little children, with Christ, that they might be made "children of grace (or favour)?"

Children are for that very purpose brought, in infancy, to Christ in the way He appointed.

I cannot understand a really good and well-meaning lady like Mrs. St. Clair Stobart using such terribly misleading language about God. "A swearing, wrathful and revengeful God!" Swearing in this case does not mean profane swearing, but simply means solemnly declaring that if men persist in taking a wrong course they will necessarily suffer for their obstinacy.

I should have thought all Spiritualists would agree to this! In what other way could a primitive race be taught to behave rightly, than by telling them that their God would be angry with them and punish them if they did wrong?

The Prayer Book simply uses Scripture language, and it stands or falls by the truth or otherwise of the Bible. As it has been shown clearly now, that "eternal" was a word unknown to Biblical writers, obviously the idea of "unending" must be banished from Biblical quotations in the Prayer Book or Creeds, for *they* mean neither more nor less than the *Bible* means.

A few grossly ignorant people may have imagined that the departed slept in their graves, but Bible and

Prayer Book both contradict this absurd idea flatly. "To-day, thou shalt be with Me in Paradise," said Christ; "With Whom do live the spirits of them that depart hence in the Lord," says the Prayer Book.

Also, no reasonable man ever supposed (except in poetry) that decomposed bodies were collected and put together again. "Thou sowest NOT that body which shall be," said St. Paul. Those words are read at every burial service.

I don't think that any words in the Communion Service (again a quotation from the Bible), are more severe than those used by Spiritualists about those who persist in doing evil. They are, of course, largely poetical, but they tell men that if they continue drinking the cup of evil pleasures, the dregs will be exceedingly bitter. Only, everything that happens to a man, here and hereafter, is not in Biblical language ascribed to the Law of cause and effect, but to the pleasure or anger of a just, personal God, who loves good, and hates evil. I, for one, believe that to be a true conception.

And, who knows for certain that, as materialisations take place even now, there may not be a return to some kind of material conditions at the end of all things? God made *matter* as well as *spirit*. All life seems eager to press into a material world, and why should there not be, in a certain sense, a "Resurrection of the Body" in the life of the world to come? At least, who can deny the possibility? ROBERT A. WHITMORE, M.A.

"PRE-EXISTENCE"

Sir,—I was most interested to read Mr. M. Crompton-Smith's letter on messages he has received from a guide regarding Pre-existence (LIGHT, Sept. 10th). The description this guide gives of a whirlpool of life essence throwing off splashes or drops, which are to be the souls of men, is so near in character to the one I myself received in answer to my own query, that I feel I would like to corroborate with my own version, also given by a guide.

I had just become able to communicate by clair-audience with those in spirit, and I put this question: "What is the soul before its contact with a human body?" The immediate response was: "Just a part of God." This was enlarged upon by discussion later, but the symbol I was shown immediately following the reply to my question was very much like a waterspout, and glinting like gold. It had a broad base, sweeping up in a column to a great height, and then showering down again in a fountain of golden sparks.

The brief definition I was given of this symbol was as follows: "Spiritual essence, drawn up from its association with matter, through stages of purification to the Godhead, to be released again into separateness (as symbolised by the showering downfall) for further communication with matter, including mankind—taking shape or formation in its descent according to its predestined capacity and purpose." This descent would be analogous to what Mr. Crompton-Smith's guide calls the process of growth.

When those great minds who have given much time and thought to such vast subjects as Reincarnation fail to agree, I myself feel quite content to know that I am "Just a part of God," which reminds me of those lovely lines:

To God again the enfranchised soul must tend,
He is her home, her Author is her end;
No death is hers; when earthly eyes grow dim
Starlike she soars and Godlike melts in Him.

Bishopston, Bristol.

(Mrs.) B. BISHOP.

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LETTERS TO THE EDITOR

SPAIN—THE TROUBLE FORECASTED

Sir,—On April 18th, 1931, C., one of our spirit-communicators, came to us and said:

I know Spain; and this I know—
That its King was forced to go;
But ere summer suns sink low
His people will wish it had not been so.

This was published in the *Wharfedale Observer*, LIGHT and other papers. It was literally fulfilled during the next few months; and, "before summer suns sank low," there were dreadful scenes of rioting, pillage and bloodshed, burning of scores of Churches, street fighting, and this was followed by two counter-revolutions, the whole country seething in disorders and bloodshed.

On Saturday, April 25th, 1931, C. came and said that great trouble would come on Spain. He then gave this rapidly:

Spain, I sigh for thee,
Spain, I grieve for thee,
Night draweth nigh to thee,
Thou standest alone.
Hell draweth close to thee.
God hath forsaken thee.
Thou standest alone.
A great man will rise for thee,
Then if thou wise be
Do as he telleth thee;
Rise and atone.

This was so ominous that I hesitated to publish it at the time, but it is witnessed by several persons, by my entry in my diary and by the original script.

On July 13th, 1936, Sir Arthur Conan Doyle told us that there would be war declared in August, and that our world would be in danger of being topsy-turvy. No war seemed probable, but it suddenly, and without warning, broke out in Spain; and how terribly accurate the forecast of five years ago has proved—the whole country being plunged in an orgy of cruelty.

(Rev.) CHARLES L. TWEEDALE.

Weston Vicarage, near Otley, Yorks.

"CAN GOD GUIDE?"

Sir,—Your issue of September 10th contained one of the finest articles I have yet read in any journal dealing with Spiritualism, "Can God Guide," by W. H. Evans.

Obviously enough, if we have a truth to give, we cannot and must not confine it to where *we* consider it *might* be acceptable, and there is no doubt whatsoever in my mind that, if the Church were to absorb Spiritualism with *competent* Mediums, our great truth would *begin* to percolate into the hearts of the multitudes.

Mr. Evans writes: "Spiritualists do not accept the logic of their belief in guides." That in itself is a great stumbling-block to many in our movement, although it is somewhat excusable if one is expected to absorb the so-called logic handed out from our platforms by so-called "intelligences."

The article goes on to say that "every Spiritualist Church should be run on the principle of spiritual guidance," and that councils and committees (and members) should *earnestly* seek Divine Guidance prior to their deliberations. If only they would, in the *true* Christ Spirit! If members of committees would act

more upon the spiritual urge, develop their own consciousness of spiritual wisdom, what wonderful demonstrations of their convictions would result! Those people should *keep* office and *not* allow all and sundry the usual annual privilege (?) of disturbing the formation of discipleship.

Our Churches *must* have more God Guidance, and expressed through the channels of their officers so that any ordinary person could feel and receive the radiant vibrations of God. Then we *could* start to heal.

Mount Park Avenue,
South Croydon.

C. W. BENTLEY.

A JIG-SAW PUZZLE

Sir,—It was, I believe, the failure on the part of gravitational theory to account for the movement in the position of Mercury's orbit that led scientists to discard part of the teachings of Newton. It is strange that those who accepted the hypothesis that motion and change of motion no longer had any meaning, should have overlooked the simple and obvious fact that the nearest planet to the sun would not have an orbit of movement. Strange, too, that a "dud and dead" theory should predict events in accordance with observed facts and continues to be used with success.

Sir James Jeans refers to the Universe as a jig-saw puzzle, and I contend that we are not justified in throwing away one of the pieces simply because of our inability to fit it in to the position that will help to give us the complete Universe picture. Who knows but that what at one time appeared to threaten Newtonian theory so ominously may not turn out to be one of its strongest proofs?

JOHN E. DALY, F.R.A.S.

THE REV. MAURICE ELLIOTT

Sir,—One cannot help feeling regret that the Rev. Maurice Elliott is resigning his vicariate. Few, alas, are the Clerics who are interested in Psychic Research, but priests like the late Rev. Arthur Chambers, who, without fear, but with gentleness, wisdom and tact, preach "the hope that is in them," are an incalculable source of blessing to their congregation and to all with whom they come in contact. Our beloved Church of England is in need of such devoted and holy men who do their work quietly and earnestly *within* her fold.

ANGLICAN.

"FRUIT JUICE CURE"

Sir,—The letter on this subject in LIGHT of September 24th, is pitiable in its misrepresentation of facts. As a medical man, possibly without much "common sense or knowledge," I very much regret that subjects of this sort should take up valuable space in LIGHT, a journal devoted to Spiritualism, Psychical, Occult and Mystical Research. Under which heading the subject of your correspondent falls, I leave your readers to decide.

The "eminent surgeon" who is stated to have "cut off enough cancerous breasts . . . and to have failed to save a single life," does not necessarily mean that all these women "died." There are thousands of women alive to-day who would have died had not the surgeon's knife eradicated the local disease.

I, for one, as a keen Spiritualist and Psychical Researcher, decry correspondence that has no bearing on the subjects that LIGHT up to now has so satisfactorily dealt with.

M.B., B.Ch., F.Z.S.

**MRS.
MEURIG
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EDITOR GEORGE H. LETHEM

As We See It

AN HISTORIC PARALLEL

WHEN the theory of Natural Selection was first propounded by Darwin and Russel Wallace, and for many long years afterwards, it was regarded as a destructive attack on revealed Religion, and it figured far more frequently as a subject of heated religious controversy than as a subject of calm scientific discussion. Clerics of all denominations united in denouncing the theory, and those who held it, as wicked and even blasphemous.

Now, the religious leaders of this and other countries have, with few exceptions, accepted Natural Selection as a scientific certainty which has brought about important changes in religious outlook but left the basic doctrines of Religion unharmed. Bishops do not now get angry with believers in Darwinianism, as they did not so long ago; they preach sermons to show that Evolution is God's process of Creation.

So, in course of time, it may be with Spiritualism. At present, Spiritualism figures very largely as a subject of religious controversy—chiefly because Bishops and Priests and Ministers regard it (as they used to regard Darwinianism) as evil, but also to some extent because some Spiritualists object to certain of the doctrines and teachings of the Churches—Protestant and Catholic.

By and by, the facts of Spiritualism, it may be hoped, will be accepted as scientific certainties, and then the various religious bodies will discover that these facts can be assimilated with advantage to themselves, just as the theory of Natural Selection has been assimilated.

Therefore, while we agree with our esteemed contributor, Mr. Robert A. Whitmore, M.A., that the primary mission of Spiritualism "is to bring before mankind the scientific certainty of Survival and the undoubted possibility of intercourse with the departed," we recognise that, things being as they are, Spiritualists and Spiritualism cannot yet escape from religious controversy. All that can be done by Spiritualists is to keep their part in the controversy as free as possible from acrimony and uncharitableness, and to refuse to follow the bad example of those critics who resort to violent denunciation of Spiritualism and personal abuse of Spiritualists.

With regard to the criticism of the teachings of the Anglican Prayer Book on the nature of God and the Future Life of which Mr. Whitmore complains, it is only fair to point out that these are not confined to Spiritualists—many devout Anglicans have expressed views quite as strong as those of Mrs. St. Clair Stobart on the need for Prayer Book revision, and the number grows steadily fewer, amongst civilised people, of those who can accept without protest the picture of a wrathful jealous God which the Prayer Book presents.

UNITY OF PURPOSE

Through the hand of Isabella M. Evans, Johannesburg, (writer of the remarkable book, "The History of Benjamin Kennicott") the following message has been received from her brother, Godfrey Evans, who describes himself as "Anglican Priest for some 35 years, now a worker in the same cause, but with clearer vision."

"I have endeavoured to give through my sister," says the communicator, "some information as to the present state of religious beliefs and the important part which Spiritualism should play."

The message was begun on August 22nd and completed on September 4th, 1936.

I HAVE been on a most wonderful and beautiful journey, and want to tell you about it. Now that, as an inhabitant of spirit-realms, I am a year old, my time of comparatively familiar work is over, and I am to launch out on a wider scheme of work.

I am with a considerable number of Clergy, formerly of many denominations, but now all united in the Service of our Lord and Master, Jesus Christ. Our object is to make a concerted effort to break down barriers raised by misunderstandings and hindrances of many kinds, and to bring the sense of peace and goodwill and of unity of purpose into the minds of men on earth. We aim at the Ministry, for on this side of the Veil—so thin a Veil if people could only realise it—we see how greatly we increased the difficulties of unity, and the time is all but ripe for a breaking down of the barriers.

You know how strongly I felt that I must uphold the teachings of the Church of which I was an ordained minister. I was right, and yet I was wrong. I am thankful that I can say that I was not a bigot, nor did I persecute others; but even in the short time that I have been over here, I have learnt that there is a way out of the tangle into which Christianity has got—or been brought, and our work is to use all our efforts to lead the Clergy and Ministers of all denominations towards a better understanding of true Christian teachings.

As a preparatory lesson, I have been visiting other lands. I have seen something of life in India, China and the Far East. Many European centres are to be visited later.

In China there seems to be the least confusion, because, though many forms of Christian worship are taught, the various bodies, as a rule, avoid treading on each other's toes, so that large districts have a unified form of the Christian Faith.

India made me very sad—for there, jostling each other in places, even as the crowds jostle in the streets, are countless varieties of Christian teachings. That which made me see the great need for the work in which I am to participate was seeing the great waste of spiritual power which is caused by the various denominations all teaching their own form of belief—though all with the same intention—to bring men to a better knowledge of the ONE TRUE GOD.

What is needed and essential is that each Christian body must realise that it has something to learn, something to give up, and something to share with all other Christian bodies.

As I see it, Spiritualism should play a large part in the work. The facts of spiritual continuity of life, of the power of intercourse between the spirit-world and life on earth, and the great importance of spiritual development while in the earth-body, all need to be studied and accepted.

You, my sister, know how I never refused to speak of these matters when asked to do so, and you know how more and more Clergy are bearing witness to the truth of much psychic teaching. The movement which is spreading steadily in England for combined work done by Clergy (I include Ministers) and Spiritualist leaders, is having a far wider influence than the leaders can possibly realise.

LOOKING ROUND THE WORLD

"GHOSTS" ON THE AIR

MR. SHAW DESMOND, one of Spiritualism's best-known propagandists, talked to the world about "ghosts" from Broadcasting House last Thursday and Friday evenings in "Scrap-Book for 1901," one of the best and most interesting features ever put "on the air." In this case, however, the "ghosts" were not of the materialised kind, but of the kind conjured up in the memory by the mention of people well-known in these now far-off days of the year which witnessed the death of Queen Victoria and the accession of King Edward VII. Many of these "ghosts" were paraded; and also a few people who were notable then and who have not yet become "ghosts."

Incidentally, it must have been somewhat startling to folks who think of Mr. Shaw Desmond as a young man to hear him speaking so intimately of people and events of 35 years ago.

PASSING OF MR. ALFRED MORRIS

The passing of Mr. Alfred Morris, at the age of 82, removes the bodily presence of one of the oldest and most respected Spiritualist leaders in this country. Always associated with what is known as "Christian-Spiritualism," he was attracted some ten years ago by the "Zodiac" trance addresses delivered through the mediumship of Miss Moyes, and when the Greater World Christian Spiritualist League was formed in 1931 he became its Hon. President, and retained that position till he passed to the higher life on Sunday, September 20th.

Mr. Morris will be gratefully remembered for his services as Hon. Treasurer of the fund established to facilitate the propaganda work of the late Rev. George Vale Owen, and for many other services to the Spiritualist movement.

WILL THIS GHOST "GO WEST"?

Another Scottish castle-ghost is being provided with the opportunity to "Go West" (like that of Murdoch Glourie in the famous film), although the "flitting" would not be quite so far as to America. Standwick Castle, in Ross-shire, which has been haunted by a ghost for two centuries, is being pulled down, and the stones are being used to build a new mansion in another part of Scotland. The Highland folks of the neighbourhood, who believe in the ghost, wonder what will happen to it when its habitation is removed, and are quite ready to suppose that, like Murdoch, it (or he) may migrate. On the other hand, the owner of the new mansion expresses the hope that the ghost will stay where it is—or accept the demolition of the castle as an opportunity to escape (again like Murdoch) to a higher sphere.

A WISE JUDGE

A Healing Medium, arrested in Brazil for unorthodox attendance on the sick, was acquitted with the remark that: "A Spiritualist who invokes higher spirits for the healing of the sick is not guilty of offence, any more than the Priest who, under similar conditions, invokes the help of the Virgin or of the Saints."

A HUNDRED PER CENT CORRECT

The *Revue Spirite* has a notice, taken from *La Ricerca Psichica*, stating that last February the Medium Ossowiecki was handed a sealed envelope that had been deposited some months previously in a notary's office by a person of Polish nobility, since deceased. No living person knew the contents of the packet, which, according to the entranced Medium, contained: a biographical notice of Marshal Pilsudski, a silver cigarette-case and two cigarettes, all wrapped in tinfoil and black paper. When the envelope was opened in the presence of experimenters, these results, as witnessed by the lawyer, were 100 per cent. correct.

A MISSION AND A DUTY

SPIRITUALISM'S main mission is, without doubt, to prove Survival to an unbelieving and indifferent world. But Spiritualists have a duty to themselves, the fulfilment of which will better fit them to help their fellows. That duty is to develop their psychic and spiritual faculties so as to approach nearer and nearer to the spiritual ideal of life. Leading to this goal there are many paths. One of these, "The Path to the Higher Consciousness," is to be the subject of two addresses at the L.S.A. by Miss Charlotte Woods, the learned and eloquent Theosophical lecturer, whose address on "Cosmic Consciousness" created a profound impression last session. The first of these two addresses is to be delivered next Thursday evening at 8.15, when "The Platonic Tradition" as to the Path will be described; and the second, on "The Christian Tradition," is fixed for Thursday, October 22nd.

These two addresses should be of real practical value to those fortunate enough to hear them.

To-night (Thursday) at 8.15, the L.S.A. session begins with a demonstration of clairvoyance by Mr. George Daisley.

A MUCH-NEEDED REFORM

One may hope that *Reynolds News* is correctly informed when it announces that the Statute Law Revision Committee intend to recommend, amongst other changes, that the Vagrancy Act be so amended as to make its provisions inapplicable to the practice of mediumship. It has been stated that a private Member's Bill has been prepared which would, if passed, secure this much-needed reform of the law; but a Bill put forward by a Committee such as that named by *Reynolds* would have a much greater chance of acceptance.

UNIVERSITY RESEARCH

A group of Professors of the University of La Plata, South America, are openly devoting themselves to Psychical Research. Their Medium, Oswald Fidanza, was, after being carefully searched and clothed in only a one-piece garment, placed in a locked and sealed cage. Nevertheless, in the presence of these scientists, he produced small live animals, precious and semi-precious stones, antique objects, and a greeting in Russian, a language unknown by anyone present.

MIRABELLI'S APPORTS

Ten witnesses have signed an attestation that at a sitting on May 13th, 1936, the following cases of apports were produced by the Brazilian Medium Mirabelli: a knife from a drawer in the sideboard was hurled against the door of the séance-room, carried to the bath-room of the flat above, and finally discovered lying in the hall of the flat downstairs. Tumblers were removed from a locked kitchen cupboard; a key was dematerialised, rematerialised, and a door unlocked by unseen hands; a mirror from a bedroom, where a daughter of the house was asleep, was brought through the closed doors into the drawing-room; various bottles and jugs were displaced, and a pound note from a room two doors off was discovered in the curly hair of a small three-year-old boy.

Psychic phenomena, including levitation and materialisation, are also reported from Reykjavik, Iceland, through the mediumship of Laura Augustsdottir.

DR. INGE AND THE BISHOPS

Ex-Dean Inge does not seem to have a high respect for Bishops. "It is unfortunately true," he writes in the *Evening Standard*, "that most men who are made Bishops cease to be very interesting. There are several exceptions, of course; our two present Archbishops are always well worth hearing, but too often one only taps a Bishop like a barometer, to see what the weather is going to be. A Bishop who hits out, or fails to keep step, is frowned upon by his colleagues."

INTERNATIONAL CONGRESS WHY IN GLASGOW IN 1937 ?

By J. B. M'INDOE, President S.N.U.

I REGRET that it has become necessary to correct certain misunderstandings regarding the International Spiritualist Federation Congress to be held in Glasgow in September, 1937.

These originated in references in the *Psychic News*, which have now overflowed into the columns of the *Dale News* (the organ of The Lily Dale Camp, U.S.A.). This journal reprints a *Psychic News* article, in which Mr. Barbanell asks the question: "Why Glasgow and not London?" and stresses the extra travelling cost to delegates. Mr. Pressing, Editor of the *Dale News*, endorses Mr. Barbanell's "stand"—which should have been made two years ago or not at all—and asserts that the American delegation would be doubled if the venue were changed from "far-off Glasgow" to London. Glasgow is actually nearer to New York than is London, and the fare is cheaper. The distance from London to Glasgow is 400 miles, eight hours by train. There may be potential American delegates who can find 250 dollars for the cross-Atlantic passage, but who would find difficulty in raising the further 12 dollars which would include Glasgow and London in the round trip. There may be.

The Barcelona Congress in 1934 accepted the invitation from the Glasgow Association of Spiritualists to meet in Glasgow in 1937. It was the only invitation offered them. Mr. Barbanell, though in Barcelona as one of the official delegates of the Spiritualists' National Union, did not trouble to attend the business meeting nor to offer the slightest hint that anyone in London desired the Congress there. He knows that none of the large London groups has ever been affiliated to the International Federation or taken any special interest in its work. How could they be expected to offer an invitation?

If there was any desire among S.N.U. Churches in London to invite the Congress, Mr. Barbanell, then their representative, took no steps to organise it, and did not once hint it to the International Committee of the Union, of which he was a member. His present criticism simply recoils on his own head in view of the above facts. He knows the venue cannot be altered. What then are his motives?

He goes on to father a scheme "to display English Spiritualism at its best," for a week, for the benefit of overseas visitors to London. He informs the world that without the *Psychic News* (and himself) this would be impossible!

Mr. Barbanell is aware that the National Council discussed plans for the 1937 Congress many months ago. These were submitted to the I.S.F. Council at their annual meeting in Paris last September. As a member of the National Council and its International Committee, he is bound to know that a final decision on the programme was due to be made last month. The annual meeting, however, has had to be postponed till early October, to suit Professor Asmara, the Spanish president of the I.S.F.

One would have thought that, until those who have shouldered the financial and other responsibilities of the Congress had made known their plans, ordinary courtesy to his former colleagues would have restrained Mr. Barbanell from rushing into print with his own scheme, couched in language which not only implies that the S.N.U. would neglect the duty of catering for their guests who visit London, but also that they are incapable of performing that duty.

He has not stopped to enquire whether the co-operation between the S.N.U. and certain London groups at the 1928 London Congress could be made

(Continued at foot of next column).

MRS. A. E. PERRIMAN

MAY I be permitted to add a word to the brief reference you made to the passing of Mrs. A. E. Perriman? I first saw the announcement of her mortal end in *The Times*, and felt I would like to pay a modest tribute to a Medium of quite remarkable power with whom a few years ago I was privileged to sit many times.

The sittings were held at the home of a mutual friend at Hampstead, and Mrs. Perriman gladly gave her services regularly for a period of some months without fee. This was at a time when she was in great demand, and her attendances meant not merely inconvenience, but obvious material loss. The phenomena associated with her mediumship were so striking as to arouse, at first, some doubt as to their genuineness, but I soon realised that such doubts were groundless, and I then considered it a real privilege to take part in the sittings.

Mrs. Perriman was a woman of strong mind and character, resentful of unintelligent criticism, but patient with genuine inquirers, and always warmly appreciative of any expression of gratitude to her. If criticism might reasonably be passed upon her it would be that she tended to sit far too frequently, and also I sometimes felt that she trusted her spiritual advisers, perhaps, beyond their actual capacity to control her material conditions.

The Spiritualist movement has lost much by her prolonged illness and her final passing, but she will be followed to her new sphere of service by many kind and grateful thoughts.

"Out of the stress of doing
Into the peace of the done."

The Parsonage, (Rev.) HERBERT CRABTREE.
Dukinfield, Cheshire.

(Continued from previous column).

more fruitful in 1937 through the London Spiritualists' Central Council, of which he is a member. He prefers to strike an independent and discordant note, and to indulge in invidious comparisons between Scottish and London Spiritualism.

Naturally, the S.N.U. looks to its District Councils to make suitable provision for entertaining our visitors to their areas, and the London District Council, on whose executive Mr. Barbanell has sat for years, has already got to work. Their plans are not fully matured, but they have appointed a committee which they hope will have the cordial assistance and support of the best London groups, whose activities will in this way be linked with those of the S.N.U. Churches. They are already compiling a list of hotels, with their tariffs. This will probably be issued in conjunction with a similar list of Glasgow hotels. They will organise excursions to places of interest during the week following the Congress, meet trains, provide interpreters, and do everything possible to make the overseas visitors welcome to London.

Similar service will be provided in Glasgow, and arrangements have been made already by the Glasgow Association of Spiritualists by which sittings with prominent Mediums will be available during the Congress. Preference will be given to overseas visitors for sittings with British Mediums.

Correspondence which has reached me from many quarters unanimously expresses pleasure at the choice of Glasgow as the venue, and justifies our expectation that the Congress will be by far the largest yet held.

The organisation of such a Congress, with its associated activities, involves much work by voluntary helpers. Is it too much to ask of those who are unwilling to co-operate whole-heartedly for the success of the Congress that, at least, they refrain from carping criticism and competing activities?

THE VOICE OF POWER

OPENING SUNDAY SERVICE AT WIGMORE HALL

AFTER an interval of over two years, the voice of "Power" (through the trance-mediumship of Mrs. Meurig Morris) was again heard on Sunday evening (September 27th) at a public service in London.

The "Power" services were begun in 1931 at the Fortune Theatre, London, and were continued there until 1933 with great success. Then they were transferred to the Aeolian Hall in New Bond Street and continued there until the month of July, 1934. Then came a pause, during which Mrs. Meurig Morris took a much-needed rest before undertaking, in the autumn of last year, a tour (in company with Sir Pomeroy Holland-Pryor and Mr. Laurence Cowen) embracing the chief towns of South Africa, during which "Power" spoke to many great and appreciative audiences.

Since the return from the South African tour, the "Power" group have been engaged chiefly in what may be described as class-work at the Mezzantni headquarters at Hampstead. Now, as announced in LIGHT, headquarters are to be transferred to more central premises at 86 Lancaster Gate, Hyde Park, W.2, and public services—of which that on Sunday evening was the first—are to be held at the Wigmore Hall, Wigmore Street, W.1.

There was a large, though not a crowded gathering at the service, the chief feature of which was, as usual, the "Power" address. On the platform with Mrs. Meurig Morris were Mrs. Alice Bailey (who presided) and Mr. F. Bailey, Sir Pomeroy Holland-Pryor and Mr. Laurence Cowen. Excellent pianoforte music was provided by Miss Mabel Rutland.

Mrs. Alice Bailey said she had had an opportunity of listening to "Power" and had been much impressed by his teaching, which called for common action for the benefit of mankind. There was much going on in the world to cause alarm, yet in going about she had been impressed by the extent to which awareness of God was to be found.

"Power" (through Mrs. Meurig Morris) spoke for nearly an hour without hesitation. The Voice (although still very distinct from the normal small voice of Mrs. Morris) was perhaps a little less resonant than of old. As before, Mrs. Morris went into trance during the singing of a hymn (the third in the service) and stood up holding the lapels of her purple gown in manlike fashion. The variations of the voice were more frequent than in previous services and more use was made of gesture.

"Power's" theme was the development of the mind as a prelude to entering into greater powers. All religions contained truths useful for the people to whom they were addressed, and his object was to point out and confirm these truths, particularly as they were taught and revealed by Jesus the Christ. Great disasters were now threatening the world, and much could be learned as to how they might be lessened or avoided by a study of the great civilisations which had risen and fallen. The world was on the way to great developments, and chief amongst these should be a development of mind-power, of awareness, which would enable men to understand the nearness of the spiritual world and to benefit by communications from it.

"FOUNDATIONS OF SUCCESS"

In addition to being one of the foremost platform exponents of Spiritualism, Mr. H. Ernest Hunt has made a name for himself as a lecturer on psychology as applied to business and the everyday affairs of life. In our columns to-day he announces a series of lectures on "The Foundation of Success," to be delivered at Marylebone Music Studios, 73 High Street, Marylebone, London, W.1, on successive Friday evenings, beginning on October 9th. Thousands of people, we are informed, have listened to these lectures in various parts of the country and been greatly benefited by them.

ON TOUR IN AMERICA

By HORACE LEAF, F.R.G.S.

I ARRIVED in U.S.A. in time to conduct the last series of meetings at Camp Silver Belle, Ephrata. This Camp has just ended its most successful season since its establishment five years ago. Success has followed the engagement of the best talent available, and, therefore, reveals no new feature. If Spiritualism were as well served at its public meetings as any of the most popular Christian bodies, it would attract the largest following in the world.

Ephrata supplied all that a reasonable public could demand—excellent lectures, clairvoyants and physical Mediums, mainly for trumpet, voice and materialisations. Considerable sympathy was aroused by the founding of a Spiritualist hospital of a non-sectarian character, several beds having already been subscribed for and patients ready to be admitted.

In addition, Camp Silver Belle has established a home for any Spiritualists too aged to work and unable to support themselves.

During the last few days, I have been travelling with the well-known Voice Medium, Mr. Frank Decker, through parts of New England, one of our chief objectives being to visit "Margery."

We have stopped at various cities on our way for Mr. Decker to hold voice séances. The popularity of this Medium is amazing, owing to his attractive personality and remarkably convincing séances.

At Springfield, Massachusetts, we called on an educationalist of standing, and held a séance almost at a moment's notice. It was quite a family gathering—one of the company being a stranger to Mr. Decker. The effect upon her was electrical and she immediately decided to go to New York City to make further investigations.

This educationalist showed me a cheque for \$18,000, one of several that he had received in settlement of a business dispute which he feared might go to law and result in an unfair and unfavourable settlement for himself. He admitted that, to avoid the worry and expense of a legal dispute, he would have accepted in settlement \$3,000. At one of Mr. Frank Decker's séances, however, he was advised how to act and promised success if he would do as the spirit said. He did so, with the result already mentioned. The spirit-communicators stated that they desired justice to be done him, and would not rest until their aim was accomplished.

I quote this as an excellent example of how the inhabitants of the Beyond help when a moral principle is involved.

Man does not live by bread alone, but by faith, by admiration, by sympathy.—Emerson.

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WHEN YOU PRAY

By W. H. EVANS

I.—INVOCATION

FROM earliest times men have addressed themselves to some power which they believed could help them in many ways. The invoking of divine aid is a part of every religious service. The worshipper of a fetish in the forest and the priest in his cathedral express very much the same spirit, often the same desires, for do they not seek for more abundant life? The search is the same but the manner of carrying it out differs according to the development of those who seek.

Belief in the possibility of divine aid is fundamental to all prayer. However widely men's conceptions of God may vary, they are one in their recognition that through prayer they can obtain the help they need. Thus it is customary for them to invoke the aid of God; to beseech his help and guidance; to implore him to give strength and succour; to lead them from darkness to light; to provide them with the necessities of life; to soften the hearts of the wayward; to bring together those who are separated either through thoughtlessness or estrangement; to restore the sick to health; to comfort those stricken with grief: always is divine aid sought to make life easier. That is a natural desire, the heart-cry of wanderers in a far country. It voices in many ways the subconscious perception that this is not our home, that we have become separated from our own. We are all prodigals, wanderers in a "far country" spending our portion in riotous living; we have an inner sense that we are away from home. Hence our appeals, our invoking of divine aid and our plea for comfort.

Everyone feels the stress of living but few are able to make an intelligent use of the difficulties of life. We

cry for ease, for contentment, little realising that we are asking that we may have a good time; that we may live as we like and do as we please. It takes a strong soul to ask God to place him in the fires of affliction that he may be purified and made whole; to be given suffering that he may become patient; to be faced with many difficulties that he may become strong in wrestling with them.

We do not always show wisdom in asking for an amelioration of our conditions. Ought we not to ask God to give us vision to see the meaning of the experiences we are passing through? There comes a stage in spiritual development when one shrinks from the easy well-trod path and elects to turn aside and make a new way to God. Souls in ruts may be comfortable but they are rarely strong. We forget that God is law as well as love, which though it be the fulfilling of the law, often can only fulfil it through the pain which the law inflicts. God forgives, but in his wisdom links his forgiveness with justice. They go hand in hand. Love and Pain are often God's Sisters of Mercy.

In times past men invoked the power of God upon their enemies. They inverted prayer and made it a curse. They called down the wrath of heaven upon the evil-doer, or upon those they hated. Their prayerful invocations degenerated to magical practices where the powers of darkness were invoked and conjured to carry out the wills of those who hated, or desired the sensuous gratification of evil desires. Pure religion has struggled long and still does, to emancipate itself from the perversions of sin-stricken men. Prayer became a species of idolatry, a form of superstition: a crutch to lean on instead of a staff to walk with. Sometimes the devotee not only invoked the divine aid but sought to control it; to gather the forces of the impersonal, focus and direct them through himself. He became the witch-doctor of some tribe, or the ambitious seeker who sank the priest in the politician. History affords many such examples. They approached God in a servile and cringing manner which but thinly masked the pride of their inner life. And each, according to his need, received his answer. That the answer is not always recognised matters not. Few people think of God saying, No: consequently when he does, they say he has not answered. His answer is in the refusal to grant their request; the lesson has not been learned.

VICTIMS OF OBSESSION

Speaking last Friday night (September 25th) at the Edinburgh Psychic College, Mr. E. A. S. Hayward, O.B.E., referred to cases of obsession which had been cured by Dr. Carl Wickland, of California. Dr. Wickland, he said, had been instrumental in curing many with strong suicidal tendencies, and he mentioned one case which had come under his notice, that of a lady who had been obsessed by a man who had murdered his sweetheart and later ended his own life, but who did not realise that he was dead. After treatment this lady was restored to her normal health.

It would appear, said Mr. Hayward, that many cases of obsession occur after strong mental crises, or after the physical powers have been reduced to a very low ebb through serious illness, or after an accident when the vitality has been lowered to such an extent that there is small power of resistance.

Dr. Wickland found that treatment of his patients by static electricity was very helpful in causing obsessing entities to release their hold upon the afflicted, and thus more easily to take temporary control of his wife when in a state of deep trance. During this period, the doctor and his assistants were able to reason with these entities, and usually make them realise that they were causing mental and often physical trouble to the patient under treatment, and eventually persuade them to give up their control. The doctor was of opinion that a considerable proportion of the unfortunates in lunatic asylums as incurably insane were in reality suffering from forms of obsession.

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Friday, October 9th, at 5 p.m.—Mrs. BERTHA HARRIS

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Thursday, October 8th, at 3.30 p.m.—Mrs. FAIRCLOUGH
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SUNDAY, OCTOBER 4th, 1936

11 a.m.—Mr. HAROLD SHARP
Clairvoyant: Mr. Thomas Wyatt
6.30 p.m.—Dr. NANDOR FODOR
Clairvoyante: Mrs. Helen Spiers
Sunday, October 11th, at 11 a.m. Mr. JAMES NORBURY
Clairvoyante: Mrs. Helen Spiers
Sunday, October 11th, at 6.30 p.m. Mr. SHAW DESMOND
Subject of Address: "War and the Power of Mind"
Clairvoyante: Miss Lily Thomas
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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free
Monday, October 5th—Speaker: Mr. H. L. VIGURS.
Clairvoyante: Mrs. Livingstone

Wednesday, October 7th—Speaker: Miss JACQUELINE
Clairvoyante: Mrs. Bateman

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to the 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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Oct. 14th 2.30 Mr. Glover Botham 6.30 Miss Lily Thomas
Tuesday, Oct. 13th, at 2.30 p.m. Mrs. Helen Spiers

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Public Clairvoyance. Thursday, Oct. 8th, at 8 p.m., Miss Lily Thomas, Sunday, October 4th, at 11 a.m.—Service, Address and Clairvoyance: Mr. Gerald de Beaurepaire. At 6.30 p.m., Miss V. Thorndick.

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6.30 p.m. Dr. W. J. Vanstone

TUESDAY, OCTOBER 6th, at 8 p.m.—

Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, OCTOBER 7th, at 7.30 p.m.—

Mr. George Daisley, Clairvoyance.

FRIDAY, OCTOBER 9th, at 8 p.m.

Mrs. Bertha Harris, Clairvoyance.

Wednesdays—Miss Jacqueline and Mr. Smith will give Diagnosis and Healing from 5.30 p.m. to 7 p.m.

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Sunday, October 4th, at 6.30. WHITE EAGLE.

Subject: "Judas Iscariot."

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SPIRIT TEACHINGS

THE SPIRIT WORLD, WHAT AND WHERE IT IS

(From an address delivered through the mediumship of Mrs. Grace Cook to the "White Eagle" Inner Teaching Group at the "White Eagle Lodge," Pembroke Hall, London).

THE world of spirit—the spirit world. This idea is usually associated with the heaven places, with certain spheres to which man passes on leaving this mortal life. Many find it difficult to understand the spirit-world; and, when told that the spirit-world is a state of consciousness within the soul rather than a place or a state of life outside, they find it very difficult to comprehend.

You have been told that time and space do not exist in the spirit-world, yet you hear of journeyings from place to place, from sphere to sphere, and so the idea of there being no space and no time in the spirit-world is incomprehensible to you.

Let us consider the inner consciousness. Those who can respond to the finer vibrations of the astral-world know that it is not merely thought which links you with that astral or spirit-world, but rather a feeling, a realisation, or a vibration of the soul.

The spirit-world is not a place outside your present world. Some conceive the spirit-world as being in the planes surrounding the earth, and indeed you are told this is so. And yet we come and say that the spirit-world is within you.

How are we going to connect the two ideas of the spirit-world as a plane of life outside the physical and the spirit-world as being contained within the soul?

I want you to experiment. I want you to close your eyes and turn your thoughts inward. Now—do you become aware of a life which is very real, within your soul? Yes—we think we are aware of a vibration, a plane of consciousness which we can alter by our aspirations. We can be aware of a plane of consciousness within which is dull and dark; or we can increase our awareness to a finer quicker vibration, and become conscious of a like sphere of life. As our thoughts become more beautiful, so the light within appears to grow brighter. If our thoughts remain ugly and dull, so the world within remains drab and ugly. So we find that the world of spirit is reflected within the mirror of our own soul.

I will try to give you an illustration. Some will take a country walk and see very little. They stay unaware of the beauties of nature. They have not reflected their surroundings. Another soul will take the same walk and will become aware of maybe a thousand little details apparent to him in the hedgerow and fields, in the bird life, in the sunlight, in the shadow, and in the atmosphere—many details he will note. He is not merely observant with the physical eye, but with the spiritual eye also. Conceive a third man taking that same walk. He too has become more sensitive still to the spiritual life behind the physical form, and his sight again has greatly increased. He will not only see all the details of a physical nature, but also become aware of the pulsation or vibration of life and great beauty which permeates the physical manifestation. His soul will reflect the spirit-world.

A similar thing takes place when man passes from the physical body. If he has been engrossed in dense matter, he will remain in that state when he passes onwards, and enter the densest astral matter, which is very little different from the physical matter. He dwells, maybe, in a very beautiful country, but its beauty means nothing to him; it does not penetrate, it conveys nothing. The next man is more observant and quicker to appreciate, so he will enter a finer state of life; and the third, who is quickened, who is aware, will indeed find himself in a very glorious spirit-world.

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"LOVE'S POWER"

In the poem by R. L. under the title of "Love's Power," published last week, the lines of the last two verses were misplaced. They should read as follows:

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
At last regain *their* unity with God.

We LIVE, we LOVE, we hold that Radiant Power—
Coming from Thee, it holds *us* for this hour.

That Power is ours who love to-night this way.

Borne on the Shoulders of Eternity, towards the
[Day.

The pulpit is threatened from a new quarter. The other day a lady, engaging a new servant, asked her what church she belonged to. "Wireless, ma'am," was the answer. The old order changes, with a vengeance.—Dr. W. R. Inge.



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