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PRICE TWOPENCE

INNER VISION IN ENGLISH POETRY

PSYCHIC SENSE OF GREAT POETS

By SYED MEHDI IMAM, B.A. (Oxon.), Barrister-at-law,
Patna, India

FOR a proper understanding of English poetry it is necessary to know the inner background of the great Poets. Much of the obscurity which surrounds the interpretations of such great poems as Shelley's *Epipsychidion* is due to our having but a faint grasp of the Poet's inner vision. What is the outline of thought implied in great poetry? The purpose deep in the shadows is the occult idea.

WHAT THE OCCULT IDEA IS

What is the occult? It is this. We have a physical body with which we contact the physical world. Within the physical body, moulded of etheric matter, is a second body—the astral body. The astral body is sometimes called the subtle, passion, or desire body. It is an exact counterpart of the physical body in etheric substance. It has an etheric hand as the physical body has a physical hand. It has an etheric heart as the physical body has a physical heart. It has an etheric brain as the physical body has a physical brain. The astral body is connected with the physical body by fine links of electrons. When the astral links snap, the physical body falls as a dead body. But the person continues to function in the second body.

Within the astral body is the third body known as the mental body. It also is made of subtle etheric substance and is connected with finer astral links. Within the mental body is still more delicate matter; and, connected with still more delicate links, is the fourth or intuitive body. Deeper yet in still finer matter, and attached by still finer threads is the fifth body—the spiritual body.

Beyond the fifth body, in the sixth plane, all bodies are discarded. The person is disembodied energy, without a body but with power to feel, see and hear everywhere. In the seventh plane man merges with the central energy—God, or the Force which produces the world of appearance.

It is needful to emphasise that the above occult ideas are working in English poetry. Without the understanding of the occult theory, the greatest lines in the

greatest poems are unintelligible. Whether those ideas are true or imaginative is a matter of independent investigation. Indeed, the psychical school of research has, for a long time, been examining this difficult problem. Whether the hypothesis of Spiritualism be correct or not, English poetry must be construed in the light of the spiritual supposition. All great poets possess a psychic sense. They see everything with the clairvoyant vision.

SHELLEY'S CONCEPT OF THE SUBTLE BODY

A few examples may be taken of this clairvoyant sight. In "*Queen Mab*," the girl *Ianthe* falls into a trance. Notice in the following lines that her physical body upon the couch is steeped in mediumistic slumber. Her features are fixed and meaningless as in a trance:

Upon the couch the body lay
Wrapt in the depth of slumber:
Its features were fixed and meaningless,
Yet animal life was there,
And every organ yet performed
Its natural functions.—(*Queen Mab*: p. 5).

Next the astral body, the exact physical replica, the precise etheric counterpart, the perfect semblance, in Shelley's phrase, of the physical frame is shown in naked purity:

Sudden arose
Ianthe's soul: it stood
All beautiful in naked purity,
The perfect semblance of its bodily frame.
Instinct with inexpressible beauty and grace,
Each stain of earthliness
Had passed away, it reassumed
Its native dignity, and stood
Immortal amid ruin.—(*Queen Mab*: p. 5).

Thereafter the physical and the radiant body, with the "self-same lineaments," "the same marks of identity" are revealed apart. The physical is the instrument of circumstance and passion destined to be discarded; the etheric is the immortal body wantoning

in changing experiences through the endless round of being :

'Twas a sight
Of wonder to behold the body and the soul.
The self-same lineaments, the same
Marks of identity were there :
Yet, oh, how different : One aspires to Heaven,
Pants for its sempiternal heritage,
And ever-changing, ever-rising still,
Wantons in endless being.
The other, for a time the unwilling sport
Of circumstance and passion, struggles on ;
Fleets through its sad duration rapidly :
Then like an useless and worn-out machine,
Rots, perishes, and passes.

—(*Queen Mab* : p. 5-6).

Lastly the trance closes. The physical and the etheric bodies re-unite :

The Body and the Soul united then,
A gentle start convulsed Ianthe's frame :
Her veiny eyelids quietly unclosed ;
Moveless awhile the dark blue orbs remained :
She looked around in wonder and beheld
Henry, who kneeled in silence by her couch,
Watching her sleep with looks of speechless love,
And the bright beaming stars
That through the casement shone.

—(*Queen Mab* : p. 59).

TENNYSON'S REFERENCE TO ASTRAL LINKS

Tennyson's poetry shows us the astral links which connect the physical with the astral body :

Then it seem'd as tho' a link
Of some tight chain within my inmost frame
Was riven in twain : that life I heeded not
Flow'd from me, and the darkness of the grave,
The darkness of the grave and utter night
Did swallow up my vision ; at her feet.
Even the feet of her I loved, I feel,
Smit with exceeding sorrow unto Death.

—(*The Lover's Tale* : p. 485, part I., lines 596-603).

The "link of some tight chain" is the astral cord lying in the "inmost frame," which is the second body.

BROWNING MENTIONS THREE SOUL-BODIES

Browning sees the three soul bodies which lie in three different states of matter within man :

Three souls which make one soul . . .
What does, what knows, what is ;
Three Souls one man.

—(*A Death in the Desert*).

ABERCROMBIE'S REFERENCE TO "SOUL-BODIES"

Abercrombie, our modern living poet, also finds the different subtle bodies. In his poem the "Death of a Friar," the dying man rises in the vigour of his subtle body :

As if his flesh were all new exquisite sense
Assuming a divine experience,
Health was the thing he knew, health quick and
beating.
Fine as a mind strange radiant beauty greeting,
His subtle body knew his health, and made
Bodily joy of it—(Lines 111-116).

Slowly enlarging into "ampler boundaries" the Friar's consciousness breaks through the sense body into the thought body—"the body incredible."

Then out of sense he broke ; no more by sense
He was aware, but his intelligence
Was now to be, not know : life, conscious still
In thought and in a body incredible,
Became the beauty, sense could only know.

—(Lines 213-217).

The Friar lastly passes beyond his gross, subtle, and thought bodies—the triple bodies of occultism—into the bodiless plane.

Then something new and nameless : a caress
Blandishing dark and silent all the stress
Of joys intelligible, and through him sending
Blissful dissolution and an ending.
And he was free, thoughtless and bodiless,
Having no form, acknowledging no place :
A speed, a phantom speed for ever fleeting,
Speed the uttermost purity of being,
Speed the imperishable thing in things.

—(Lines 233-241).

MR. WILLIAMS' CONCEPTION OF THE "SOUL-BODIES"

Similarly, Mr. Charles Williams, the youngest of modern poets of the first order, discovers the three soul bodies. In the following sonnet the poet, through meditation, finds in the depth of his being the machinery of several senses :

Thought by old masters, I, from eyes and ears
Through narrow passages of prayer turn in,
Seeking to find that peace the world not nears—
Alas, to what new roar and rhythmic din :
Great machines, mighty enginery, huge blows
Of hammers, till my body's fabric reels
With inward manufacture down long rows
Of tall devices, purr of banded wheels :
Fibres and clay of being here are brought
To workshops thick with prongs and furnaced coal,
Here melted to desire, there fused to thought,
Here torn and crushed and bubbling into soul.

But O what rest is here? What place withdrawn
Where I could lie, and wait, and feel peace dawn?

—(*Prayer : Divorce*).

The "body's fabric" is the physical body. "The inward manufacture" and "purr of banded wheels" are the noise and product of its machinery. The "fibres and clay of being" "melted to desire" is the desire or astral body. "The fibres and clay of being" "fused to thought" is the thought or mental body. All the bodies are torn, crushed and mingled into one—that is, they interpenetrate, lie within each other, in subtle folds of matter. Finally, they "bubble" into the one soul—the subtle constitution of man. Again the lovers meet in their "true bodies" beyond space in the highest heaven where "perfect matter is stored" :

In the True Body,
Lo, your true face
Looked to behold me,
There, beyond space :
O, was an ending to dream !
There, where all perfect
Matter is stored
In our true bodies
Met we, Adored !
O, but we sink now to dream.

—(*After a Vigil* : stanzas VII. and VIII. : *Divorce*).

Thus, Shelley, Browning, Abercrombie and Charles Williams all assume as the background of their work the subtle bodies of occultism.

(From a lecture delivered at the Patna University, India, under the chairmanship of the Vice-Chancellor, the Hon. Mr. Justice Khwaja Mohammad Noor.)

MORE DISCOVERIES AT LADYE PLACE

Colonel Rivers Moore, who has carried out extensive excavations at Ladye Place, Hurley, a historic house adjoining the ancient Priory Church of St. Mary, claims to have received psychic messages—messages from the "Other Side"—which have led to fresh discoveries at Hurley. He states that a warning was conveyed to him through the medium of the B.B.C. programme from the north by his "spirit-guide."

LAYING A GHOST

MRS. EILEEN GARRETT TAKES PART IN AN INTERESTING INVESTIGATION

A GHOST story authenticated well up to the point of credibility was told by Dr. Nandor Fodor, Research Officer of the International Institute for Psychical Research, in the course of a lecture at Queen's Gate Hall, South Kensington, on Friday evening, October 30th, on "My Recent Experiences in a Haunted House."

The "home" of the ghost was Ash Manor House, near Guildford. Its presence there was vouched for by the occupants, Mr. and Mrs. Kelly, and a retainer named Miller. All these had seen the ghost at different times and described it in similar terms—a little man with mud-covered leggings and with a ghastly throat wound. Also it was often heard when not seen. So apparently solid was the ghost that Mrs. Kelly mistook it for a physical intruder and when it did not answer her challenge she struck out at it—and her hand went right through it and hit the wall. Mr. Kelly also, on another occasion, tried to seize the ghost, but his hand closed on nothing—although the ghost remained visible.

When Dr. Fodor's attention was called to these manifestations, he undertook to find out if anything could be done to "lay" the ghost. Exorcism had been tried, but without result. Once a month on the average the ghost appeared—as it had appeared to previous occupants of the house. Dr. Fodor spent three nights in the haunted room and took a number of flash-light photographs, but without result.

Eventually, Dr. Fodor secured the help of Mrs. Eileen Garrett, the trance Medium. Together they visited the house, Mrs. Garrett went into trance and the ghost controlled her, and after many efforts, told his story. He was Charles Edward Henley, a titled man who had lived four hundred years ago, who had taken part in a feud, been betrayed by his supposed friends, locked up in Ash Manor House and eventually murdered. He gave the names of several of his friends and the date of his marriage, and said he wanted vengeance: also that his jailer still held him.

When Mrs. Garrett was controlled by the ghost her features changed so that Mr. and Mrs. Kelly recognised the likeness of their troublesome visitor.

Dr. Fodor and Dr. Elmer Lindsay, of New York, who was with him, reasoned with the ghost, explained to him that he was not now in the physical body, and said that if only he would give up the idea of vengeance he could break away from the surroundings which had so long been his astral prison, and possibly find his wife and son. This at length he promised to do; but on the following night, Mr. Kelly telephoned to Dr. Fodor that the ghost had appeared again and had tried to speak.

Dr. Elmer Lindsay had a trance sitting with Mrs. Ruth Vaughan and the ghost "came through" and spoke to him—although Mrs. Vaughan had heard nothing of the matter.

Later, another sitting was held with Mrs. Garrett (not at Ash Manor House) and the ghost came and gave many particulars regarding himself and his friends, and ultimately was persuaded that he could break away from his earthly prison and so cease to haunt the house.

Three months had elapsed and there had been no further disturbances at Ash Manor House, so that it was hoped the ghost had been effectively "laid."

Mr. Kelly, who was present, corroborated the main features of Dr. Fodor's description; and Lt.-Col. W. R. Mansfield, an expert on hand-writing, spoke of the signature which the ghost had written through the hand of Mrs. Garrett, and which, he said, had certain characteristics which were absent from Mrs. Garrett's normal writing.

Answering questions, Dr. Fodor said efforts were being made to follow up the names and dates given by the ghost. Some corroboration had been found and enquiries were being continued.

A HEALER'S HEALTH

WHY SHOULD HE HAVE INFLUENZA?

MUCH regret was expressed that Mr. W. J. Macmillan was unable to hold his study class on Concentration and Development, at the L.S.A. on October 27th, owing to an attack of influenza.

The fact that a Healer should himself thus succumb to infection so perturbed one member of his circle that Mr. Macmillan has himself kindly written the following letter on the subject, which we print, with his permission, as likely to be of general interest:

"The following explanation may help the enquirer: I tried to make clear in my first lecture that the physical body was a machine and, as such, moved successfully only when the mechanical laws of its own nature were fulfilled. Being a machine, the body (and the brain) are subject to modification and change by both internal and external conditions. These laws can be understood and used, but may not be broken. I gave as an example of this the Temptation of Christ to throw Himself from the Temple.

"To ask why a Healer could have 'flu is the same as to ask why our Lord was physically tired.

"The point of my lectures has been to try to show how external conditions may be to an extent offset, or used, in such a way that the body is given more power instead of being debilitated by them.

"But, of course, unless one is prepared to accept the fact that immutable laws do exist, and secondly, to try to grasp some understanding of how they work, it is obviously impossible to use them to their full advantage.

"As a matter of fact, in my own terms, I was able to reduce a sharp attack of intestinal 'flu to twenty hours. The three days' recuperation was necessitated by inability to provide the food necessary for more rapid recovery.

"As different machines require different feeding (petrol, gas, electricity), so also the human machine. This also works out in terms of environment and control: one does not expect a petrol engine to work in a flooded room.

"People expect a Healer to transcend all such laws which, by the very truth of his teaching, he must not do. The miracles which he hourly performs in terms of himself upon others, he performs in terms of *law*, and not by superseding law. Where he seems to transcend normal procedure, it is by a sufficiently true and deep understanding of *law* to be able to use it in a way that superficially may seem inexplicable."

London Spiritualist Alliance and The Quest Club.

16 Queensberry Place, London, S.W.7

LECTURE

by

The Rev. WILL HAYES

ON

"A UNIVERSALIST LOOKS
AT SPIRITUALISM"

TO-NIGHT

Thursday, November 5th, at 8.15 p.m.

Miss LIND-AF-HAGEBY
will preside

Members, free. Members' Guests, 1/-.
Non-Members, 2/-.

Tickets must be purchased before day of Meeting.

Telephone - - Kensington 3292/3

MR. ARTHUR FINDLAY'S NOVEL

Review by H. F. PREVOST BATTERSBY

SOME people may like a mixture of romance and propaganda, and it is not for those who prefer them apart to deny the utility of such a decoction.

Mr. Arthur Findlay has done, by his scientific work, an immense service for Spiritualism, and it is possible he may reach, by a novel, an audience for which sheer Spiritualism has no entertainment value.

Well, they will get in this, his latest volume, a liberal dose of powder under the jam; and one only hopes it may persuade them to ask for more of it; though, really, *The Torch of Knowledge* leaves little out that Mr. Findlay has to say.

It opens at Turnberry, with golf and tennis, boys and girls whose talk is a model to their generation; then moves to Sureway Court in Sussex (where Mr. Trueman has a séance-room, which is the final perfection of such a place, with its thermographs, cinematograph cameras, ultra-violet light, voice-recording instrument, electric vibrator, infra-red beams, automatic weight recording seats, and other invaluable gadgets.

In this wonderful room, among other convincing messages received, is one concerning a lost will and the complicated methods required for its discovery, which are undertaken in turn by one of the Turnberry youngsters and a girl with whom he has fallen in love; their affair, which is a very temperate one, forming the major portion of the allure which disguises the Spiritualistic medicine.

The will is concealed in a secret chamber at Huntingham, and we meet there at dinner a sporting party whose repulsive conversation is as unrepresentative of its class as was that of the young people at Turnberry.

It is true that fox-hunting people talk interminably of their sport; but they do not gloat over the mangling of otters, the tearing of a fox or a stag to pieces, and the squealing of coursed hares: they are all too unconscious of such horrors.

Still, something of exaggeration may be forgiven the author since he quotes a letter from the Rev. J. Price, Vicar of Talley, which runs: "The supreme example of suffering was shown to the world on Calvary. Why should animals be exempted from this law or principle? Is it not in accordance with this great principle that animals should play their part by sometimes suffering and dying to help in keeping Britons hard, healthy and brave?"

The exciting search for the lost will proceeds, while the scene is being set for the drama of the story, the complete conversion of the Bishop of Alforttruth to Spiritualism and his invitation to Mr. Trueman to preach on it in the cathedral.

The latter part of the volume is occupied by the Bishop's defence before the Convocation which has been assembled to "try" him.

The Archbishop, as President, makes an amusing facing-both-ways speech; but the Bishop of Diehardham will have none of it, and only the Bishop of Latitudeham has a word to say for the erring cleric whose views he shares, but whose example he has not the least intention of following.

Then the spirit of Mr. Findlay takes possession of the arraigned Bishop, who overwhelms the Convocation with a passionate indictment of Christianity, which makes one wonder why he had waited for the push from Spiritualism to leave the Church, since he does not seem to share its views on any subject.

One can sympathise with Mr. Findlay's exasperation, as voiced by the Bishop. It is quite true that Christianity has been responsible for greater and more

hateful crimes than any other world religion; that from the time it obtained power it used that power for evil ends; that in order to impose its dogmas it crushed all chance of enlightenment in Europe for a thousand years; and that it has been ever more regardful of its own security than of the interests of humanity.

But was Christianity altogether responsible for the Dark Ages? Can one visualise a more certain advance had Christianity been away?

"Between 600 B.C. and 500 A.D.," says Mr. Findlay, "the then civilised world had made great steps forward." True! but in that period the supreme achievements of Greece had ceased to be; Rome, the model empire, had crumbled in ruin; the fine flower of Persian art had been destroyed; Egypt's monuments were falling, and her psychic eminence forgotten; and, further East, the pure appeal of Buddhism was suffering a ceremonial corruption, and the teachings of Mo Ti, Mencius, and Láo-tse were already dusty with time.

Yet for none of these happenings was Christianity to blame. No! the world turns; things come and go, rise to their greatest, and decline to corruption; they have some canker of mortality in them, and they cannot endure.

And Mr. Findlay should temper his contempt for the Church, with the remembrance that the disciples were called Christians first in Antioch, and for close on three hundred years were as convinced a Spiritualistic community as any he can find in the world to-day.

Can he point to any religion, save, perhaps, the Mohammedan, that did not suffer some mortal change in its first three centuries? Consideration of those years might mitigate his extraordinary animus against the person of Jesus.

He would fain regard him as a myth, had not Professor Guignebert pronounced for his existence, but he tries to convey a mythological impression by saying: "Whether Jesus ever existed or not is quite unimportant." "Christ and all that this word stands for is a mythological creation." "I have sufficient facts to support my statement that Christ never lived on earth." "Some great scholars and thinkers believe that such a man (as Jesus) never lived."

Does he not see that his disbelief only makes more difficult any sane explanation of Christianity? That some amazing origin must be postulated to account for its conquest of the Western world; and that the very insignificance and obscurity of its founder only accentuates the magic of his power, since that, and that alone, could have illuminated a handful of illiterate peasants?

Jesus was the only founder of a religion who faded out historically when his work was finished. And surely a Spiritualist like the author ought to be glad to believe in the first man to demonstrate, at least to the Western world, the reality of Survival.

And the fact, on which the author insists more than once in his effort to belittle the teaching of Jesus, that "there is nothing in Christianity which was not taught thousands of years before its birth," should surely only increase his respect for a message so deeply ingrained in the spiritual aspirations of humanity?

It is rather childish to say that "Spiritualism and Christianity have no connection whatever." It is their very connection which is so troubling.

"Spiritualism," declares the author, "is mythology rationalised." Might one not reply that Christianity is Spiritualism mythologised? The basic fact on which both are built, from which each has its being, is resurrection from the dead. How can it be said that they have no connection?

Spiritualism has not been an evangelising creed for much more than half a century. Is it more secure from

minor heresies than was Christianity at the death of St. Paul?

Apart from the Bishop's impeachment, there are one or two points in the book which are a little surprising.

A communicating spirit says: "The Christian religion means nothing to us here. After we forget what we were erroneously taught on earth we cease to be Christians, Jews, Hindoos or anything else."

"After we forget!" But when do we forget? Surely, Mr. Findlay must have met very bigoted people on the Other Side, who have by no means abandoned the dogmas of their religions; and guides have insisted on the importance of not carrying over any bigoted views, since they are as difficult to get rid of there as here.

Nor can one accept Mr. Findlay's description of the "real world" as consisting of concentric globes of finer and finer matter with the earth as a centre, like a child's balls within balls.

That seems altogether too materialistic a conception.

At "death" it is not the spirit that goes anywhere, it is the world that goes; not somewhere else in space, but merely out of cognizance. It disappears as completely, the earth and its universe, as a wireless melody when you leave its vibrations. And just as scores of radiated melodies can vibrate unaffected by and unconscious of each other in the same space of air, so, *if there be a sufficient range of vibrations*, a thousand, or a million spiritual beings could inhabit the same space, unaware of each other, with complete worlds and universes of their own: which explains the sense in which those apparent solidities have been described as illusion.

No, there is no need for Mr. Findlay's globes within globes; it is a more subtle business than that.

It is impossible to question the sincerity with which *The Torch of Knowledge* has been written; one can only regret how much its appeal has lost by its author's inability to dissociate the enormities of Christianity from the sublimity of its Founder, and to realise how exactly fitted to the aspirations of Spiritualism are the simple teachings of Christ.

QUEST CLUB MEETING AT BRISTOL

"THERE exists nothing as we know it that is not the materialisation of some internal force or principle of thought," declared Miss Lind-af-Hageby (President of the L.S.A. and Quest Club) when she spoke at a meeting arranged by the Bristol Branch of the Quest Club, at the Co-operative Hall, Castle Green, Bristol, on Thursday night last week (October 29th).

The Alliance, she said, stood for the belief in Survival and existed to prove that communication between this plane and the next was possible, suitable conditions obtaining.

"There are always two sides to life: the spiritual and the material—and I use the word spiritual in the philosophic sense," she proceeded. "It pre-supposes spiritual force in everything, and that matter is clothed with spirit. It does not need a very great intelligence to appreciate the futility of materialism as a creed of philosophy. There are manifestations of psychic phenomena and force within everything—everything you can think of is the materialisation of somebody's thought.

"There is the evidence and idea of spirit surviving the body in every known religion. Spiritualism is the basis of the Christian religion, Hinduism, Mohammedanism, the Hebrew religion. Spiritualism is the very foundation of Christianity, and if you doubt it, go home and read your Bible from that point of view. The Bible is, in fact, the text book of Spiritualism, and it has been the means of leading people back to Christianity."

Dr. F. W. Rixon presided and a demonstration of clairaudience was given by Mrs. Helen Hughes.

—(*Western Daily Press and Bristol Mirror*).

TAKING STOCK

REACHING THE STAGE OF SELF-UNDER- STANDING ON THE "OTHER SIDE"

An account of feelings experienced after being on the Other Side long enough for the first novelty to have worn off, 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":

WE live here in a kind of Wonder World full of surprises, and the kind of surprises that fill one with the sense of the littleness of earth and the glories to be revealed.

We learn to be ready to be initiated into new mysteries. We see the great necessity for being obedient.

That is my condition now. I am not yet in the condition of a spirit of any worth or beauty. You wonder that I can realise already the glories to be revealed beyond the present in the Land of Perfection, but that is quite consistent with my present love for earth, and all connected with it. I never, for a moment, think of myself as a spiritual being of any worth or beauty. I am still quite solid, and full of fleshly ideas, and human frailty. At the same time I converse with fortunate beings of higher tone and thoughts, and I learn of them.

When I say I am a man of no spiritual character or mind, I feel so utterly the need of more real food to work with and on . . .

First of all I was enraptured, and felt quite satisfied with my surroundings on my arrival here.

Well, that was in a very high degree quite natural. I was in a thought which produced around me a lovely sense of Peace, and freedom from pain which had overcome me.

When I found myself quite at leisure to enjoy my freedom and learn better lessons, I came to understand that I had been allowed that little rest before being examined by my friends here, in order to become in a little while thought-improved, and taught the thought lessons I needed.

After I had recovered myself and felt stronger, I was made to see how very short I had come of the perfect man I was expected to be. Then came disillusionment. Instead of lovely scenery and peaceful gardens and fields of sweet flowers, I saw quite a different landscape. Instead of Beauty and Light I was, not at all unpleasantly, aware of a lovely Mere.

On it floated small wavelets, of a kind of beautiful, worthy soul-measurement . . .

I am beginning to be reconciled to knowing my own self. No man can ever be able to do that in the earth-body. We are being prepared to know others. Until we can properly become acquainted with our own human nature and our thought mind and our loving heart and our poor spirit, we cannot at all adjust our life. Now I am beginning to comprehend why I left you all and travelled here. I can purposefully begin to alter, and to improve in mind, body and estate . . .

My form has been altered by my altered mind and spirit. I am now a child; no thought of my own importance remains. Contemptible in the eyes of most people on earth, I am yet in the form I ought to have recognised was my actual one.

We learn to look forward to changes. We don't remain for very long in one Condition or State. We look forward perhaps more definitely than you do . . .

Truth has no intermediate mouthpiece here. We are told absolutely what is true, and reality has no subterfuges. My advice is don't neglect your thoughts. Either make them useful or, more important still, lessons to your soul. My intermediate condition relates to my old life. I was unnaturally ignorant of much I ought to have known, and that has considerably delayed my progress here.

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).

PSYCHIC HEALING

Sir,—It would interest many of your readers if you would open your columns to a discussion on the scientific basis for so-called Psychic Healing. Almost all Spiritualists accept the fact of healing, and an increasingly large number of the general public are interested, but, so far, in this country little has been done to discover its origin and scope.

Some months ago my attention was drawn to an address by the eminent surgeon, Mr. Dudley d'Auvergne Wright, on "Latent Powers in Man." He described evidence found in ancient wall-paintings of a knowledge of healing rays, and also gave an account of recent discoveries and experiments by medical scientists in France of the effect of these rays on plants, animals and men; and even on dead flesh. By the kindness of Mr. Wright, I had access to the reports of some of these experiments, and on his suggestion I myself succeeded in turning a piece of beef into mummy or biltong.

I am a painter and writer, and not a professional Medium, and I cannot afford the time to carry out experiments under test conditions with proper control, but I suggest that here is a most valuable field for enquiry by some of the many private circles that have come into existence of late years.

I will briefly set down some of my own experiences as a guide to investigation.

In healing, I find I can relieve pain by direct contact. Sometimes the pain ceases at a touch, sometimes the relief is gradual. In a case of acute arthritis, a few weeks ago, the pain went immediately, and by the end of the second treatment of ten minutes the stiff knee could be bent without pain. In another case of chronic arthritis, a daily treatment of half-an-hour was given, and at the end of a week there was no pain and the stiff knee had recovered its strength and elasticity. Both these patients were old—78 and 82 years respectively. A physician, interested in arthritis, who treats it successfully with serum as a streptococcic infection, suggests that the ray, or current, may act on the streptococcus in the same way as it does on the germs of putrefaction in meat.

Another effect of the emanation is stimulating or revivifying. Some Sensitives feel this influence strongly after an ordinary sitting of my home circle. In the case of very sick people, or those greatly weakened by operation, there seems to be an actual stream of vitality flowing through the healer to the patient. I use the word "through" advisedly, as I understand there are two kinds of healers: those who are reservoirs of the Cosmic Force and those who are channels. I think I am more of the channel type.

Some of my most interesting experiments have been on plants and seeds. Your readers may like to try for themselves the effect of the Cosmic Force on germination and growth.

T.K.H.

NONA'S MEMORIES OF THE SPHINX

Sir,—The *Daily Telegraph* for October 28th published an account of Professor Selim Hassan's recent discovery of a tablet in Egypt, dating from the 18th Dynasty, which refers to the Sphinx as "a monument to Ra the Sun God." Those of your readers who know my book, *After Thirty Centuries*, will find on page 50 that the Lady Nona, Rosemary's Egyptian guide, stated many years ago that "the Sphinx stood right out of the sand in my time. Some of the people worshipped it as a god. I think it was put up originally as a monument, but that was long before my time."

The three words I have italicised thus anticipate Professor Hassan's discovery by seven years, for they were spoken by Nona in trance-speech through Rosemary on August 20th, 1929.

The *Daily Telegraph* also referred to recent evidence which confirms the clearance of sand from the base of the Sphinx by Thutmose IV., a generation before Nona's time; but this fact was already known to Egyptologists, though neither Rosemary nor I knew it when Nona testified to it as above. Such evidential statements from a spirit who has proved her identity by over 800 short sentences in the tongue of the 18th Dynasty should convince the most sceptical Materialist that life and memory persist.

Hornby Road, Blackpool.

FREDERIC H. WOOD.

INTERNATIONAL CO-FREEMASONRY

Sir,—I see in *LIGHT*, of October 22nd, an article concerning International Co-Freemasonry, with which I have the honour of long and close association. While I appreciate the attention given it in your columns and would have nothing to alter or correct in the article itself, I strongly deprecate the heading "Masonic Theosophists" as giving a wrong impression. There is no connection between this Order and the Theosophical Society. It is true that some of the members are also Theosophists, but it is equally true that others are not, and even object to that line of thought. Some members are Spiritualists; others, not belonging to either of these movements, are "orthodox" Christians or Jews or Hindus—yet, it would have been equally misleading to have headed the article "Masonic Spiritualists," though undeniably true in the limited sense.

Our members all meet on a common ground of belief in God and in the brotherhood of mankind, but are otherwise not concerned with the manner and details of each other's beliefs. I think it is safe to add, however, that, at least, the great majority of them hold also a belief in the higher spiritual worlds as mentioned in your article, and in their "contactibility" in some manner.

D. HODGSON-SMITH, *Grand Secretary*.

A VOICE FROM AMERICA

Sir,—In her address, reported in *LIGHT* of the 24th September, Mrs. St. Clair Stobart says: "The Church without Spiritualism is a body without a spirit, Spiritualism without the Churches is a spirit without a body," and, therefore, Spiritualism—the spirit—should allow itself to be "absorbed" by the Churches.

Mrs. Stobart should be reminded of Edmund Spencer's lines:

For of the soul the body form doth take,
For soul is form and doth the body make.

Spiritualism—its soul, its spirit—can make for itself a body, cleaner, clearer and more flexible than the rigid, outworn, topheavy thing Mrs. Stobart is trying to fasten upon its back. Let us have faith in Spiritualism, and believe that it can make for itself a body, and that the body will be beautiful. We want a religion tethered, not to a medieval structure, based on a Ptolemaic astronomy and theology, but one glowing with the depth, the height, the immensity, the beauty of the universe revealed to us by Copernicus—a universe which grows more wondrous and more beautiful the more its depths are pierced.

Is there no one in England to uphold the cause of Spiritualism and the Religion of the Spirit against Mrs. Stobart and her Church? So far as *LIGHT* is concerned, she seems to have the matter all her own way.

Boston, U.S.A.

J. H. BROWN.

[NOTE:—That anyone should suppose that "the cause of Spiritualism and the Religion of the Spirit" needs to be protected from Mrs. Stobart will come as a surprise to those who know anything of Mrs. Stobart's activities.]

LETTERS TO THE EDITOR

IS REINCARNATION NECESSARY

Sir,—The reasons usually advanced in support of the theory of Reincarnation are the inequalities of life and the necessity for more varied experience than can be obtained in one life on this plane.

If this life were all, its inequalities and injustice would be obvious; but, if it is only the first short stage in preparation for a long succession, these differences lose much of their importance.

In a large business house, the man who is put to discharge difficult and onerous duties may be looked upon by some as unfortunate, but he finds, later on, that the very difficulties with which he has had to deal have fitted him for promotion to higher posts, which the man who has had a soft and comfortable time is quite unable to fill, and may, with some justice, consider that he has been wrongly deprived of opportunities.

As one who has shirked his lessons at school finds that much necessary knowledge has to be acquired later on under more difficult conditions, so the unlearned lessons of this life will probably have to be more painfully mastered in the next.

With regard to varied experiences, a life of average length ought to afford sufficient opportunities for learning at least the rudiments of the lessons necessary for promotion to the next higher stage; and lives cut short prematurely are probably no part of the scheme of nature, being mostly the result of causes for which mankind are themselves to blame.

The idea that an individual should continually return until he has had every possible experience here, is, of course, fantastic; it would entail two lives, male and female, in every grade of society in every nation, civilised and savage. If one child learns the multiplication table in a village school and another in the most modern scholastic establishment, it would be absurd to make them change over and learn it again under reverse conditions; the lesson is the thing, not the circumstances under which it was learnt.

This vast universe is surely not so bankrupt of opportunities as to necessitate repeated returns to these elementary earth conditions.

I can see neither evidence of, nor necessity for, Reincarnation, a belief originating among the highly imaginative and very unpractical peoples of the East.

13 Beatty Road, Bournemouth. B. CROWE.

"TUNING IN"

Sir,—Perhaps the inquirers as to whether we have lived before on this earth may be interested in a communication I received from the Other Side. It was in reply to a question asked the communicator as to whether she knew if she had lived other lives on earth before the one in which we knew her. The answer was: "No; before I lived on earth, my spirit was moving in Love." Doesn't this bear out the statement that we are all part of the Great Spirit, and born *once*, as an experience, to take on material form.

The more I read and learn about it, the less do I believe in Reincarnation. Those who think they remember other lives are probably more mediumistic than others, and receive vibrations either from spirits who temporarily control them, or from the vibrations still operating in the ether set up by past events. Wireless explains how vibrations are picked up by "tuning in."

The condition of the (human) world at present is

enough to show that no amount of Reincarnations have made mankind any better, in fact, it appears worse if anything. If the present population are all reincarnated spirits, they certainly do not appear to have profited by previous incarnations!

Taunton.

I. G. ADAMS.

HOW DID THE SPIRIT KNOW?

Sir,—In *LIGHT*, of October 15th, E. M. Laurence recounts how at a private sitting a spirit informed the circle that, having but just awakened, it did not know its name, and had merely been attracted to the circle by a light. Apart from the question: "Where, in this case, were the spirit-guides who, we are told, stand by to help awakening spirits," another question arises: How did this spirit, so helpless otherwise, yet know the technique of table communication, and even this particular circle's code?

Hollesley Heath.

P. FEARON.

A SILENCE IN EVERY SERVICE

Sir,—May I suggest that, for four consecutive Sundays in November or December, a short Silence should be included in every Service, to send out strong thoughts of love and brotherhood to all nations?

The power of concentrated thought and prayer is little understood—it is the most dynamic force in existence, since all we see is the result of thought, and could do much to break down the antagonisms and distrust that exist in Europe to-day.

The present situation has been created entirely through mental distrust and fear of each other, fostered through lack of understanding. If this could be allayed, the nations would come together quite naturally to discuss their national and international problems instead of having to resort to force to gain their ends, or make their quite legitimate needs known.

C. M. BEACH.

[NOTE:—A short Silence is already a regular part of many services, and might be included in others.]

"RIGHTEOUS WRATH"

Sir,—A. Horngate has misunderstood my letter. May I briefly explain? I did not attribute "the same emotion to the Creator" as that which mankind experiences. I did intend to convey my belief that, since man is made in the image of God, our moral sense, our hatred of cruelty and wickedness, as well as our delight in the beautiful and in all human virtue, has its source in God, and is a reflection of some aspect of the Divine Mind. If Sir James Jeans is right when he says that "the universe shows signs of a designing and controlling mind that has something in common with our own individuality," this surely justifies assurance that our moral sense is akin to something in the Divine Nature.

Wrath is not righteous when it is merely a passing emotion—this may be entirely sentimental and selfish—but when it is due to a steadfast attitude of abhorrence of wickedness, it is the spring of all philanthropy and progress. It is this abhorrence which manifests as "*righteous wrath*."

H. A. DALLAS.

UNIVERSALIST LOOKS AT SPIRITUALISM

There will be an interested audience at L.S.A. headquarters to-night (Thursday) when the Rev. Will Hayes delivers the lecture for which he has chosen the title, "A Universalist Looks at Spiritualism." It may be expected that Mr. Hayes will have some things to commend, and some things to criticise—and both commendation and criticism will be welcome.

**MRS.
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EDITOR GEORGE H. LETHEM

As We See It

ARMISTICE REFLECTIONS

MANY beautiful and helpful sermons were delivered last week-end in commemoration of All Saints' Day (Sunday) and All Souls' Day (Monday), and in not a few cases the preachers looked forward to and drew illustrations from the coming Armistice memorial celebrations.

The Saints were held up as examples on which lesser folks should strive to model their lives; the Souls were described as including all the "faithful departed." Pains were taken—as by the Dean of Durham, Dr. Alington—to point out that Saints were not necessarily perfect, but that, on the contrary, they were all imperfect beings inspired by a great ideal—the ideal provided by the life of Jesus and the teachings of the Church, and that they might be regarded as the leaders or officers of the army in which "all faithful souls" are the privates.

For Church services and Church people (and we use the word Church in its widest sense as including all Christian people) these discourses were no doubt good and helpful; but for many of those who will take part in the Armistice Silence next Wednesday—whether in public or in private—they leave something to be desired. The "Saints" and the "Souls" commemorated in the Church services are those of "the faithful"—that is, of members of the Churches who have been faithful to the teachings and ideals of the Churches.

But what of "The Others?" There were many who gave their lives in the Great War—both men and women—who cannot be included amongst those commemorated by the Churches—many who belonged to no Church and were not attracted by the religious facilities provided for them, as many "Padres" have borne witness. What of them? According to a rigid interpretation of Church teachings, they may be thought of as "outcasts," or even as "lost souls." Such an interpretation may not be common, but it is not altogether unknown and, for those who are influenced, it makes the Armistice commemoration a time of bitterness and fear.

Here, as in other ways, Spiritualism offers help which the Churches would do well to accept. Spiritualism does not belittle the value of faithfulness to Church teachings; but it does not accept it as the factor deciding the place and condition of those who cross to the Other Side. As Jesus Himself taught, it is Character and Conduct which count there, not belief.

Few of the millions slain in the Great War (of many nations, races and religions) may have been ready for the heavenly planes described by the Seers of this

(Continued at foot of next column).

ARMISTICE DAY

TO THOSE WHO DIED—By A SURVIVOR

I went with you as far as fate allowed,
Shared your adventure, yet escaped your grave;
To-day for you a thousand heads are bowed:
What must I feel, what virtue can I save?
They fostered in us vile synthetic hate
And waved us forth with flags and noble words
To crush "the unspeakable foe" and on him state
A "nation's indignation" with our swords.
We killed and maimed, were maimed and killed in turn,
Were pawns in a grim game; nor knew who played.
We only knew at last hate would not burn
'Gainst fellow victims in a world betrayed.
And so you stayed: and so I come again
To stand in silence, listening through the years,
Still wondering whose was the greater gain:
Your peace—our heritage of re-born fears.
This we can do to liquidate the debt
Of friendship so peremptorily dismayed;
We can dissolve the tenuous veil and let
Clear vision reach the ethereal world displayed,
With you in continuity of love,
Make rendezvous to meet beyond the dust;
From the un comforted their doubts remove;
This is your due—and this our sacred trust.

L.R.B., 304567

"THE OTHERS"

From the Preface of the book "Death Cannot Sever," by the Very Rev. Dr. Norman Maclean, Ex-moderator of the Church of Scotland. (Hodder and Stoughton, 1932). Written in the Isle of Skye.

LAST night I met an old friend on the road that runs by the sea. "Welcome home," he said in the beloved idiom I know so well. We sat on a green bank and he began to tell me the things that befell while I was away from the Isle. And then, by slow approaches, he came to my own affairs.

"You have had a lot of troubles last winter," he said, "and sorry I was to read of them."

"Nothing special," I replied in astonishment; "what troubles are you thinking of?"

"It was the trouble that came by the Sermons on the Blessed Dead" (in St. Cuthbert's Parish Church, Edinburgh), he explained, nodding his wise head; "I read all the letters in the papers about them. Some were very wrathful. I did not see myself anything to be angry about."

Sudden enlightenment came and I understood the "trouble," and I felt a little glow of gratification. Here at least was one disciple.

"I am very glad that you approved," I replied.

"I did not say that," he corrected; "I did not say that I approved. For it seemed to me that you were a little astray. You spoke of prayers for the Blessed Dead. These prayers would only be useful and helpful for us."

"I see your point of view," I interrupted hurriedly.

"No, I did not approve of prayers for the Blessed ones," he resumed, "it is the others we ought to pray for."

And I suddenly remembered my old friends' son who had gone a little astray and who was killed in Flanders.

"I remember the others every night," he said.

After that a silence fell on us; and he and I thought of "the others."

(Continued from previous column).

and other ages; but for everyone of them there were places waiting in the spirit-world and willing helpers ready to direct them in the paths which lead upwards towards peace and happiness.

Because Spiritualists know this to be the truth, they can make their Armistice Services occasions of joyful re-union and grateful remembrance.

LOOKING ROUND THE WORLD

FRU KOEBER

ON the authority of an Agency telegram from Oslo, Norway, we announced (October 15th) that the trial of Fru Ingeborg Koeber, the Medium daughter of the late Judge Dahl, had been completed and had resulted in her acquittal.

We learn that this is incorrect—although there is ground to believe that Fru Koeber may not be called upon to face the Court again.

What has happened is that the preliminary investigations in connection with the case have been completed and Fru Koeber has been released pending the decision of the authorities as to whether there is, in law, any evidence to justify her being put on trial. The expectation, we understand, is that the decision will be that there is no evidence (or insufficient evidence) to justify her trial on the charges brought against her—namely, first predicting and then bringing about her father's death by drowning.

Meanwhile, Fru Koeber is at liberty, and her well-wishers all over the world will hope she may speedily be completely exonerated.

So far as we understand them, the charges brought against Fru Koeber are that: (1) as she predicted her father's death (2) she must be responsible for his death. As it has been shown that the prediction was made whilst Fru Koeber was in trance and that she knew nothing about it, the basis of the charge would seem to be exceedingly flimsy, even if it be conceded that to predict an event makes one responsible for its occurrence—a concession so unreasonable that it may well be termed absurd.

A Norwegian correspondent expresses the hope that not only will the charges be completely disproved, but that it will be discovered who has falsified documents so as to make the charges possible.

MR. ARTHUR FORD GOING TO AUSTRALIA

Mr. Arthur Ford, the American clairaudient Medium who has many friends and admirers in this country, is to visit Australia next January and make an extensive missionary tour. As has been shown by the messages from Mr. and Mrs. G. E. Wright, published in *LIGHT* recently, there is need in Australia (as in most other places) for a clear and convincing presentation of the evidence on which Spiritualism is based; and, judging by his demonstrations in this country, Mr. Ford is well able to do what is required.

In the American papers, Mr. Ford is variously described as "Colonel" and "Reverend," but we understand that, although entitled to both appellations, he prefers to be known as "Mr." Formerly, Mr. Ford was a minister of the American Episcopal Church—and therefore "Reverend;" and some time ago, a State Governor conferred on him the honorary title of "Colonel" for services rendered.

LADY CAREY IN AMERICA

Some weeks ago, we announced that Lady Carey was going to New York as an unofficial representative of London Spiritualism, with the intention of linking up workers on both sides of the Atlantic in a common interest. We learn that she is now in America busily engaged in putting her plan into operation.

THE INTERNATIONAL CONGRESS

We are interested to learn that Dr. Carl Wickland is to be present, along with Mrs. Wickland, at the Triennial Congress of the International Spiritualist Federation to be held in Glasgow next September. They are also planning to submit a paper to the Congress pertaining to their research work. This paper, along with those of Professor Ernesto Bozzano and Dr. Crandon, should provide visitors to the Congress with noteworthy discussions.

EVIDENCE AND COMMENT

THOSE who were present at the recent Quest Club meeting in Caxton Hall, Westminster (briefly described in last week's issue of *LIGHT*), are still discussing the really wonderful demonstration of clair-audience and clairvoyance given by Mrs. Helen Hughes. Transcripts of the messages (from a short-hand note) were sent to those of the recipients who left their addresses. These are now being returned with comments and criticism which confirm the first impression and establish the value of the messages as evidence of Survival. In an early issue, we hope to be able to publish some details of the messages and comments.

AN EVANGELIST'S CURSE

In view of recent correspondence in *LIGHT* it is interesting to note that the "Wrath of God" still forms part of the message of certain types of Religionists. Describing a wonderful oration by a "boy Evangelist" (Edwin Orr, aged 24, formerly a Belfast clerk) in Westminster Central Hall, Mr. Hugh Redwood (*News Chronicle*, October 28th) says: "He told us that he called down God's curse upon an Australian newspaper which had slandered him cruelly, and that the editor died suddenly a fortnight later."

It is scarcely to be wondered that Mr. Redwood expressed the hope that "Edwin Orr will not tell that story again."

"INTRA-ATOMIC QUANTITY"

Some time ago, we noted that negative results had attended the efforts, at the International Institute for Psychical Research, South Kensington, to reproduce the remarkable "Cloud Chamber" experiments carried out at the Dr. William Bernard Johnston Foundation for Biophysical Research, at Reno, Nevada. Briefly stated, it was claimed that these experiments showed, by means of photographs, that an "Intra-Atomic Quantity" (or etheric body) left an insect or small animal at the moment of death.

Commenting on the failure of the experimenters at the International Institute to obtain confirmatory results (in Bulletin II. of the Foundation), Dr. R. A. Watters, F.R.A.S., says such failure is "a thing that frequently happens when difficult problems are undertaken by those who are unfamiliar with them."

Dr. Watters maintains that the Reno experiments are in no way disproved, but that the facts still stand as described by him in Bulletin I. We understand that the Institute may make a reply to Dr. Watters.

GOD—AND HUMAN SURVIVAL

Two of the "Needs of the Day" series of books to which we referred some weeks ago have now been published. These are: *Can We Believe in God*, by Dr. C. A. Alington, Dean of Durham, and *Do We Survive Death?* by Mr. H. Ernest Hunt, President of Marylebone Spiritualist Association (Rich and Cowan, 3/6 each).

Dr. Alington's essay is, as might be expected, scholarly and interesting, but it will be convincing *only* to those who already believe, or whose minds need nothing more than philosophical arguments. Mr. Hunt's book should, in fact, serve as an excellent complement to the Dean's case, for it provides good reasons for belief in the spiritual origin and nature of man and genuine evidence of his survival beyond physical death—and these lead naturally to a confident belief in a spiritual world and in God.

As we pointed out before, it is encouraging to find a book explanatory of the Spiritualist case and of Spiritualist evidence and beliefs included in a series intended for the general reader.

LIGHT NOTES FROM ITALY

NOVEMBER 5, 1936

By ISABEL EMERSON

MISS HELEN MACGREGOR and Miss Margaret V. Underhill have returned to their winter quarters at Pension Romagnoli, 10 Via Nazionale, Florence, and are hoping to do much interesting work. They had an adventurous voyage, as fire broke out in the hold of the ship on which they were travelling (*Marnix van St. Aldegonde*), and the passengers were obliged to spend a good part of the night in the deck saloon. A storm was raging at the time, and furniture and luggage were flung about in an alarming manner. Many passengers were ill and some received slight injuries, but both passengers and crew behaved admirably, and the ship was able to reach Ajaccio, where the fires were extinguished, so that it could proceed to Genoa with only a few hours' delay.

Miss MacGregor had been warned by her Guides that there might be difficulty and even danger ahead, but they had assured her that she and Miss Underhill would be protected, and that they should certainly arrange to return to Italy, where there is useful work for them to do.

"THE MADONNA AWOKE ME"

Two remarkable incidents which occurred last summer at Camerino (Marche) were investigated by Dr. Giuseppe Stoppoloni and reported by him in *Ali del Pensiero*.

On the night of June 19th the family Arzilli, peasants of Montagnano near Camerino, retired to bed at 11 p.m. The husband and wife with one of their children slept in one room, while Mario, aged eight, and Gina, aged ten, occupied another. The house had been overhauled by workmen a few days before.

At midnight Gina awoke suddenly and heard a voice close to her ear saying:

"Gina, take your little brother and escape; the roof is going to fall in!"

Startled by the mysterious voice, the child called her brother, who was so sound asleep that she had some difficulty in awaking him. She then noticed that the beam directly above the bed was sinking, so that she could touch it with her hand. Mario too realised the danger, and both children jumped out of bed and ran to the kitchen—only just in time, for the beam broke and the roof fell in with a crash, burying the bed in which they had been sleeping. The parents, awakened by the noise, began screaming, but Gina ran to their room and reassured them, saying:

"It's all right, Mother, the Madonna awoke me and told me to bring Mario out of the room!"

Dr. Stoppoloni offers no explanation of the story, but remarks that it is not the first time innocent children have received supernormal warning of danger, and have claimed to see and speak with the Madonna. He proposes to study the case and discover whether little Gina is gifted with special psychic faculties.

UNIVERSITY MEN'S SEANCE

The other case occurred in August. Some University professors of Camerino were holding a seance with a strong mental Medium, when an entity manifested who claimed to have been a doctor at Camerino in 1765. He stated that he had been assassinated by mistake one night when going to visit a patient, and that his body had been buried under a hedge at Montagnano. He added that he had been lame. Following the communicator's directions, a search was made and a skeleton found at the spot indicated. Dr. Stoppoloni photographed it and discovered that the bones of the right leg were smaller than those of the left, and that the skeleton must have been buried not later than 1800.

Referring to the consecrated Wafer which spurted blood at Paganico Sabino, mentioned in our last Italian Notes, Dr. Stoppoloni states that a similar incident

which occurred at Bolsena in 1263 caused Pope Urban IV. to institute the festival of Corpus Domini.

"After nearly seven centuries," he remarks, "the miracle has been repeated. And to think that to-day, in Italy alone, about 60,000 Masses are being celebrated daily!"

The recent case is still being investigated by the Ecclesiastical authorities.

A STRANGE DREAM

Some time ago the Editor of *Mondo Occulto* received a visit from a certain Signor La Cava, who has lived for the last two years in a flat in the same house, and who wished to recount his strange dream of the previous night. He dreamed that a tall dark man with a thick moustache appeared and asked if he knew him. Receiving a negative reply, the man said resolutely:

"I am the hall porter."

"I do not know you," replied La Cava, "you are not the hall porter of this house."

"I am the former hall porter," insisted the man, "I committed suicide four years ago. Kindly tell Sereno that I am all right now."

"But who is Sereno?"

"He is the man who took my place; we were together in the civic guards."

Signor La Cava was entirely ignorant of what had happened in the house four years previously, and did not even know that the present hall porter was called Sereno. But on seeing a photograph of the late Gennaro, which Sereno procured to show him, he recognised his nocturnal visitor.

THE PREMONITIONS OF ANIMALS

Signor Boccardi, writing in *Mondo Occulto* on the premonitions of animals and the frequent cases of telepathy between them and man, expresses his belief that animals, like ourselves, have premonitory dreams. In this connection he recounts the following incident.

Signora Anita Rosso had a handsome white Pomeranian dog who was in the habit of going out alone every morning, when he would often pay a call on an old servant of his mistress, who lived on the opposite side of the street.

This dog, usually a quiet sleeper, began on the night of May 18th to whine and cry out in his sleep to such an extent that his mistress was obliged to get out of bed and wake him. This continued for three nights and Signora Rosso could not understand such an unusual occurrence.

On the morning of the 21st the dog went out as usual, but in crossing the street he was run over by the tram and terribly injured. He managed to drag himself home and lay gazing at his mistress with appealing eyes, and she realised with sorrow that all she could for her pet was to have him put painlessly to sleep.

Signor Boccardi mentions another curious incident. On the evening the Turin opera house was burnt down, all the artists noticed and were puzzled by a strange phenomenon. For several evenings the opera "*Liola*" had been given, in which a goat and some fowls appear on the stage. These animals had always been quiet and docile, but on that particular evening, from the beginning of the performance, they seemed mad with fear; the hens kept falling off their perches and the goat nearly strangled itself in its efforts to escape. At that time there was no sign of the fire, which only broke out some hours after the close of the performance.

"PHANTOM WALLS"

An Italian translation of Sir Oliver Lodge's "*Phantom Walls*" has recently appeared; also one of Dr. Cannon's "*Invisible Influence*." Signor Caprotti, the translator of the latter volume, has founded a group in Milan entitled, "*The Yoga Academy*."

AN AUSTRIAN HEALER

From IRMA FREUND, Vienna.

FAR from the maddening crowd, and yet in the centre of the metropolis of Vienna lives a woman, on whom the fairies have bestowed marvellous gifts, gifts for the sake of which she would have been burned at the stake, as a witch, or adored like a saint, had she lived in the middle ages. This woman has a wonderful gift to register atmospheric perturbations, like an animated seismograph.

Earthquakes, elementary catastrophies, even from far distances, she feels as well. Her fingers, hands and arms give deflections, like that sensitively constructed apparatus the seismograph, registering mysterious Morse signs, which she, after intense study and observation, is able to explain. Every phenomenon of nature is felt by her a long time in advance. She has predicted earthquakes and elementary catastrophies, besides the two meteors of which we read in the papers some time ago.

But this miraculous lady, who is ill-disposed towards hocus-pocus, to every outward appearance only living for her mission, to help her fellow beings, has not only this faculty. She, besides, is an animated wireless, a wave-sending and receiving apparatus. But the waves she receives are of a strange nature, they give her reports of sick people. The waves, which she sends out, are directed to sick people, and restore them. She may be compared to a sensitively constructed apparatus with numerous switches and levers, which are in connection with the universe, by means of invisible wires. From there she gets all the currents and waves which she transmits.

As soon as she faces a person, even if she only gets his or her photograph or if she hears his or her voice, she gets mysterious signs, which indicate to her that in the patient's organism there is something in disorder.

The waves emanating from her, called G-waves, send a power-current to the patient's organs: wherever they meet with the sick organ, they are not absorbed, but reflected, and are indicated in her own organism, causing strange convulsions of her fingers, hands and arms, similar to a divining rod.

Conscientious study has taught her to interpret those signs in the right way. She is again and again controlling herself, with the best results.

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"Though we are persuaded that Your Royal Excellency has no lack of such things, it has seemed well to us to send you by the hand of our messenger and in proof of our good-will, four rings set with four precious stones. We beseech Your Royal Excellency to study the mystery of their form, material, number and colour; not considering their value, for that belongs not to super-earthly considerations.

"Their circular form indicates eternity, a state without beginning or end: which should influence Your Royal Excellency to convert earthly things to celestial verities, matters temporal to eternal verities. The number four of the rings is a square number, signifying the four cardinal virtues, which we counsel You to practise as marks of royalty: Righteousness, Power, Prudence and Temperateness. Gold signifies Wisdom. As gold is the most precious of metals, so wisdom is the most esteemed virtue of Kings.

"Specially would We recommend that Your Royal Excellency observe the significance of the colours. The green of the emerald stands for Faith; the red of the ruby for Charity; the blue of the sapphire for Hope; and the yellow-brown of the topaz for your conduct towards your earthly brethren, according to the words of Our Blessed Saviour when He said: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

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WHEN YOU PRAY

By W. H. EVANS

VI.—THANKSGIVING

WHAT a joy there is in gratitude. With what thankfulness we receive from God his bounty, with what a joyful spirit do we take from him the many blessings of life. God delights to see us using his gifts, he rejoices to see our acceptance of them. Indeed, the only way we can show our gratitude to God is by using what he gives. And the glory of it is that when we wisely use his gifts they increase.

It is the law that by labour we increase life. In our physical bodies it is the organs which do not labour that become weak and flaccid. Here we see the law, "To him that hath shall be given, and him that hath not the little that he hath shall be taken away." It is another rendering of the biological law which makes the parasite a weakling. If we use our bodies wisely and well, regarding them not as vile and sin-stricken, but as God's great gift whereby we can make use of the world we are in, they respond with a healthfulness that in itself gives joy. Such healthfulness of body is itself a thanksgiving, a joyous recognition of the bountiful flow of power from on high.

As with the body so with the soul. If we do not use our spiritual powers and faculties, they deteriorate, become weak and puny and unable to withstand the

trials and temptations of the world, until at last the little that is left is taken from us. But if we struggle to exercise our spiritual powers, they grow strong and vigorous, until at last we are capable of responding to the power of God and using it in a right and proper fashion. The really thankful heart graciously accepts and uses the gifts of God; it does not receive them and put them on one side to be objects of contemplation, for it knows that by so doing the gifts slowly disintegrate. When used—and their use expresses our thankfulness—they increase and grow, so that we find the kingdom of God increasing within our soul.

This using of God's gifts is itself a prayer of thankfulness. It is good to go to our Father and thank him for his grace and power, for the act of thanksgiving reveals a right and proper spirit, but it must not stop there. God's gifts are not for the decoration of the soul but for its strengthening. They can only do this if used. The talent that is used increases, the one wrapped in a napkin does not. The wise use of God's gifts is the greatest thanks we can render to our Father.

Oh Gracious One, who has prepared for us a table of good things, who has given to us the power to eat and enjoy, we thank Thee, the bountiful giver. We thank Thee for the strength to stand firm in the midst of temptation; we thank Thee for the temptations that drew from us the power to stand alone with Thee. We thank Thee for the shadow as well as for the light of life, for all are thine and bring us at last to Thee perfected and expressing the glory of Thy divine Being.

THE RICH MAN

IN the 16th chapter of St. Luke is the account of a certain rich man and Lazarus. Every Biblical reader knows the story—how Lazarus was carried up into "Abraham's bosom" (i.e., the Summerland) and the rich man migrated to the Lowlands of Heaven, and how Dives asked help of Abraham, which was refused for two reasons: the last one is that in which for the moment I am interested.

"And, beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us." Here, I think is a reason why Roman Catholics and others declare that these in Hell (i.e., the anguish of the flame of the light of understanding) must remain for ever in that anguish (not torment).

But this is contrary to all spirit-teaching from the Other Side, for they constantly tell us that they are helping other people to progress, and that many travel to the dark places to assist the inhabitants of those regions. Moreover, Dives had that blessed trait of sympathy in his character, for when the help was refused for himself, he says: "I pray Thee, therefore, Father, that Thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come unto this place of torment" (anguish).

Torment comes from without from other people or conditions, anguish comes from within—self-condemnation.

I have a great regard for the Rich Man on account of his love for others, but this tale as a whole I do not like. I do not care for Abraham's remarks—they seem unkind coming from such a man; I would have liked him to have said: "Friend, you can blame no one but yourself for the position you find yourself in, for you are reaping what you have sown, so is he that layeth up treasure for himself and is not rich toward God but we will help you all we can; you have already begun well by asking help for your relations, and if you continue, we will come and minister unto you, slowly but surely will you come up higher to the light that is fairer than day." (Dr.) E. H. WORTH.

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SUNDAY, NOVEMBER 8th, 1936

11 a.m.—Mrs. ST. CLAIR STOBART Clairvoyante: Mrs. Helen Spiers
6.30 p.m.—Mr. HANNEN SWAFFER Clairvoyante: Mrs. Graddon Thomas
Sunday, November 15th, at 11 a.m. Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. Dolores Smith
Sunday, November 15th, at 6.30 p.m. Rev. G. MAURICE ELLIOTT
Clairvoyante: Mrs. Stella Hughes
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Wednesday, November 11th—Speaker: Mrs. St. Clair Stobart
Clairvoyante: Mrs. Helen Spiers

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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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Mrs. Ernest Brown.

Sunday, November 8th, at 11 a.m.—Service, Address and Clairvoyance: Mr. Gerald de Beaurepaire. At 6.30 p.m., Mr. H. J. Steabben

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(See special advertisement, page 715)

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WEDNESDAY, NOVEMBER 11th, at 7.30 p.m.—

Mrs. Maude Bateman, Clairvoyance.

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STUDY OF PSYCHIC PHENOMENA

WHAT SHOULD AND SHOULD NOT BE DONE

The following useful reflections by "Numa Analyticus," on the study of psychic phenomena appeared in "The National Spiritualist" (the organ of the National Spiritualist Association of the United States of America) for September:

THE philosophy and religion of Spiritualism rest on the study of its phenomena. That philosophy and religion include all that is supported by the phenomena, but they do not include anything not so supported. All that it is necessary to do to become an accomplished Spiritualist is to give the same amount of time and careful study to the phenomena of mediumship, as one must give to the study of plants to become a competent botanist. Each science is based wholly on the study of natural phenomena.

The first requisite for a study of the phenomena of Spiritualism is common sense. The object is to learn what the phenomena teach, and we must let the phenomena be our only teachers. It is well to read upon the subject enough to have some idea as to what the phenomena are like, but we must have no prejudices or preconceived theories to warp the free working of our minds. This is where so many of the materialistic philosophers fall short. They want to dictate to the controls right off, before they know the slightest thing about how the phenomena work when left to themselves, or the conditions under which they naturally occur. Some rush into a physical séance with their heads filled with a theory of fraud, and before they have studied the phenomena at all, want to lock the Medium up in a wire cage. This very attitude of mind on the part of the student may be such as to wreck all the conditions which are being built up on the spirit side as a means of producing the phenomena so that they will be cognizable to us on the material side. These little egotistical, cock-sure guys should take a leaf out of the experience and practice of Crookes and Wallace and Hare. These men were real scientists. They knew enough to know that they were in the midst of a very delicate mechanism, that they should not rush about in a physical séance-room like a bull in a china shop, but that they should approach the Medium and his controls with courtesy, and that they should encourage with kindly attitude the production of all the various kinds of phenomena that were said to have been produced through the particular Medium being studied. The controls will respond to gentlemanly treatment, and as the Medium sees that he is to be used like a human being he will be less nervous, less strained, and in a condition under which the controls are able to do their best work.

When the student has the confidence of the Medium and the confidence of the controls he should talk with the controls about the conditions necessary for the production of the various kinds of phenomena, and ask if a particular phenomenon could be shown if the Medium's hands were filled with flour, or if the bell could be rung inside a locked box made lightproof in a lighted room? When the controls see that one's purpose is to make an honest effort to learn the truth they will co-operate to the best of their ability. Before the student is aware of it he will have all the phenomena happening under all the most rigid test conditions he may wish to impose.

The competent student will soon realise that all the phenomena on their face point to spirit agency. Every phase points the same way. All controls claim to be spirits. No control ever said, "I am a subliminal self," "I am a subconscious contagion," "I am a submerged part of the Medium." The *prima facie* situation is that the controls seem like spirits, talk like

spirits, know the things that the purporting spirits used to know, speak the languages they used to speak, but cannot speak other languages. They seem to be spirits. Then, on the face of the matter we must accept them as spirits until some other explanation, that squares with all the facts, forces us to discard the spirit hypothesis.

We Spiritualists hold the field against all comers. A *prima facie* case in law, in logic, and in any other field of knowledge, stands until overthrown by a superior accumulation of facts. A *prima facie* case is not affected in the least by loud-mouthed assumption. Quiet, simple, unobtrusive facts are the most powerful things in the world. Assumptions, even in tones of thunder, unless supported by facts, are the weakest things in the world.

The Spiritualistic explanation of mediumistic phenomena, as a matter of logic, is in possession of the citadel, and can only be dislodged by the superior weight of an attacking theory. And the rival theory must be supported by evidence. It is not enough to assume fraud, or assume some new kind of cosmic personality, neither human or divine, as the cause of a particular set of phenomena, such as the Margery phenomena. This assumption must be supported by evidence. Among all those who have attacked the Margery phenomena no one has given the slightest bit of proof of fraud. They have merely assumed fraud. I may assume that a new and different order of beings, say the Seraphim, have visited the earth and produced these phenomena merely as a cosmic joke. There is just as much evidence supporting the Seraphim idea, as there is the fraud idea—that is, there is absolutely none supporting either. All these various phases of the Margery phenomena are all tied together, all centre around and point toward the personality of Walter, Margery's brother in the spirit-world. All this evidence taken together is overwhelming. There is no rational explanation except the spirit hypothesis that fits any dozen of the many hundreds of facts.

Any hostile theory must cover all the facts, or it is worthless as a rival. A little sharp-pointed fact punctures the grandest and most gorgeous theory ever inflated by the dreams of arrogance or the pride of collegiate position. The falling of Newton's apple dislodged the planetary angels. With the accumulation of evidence in every science, men have had to adjust their theories of explanation to fit the facts. Theories must grow to keep pace with the facts, but they can only grow in response to the pressure of facts. They cannot grow in response to the allurements of fancy.

Men are under the logical necessity of accepting things for what they seem, until new facts force them to believe that things are different from what they seem. The only logical barrier separating sanity from insanity, separating sane thinking from insane impulse, is the insistence on evidence as to the basis of every conclusion. Conclusions must remain consistent with things as they seem at any given time. They cannot be changed under the rules of reason except under the weight of additional facts.

Whatever any one may imagine as to the nature and meaning of the body of facts which will accumulate as the centuries come and go, the plain statement of the case is that he is not at liberty to philosophise on imaginary facts. He must take the facts as nature presents them, and as they now exist.

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