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THE AFTER LIFE NO MONEY DIFFICULTIES AND NO TROUBLES ABOUT RELIGIOUS DOCTRINE

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

I ASKED my Unseen Friend, "What is your religion on your side of life?" She answered: "Well, in the sense of a cult and a creed, such as you have on earth, we have none. By this I do not mean that we do not recognise the Almighty and All-merciful God who has directed, and still directs, the evolution of this and all other worlds from the depths of Space and Time, for we do. His Love surrounds us here like an atmosphere, but we do not define Him; and 'Love' means infinitely more than the word signifies with you. It is less personal affection than accord with evolutionary law, though personal affection is not excluded; but each *must* reap as he has sown. We look on the Presence of God in all life as an obvious fact, shown by the prevalence of love, which is spread abroad in our world as in yours."

She added: "Our Lord was constrained by his mission to forgo woman's love. I would as lief not go into that. To those who have gone along His path, well and good; there are many to whom it appeals. There are others who feel the need of unity with their masculine or feminine complements. All are not in the same stage of advancement, by any means; and, as I have often told you, we do not attempt to legislate for other minds, nor seek for absolute knowledge, which is beyond us as it is beyond you; though we can see, more clearly than you do on earth, that there is no belief that suits all minds, which are in very various degrees of development. Speaking for myself and for many who are living in this part of 'heaven,' we are satisfied to live in Truth and Good-will to all. Those who have found their mates, work together in unity of mind for the happiness of others, and find their rest in mate-hood."

It is agreed that the teaching of Jesus to this effect has been corrupted on earth by the totally false ideas of Satan and Hell which were dominant among those to whom He spoke, but His principles are the solution of earth's troubles.

Again and again He said: "I am come that they may have life, and may have it more abundantly";

and He said, in the plainest manner, that *all* life comes from the Father in heaven.

Our scientists admit that they do not know whence comes Life. The Church takes only *human* life into consideration. If both would realise that all life comes from God and is spread abroad over earth, air, and seas, they would find solution to their doubts, and would forbear speculations whether it comes from an aerolite (!) or from chemical action in Matter.

I was told by the Teacher brought by my friend, that the soul of man, standing intermediate between spirit and body, is the channel of life, and that each of the three departments into which we divide the human unity has life each in its degree.

He said: "Can you not see that the presence of life in our world is the manifestation of the One Life which originates the life of your world? Man can only advance in so far as he complies with the conditions under which spiritual life is maintained. That is the evolutionary path; and till it is followed, the evils of which you complain will persist. Hindu Yogis and Christian ascetics have invented the most extraordinary methods to come into contact with the Supreme. These efforts begin and end with abnormal developments of one mind, and do not greatly advance the normal progress of mankind. They are limited to individuals. I do not know what course they are pursuing, nor what effect they may have on European thought, but it seems to me that all you have to do is to develop what you call Morality, which was summed up by Jesus as 'Do unto others as ye would that they should do unto you.' That is the key-note which we follow here. Peace and harmony result, as they would on earth from the same cause.

"I know, of course, that the prevalence of self-will, violence, greed, ignorance, and ambition for temporal dominion, make it not easy to see how that principle can be applied invariably. All I say is, that till it is applied, there must be dissensions, laws, police, and eventually War. But this I can say—that modern civilisation has reached a point at which you can see

that its very existence is imperilled by the development of the means of destruction; and though Force is still necessary for the control of undeveloped people, it rests with civilised nations to deal with one another with fairness and consideration.

"Individually the task is much easier; all that is required is honesty and fair-play between man and man, and between man and woman. In the long run this would lead to international peace."

All this was given me precisely as here reproduced. No alteration has been made except that punctuation has been put in. Conflict does not distress them in the Unseen as it might if they did not know by experience that, on the transition from this world, a man's eyes are opened to see that nine-tenths of the conflicts of earth are due to the desire for temporalities which there simply disappear.

As she has often told me, they have no money, and therefore all service is rendered freely and unselfishly. There is no compulsion, and therefore each reaps as he has sown. They cannot injure one another in the bodily sense, and therefore they cannot sentence anyone to death. There, we soon come to see that service freely rendered—whether by study of the limitless universe, or of some small part of it, or by individual help to other minds oppressed by ignorance or distress—is the seed of their happiness. They can, if they wish, do nothing; and then the penalty of selfishness falls upon them—they do not grow. There is no Time as we understand it, and therefore there is no hurry, but all permanent happiness lies in growth and development. They have extended faculties, notably that they can intuitively perceive the real character of all who come over, so they form no friendships based on false ideas of one another, for they can "see thought." We have here an elementary form in what we call "thought-transference." There, it is moral, rather than intellectual, perception. With many it is well-developed.

They are not troubled by any doctrine, whether of Reincarnation or any other, for they know that when, or if, a spirit returns to earth, he does so of his own will. My friend has no desire to return to the conditions of earth-conflict, for she knows its futility. I have no such desire either. She hopes we shall work together for the betterment of mankind, for we know, even now, that only development can secure the peace that is our hearts' desire, to which all who have earned it must eventually succeed. This is common sense Spiritualism; and I believe it, not because it comes to me from the Unseen, but because it shows the natural sequence of Cause and Effect, and explains all our difficulties.

London Spiritualist Alliance and The Quest Club.

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HOME BUILDING THE BEGINNING OF PROGRESS ON THE "OTHER SIDE"

An account of experiences on the Other Side when upward progress had begun, transmitted by W. E. G. Leith (at one time Chief Magistrate at Calcutta) through the hand of his sister, Miss A. A. Leith, and quoted, by permission, from the book "The Way of the World Worth Living In":

I AM in a purer and more lovely land than the one I was first thought into! I came accordingly to a Home, frankly speaking, far more attuned to my own purely mortal ideas—beautiful—than the one my mother thought suited to my baby life here.

I am in a house of little dimension, but of great fairness of situation. It is on an eminence of great thought. It is almost a mountain of great beauty. It is far more beautiful than any mountains, even those I saw in India in Darjeeling. It has many little mounts on its thought surface, more mounts than any other mountain I have made acquaintance with. It, first, resembles a great hill of verdure. And right on its most mountainous summit it contains a perfect little Chalet for me. Swiss houses have been my resort in times past, but pray do not expect me to liken my present abode to one of those pretty wooden little things.

I can assure you my Home has greater things in it than any Swiss Chalet of old earth.

Good people here use us to be able to talk about earth with, and when I tell my beautiful Guide to listen to what I remember about Switzerland, she smiles a lovely smile of pure delight and says softly: "Please tell me more about those kind of homes, ours are so delightful and realistically beautiful, that I can hardly believe that you would prefer yours!"

No, my beautiful Guide is right, I do not prefer them. Who could! You understand that my Home is the outcome of my own experiences. I am actually the architect of my house and field. Contrast that remarkable idea with the facts of your houses. They are simply built for anyone who takes it into their head to buy them, unless they are engineers of their own fancies and build to please themselves or their friends. Well, then—suppose that may be the case, how do you set about it?

You take advice and begin by putting yourself into the hands of a proficient builder, and follow slowly and surely his valuable advice, and lo! a stately house arises in some beautiful region near your own particular friends or relations, or *not* near, as the case may be!

But pray do not, for a moment, allow me to suggest that the house is not your own idea, or that it is not valuable as a place of retreat and great happiness to the dweller and owner. But mark this difference in your new establishment and mine, in this kind of spiritual world of men and women who have passed through the gate of Life.

We here enjoy this advantage when we build a new thought Home. It is absolutely ours in idea, and in construction, without any effort on our part, and without any little article of Roman or Greek art in it, or about it, to make it pleasant to the eye. No frieze, or thought ornament, or more—no tools ever are needed to improve its ceilings. Mortal men cannot do that here. It is Mortality that builds such houses, not spiritual man or woman. Tell me who you know that could raise, in a moment of time, a Chalet on a mountain in Switzerland?

We used to contemplate the beauty of a lake, or a forest, or have a thought lovely of a wood full of foolish little wood flowers and say: "Oh, how I wish I could build a house, or a cottage here, and bring those I love to live in it." But here we *do* it.

I have been allowed to put into print this fact, to show my old friends how different is the lookout here to the old one of which I was the pleasant victim long ago.

CHRISTIANITY NOT DECLINING

REV. G. MAURICE ELLIOTT ON THE INFLUENCE OF SPIRITUALISM

REV. G. MAURICE ELLIOTT, Vicar of St. Peter's, Cricklewood, who has offered the resignation of his living to the Bishop of London, spoke (with Mrs. St. Clair Stobart) at a great "Confraternity" meeting in Leeds on the evening of Sunday, October 4th.

Mr. ELLIOTT, in the course of his address said: In order to justify my presence on this platform, I may have to say some rather strong and true things about the Church and the Prayer Book.

One point must be clear—the Clergy of the Confraternity love their Church, the great historic Mother Church of England, but they realise that the first essential is not to love a Church but to love truth, and that God is not only Love—God is Truth.

Why is it that ever increasing numbers of Clergy (including Canons of Westminster) and an ever increasing number of Ministers of the Free Churches are joining with Spiritualists in Confraternity? It is because they believe that Survival is a proven fact and not merely a hope to be cherished. Clergy and Spiritualists need each other, and each has much to learn from the other.

Our text book is the Bible. It was written by different men, of various religions and classes, yet all those men were Spiritualists—they wrote for Spiritualists, they wrote about Spiritualists and their energies were spiritualistic. I challenge contradiction; the orthodox Churches will never understand the Bible until they understand the spiritualistic position.

For the past 25 years I have been in constant touch with those whose bodies have died, but who are still alive and far more alive and active than I am. I have been guided, as thousands of others have been guided, by these messengers ordained and appointed, as the Prayer Book says, by God himself, to be our guides in this life, to succour and defend us.

There is no need for me to remind you that the religions of the Bible (and there are many religions in the Bible, including Christianity) are rooted and grounded in signs and wonders, visions, clairvoyance, clairaudience, materialisation, and the like. Take these things out of the Bible and you have no Bible. These phenomena are inherent in the religions themselves, and they were promised by Jesus to his followers in perpetuity.

What was the Christianity of the early Church? The Apostle Paul tells us that the early Church service began with a hymn, then a lesson was read, and then two or three prophets (modern language, Mediums) would tell the messages they had received, also those who possessed the gift of Healing would exercise that gift, and the whole of that Christian service was an inspiration and a wholesome spiritual thrill from beginning to end.

You cannot read the Gospels, Acts or Epistles without being thrilled by them and realising that Christianity and the New Testament are utterly unlike the Christianity of the Churches to-day.

Do you know of any service in your city, or in any part of England where anything like that service is held in the orthodox Churches?

My grandfather and father were taught to believe in hell fire, and I have only just escaped that belief.

Christianity is not declining. Churchism is declining and priestcraft is declining. There are great multitudes of decent-living Christians who never go to Church, because they are sick and tired of hearing the outworn dogmas and doctrines of the Church. We must alter the Prayer Book so that a man can go to Church and hear the simple truth, something helpful and up to date and touching his life that he lives during the week.

Mrs. ST. CLAIR STOBART, who presided at the meeting, said: We want to talk about something that is bigger than Spiritualism, but it includes Spiritualism and would

be non-existent but for Spiritualism, *viz.*, Religion. Religion is rapidly receding into the background of our social life. Europe is less civilised to-day than it was 50 years ago. See what is happening in Russia where Christianity has been abolished through anti-God campaigns; by the decree of January, 1928, the Russian orthodox Church was disestablished, and during 1931 the Churches were stripped of everything.

In Germany, war and blood have been pronounced as the slogan, and people are setting out to abolish Christ and Christianity. In both Germany and Italy militarism is being ingrained as the national ideal. Militarism is taking the place of religion.

What is wrong with religion that it is allowing itself thus to be trampled on—the religion, of course, of Western Europe? Religion has lost its Christianity. It has been misinterpreted by the Churches so that it is unrecognisable. This misinterpretation by the Churches can be traced to one word that has done more mischief in the world than any other word in the dictionary—"miracle." Thinking people do not believe in miracles. The Churches have taught miracle, and they are still teaching it. The Churches are still teaching what no thoughtful or intelligent person to-day believes—hence the Churches are deserted for the cinemas, and the people at large are adrift without any religious anchorage.

If we cut ourselves off from Christianity, we cut ourselves off from the mainspring of civilisation. Let us preserve Christianity if we want to preserve civilisation, and if we want to preserve Christianity we must preserve Spiritualism. Spiritualism alone can save the Churches.

Mrs. Helen Hughes gave a number of wonderfully accurate clairaudient "readings."

COUNT LOUIS HAMON

Count Louis Hamon—known throughout the world as "Cheiro," palmist and psychic—died in New York on Thursday last week (October 8th) at the age of 69. For years he was connected with newspaper work and travelled extensively. He wrote a number of books on occult subjects.

The nurse who was with him in his last hours says the house was filled with the fragrance of flowers, although no flowers were visible, and the stairs creaked as though an army of people were coming and going. Also, the clock tolled the hour of one three times at brief intervals.

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SIX OCTAVES TOWARDS REALITY

Review by H. F. PREVOST BATTERSBY

IF one could have been so ungrateful as to quarrel with anything in Rom Landau's previous volume, it would have been that the "Adventure" in the title applied rather to his protagonists than to himself.

He has amended that in the present work* which portrays his very varied adventures through six octaves, as a school-boy, a sculptor, a journalist, an author and a seeker after truth.

The basis of his parents' creed had been laid during the French Convention with the words "Nature and Reason, these are my gods," and he attributes to this lack of religious experience in childhood the strong religious leanings of his later life. In his adult discovery of religion he had no prejudices to overcome; and the vital effect on him of the Bible may have been partly due to his not having read it till he was past thirty.

He had, from an early age, a craving for freedom and independence which were alike denied him in the first fourteen years of his life, a denial which, he thinks, may have been responsible for many struggles with false ambitions and egotism in later life.

Convention rather than truth was the standard set before him, and, he says: "It took me many years' hard work to find for myself that the only successful way of life lay in absolute truthfulness, love for one's fellow-creatures and tolerance. While I was taught those virtues in childhood, I was never shown their efficacy."

The Great War found him making holiday with his family in Austria: return to Poland was impossible; in Munich the art school was the only one open to an alien, and at the famous *Kunstgewerbeschule* his education in art and music began. He returned to Warsaw to complete his school studies, and in 1919, escaping to Germany, began in his fourth octave his *Adventures in Illusion*.

To please his father, who had been a successful architect, he started at Darmstadt the study of architecture, but it was sculpture that really called him, and at Frankfort, on a diet of black coffee and rolls and an occasional tin of beans, he worked in a studio, with such success, that two years later, George Kolbe, Germany's leading sculptor, accepted him as a pupil.

Commercial drawings helped him to earn a living, and presently art criticism came his way, despite his youth and unprofessional qualifications, which bred mistrust in the Teutonic mind.

After two years of hard work as an art critic, when, as he says: "I was growing sick of the fundamental dishonesty of my profession," he was offered the editorship of a new monthly review in Berlin, and later the co-editorship of a new periodical in Hamburg.

In 1924, when the mad inflationary period in Germany was over, Rom Landau escaped from its even madder sex-life into Italy, intending a stay of some months; but an appeal for assistance from a friend in the Foreign Legion, who was planning to desert from it, led him to Tunis, and, haunted by Tunisia, he returned there two years later. "Emotional and intellectual motives alone," he says, "do not explain my deep affection for the Arab world. Why should I have felt since earliest childhood such burning longing for all that is Arabian, if there had been no bonds established in some former existence? Impressions which could have begotten such an attitude had never entered my childhood. That sympathy defied all the explanations of reason."

All the apparatus for "going native," which was his burning ambition, was conferred on him in the shape of an enchanting estate at Megrine, which a friend put at his disposal. He lived with nothing between him

and the sunshine and on the products of the estate, and deluded himself that he was living the life of an Arab.

A spell of journalism in London followed, inaugurating, despite an acute sense of our quaint and unbecoming ways, a fondness for this country and its people, which has deepened with the years.

His fifth octave was occupied in *Search of Reality*. In 1918, in Warsaw, still in German occupation, he had met Baron Hans Hasso von Veltheim, and heard from him, for the first time, of karma and reincarnation, clairvoyance, initiation and the meaning of the ancient mysteries. "It was," says the author, "like the opening of a door into a new world for me;" and it was from Veltheim that he first heard of Rudolf Steiner, the founder of the new science of spiritual investigation, called "Anthroposophy," which achieved a union between the methods of ordinary science and the visionary insight of the clairvoyant; Steiner's name at that time being one of the most beloved and most maligned in Germany. Veltheim's influence made Landau eager to study Steiner, "but," he says, "his books were unintelligible to me, and I blamed what I considered his turgid style."

Even personal contact in 1920, and a strong personal impression, were of no assistance. "I was obviously not ready," he records, "or not intended to work along his lines. I failed in several attempts, and finally gave up all contact with Anthroposophy."

Yet the seed sown in 1920 was to come to life fourteen years later, and, more and more did the author recognise that nothing in his life had any meaning except as the outward expression of some spiritual impulse, and he explained the vague sense he had of a "pattern" in which his consciousness as an independent entity was merged, by the words of St. Paul: "What? Know ye not that . . . ye are not your own?"

Study followed of various Eastern doctrines, Christian Mysticism, Theosophy, and Count Hermann Keyserling's philosophy. But he was shocked in the end by the contradictions in Keyserling's books, and missed the spiritual emanation of Keyserling's personality which appealed so strongly to others. But fourteen years later, an entirely new personal relationship revealed the intrinsic qualities of the man behind the façade of misleading idiosyncrasies.

Meanwhile in 1927, filled with prejudice by the claims of the Theosophists, he met Krishnamurti, and, though finding his shy simplicity and obvious sincerity attractive, was rather impressed by "some inner radiation which shone forcibly through the outer shell of his physical beauty" than by his qualifications as a World Teacher.

Further acquaintance aided the conviction that his message lay not in his knowledge, but in his personality. "Krishnamurti's influence did not make me suddenly live a life of truth and love, but I began to believe in the ultimate possibility of such a life. None of the teachers to whom I had listened had produced such an effect before."

Meanwhile, a British man-of-war had taken him to China, whence he travelled to America by the South Seas. The States do not seem to have impressed him, and he returned to Europe to write the lives of Pilsudski and Paderewski; considerable literary achievements, both of them; the latter finished in 1934, seven years after he had come to live in England, and to find in it a more sympathetic environment than he had been conscious of elsewhere.

In that year he had been composing the material for *God is my Adventure*, and the doctrines of the various teachers he was expounding had ceased to be mere subject matter, and had become vital impulses in his life.

In that important thirty-fifth year, when, according to the great Moorish thinker, Abu Bakr Ibn Tufail, a

* *Seven*, by Rom Landau. London. Ivor Nicholson and Watson. 1936. 12/6.

ANIMISM AND SPIRITUALISM

COMPLIMENTARY TO EACH OTHER SAYS ITALIAN INVESTIGATOR

UNDER the title "Problems of Telepathy" (LIGHT, May 21st, 1936), Mr. S. G. Soal questioned the case, related by Dr. Osty, where the French Psychic, Pascal Forthuny, described in great detail events in the life-history of a total stranger destined to occupy a certain chair, chosen at random, amongst the rows of chairs in a public hall. When, an hour later, the audience were admitted and scrambled for their seats, the Medium's description was found to apply beyond all question to the lady, Mme. M., who occupied that particular chair.

In the *Revue Spirite* for September (Paris), M. Ernest Bozzano writes at great length to prove his contention that there *was* a link between this lady and Forthuny, though unknown to either of them at the time. "Because," he says, "telepathy between persons at a distance without a psychic link of some kind does not exist and cannot exist." He has made searching enquiries, and the rapport, in his opinion, is to be found in the following chain of circumstances.

Mme. M. had, about an hour before the meeting, told an acquaintance that she should not attend the gathering at the hall as she had a previous engagement—in other words, she had sent out her thoughts to that place. M. Forthuny, when the chair chosen was indicated to him, had touched it and neighbouring chairs with his sensitive finger-tips, had seated himself on that chair, had reached out and made contact with the thought-vibrations sent by Mme. M. The contact thus established between the two, even though they were neither of them aware of the fact, was responsible, in M. Bozzano's opinion, for what happened next. Over her meal at midday, a friend again mentioned the forthcoming meeting to Mme. M., who became conscious of a strange inexplicable discomfort and unrest. Unable to rid herself of this, to her own surprise she found herself deciding, after all, to put off her first engagement and go to the hall. The crowd at the doors was considerable, there was a good deal of jostling and pushing when the doors were opened; she might easily

have passed the chair on which the Sensitive had concentrated, but probably it was again the vibrations set up there by him that were unconsciously sensed by her, and which caused her to seat herself there. Whether, in cases such as this, the phenomena are assisted by spirit intervention or not, M. Bozzano reaffirms his insistence that the "Rapport Psychique" is indispensable.

M. Bozzano then goes on to recall a similar case reported by Mr. Ernest Oaten in a recent number of the *Two Worlds*. Mr. Oaten was at one time to take the chair at a Sunday meeting at Bournemouth, at which the late Mr. Vincent Turvey was to give clairvoyance. On the preceding Thursday, Mr. Oaten was talking to Mr. Turvey, when the latter handed to him a list of descriptions which, he said, were the descriptions he should give on the following Sunday evening. He told Mr. Oaten that the spirit-people always showed themselves to him some days before any meeting and told him the facts, names, descriptions, etc., that they desired him to pass on. Amongst these written descriptions, Mr. Oaten was struck by one referring to a gaily-dressed cow-boy, who desired the Medium to give his description to a lady in black who would occupy the second chair from the left in the back row of the hall, and he was to enquire whether she remembered that he had once called her "an impudent little cat."

It transpired later that, on that Thursday evening, this particular lady was on the high seas; she only landed a day later, chanced to see an advertisement of the Spiritualist meeting in the paper, determined then and there to go to it, arrived late, and took "the second chair from the left in the back row of the hall." Both description and words were perfectly recognised by her. Mr. Oaten asks who kept this particular chair empty until the lady arrived? Who induced her to go to the meeting? How did the cow-boy spirit know three days beforehand that she would do so?

M. Bozzano thinks that this case is very similar to the first one discussed. There it was the sensitive faculties of the Medium, Pascal Forthuny, which entered into telepathic psychic rapport with the sub-conscious of Mme. M.; whilst here it was the discarnate cow-boy who was able first to communicate telepathically with the Medium and subsequently so to impress his friend, the lady, that she acted upon his suggestions and fulfilled the necessary conditions.

Vincent Turvey did not obtain his always accurate and detailed descriptions and messages from the minds of his sitters; he received them days beforehand telepathically from the minds of the communicating spirits.

This recalls statements made by the artist Medium, Mr. Frank Leah, who has frequently stated that, when sittings are arranged, the spirits wishing to manifest will obtrude themselves upon his notice days beforehand, both at his studio and even occasionally out in the street or in public conveyances.

Thus M. Bozzano considers that so-called Animism and Spiritualism are but complementary aspects of the same thing. He says: "Just as the human embryo, destined to live and to function on the earth-plane arrives there provided with the appropriate qualities and powers, so it is with the discarnate when they arrive on the Other Side. It is unthinkable that all the senses of the spirit should suddenly spring into being at the moment of death. We must conclude that, if the spirit survives death, it will find itself equipped with the faculties which it already possessed latently while on earth, and over which it can more freely function when freed from the limitations of the body. From which we see that these very animistic phenomena constitute in themselves a solemn pledge of the immortality of man."

(Continued from previous page).

man should, in "anything of what kind soever perceive immediately the work of God," the unexpected severance of a most important human relationship in the author's life helped his realisation of the truth that "in moments of intense inner stress the only effective mode of conduct was that given by Christ." "I was unprepared," he says, "for such a discovery. It was as if the teaching of Christ had been cleared of all I had ever learnt of it. . . It brought the answer to dozens of questions about possessiveness and human relationship—that all my intellectual knowledge had left unanswered."

He began to view with an altered apprehension the work of Steiner, the personality of Keyserling, Ouspensky's intellectual formulations; even Gurdjieff had been helpful.

"In 1934," he says, "I went through the most important experience of my life, and caught through it a new glimpse of truth. . . Since 1934 the desire for external success ceased to be the main driving power of my work. . . I had discovered for myself that thought is one of the highest and most creative manifestations of the spirit. . . Worries that had once led to depression, impatience and fear were now banished to a great extent by the thought of God and of the inevitable victory of right. . . The building up of spiritual readiness is the only way we can indirectly affect the trend of events. . . Within our own limitations we must become like Christ to allow Him to be resurrected to reality. . . Only then do the tremendous words 'I am the way, the truth and the life' become comprehensible."

No man is free who is not master of himself.
—*Epictetus*.

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).

MERCY AND TRUTH

Sir,—Words are like coins—their value, that is to say, their import, varies according to the use that is made of them. For instance, the word Wrath (like the word Love) may be variously interpreted. It may be used to denote the lower impulses of man; and, when, so understood, to apply it to God shocks our sense of reverence. On the other hand, we can hardly fail to recognise that a man who could see a dog beaten to death by its owners, or a child by its parent, would be less than human if he had no sense of Wrath.

We are told that man was made in the image of God, which implies that human feelings at their best reflect some aspects of the Divine Mind.

"We needs must love the highest when we see it," wrote Tennyson. Why? Because the divine within us bears the impress of the Highest—faintly perhaps, but really. Similarly the impulse of Wrath against falsehood and cruelty is a divine impulse, a reflection of the Divine Consciousness.

Therefore, our imperfect language may be used to express this; but we should constantly re-mint our coins, examine and amend them, and guard ourselves against *devaluation* in the use of words.

No doubt it is desirable to revise ancient documents, but that process must be slow—particularly when those documents have been used for centuries by millions of persons. Meanwhile, wise men, specially if they are in the position of teachers, will prefer patiently to re-interpret words by the light of further knowledge. To re-mint their coins—rather than to cast them aside entirely, because the latter course may involve the loss of valuable ideas, and even weaken moral standards in human consciousness.

In the soul of man, "Mercy and Truth meet together;" our nature reacts to both, and ought so to do! Truth compels us to recognise evil as evil; it is imperative that this recognition should produce its normal effects on our thoughts and feelings, otherwise mercy may degenerate into soft acquiescence in wrongdoing.

HELEN ALEX. DALLAS.

MIND AND BRAIN

Sir,—With reference to the cases quoted under the heading "Mind and Brain," in the issue of LIGHT for 17th September: where there is a sudden access of mental energy just before the death of the body, it appears to accompany, and is similar to, the often-observed phenomenon of an access of strength or vitality of the physical frame at such a time—where, for example, a person will insist upon rising from his death-bed and performing some action which he would have been incapable of doing previously.

It seems to be the last remaining store of energy, brought to the surface on leaving the body, and it is interesting in this connection to note the clairvoyant observations of Dr. Andrew Jackson Davis, the famous Seer, of the process of dying, described in his *Philosophy of Death*, where he observes that the vital forces seem to gather themselves together, and are concentrated in the "sensorium," or brain, at the passing. This would seem to explain the sudden "lighting-up" of the intelligence in the cases quoted in the article in question.

But it must be pointed out that no manifestation of intelligence is observed to be possible when the appropriate brain centres have been destroyed.

The old fallacy that the brain is only the organ of intellect crops up again in the case quoted of the Army doctor suffering from homicidal mania, who is said to have recovered his "sanity" sufficiently to write

intelligent letters. Homicidal mania is an emotional disturbance consequent upon a disease or inflammation confined to the temporal lobes of the brain, and may leave the intellectual centres, in the frontal lobes, quite unimpaired.

It must also be remembered that there are two hemispheres to the brain, so that an impairment affecting a centre on one side may not prevent its function being carried on by the other.

With regard to the other cases referred to—when such vague and unscientific statements as that a person became "*perfectly normal*" after his brain had "*entirely disintegrated*" are made, one wonders what use the brain is at all. The same applies to the indefinite assertion attributed to the anatomist Benecke, that a certain architect "died in possession of *all* his faculties," in spite of the fact (?) that his cranium was "*so to speak, empty*" (*italics mine*). If this had been literally true, total paralysis of the vital functions, to say nothing of mental manifestations, would have been the result.

It is from such utterly misleading and inexact statements as these that so many vague and erroneous ideas exist in the public mind with regard to mind and brain.

To quote the late Dr. Hollander, one of our leading brain specialists: "The brain is the instrument of *all* the mental powers, and it betrays great ignorance to assert that it matters not whether the instrument be a whole or a broken one."

There is no authentic evidence whatever that extensive destruction of brain substance can take place without affecting, in some way, the mentality. There is, on the contrary, a mass of scientifically-authenticated evidence that whenever there are degenerative changes in brain tissue, there are corresponding changes in mind or character, though changes in conduct may not be so obvious as aberrations of intelligence.

It must be remembered that disease or damage to brain substance does not necessarily derange the *intellect* as such.

Hampton Road,

Hanworth, Middlesex.

C. W. LE GRAND.

CAUSALITY

Sir,—At the meeting of the British Association at Blackpool, Professor Allan Ferguson said, in his presidential address to the Mathematical and Physical Section: "When they spoke of the disappearance of causality, they should be quite certain of the limitations of their meaning."

Kant showed that "causality" is a regulative principle of the human mind, not a primary determinant in nature. In this sense: The notion of causality provides for us an endless chain, enabling us to trace the relations of things, the sequence of their actions and reactions *inter se* indefinitely. But it gives no ultimate explanation of those relations, actions and reactions. They are ultimately self-given (or determined by ordinance of the Creator), and are beyond the scope of any explanation by the use of causality.

We know that the spawn of fishes becomes a new generation of fishes, and we can view the series of events in a sequence of causation. We cannot say, in terms of ultimate explanation, why this series of developments happens, but only that, things being as they are, they act and react on one another as they do.

It seems to me that the importance of this principle for Spiritualists lies in a consequence of the recognition that the relations of things universal are to us ultimately and in truth inscrutable. No scientist, or other person, is able to solve the secret of the nature of the Universe, know all kinds of its potentialities and measure the extent of its developments. Consequently, no scientist, or other person, can affirm authoritatively that ghosts and orders of spiritual entities to an X-range do not exist.

43 Cedars Road, S.W.4.

GODFREY BURCHETT.

A letter from Mr. Robert A. Whitmore on "Prayer Book Teaching" will appear next week.

LETTERS TO THE EDITOR

IDENTITY FORGOTTEN

Sir,—Perhaps the experience narrated below may be of sufficient interest to warrant a place in the growing stack of evidence which calls for never-ceasing search in the psychic domain of Nature.

A few weeks ago, during a private table sitting of four people (amongst them myself), after quite a lot of evidential matter for ourselves had come through, there was complete quiescence for a few minutes, and we thought the sitting had ended. But suddenly there was a slight movement again, increasing slowly in strength, and the following conversation took place.

Question: Is anyone there? *Answer:* Yes. *Q.:* Who is it? *A.:* I do not know my name. *Q.:* Why is that? *A.:* I have only just awoken. *Q.:* Why did you come to us? *A.:* Because I saw a light.

The power waned again, and, after an expression of sympathy and regret for not being able to help, the sitting terminated.

My friends had never done any "rescue" work or had a similar experience; and, as my experience was even smaller than theirs, our surprise was great.

I have many times since thought of this strange little talk, and have been wondering whether from it can be deduced the sad fact that, if spirits on passing over are not recognised on the Other Side by either friends or guide, they cannot regain knowledge of their identity—a condition which might involve the necessity for Reincarnation, if, indeed, Reincarnation be part of the "plan."

Castelnau,

E. M. LAURENCE.

Barnes, S.W.13.

PROPHETIC VISIONS

Sir,—At a circle held at 36 Rutland Gate, London, S.W.7 (the headquarters of the World Service Group), at 2.15 p.m. on Wednesday, 23rd September, under the direction of Mr. C. S. Collen-Smith, I received the following picture clairvoyantly:

I saw an aeroplane heading at great speed across the sky, which, when it approached nearer, circled round several times and rapidly dropped to earth. I witnessed it crash to the ground, and I next felt a violent pain in my chest and left side. I realised, however, that the pilot of this aeroplane was not killed, but was badly injured.

This scene was followed by another picture—that of the spire of Salisbury Cathedral. I mentioned the name "Salisbury," and, at the time, connected the event with the Cathedral town, except that at the spot where the "crash" took place I noticed some thorn trees and long grass, unlike any that I had seen in England.

Along with these two messages I received a third—that of a silver cup, which I mentioned at the circle of September 23rd as having the appearance of a racing trophy.

These facts were recorded by me on that afternoon to a number of people, including Colonel and Mrs. Saunders-Knox-Gore, Mr. E. F. Bentley and Mr. John Hornby, and they were duly recorded officially at the time that this developing circle took place.

May I quote from the *Daily Telegraph* of October 1st, page 13: "After leading by a big margin for more than 5,450 miles in the England-Johannesburg air race, Capt. S. S. Halse crashed at 6.30 last night at Salisbury, Rhodesia—only 685 miles from his goal." Orkney.

SIBYL FITZ-MAURICE.

COSMIC CONSCIOUSNESS

IMPRESSIONS OF AN INTELLECTUAL TREAT AT THE L.S.A.

By SIDNEY LEANING

A SMALL but select and enthusiastic group had the great pleasure on Thursday, October 8th, of listening to Miss Charlotte Woods' second lecture, of the course of three lectures, on the "Cosmic Consciousness."

This particular lecture largely dealt with Platinus and his school of thought. We gathered in happy anticipation of a truly delightful evening. The previous lecture was still in our minds. The Chairman, Sir Ernest Bennett, who is remarkable for his classical scholarship, dealt most ably with the scaffolding of the subject, and then we settled down to a wonderful exposition of Platonism.

Miss Woods dealt largely with the historical side, tracing the evolution of the ideas and with an occasional glimpse of the goal to be reached. The gift of abstract reasoning is not given to many, and this was reflected by the audience. I was rather pleased to notice that the Chairman, despite the depth of his knowledge of the classics, was gradually assuming the attitude of a drowning man grasping at a straw. Such a sight was very reassuring, and I began to think that perhaps I was not really such a fool as I felt. The attitude of the Editor of *LIGHT* was distinctly reassuring too.

The audience largely consisted of people who, although philosophically quite untrained, were anxiously seeking guidance to the higher life. Owing to the remarkably clear exposition, they got what they needed. I suppose that the true state of the case is that the demands of modern life are such that even educated and refined people find that it is all that they can manage to deal with the classics of normal consciousness. The severe mental training in philosophy and abstract thought which is needed to cope with this subject is unavailable to most of us, even if we had the ability to profit by it.

Perhaps one of the most shining examples of intelligence and versatile thought is our Secretary, but it would never do to have to tell enquirers that she was unavailable, as she was in a trance in the attic, developing her Cosmic Consciousness.

This is no subject for levity, but rather for serious consideration as to whether this goal can be reached by the average person. The Lecturer gave us a hint of something that we had already suspected to be true. "Except ye become as little children . . ." The truth of this statement has always been realised by all who have ever made any attempt to tread the Path.

In fact, Cosmic Consciousness may be attained by other means than abstract thought. It can be approached by many paths—by music, beauty, and the emotions *via* the Sacraments. Even the most lowly and ignorant can tread the Path with success, and attain Cosmic Consciousness. "Blessed are the pure in heart, for they shall see God."

These last few precious words explain the matter perfectly and are full of encouragement.

Before concluding these few superficial impressions, I should like to say that I heard many enthusiastic remarks after the lecture, and expressions of a determination not to miss the next one. Some even expressed the hope that it could be possible for Miss Woods to start a class for earnest students, but this I fear is really too much to expect from her generosity.

I have purposely avoided all expressions of gratitude to the lecturer and indulged in no eulogies, for had I done so there would have been space for nothing else.

**MRS.
MEURIG
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EDITOR GEORGE H. LETHEM

As We See It

FOUNDATIONS OF FAITH

WHEN Bishop Barnes or Dean Inge speak of Survival, they put it forward, not as a Christian certainty, but as a hope or assumption dependent on belief in the existence and goodness of God. Because God is, and because He is wise and good, they reason, He would not create Man and give him his wonderful consciousness and love of truth and beauty and then destroy him; because God is, Man will survive.

This is reasoning with which every Spiritualist will agree; but unfortunately there are many, many people inside and outside the Churches who are not Spiritualists and to whom the reasoning of the Bishop and the Dean is not at all convincing. Also, there are unbelievers like Bertrand Russell, who ridicule such reasoning and flatly deny the assumptions based upon it; and, in face of such denials, all that the Bishop and Dean can do is to reiterate their belief—they do not recognise the evidence that supports it.

Spiritualism offers a more excellent way—the way followed by St. Paul and all the early Christian Apostles. It offers direct proof that Men and Women are spiritual beings with physical bodies and that, when the physical body dies, conscious personality continues in the spiritual body. It tells of messages from the Other Side which indicate that the spiritual world is as real as is the material world, and in which glimpses are given of a great Spiritual Hierarchy stretching through angels and archangels upwards towards infinity.

To attempt to prove the existence of God by philosophical reasoning is, in a sense, like trying to build a pyramid by starting at the apex-stone and working downwards.

The way of Spiritualism is again a more excellent way. It lays the foundation of its pyramid broad and sure on the reality of the spirit-world and builds the steps by giving evidence of the continued existence in the spirit-world of spirit-beings who have been (and are) men and women, who are guided and instructed by angels working under the direction of archangels, who acknowledge the authority of beings still higher, who are still the servants of God. Thus the pyramid is built; and although Spiritualism cannot uncover the mystery of Infinity, it can point the upward way with certainty. Faith is still required in an approach to God, but the faith of the Spiritualist is based on knowledge, and so it is secure against the attacks of Materialists.

THE INVISIBLE WORLD

Part of a message descriptive of the spirit-world received through the hand of Miss Geraldine Cummins and purporting to be communicated by F. W. H. Myers. Reprinted by permission from the book "Beyond Human Personality."

I HAVE described the spiritual world as consisting of seven planes, of seven stages in the journey of the soul. I should, perhaps, have called these planes "seven levels of consciousness," but the word "plane" is of a popular character so I deliberately chose it in order to convey my conception of eternity.

There can be said to be no locality in eternity. Yet, consciousness would appear, to the journeying soul, to exist in a region or place. Certainly, this conception governs the lower or less developed states.

The wind of circumstance would seem, to such a being, primarily to influence the conditions under which he exists. He feels, intuitively, that he is the plaything of mighty forces and so he clings to his sense of locality, scarcely realising that his surroundings are illusory and largely the creation of his soul and subliminal self, the expression of his own level of consciousness, of his aspirations and desires.

If, however, you would wish to study more closely the actual principle or law which governs the metetheral world it would be well for you to eliminate from your mind all preconceived ideas concerning localities or places. Contemplate instead the idea of motion, of varying speeds, then you will the more readily understand the mystery of space.

When I was on earth, uneducated men and women frequently contended that it was impossible that human beings survived death because space could not contain the innumerable army of the dead. This very crude argument was never put forward by any intelligent men possessed of astronomical knowledge however slight and, therefore, dimly aware of the vastness of space. But apart from the human astronomical view of the universe, the whole conception of eternity is at fault when it is based merely on our perception of material surroundings. It should be founded, as I have said, on the idea of motion. A discarnate being is invisible to the human eye because the etheric body or vehicle of expression is vibrating at a more rapid rate than the physical body. When the soul passes to higher levels of consciousness, its form, or outward expression of itself, becomes more and more ethereal. That is to say, it is vibrating with greater rapidity and with a far greater intensity.

Numberless discarnate beings vibrate about you and within you, yet they are not of you, and in no sense make what one might describe as "contact" with either your mind or your physical body. When we seek to communicate with men, we pass on to a different level of consciousness and can only do so by slowing down our processes of thought. It is not, to me, in any way distressing to do so, for if I may compare the experience with earthly ideas, I would describe it as a passing from active life into a still, sleepy world which resembles, in its anæsthetising qualities, the high noon of an English summer's day when the sun shines and the air is heavy with unshed rain.

So human beings need not fear that they will enter some congested district of tenements, some "greater London" when they shuffle off their mortal bodies, when the cord of life is severed. They will, if their consciousness is of a normal character, enter into a wider freedom and find their ideas of space altered and enlarged. They will, in time, recognise that motion or rate of vibration, and that level of consciousness are the principles which govern their perceptions of existence both in part and as a whole.

Death means the passing merely from one speed to another, the adjusting of the soul to a more intense vibration, to a livelier, quicker state of manifestation.

LOOKING ROUND THE WORLD

"THE HEALING PREACHER"

REV. LESLIE D. WEATHERHEAD, M.A., described in one London journal as "The Healing Preacher," has begun his pastorate at the City Temple, where the accommodation has been all too small for the crowds who have flocked to hear him. In Leeds, where he spent eleven years as a Methodist Minister, his fame as a Healer equalled his fame as a preacher. He describes his methods as psychological, but in addition to the knowledge of the psychologist, he has the personal aptitude to apply it.

A writer in *The Star* (October 7th) is responsible for the statement that Mr. Weatherhead "could earn £5,000 a year in Harley Street," and that "one of his secrets is that not very long ago he was invited to enter into a lucrative partnership in psychological treatment in Harley Street."

Mr. Weatherhead's career at the City Temple will be watched with kindly interest by those who regard the healing touch as a gift which marks a man as a Sensitive.

MRS. E. GARRETT'S RESEARCH WORK

We mentioned last week that Mrs. Eileen Garrett had returned to the United States of America to continue (amongst other activities) her research work as demonstrator for certain groups of University men who are making an experimental study of trance mediumship. It appears that Mrs. Garrett has promised her collaboration with scientific researchers who wish to duplicate the American experiments in London.

Whilst in London recently, Mrs. Garrett took part, along with Dr. Nandor Fodor, in an investigation of the phenomena in a haunted house, during which an interesting story was unfolded for which verification is now being sought.

"ROSEMARY'S" EGYPTIAN SOUND-RECORD

When in London recently, "Rosemary" (the trance Medium through whom the Rosemary scripts have been received by Dr. F. H. Wood of Blackpool) made a sound record (at the International Institute) of what the "Lady Nona" (her control) claims to be ancient Egyptian. It is now announced by the Institute that Mr. A. J. Howard Hulme, the Egyptologist, has completed his report on the record, that he has transcribed the text of the record into Egyptian hieroglyphics and translated these into English. Other Egyptologists, it is stated, are being invited to make independent examination of the record, so that their findings may be compared with those of Mr. Hulme.

Dr. Wood has announced that he and Mr. Hulme are engaged on the preparation of a book in which "Lady Nona's" Egyptian word-tests will be explained and their significance enforced.

GOLF—AND LIFE

"The more I see of life, the more I believe in astrology." So said Archie Compson, the famous golf professional, when discussing what appeared to be the "good luck" or "bad luck" of certain golfers. Miss Pamela Barton—his nineteen-year-old pupil who has won in close succession the British Women's Championship and the American Women's Championship—he regards as one "born lucky." But part of her "luck" is that she has the capacity to work hard, obey instructions, and believe in her power to win.

Of Jock McLean, the Scottish golfer who missed the American Amateur Championship by one hole after being well "on top," Archie Compson says he "lost the championship before he started out" because he expressed the view that he could not win.

These sayings are parables applicable to all spheres of life. When "luck" is bad, it is safe to assume that "the fault . . . is not in our stars but in ourselves," for them we can try to develop the habits and the frame of mind that will lead to success. That this can be done is one of the certainties that can be obtained through psychic study and development.

MRS. HELEN HUGHES' CLAIRAUDIENCE

WE had something to say last week about the frequent admixture of error and evidence in platform clairvoyance. But, as we then said, there are exceptional Mediums and exceptional occasions, when error seems to be practically eliminated.

A letter from Mr. L. Allison, Hon. Secretary of Leeds Psychic Research Society, tells of such an occasion—a "Confraternity" meeting in Leeds at which Mrs. Helen Hughes was the demonstrator. "The descriptions given by Mrs. Hughes," he writes, "and the proofs were marvellously correct, causing the audience to exclaim continually throughout the demonstration. There did not appear to be one wrong delineation."

Mrs. Helen Hughes is shortly to make another of her welcome visits to the L.S.A., and on Friday night next week (October 23rd), at 8.15, she is to give one of her wonderful clairaudient demonstrations in the Caxton Hall, Westminster. Particulars about this event will be found on another page.

MR. C. P. MacCARTHY

The removal from Sheffield to London of Mr. C. P. MacCarthy (to which we made brief reference last week), will deprive Sheffield Society for Psychical Research of the services of a very capable and energetic honorary secretary. He will be particularly remembered for his study of the problem of psychic photography, and for his dramatic demonstration of the possibilities of scientific "faking"—possibilities which he uncovers without questioning the certainty that genuine psychic results have been obtained. He has given his extremely interesting lantern lectures on his discoveries in many places, including London.

His many friends will wish him success in his quest for a science degree at London University.

GUILTY SECRET REVEALED

We can frequently hide our guilt from our earthly fellows, but not from those on the Other Side. Herr Hans Schmitz, of Charlottenburg, a Spiritualist of thirty-five years' standing, quotes in *Zeitschrift fuer Seelenleben* (Liepzig) a case illustrating this.

When he was still a young man and used to sit in a small home-circle with Herr and Frau Fr—, a young German-American begged to be permitted to attend some of their sittings. His request was granted, but this sitter was a sceptic both from a religious and a Spiritualist point of view; he insisted on giving, at great length, his own animistic explanations of all that occurred; and yet in spite of his scepticism, the subject had clearly a great attraction for him.

One day the Medium, Frau Fr—, obtained a piece of automatic writing which, at first, she said was intended for this gentleman, but, after reading it, she tried to suppress it, declaring that there must be some mistake, as it contained very serious accusations. The German-American seized the paper, went deathly white after reading it, and was never again seen at the circle. Not long afterwards, however, an article in the newspaper contained a description of this man as "wanted by the police," and gave a detailed account of crimes committed by him both in America and Germany.

The writer states that he has known other cases where those with guilty secrets on their conscience seemed to be attracted against their will, so to speak, to the occult and the psychic.

THE SUPREME ARTIST AND POET

If God, as Sir James Jeans thinks, is a mathematician, can it be that He likes His Churches to be built in "cubes and cylinders," and would prefer Madonnas to be painted with green hair and the symptoms of elephantiasis? I do not believe it for a moment. The Creator is a supreme artist and poet, and He speaks to us in the language which artists and poets learned thousands of years ago, and have been speaking ever since.—DEAN INGE, in the *Evening Standard*.

PERSONAL DEVELOPMENT

MR. W. J. MACMILLAN ON PSYCHOLOGICAL AND SPIRITUAL METHODS

MR. WILLIAM J. MACMILLAN addressed the first of his Study Classes at the L.S.A. on Tuesday, October 6th. The course will comprise ten lessons, designed to give "Instruction in Psychological and Spiritual Methods for Personal Development."

In his talk—which was informal rather than a lecture—Mr. Macmillan spoke chiefly of the body, the physical plane. "I should like," he said, "to clear the business of the physical body out of the way, so as to move on to something more vital and more important." But the body is the instrument through which the higher powers function here, and the speaker asked his hearers to regard it as a machine; pointing out that the wise mechanic strives always to get the most power out of his machine with the minimum of wear and tear—in other words, to make it function most efficiently.

To gain this end, the first requirement is RELAXATION, which to many of us is difficult to achieve; but this is one of the things these study classes set out to teach. We all know the snare of desiring to feel that it is we who have overcome things; but as the lecturer said, if one is in very great pain, the inevitable reaction causes tightness, and the only way one can rise above that is by a complete acceptance of the pain—a recognition that it is there—and not saying: "I will rise above it, I will conquer it."

Mr. Macmillan outlined the most important measures by means of which we may obtain the best results from our body as a machine: firstly, diet; and there the lecturer stressed the importance of taking pains to discover, each for him or herself, just which form of dietary is best suited for the individual, for "one man's meat is another man's poison." The second consideration is the securing of sufficient and restful sleep. Active methods to this end, the speaker disapproved of, returning to renewed advocacy of relaxation instead. This can be induced by contemplation of a restful mental picture, for, "It is a truth that the entire body responds to that mental picture; hence complete quiet induces this physical relaxation of which I am speaking, and a rest which is achieved in terms of complete quiet of that kind, is as restful as sleep."

Rather more difficult to grasp, perhaps, was his third means of achieving bodily power—namely, by establishing mental contact with the force in the inanimate objects with which one is surrounded: "By recognition of that force which holds together the outside world, one establishes a contact with it, which is enormously recuperating." We are more familiar with the acknowledged effect of colour both in our surroundings and our dress; but the lecturer also bade his listeners to strive to see life as the artist does—that is to say, in terms of the relationship of the single to the whole. This he again defined as instantly recuperative.

"The whole secret of achieving physical force is discipline;" it would be difficult to over-emphasise the need of this principle, particularly, perhaps, where the emotions are concerned; and this is where Mr. Macmillan gave some very explicit teaching. He said that there is "brain the muscle and brain the mind . . . The function of the emotions is to act as a channel for the mind, and not as a stimulus . . . If one allows the emotions to dictate to the mind how it should react, that simply deepens and makes more difficult the whole problem."

Lastly, there is the question of rhythm; and in the opinion of Mr. Macmillan, we each respond to a particular rhythm, and if we desire to obtain the best results from our machine, we will be at pains to discover and to live as far as possible according to that rhythm to which it most harmoniously responds.

SPIRITUAL HEALING

A CORDIAL invitation is extended by the L.S.A. to all interested in Spiritual Healing to visit the headquarters at 16 Queensberry Terrace, South Kensington, and full particulars of the work now in progress will be furnished.

In particular it is desired that those who suffer and are in need of help should avail themselves of the services given by the L.S.A. staff of fully-trained Healers. All in need of help will be welcomed, whether they are members of the Alliance or non-members.

It will be remembered by those who take an interest in the work of the Alliance that about two years ago the Department of Spiritual Healing was started by Brig. General G. C. Kemp. At his passing it was recorded that a great deal of quiet work had been accomplished by him, and, indeed, the foundations for future expansion were well laid. This work is going on and is being ably developed, and it is desired that those in need of healing shall, where possible, come and give the Healers the opportunity of helping them, as they desire to do.

The work is entirely free; the Healers give their services voluntarily and no fees are asked from patients.

It should be clearly understood that Spiritual Healing is regarded by the L.S.A. as an adjunct to the treatment patients may receive from their medical men. Indeed, it is advised that patients should continue to receive all the help that the medical faculty can give. Spiritual Healing supplements the work of the Doctors; and in many cases where the Doctors have been at a loss, astonishing improvement has been known to take place.

It is well that patients should bear in mind that there is rarely trouble in the physical body without a corresponding inharmony in the mind and spirit. Spiritual Healing not only heals the body and mind, but influences the soul.

For those who live at a distance from the Headquarters, or who for any reason are unable to call at Queensberry Place, Absent Healing treatment is provided by devotional groups which are conducted by Mr. W. H. Evans.

THE HIGHER CONSCIOUSNESS

MISS Charlotte Woods' lecture on "The Path to the Higher Consciousness" at the L.S.A. last Thursday evening (October 8th) was, in effect, a continuation of her previous L.S.A. lecture on "The Cosmic Consciousness." In the first lecture she dealt with the possibility of human consciousness breaking through the limitations of personality and environment and making contact with the Cosmic Consciousness, and on this she quoted the testimony of a few of those—including the present Bishop of Birmingham—who had experienced this wonderful illumination. In her second lecture, Miss Woods dealt with "The Platonic Tradition," showing how it was derived by Plato partly from the Egyptian mysteries, partly from the Orphic mysteries and partly from the teachings of Pythagoras, and continued in the Hermetic teachings. As thus taught, "The Path" lay through severe discipline and initiation, and the object was to reach awareness of unity with Nature and with God.

In her third lecture, to be delivered next Thursday evening (October 22nd) at the L.S.A., Miss Woods will speak of "The Christian Tradition."

Sir Ernest Bennett, M.P., presided, and in introducing the lecturer, said it was interesting to note that Plato taught Survival and Immortality quite clearly at a time (about 400 B.C.) when, even in Old Testament writings, there was scarcely a glimmer of the idea.

Miss Woods has very kindly agreed to prepare her second and third lectures (as she prepared the first) for publication in LIGHT.

(See "Impressions," by Mr. Sidney Leaning, on page 663).

PSYCHIC PILGRIMAGE IN AUSTRALIA

By G. E. WRIGHT

AFTER the wintry weather of Tasmania, the spring temperature of Sydney was very acceptable—though in this we appear to have been exceptionally fortunate, in that it was much above the normal for August, with the result that flowers bloomed in abundance.

Unfortunately, however, this natural brightness was not reflected to any great extent in the conditions that we met in the pursuit of our mission; for, much as we have been discouraged by the position and standard of Spiritualism in other Australian States, it remained for Sydney to present a spectacle that is even worse than that of any of the cities that we have previously visited.

To write in this strain is not pleasant, but, if these reports of our experiences in the Dominions are to be of any interest and value, it seems desirable that they should not be limited to records of our activities, but should also include some account of the general conditions that are found to exist.

With some of the Churches, chiefly those in outlying districts, it was found possible to work with real heartiness and pleasure, the leaders and members being manifestly earnest and sincere in their endeavour to maintain a high standard of aim and practice, and for our introduction to people of this type we are particularly indebted to Mr. J. Dolton, Secretary of the United Spiritualist Churches of New South Wales.

Within the City, however, it was not found possible to co-operate with the majority of the so-called Churches. Numerous they are, a whole string of them being advertised in the newspapers, while a large number, not so advertised, apparently depend on the recommendations of their clients. One very large building, in particular, hives a score or more of these panders to the craving for psychic messages; and there are many elsewhere. In their respective rooms, the Mediums attend daily, awaiting the visits of their customers, prepared to give them what they are seeking at a charge of 6d. or a 1/-. Many of them do good business, some even big business. By one we were told that she had given 300 readings in the past week—and she hastened to add that "they were all spiritual."

A certain police-inspector offers the opinion that the two most lucrative occupations in Sydney are those of clairvoyance and begging. The police possess much information on the subject and occasional raids are made, with resultant fines and suspensions from following the trade, covering periods of from one to two years. In one instance, at least, the penalty took the form of six months' imprisonment. It is only fair to state that not all of these people appear to claim that their work is associated with Spiritualism; but the majority of them do deliberately make that claim, and, moreover, seek to strengthen it by holding some kind of service on Sundays, whereby to cloak their unworthy practices and lessen the risk of prosecution.

Another interesting phase of Spiritualism in Sydney is the blossoming out of some of the Church leaders into the title and dignity of "reverend;" and it is becoming increasingly common to see these exalted clerics, in actual pulpits in their Churches, in full canonicals and dog-collar to boot; though the impression of dignity is somewhat modified when we learn that the chief qualification for ordination is the ability to pay a certain fee to an impecunious "bishop."

It is refreshing to turn to other phases of the work in Sydney, and to find that a number of people are endeavouring to raise the standard of Spiritualism in various ways, such as by means of home circles and by patient research on scientific lines; though progress is greatly hindered, so far as public effort is concerned, by the revulsion that other phases have created in the public mind, and particularly in the Press.

One of the most promising ventures is that of the Society for Psychic Research, which numbers among

its members many of the keenest and most intellectual seekers, including doctors, ministers of religion, men of other professions and hard-headed men of business. The Society is engaged chiefly in the investigation of psychic phenomena—and, indeed, of all that appertains to those intangible things which, though much in evidence, are not readily apprehended by the human mind. The Society, formed about two years ago, has a large lecture hall and an excellent library. It seeks to encourage private study of psychic matters, and provides means, such as lectures and investigation classes, for collective research. Mediums are welcomed with a view to the testing of their claims to mediumship and to the using of such powers as they may possess in the pursuit of the aims of the Society.

In this way contact is gradually being established with some of the more gifted Mediums of Australia; and we would emphasise that, notwithstanding any estimate that has been formed in England or elsewhere, the Dominion does, in fact, possess a considerable number of Mediums whose powers are of a high order—to say nothing of those who give great promise but who lack such means of development as are afforded by various organisations in Britain. This lack, the Society is seeking to meet by encouraging and aiding the people concerned, and thus to render available a body of worthy and dependable workers, whose efforts should do much to counteract the conditions that at present prevail.

From Monday to Friday each week, the Society's hall is open for inquiries, to which some of the members generously devote their time; and of this privilege the public readily avail themselves. Committees are formed to deal with particular branches of research, the principal subjects in hand at the moment being those of photography, healing and the etheric body. The work of the committee dealing with the subject of healing includes the actual application of healing power to patients who desire it.

The Society is yet young and is proceeding cautiously, perhaps unduly so; but it has a hard task to perform, a mountain of error to demolish; in view of which its members feel that it is essential that firm foundations shall be laid before they seek to build, and that they shall be well-equipped before they enter the lists against "public enemy No. 1," of Spiritualism.

It was our privilege to join in many of the activities of this Society and to endeavour to help them by means of public lectures and meetings for members only. For such help as we were able to give, they were very grateful, and they frequently expressed an urgent desire for aid from "The Old Country;" feeling, as they do, that such assistance would be to them of the highest value. "Other Churches in England," they say, "send missionaries to enlighten the people in lands beyond the seas. Why do Spiritualists not adopt the same course?" To which the obvious reply is that, for the most part, the Spiritualists at home find it difficult to meet their own financial liabilities. Anyhow, there is a real need for help of this kind, and any response that can be made to the appeal will be appreciated beyond measure.

In Sydney, as in other Australian cities, we have met with some remarkable cases of Spiritual Healing, particularly of cancer patients. In one outstanding instance of healing mediumship, so strong an impression has been made that the Medium has been given free access to a certain hospital at all hours, it being recognised that even her presence among the patients has a most beneficial effect.

With the nucleus of organised research and endeavour that exists, it seems probable that in time Sydney may become such a centre of activity as shall embrace and lead the Spiritualist movement throughout the whole Dominion of Australia.

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sought escape in another realm. Be sure the greatness and the love of God will still pursue them and at last bring them into the hiding place of his heart. We must, like the "importunate neighbour," keep on in faith, however hard it may be, and in due time "we shall reap if we faint not."

To the seeker who, knowing a little of the ways of the world, turns aside to find the road to the higher life, there often comes times of dearth when he must go on blind and in tears, thinking that God has forsaken him. How the heart then pleads, with what abasement does the seeker draw near and verily pluck the skirts of God's robe to draw attention to his plight! But the Father knows, and in compassion watches the process of cleansing which such a condition of mind reveals. He watches with a growing joy the relinquishment of earthly dross, and sees with a supreme pleasure the seeker turning more and more to heavenly things, looking for the kingdom of God and the righteousness of the Father. In such prayerful pleading there takes place an emptying of self, a pouring out of all that is not worthy. It must needs be before the grace of God can flow in, but by and by all who plead come to that meeting place where the human and the divine mingle in a glorious oneness of assent. "I am in the Father, and the Father in me." This affirmation of The Christ is of universal application. It is all so winsome and sweet, so graciously calm. With "full measure pressed down and running over" God gives to the seeking and pleading soul, gives of his love so that he is in very deed "filled with the fullness of the love of God."

FALL OF A LEGENDARY TREE

The oldest of all the legends of Walsingham was vividly called to mind when the high wind snapped completely in two an old oak tree, on the Stiffkey lawn of the Abbey, which was reputed to date from the birth of Christ. According to the tradition, after the angels appeared in Bethlehem to herald the Birth they planted, before they left the earth, two acorns in a Walsingham meadow (which, according to Egyptologists, was even at that time in possession of a highly-civilised community), and set their seal on them in order that the resulting trees should stand as a testimony until the Second Coming.

According to the legend, the falling of the oak on the 7th September should be a warning that the Millennium is drawing very near. About four feet of the trunk of the tree remains standing, and is hollowed out, like a font. It would be interesting to know whether the reputed age of the tree is an actual fact. In the moonlight it presents a curious spectacle, as the inside of the fallen portion is pulp and glistens with phosphorus.

The two oldest known trees in Walsingham, which were mentioned in Domesday Book, were cut down two years ago as their tilt over the road by St. Peter's Church was considered unsafe for traffic. Their sections, however, showed a considerably newer condition than that of the fallen oak in the park.

—Wisbech Advertiser.

FRAU INGEBORG KOEBER

Not only those interested in Mediums, but every lover of justice and fair play will rejoice to hear that Judge Dahl's daughter, Frau Ingeborg Koerber, has been acquitted. Thus ends the second trial of this unfortunate Medium. Brought before the courts in 1935 on the charge of having by her suggestions caused her father's death, the long trial ended in the formal declaration that there was no truth in the insinuation that Frau Ingeborg was in any way responsible for the tragedy (see LIGHT, September 26th, 1935). Not long afterwards her mother, Mrs. Dahl, took her own life, and the daughter again came under suspicion. She demanded to be given the opportunity to vindicate her name in the law-courts, and for the second time it has been established that there is absolutely no proof of the charges brought against her, and she has been acquitted.

WHEN YOU PRAY

By W. H. EVANS

III.—PLEADING

THE formal request so often made in prayer is not always sufficient. One must be ripe for the answer. When we pray and there is no response we are apt to blame God, to say he is deaf, or indifferent. We do not look around and ask ourselves *why* the particular visitation from which we are suffering has come upon us. It is not that God is unwilling to help but that we, through wilful or ignorant disobedience to the laws of Being are, as it were, holding his hand and preventing him from giving to us that for which we ask.

So in our blindness we go from petition to pleading, often with cries and tears. This is good for us, as it frees the overcharged heart; and, in the light which at such times will break upon us, we see with clearer vision and begin to understand a little of the meaning of life. If we understood that there is a purpose underlying all things we should be more amenable to the discipline of circumstances.

But the heavy in heart, weary with the heat and burden of the day, often fall by the way. Some there be who force the doors of the unseen preferring the unknown perils of another life to those they are so hardly acquainted with. How often do we find that if they had waited another day, or a few hours even, relief would have come. They could not stay the course and so, poor souls, must endure the discipline from which they

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Monday, October 19th, at 3 p.m.—Miss A. GEDDES

Friday, October 23rd, at 5 p.m.—Mrs. LILIAN PHILLIPS

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SUNDAY, OCTOBER 18th, 1936

11 a.m.—Mrs. ST. CLAIR STOBART

Clairvoyante: Mrs. Stella Hughes

6.30 p.m.—Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Helen Spiers

Sunday, October 25th, at 11 a.m. ... Mr. H. ERNEST HUNT

Clairvoyante: Miss Eveline Canon

Sunday, October 25th, at 6.30 p.m. ... Rev. G. MAURICE ELLIOTT

Clairvoyante: Mrs. Graddon Thomas

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Clairvoyante: Mrs. Helen Spiers

Wednesday, October 21st—Speaker: Lady Culme-Seymour

Clairvoyante: Mrs. Dolores Smith

Monday.

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.

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

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WEDNESDAY CIRCLES (limited to eight sitters)

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Oct. 28th 2.30 Mrs. Graddon Thomas 6.30 Mrs. Livingstone

Thursday, Oct. 29th, at 7.45 p.m. Mrs. Helen Spiers

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Sunday, October 18th, at 11 a.m.—Service, Address and Clair-

voyance: Mr. Gerald de Beaurepaire. At 6.30 p.m., Mrs. C. M. Dunn.

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Sun., Oct. 25th. Speaker: Mr. MAURICE BARBANELL

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6.30 p.m. Mrs. D. C. Williams

TUESDAY, OCTOBER 20th, at 8 p.m.—

Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, OCTOBER 21st, at 7.30 p.m.—

Mrs. E. Clements, Clairvoyance.

FRIDAY, OCTOBER 23rd, at 8 p.m.

Mr. Wallis Mansford. LECTURE.

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Clairvoyance: Mrs. Grace Cooke.

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CHURCH ARMY LEADER'S UNSEEN HELPER

PREBENDARY CARLILE, head of the Church Army, is within three months of his ninetieth birthday. He lost his wife 12 years ago, and he still wears a black band on his arm.

When I called to see him at Army Headquarters, in Bryanston Street, W.4 (says a London *Star* reporter), he spoke tenderly and reverently of her.

"Twelve years may seem a long time to have lost her," he said, "but she is still with me."

He was silent for a moment or two, and then went on: "I do not see her nor do I hear her, and I do not think I want to. But whenever I am at a loss to know what to do or which way to turn, or when I am in any difficulty she is by my side."

"I just breathe a prayer and say to her, 'You know what I should do; show me.' Her guiding influence through the Holy Spirit has never once failed me."

In his study is a photograph of a woman taken at Joan of Arc's birth-place. It contains a sculptural group of the Maid kneeling at the feet of St. Michael between her guardian angels, St. Catherine and St. Marguerite. The woman was alone, but *when the negative was developed and printed, two white angels behind Joan were, and still are, plainly visible.*

Prebendary Carlile made no comment, except to say that the woman was a personal friend, and that he was certain the photograph was genuine.

Then he added, with great feeling: "I know my wife is as near to me as those spirits seem to be to the group in the Domremy picture. With her I am sure is an abiding Presence which is helping me always."

—*The Star*, October 7th.

MR. GUY L'ESTRANGE'S RETIREMENT

After nearly three years' service, Mr. Guy P. J. L'Estrange, President of the Christian Spiritualist Church in Yarmouth, has been forced to retire, owing to business reasons. The service on Sunday evening (October 4th) was in the nature of a farewell service.

Mr. L'Estrange, in his address, said their Church was confined strictly to divine worship, and there was never any demonstration of phenomena. He wanted the people in Yarmouth to realise that they put worship first and then phenomena. He gave a short history of the Church, and said that at the end of the first year it had one hundred members.

Mr. L'Estrange paid a tribute to the local Press. He believed that it was through the Press that they had been able to reach the many people who now attended their services. "In most towns," he continued, "as soon as a Spiritualist Church is set up, it is immediately attacked by all sorts of people, including the local Press." In Yarmouth they were more fortunate.

"People will judge Spiritualism not by what you say it is, but by what you prove it is," Mr. L'Estrange concluded. "Spiritualism is still on trial in the world; make sure that you are good witnesses for the defence."

After the healing service, Mr. L'Estrange was presented with a wallet containing £23, subscribed for by members of the congregation.—*Yarmouth Mercury*.

EVIDENCE AND CROSS EVIDENCE

A short time ago I went to a meeting at the L.S.A. and saw Mr. George Daisley for the first time. He gave clairvoyance, and told me that I had lately been sitting with a woman Medium, and that he would give me cross-evidence.

He reminded me that my Mother had come through, bringing roses, and said that she was very pleased with the result of that sitting. He then described my Father accurately, and said that he was holding out to me a Masonic sign—he supposed it was to shew that my Father was a Freemason.

I said, he was not a Freemason and this misunderstanding appeared to amuse my Father very much. So far, this applies to my sitting with Mrs. Helen Hughes.

Mr. Daisley described my Grandmother, who had a very fine complexion and dark eyes, her name was Anne and she was my Father's mother. She died very long ago, and I realised for the first time that her Christian name was unknown to me, and so remarked that it might be so.

Mr. Daisley then described a cousin, Jimmy, who died as a small boy. I could not recognise him, and was told that he was the son of my Father's brother James, but I knew nothing of him. Then a cousin, Tilly appeared, who died in the summer. I firmly denied her too.

This seemed unsatisfactory; but, in justice to the Medium, I wrote to an old relative who might know these things, and learned that my Father's Mother *was* Anne and that the description was exact. My Father's brother, James, lost a small son "Jimmy," also that I had a cousin by marriage, Matilda, called "Tilly," who died in June.

The cross-evidence with Mrs. Helen Hughes' sitting was correct. This, my first sitting with her, took place about two weeks before Mr. Daisley's meeting. My Mother came, bringing roses and giving her Christian name, and, after talking of other things, told me she was bringing an Indian guide to advise me about my sister's knee, which had been injured by a fall about three months before, and after being X-rayed was treated by several surgeons with little result but severe pain. The Indian Guide's advice was followed, and improvement has been constant since; that is why my Mother was pleased with the result of the sitting.

My Father came and gave his Christian name and the first two and the last letter of his surname. My parents brought with them a Mrs. Stuart and Mr. and Mrs. Walton, not one of whom I could recognise. I was told that this was natural so far as Mrs. Stuart was concerned as she was only brought to meet me, but that I ought to remember the Waltons as they were old friends. After some time I remembered that, when about seven years old, I went to tea with their small niece who lived with them. She told me mysteriously that her Uncle was called a Freemason and wore very strange things which she would show me. Now, the Uncle was a very big man, and the thought of this very dignified man being dressed in a little apron and big cuffs and other strange things made a profound and lasting impression on me, which evidently greatly amused my parents and explains the Masonic sign.

—C.C.

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We regret to have to record the passing of Mr. A. J. Sutton, which took place at his home at Ilford on Sunday last.

The sympathy of many old Spiritualists will go out to Mrs. Sutton, who is the daughter of Mr. and Mrs. Everitt, so well-known in former years in the ranks of Spiritualism.

Along with his wife and the many workers of the Marylebone Association, Mr. Sutton was greatly esteemed for his ever ready help in those arduous years when Spiritualism was still very unpopular.

Mr. Sutton was in his 89th year. His passing was happy and peaceful—just a quiet transition after two days' weakness. Hail, but not farewell to a loyal friend.
L.H.

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