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PRICE TWOPENCE

SADDEST ARMISTICE SUNDAY HOW CAN MEN BE BROUGHT TO UNDERSTAND THE SANCTITY OF HUMAN LIFE?

By MRS. ST. CLAIR STOBART

THIS is the saddest Armistice Sunday we have celebrated. Why? Because we cannot but realise that so far as human projects and results are concerned, we fought for four years and sacrificed ten million human lives apparently in vain. Yes, as far as human results are concerned—in vain. And unless we are, even to-day, each of us individually doing something to counteract the results, we ought to be ashamed to face those brave heroic souls who are supposed to be hovering near us.

For, have we not consoled ourselves for the sacrifices, have we not buoyed ourselves up with the thought that the war of 1914-18 was a war to end war? Whereas, look at the world to-day. All Europe, one vast volcano ready to spit fire and destruction at any moment, where it is not already doing so. And even worse—in progress, a fratricidal war in which inhumanities and ferocious cruelties such as civilisation has, I think, never before witnessed, are being daily perpetrated.

Can we trace a possible cause for this retrograde movement in modern Europe? The answer that springs at once to the mind is: Europe has lost God, has lost Christ, and Christ, until He was driven out, reigned within each human heart that acknowledged Him and was a saving influence, even though unperceived, on the side of virtues which we have learned to call Christian virtues.

And is it mere coincidence that, precisely in those countries which are in process of abolishing Christianity, the grossest barbarities against human life are being perpetrated?

And the third great loss is this: Men in Europe have lost the sense of their own divine origin, they have lost consciousness of the fact that they are not (as so many of them believe) the sons of apes, or of some pagan Deity, but that they are Sons of God, immortal and divine.

The outward signs of civilisation are the same in this country and in Spain. Is it not a fact worth noting that, leaving out of account political implications, the general accompaniments of those who have thrown God and Christianity overboard are violence and bloodshed and utter disregard of the supposed sanctity

of human life? And this might indeed be expected, for where there is no belief in God, or in an after-life, individuals will struggle to achieve their own personal satisfaction in *this* life by any means available. If individual careers are closed within the tomb, and the vastness of eternal possibilities is ignored, ambitious and vainglorious individuals will seek to satisfy their aims by any means available, or, even regarding it from the most lenient standpoint, will seek to forward their particular policy by fair means or by foul.

If man has no soul, if man is not, as Spiritualists believe, primarily spirit, the earthly life of a fellow-man or woman is of no more value than that of a noxious insect, and if anyone stands in the way of self-gratification, that one must be destroyed without mercy. Where God is lost and Christ is lost, the sanctity of human life is lost.

A great deal is being heard to-day about the shortcomings of Christianity, but the salient fact remains that the extent to which Christianity has been jettisoned and abandoned in any country could almost be gauged by the humanity, or lack of humanity, by which her rulers are actuated, by the extent to which the idea of the sanctity of human life is acknowledged or refuted.

The sanctity of human life is, for me, no empty phrase. And it is at this point that the value and importance of Spiritualism is clearly seen. And as it seems to me, the importance of the rôle Spiritualists should be playing is not sufficiently, if at all, realised.

The Anglican Prayer Book has given us, during the last 400 years, a sad inferiority complex. It has told us in plain words that we were conceived and born in sin, and that we are the children of wrath, and we have only too readily acquiesced. But I want to remind you that whether the human body was or was not conceived and born in sin, that has no effect upon the soul, which is the real Self, the Ego. And this soul, so far from being conceived and born in sin, is, as Spiritualists believe, born of God, immortal and divine.

I hold that it is of the utmost importance to differentiate the birth of the physical body from the birth of the soul. And it seems extraordinary that this distinction is not generally perceived.

The thought I want to bring home is the importance of stressing the great truth of the sanctity of human life,

and in this sanctity we can only believe if we are convinced of the spiritual nature of man. And, as I see it, we can best prove the thorough-going character of man's spirit-nature by showing that he is spirit both before and after this little earthly life.

Do I then affirm that war is, under any circumstances, unrighteous? Yes, but—this is an important but—it may be the lesser of two evils. Wars would be impossible, unthinkable, if all men believed in the sanctity of human life, believed in the spiritual nature of man, and it is the duty of Spiritualists to work to bring about this belief. But, in the meantime, I can conceive that it might be less evil for us to defend our country, our civilisation, from being overrun and ruled by those whose beliefs are on a par with savages and barbarians, than it would be meekly to allow a lower grade of civilisation to become a dominant force in world politics.

I conceive it to be the duty of Spiritualists to preach, up hill and down dale, our belief in the spirit-nature of man, such belief being the essential for the ultimate conversion of the world to peace. And, in my view, the belief that we are made in the image of God, that we are, and always have been, divine children of our Father who is in Heaven, this thought of the pre-existence, as well as the post-existence, of the soul lifts us above the cloud and vapours which envelop our little earth, into an atmosphere of serenity, which Spiritualism *alone* is powerless to effect. We find ourselves oriented in the Greater Universe—we are transported into the clear ethers of eternity.

As I see it, Spiritualism is only half the truth. It is concerned only with the *destiny* of the soul. Pre-existence is concerned with the origin of the soul. And, as Spiritualism opens up an illimitable foreground, the theory of pre-existence reveals a background. And, as has been well said: "It binds together past, present and future in an ethical series of causes and effects, connecting us with—not one, but two eternities."

If we are firm in our determination to spend our lives in spreading the truth of the spirit-nature of man as the only means of saving the world from wars, which would eventually result in the shattering of civilisation, we need not fear to face those brave warrior souls, who fought and died for the sacred cause of duty. Duty to whom? That is for each one of us to decide for himself. Wars will never be prevented by political combinations. I repeat, therefore, that only a change of heart, consciousness of the spirit-nature of man, will ever avail. That is our wish, yours and mine. Oh! that the Churches would help us in this gigantic task!

(From an address delivered at the Sunday morning service of the Spiritualist Community, at Grotrian Hall).

London Spiritualist Alliance and The Quest Club.

16 Queensberry Place, London, S.W.7

LECTURE

by

Mr. STANLEY De BRATH,

M.Inst.C.E.

on

"THE DEVELOPMENT OF TRUTH"

Thursday, November 19th, at 8.15 p.m.

Mr. G. ABDY COLLINS, C.I.E. will preside

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

Tickets must be purchased before day of Meeting.

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QUEEN'S HALL MEMORIAL SERVICE

PERHAPS the most impressive feature of the M.S.A. annual Service of Re-union and Remembrance, at the Queen's Hall, London, on Sunday evening last (November 8th), was the number of people anxious to take part in it. One of the stewards was heard to state before the meeting that "every seat was booked, except the gallery;" and people poured into that, as well as into the still vacant seats at the back of the orchestra, until the last minute. Other halls were probably equally well attended, and it would be interesting and encouraging to know the number of people in London who wished to participate in Spiritualist gatherings and to hear testimony of belief in Survival.

In his opening address, following the solemn two minutes' silence and the Lord's Prayer, the President of the Marylebone Spiritualist Association (Mr. H. Ernest Hunt) told his audience that they had come together, first of all, to the honour of God—to offer Him prayer, worship and thanksgiving; and he asked that prayer should, in particular, be made for the peace of the world. In the second place, the meeting was one of re-union between a great company of the visible with a far greater company of invisible friends; an acknowledgement of universal brotherhood between the incarnate and the discarnate. And thirdly, it was intended to be a Service of Remembrance . . . "lest we forget." We should look back and remember the enormous sacrifices of a generation of men who laid down their lives for a selfless ideal, and of heart-broken women who were left to mourn son, father, husband or brother.

Mr. ERNEST MARKLEW, M.P., addressing himself to the Chairman and to "friends visible and invisible," said that, to him, it did not seem possible that we could ever forget the scenes of twenty-two years ago: the tramp of marching men, the watching crowds, the clang of hammer upon iron, the whirr of machinery and the voices of men calling upon men from the platforms in halls and market-places. We could not forget for the very reason that so many of these sounds could be heard all around us again to-day; and unless we bestirred ourselves, unless we realised what these sounds presaged, we should witness again what followed after: men tearing themselves away from home and family, women left heart-broken and desolate, children weeping for their fathers. Instead of being blindly led into another and far more horrible catastrophe, let us seek for the causes that led to war within ourselves—within our own mentalities. Within the mind of the individual were the materialistic and selfish desires which, when multiplied by millions, became the irresistible force that brought about war. When we considered the marvels achieved within recent years by science, marvels which thirty years ago would have seemed impossible, when we realised how the wireless had linked together all the nations of the world, then surely, it was reasonable to hope and to believe that means could be found to bring the nations together in agreement and understanding. Forty years of experience, said Mr. Marklew, had fully proved to him that communion with those we had lost was always possible—*provided that we supplied the conditions*; so he felt sure that if we truly desired friendly communion with the other nations of the world, we must likewise *provide the necessary conditions*; and these were best expressed by the words of Tennyson when he wrote:

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit is at peace with all.

The mental atmosphere of a nation is built up of the mental atmosphere of the individual; if we desire to prevent the repetition of war-scenes, we must not rest until each one of us could truthfully say: "My spirit
(Continued on next page).

is at peace with all." When that has been brought about, then, surely, the drums of war would beat in vain, and love and mutual understanding would reign again on earth.

After the singing of a second hymn, Mr. THOMAS WYATT gave clairvoyance. He stated particularly that he should try to avoid addressing himself to anyone known to him, or to anyone who had ever had a private sitting with him; which may have been the reason why those to whom he spoke (probably new to clairvoyance) were so slow in responding. In the end, however, all the persons addressed admitted correctness of the names and the aptness of the descriptions and messages given, which in itself was quite convincing.

Rev. G. MAURICE ELLIOTT urged his hearers to bear in mind that the main points for "Remembrance" were, firstly, that those invisible ones who had gathered about them had sacrificed their lives in "a war to end war;" and secondly, that war was caused by the mentality that sought the kingdom of this world and refused to "seek first the Kingdom of Heaven." God had placed us here for our spiritual development—and God did not allow His designs to be frustrated. It was wrong teaching that caused men to fight and slay each other. The only hope for the world was a return to belief in God and in our fellows, a belief in survival, and the realisation that as we sowed here, so we should reap in the next world.

Mr. SHAW DESMOND spoke on much the same lines, insisting upon, what he called, a gospel of internationalism. No men, he said, who followed Jesus of Nazareth could take a materialistic view of life; no man or nation could live without God. It was a solemn trust of the Anglo-Saxon peoples to uphold these beliefs.

Mrs. STELLA HUGHES was more fortunate than Mr. Wyatt in the ready response of those to whom she addressed her clairvoyant messages. She gave names, descriptions, messages and familiar details, and always from all parts of the hall came the quick acknowledgements: "Yes," "Quite right," "Yes, I quite understand," in an amazing way. One felt the sympathetic stir amongst the huge audience when she asked a man in the balcony, for instance, "Why does this lady (his spirit-wife) put her hands over her eyes and keep saying 'different, different, blue, grey?'" and the husband nodded and explained: "She had one eye blue and one grey." Or when Mrs. Hughes picked out a nurse in the gallery, named her correctly as "Nurse Abraham," and told her that a young Jew had come to thank her for having nursed him so lovingly, adding: "Why does he show me three initials—A.I. and F.? Do they mean anything to you?" and Nurse Abraham replied: "He belonged to the Australian Imperial Force."

Name after name, detail after detail, was greeted as correct; Mrs. Stella Hughes' striking demonstration ending, after the Chairman had told her that time was up, by her turning round to an old lady sitting on the platform behind her, to tell her that her husband, Ed. Walter Wallis, one of our earliest and best-known pioneers of modern Spiritualism in this country, was by her side, to assure her (Mrs. E. Wallis, who for so many years shared his labours) of his continued love and presence. He gave evidential messages concerning a son and daughter, and made references to work in those early days with the famous control "Katie King."

"THE DEVELOPMENT OF TRUTH"

When Mr. Stanley De Brath, M.I.C.E., lectures at the L.S.A. next Thursday evening (November 19th) on "The Development of Truth," his chairman will be Mr. B. Abdy Collins, C.I.E., whose lecture on "The Influence of Spiritualism on Life" (delivered at the L.S.A. on May 21st and published in LIGHT of June 4th this year) is still remembered. Mr. De Brath is one of the thinkers (and writers) of Modern Spiritualism, and it is certain that his lecture will be both interesting and stimulating.

"PLAYING AT PSYCHICS"

("Lux" contributes the following to the Wolverhampton "Express and Star," November 2nd).

HOLLYWOOD, after playing at war and taking liberties with history, has entered the field of what it thinks is psychic research, and entered it with an absurd mock seance which it should forthwith file away in the "graveyard" where it places rejected burlesques.

A London newspaper contains the following account of Hollywood's latest freak. To-day it is causing much amusement among the people who have undertaken real research in the psychic field.

WIDOW'S SEANCE.—From our Special Correspondent, Hollywood, Sunday.

"Turn on the light, he has not arrived." With these words, announcing that her husband, Harry Houdini, had not spoken from beyond the grave, Mrs. Beatrice Houdini ended her seance.

"At a long table sat twelve members of 'The Inner Circle,' a mingled group of spiritualists and scientists, the widow at one end, Edward Saint, the magician, at the other.

"Surrounding them was a host of spectators, including film cameramen with a ton of equipment to 'broadcast' any message.

"Saint cried: 'Harry, Harry, are you here? Give us a sign. We have waited so long.'

"No answer. Saint wept."

Mr. Edward Saint may be a very accomplished magician. He is, however, apparently not prominent in the field of real spiritualist investigation. But the smart men of Film City—evidently on the principle that, if your bathroom tap goes wrong, send for the baker and not the plumber—have centred their curious seance round a magician.

The usual and sensible thing is to employ an accredited Medium, of whom the United States and British psychic societies have long lists from which Hollywood might have sought one of the people whom science has proved to possess the necessary faculties to make themselves a channel for phenomena.

Having carefully seen that the channel is closed, having provided an army of cameramen presumably ignorant of the first thing about the phenomena of Spiritualism, and having done everything likely to make impossible the necessary harmonious conditions, they expect phenomena to happen!

And then the Hollywood pundits, and their "host of spectators," are surprised that nothing happens! There would be room for nothing but hearty laughter at this folly were it not for the fact that it is given wide publicity by newspapers which refuse to look at the results of real research, and the public are led to judge Spiritualism by this bathos.

Mrs. Houdini, for whose bereavement and willingness to get a message from the conjuror husband who derided Spiritualism in life we must feel respect, sought for Harry. She sought in vain. Nothing else was to be expected under the ridiculous and fatuous Hollywood conditions. Quite possibly the competent and workmanlike Houdini treated the childish drivel of this sham seance with the contempt it deserves. But if Mrs. Houdini would sit at a real seance with competent and reverent researchers, she might get different and happier results.

As it is, we are told that Saint wept. Well he might.

* * * *

NOTE—"Lux" might have added that it is on record that Mrs. Houdini received messages through Mr. Arthur Ford so long ago as 1928, which she certified as coming from her husband, as they contained the code words on which they had agreed. The facts regarding these messages were set out by Mr. Francis R. Fast and published in a booklet which has had a wide circulation.

CONCERNING WITCHCRAFT

Review by H. F. PREVOST BATTERSBY

MR. ARTHUR MACHEN, that master of the uncanny, refers, in an introduction to this volume*, to the "serious and responsible person" who lately deplored the execution of witches "for crimes which they could not possibly have committed."

He permits himself to murmur the favourite phrase of a Yorkshire friend: "A don't know about that!"

Though chary of expressing his own opinions, one would gather that Mr. Sergeant doesn't know about that either.

"We must be prepared to affirm," says Mr. Machen, anticipating research, "that it is entirely possible for one human being grievously to afflict the mind and body of another human being by the telepathic transmission of mental impressions. And that is witchcraft."

Yes, but witchcraft is a good deal more than that: it is a faith as well.

There always seemed a challenge of reality in the steadfast endurance by Christian martyrs of torture and death. Then what can one proclaim of the spirit with which witches also went to the stake to meet their god?

"You would say," declares De l'Ancre, "that they were going to true martyrdom and to death for love of him (the Devil), as gaily as though they went to a festival of pleasure and public rejoicing;" and it was a common feature for witches to die without contrition and glorying in their faith; and, where worship was concerned, it was seldom necessary to "drag" a confession from them.

THE WITCHES' SABBAT

But there was no escape for them from accepting the Church's ruling that their god was the Devil.

The Pagan gods were out of date. Only philosophers remembered them; and the one spiritual assistant the Churchmen needed was the Lord of Hell. They certainly worked him for all he was worth, and he was worth a good deal to them.

But the god of the witches' Sabbat; the god to whom they prayed and for whom they died so gaily, may well have been something different.

"Ante- not anti-Christian," Mr. Sergeant suggests; while Miss Margaret Murray inclines to the Horned God, and Mr. Payne Knight to Priapus.

His worship, at any rate, was a joyous business.

Marie de la Ralde, a girl of eighteen, deposed that "she had a singular pleasure in going to the Sabbat, so that, when summoned to one, she went as to a wedding; not so much for the liberty and licence which . . . she had neither ever practised nor seen it practised . . . but because the Devil held so strongly bound their hearts and their wills that scarcely any other desire could enter." And another girl of nineteen declared "that the Sabbat was the true Paradise, and that those who went to it found the time at it so short that they could not come away without a wonderful regret, so that it seemed infinitely long till they returned to it."

The "Satanism," which at times crept into the worship, was not, in Mr. Sergeant's opinion, a genuine part of the witch-faith.

Indeed, it may, as already suggested, be said to have been imposed upon it by the Church's determination "to represent witchcraft as a by-product of Christianity, a perversion of it, with a god who, as he was not the Christian God, must be God's enemy, *alias* the Devil;" and the witches themselves, as ignorant as the Churchmen, had to accept the suggested alternative.

It was against the Sabbat that the chief ecclesiastical fury was directed, and attendance at it was held to constitute the supreme crime; the Inquisitors alleging

that in its rites were included not only promiscuous incontinence, but unnatural connection with spiritual beings, the fearsome *Incubi* and *Succubi*; though official discountenance was extended to the popular belief in a consequent demonic offspring: about the only sane concession in the infamous *Malleus Maleficarum*.

WITCHES' OINTMENT

The persecuting authorities never seem to have made up their minds how attendance at the Sabbat was contrived. In Dame Alice Kyteler's closet was found "a pipe of ointment wherewith she greased a staffe, upon which she ambled and galloped through thicke and thin, when and in what manner she listed;" and astride a broomstick was ever the popular conception of the witch's flight; though occasional occurrences, such as the presence of the witch in bed when officially at the Sabbat, cast doubts on the flight being corporeal.

Mention was frequently made of a magic ointment for anointing the body before the flight, and Prof. A. J. Clark has suggested that "the combination of a delirifacient like belladonna with a drug producing irregular action of the heart might produce the sensation of flying."

One prefers to believe that the drugs used, if used, were for the induction of trance, and that the flight was what we now understand, or, at least, I hope we do, as astral projection.

The genuine witch was, of course, a psychic, and could obtain easy relief from the incubus of her body. It was never pretended that the site of a Sabbat had been located, which accords with one's conception of it as a spiritual assembly.

Writers like "Yram" have told us how accelerated is every pleasurable emotion on the astral plane, which would account for the appeal of the Sabbat to youth and beauty, and even more so to those glad to be rid for a while of their wizening tegument. The Sabbat served them as a beauty-parlour.

Doubtless, there was more to it than that, and there was probably as wide a dissimilarity in its religious observances as in those of the saintly sadists who were out to destroy it by every devilish means in the Church's repertory, "the Lord helping by His special grace," as was explained in one venomous document.

There is much else of interest in Mr. Sergeant's compilation; indeed, it is a compilation rather than a dialectic, and as such should appeal to the investigating reader.

But it is the psychic standing of the witch which is of moment to us here.

The famous Dr. John Dee, "the Conjuror of the Queen's Privy Council," as he was labelled, to whom the author devotes several chapters, and who risked a witch's reputation by his psychic researches, held, with his master, Cornelius Agrippa, "that magic was one of the lawful means of attaining to knowledge of God and Nature;" and one gathers that from that opinion Mr. Sergeant does not greatly dissent.

"The whole question of whether witchcraft is evil must," he says, "be answered apart from any importation of the Devil into the matter . . . Is it not possible to conceive of the Idea laid up in Heaven, of which the shadow on earth is that thing known as witchcraft?"

"In witchcraft and its history we have a truly curious blend of the mysterious, grotesque, obscene, cruel, pitiable, and venerable, the revolting and the fascinating . . . It has the qualities of a Catholic Church. A Catholic Church, it may be objected, of malignity. But how shall we say that in its essence it is malign? The blood of the witches, of those who died glorifying their faith cries out against this. What faith is his, who dieth for his faith?"

* *Witches and Warlocks*, by Philip W. Sergeant. London. Hutchinson and Co. 1936. 12/6.

MINISTER ON HIS PSYCHIC EXPERIENCES

REV. WILL HAYES CRITICISES SPIRITUALISM

AS Miss Lind-af-Hageby stated at the L.S.A. lecture last Thursday evening, Spiritualists welcome criticism and even ridicule, for any truth worth preserving must be able to bear both criticism and ridicule.

The Rev. Will Hayes (leader of "the Free Religious Movement Towards World Religion and World Brotherhood"), who was the lecturer, devoted an hour almost entirely to frank but friendly criticism of Spiritualism as he had observed it—the title of his talk being "A Universalist Looks at Spiritualism." He also related some of his own psychic experiences.

Beginning by reading some advertisements of Spiritualist meetings and of communication-accessories, Mr. Hayes said Spiritualism as commonly presented in Spiritualist Churches was materialistic in its methods, its beliefs and its philosophy of life. There was a Spiritualism which was spiritual, but it was to be found in all religions and doubtless this higher Spiritualism was to be found at the L.S.A.

He had devoted much time to the study of comparative religion, and in the literature of all religions he had found proof of belief in Survival and in many cases also proof that communication with the departed was practised. Sir A. Conan Doyle's *History of Spiritualism* began with Swedenborg, but it might have begun thousands of years before Swedenborg's day. Sir Arthur had called Spiritualism "A New Revelation," but it was not new—it was as old as history.

In proof of this contention, Mr. Hayes made copious references to the religious literature of Egypt, India, Persia, Palestine (the Bible) and other lands and described the spiritualistic practices of primitive people of the present day.

Nowhere, he said, in all the literature describing Spiritualistic practices did they find any revelation of value relating to this life or the next. Always the messages received through Mediums conformed to the knowledge and beliefs of the time and of the people amongst whom the Mediums lived. That was the case in the past, and it was the case to-day.

He did not question the genuineness of the phenomena which Spiritualists described, but he questioned the value of messages received in dark seances or by moving tables.

In the higher Spiritualism, they would not depend on Mediums, but each would develop his or her own spiritual faculties so that they could have direct assurance of the reality of the spirit-world and be able to get in touch with it.

Mr. Hayes said he spoke from personal knowledge. He had seen people of the other world and he had also seen the doubles of people who were still alive. On one occasion when he needed a certain book, his inner consciousness told him just where to go in London to get it.

During the war, he was in prison for two years because he would not go to kill Germans. During that time, whilst his physical body was in a cell, he was often conscious of being in the trenches in France, sometimes with the English and sometimes with the Germans, and he had the sensation of being wounded and killed many times. Also, during the air-raids on this country, he had the experience of suffering with the people who were killed and wounded.

A clairvoyante who attended one of his meetings told him, at the end of the service, that the appearance of his etheric body indicated that he needed rest and a change. But he already knew that—a doctor had told him.

Mr. Hayes said he regarded Ireland as the most spiritual country in the world and would like to see it

set aside as a holy land. He had met people in the West of Ireland who could go to the other world and return as they wished.

What they should all strive to develop was Cosmic Consciousness, spirituality which would enable them to contact life eternal—or, as St. Paul put it, "Christ in you, the hope of glory."

QUESTIONS ANSWERED

Answering a question, Mr. Hayes said that if a materialistic friend asked him how he could be assured that there is life after death, he would tell him of his own assurance and then advise him to go and do something for somebody else and forget himself, and then he would discover the other life.

Answering another question, Mr. Hayes said he refused to serve with the Red Cross, or with the Friends' Ambulance, in the war, because that meant helping one side only. He refused to put himself under military orders.

Mr. Oetzmann said he had listened with great interest to Mr. Hayes, but could not help regretting that Mr. Hayes' contact with Spiritualism and Spiritualists had been of a kind to cause him to speak as he had spoken. If he knew the high ideals taught and worked for, for instance, at the L.S.A. and other places, he would realise how inappropriate was his assertion that Spiritualism was materialistic in its beliefs and aims.

Mr. Hayes said he was quite sure that the ideals of the L.S.A. must be high, seeing that Miss Lind-af-Hageby was its president.

Miss Lind-af-Hageby, in thanking Mr. Hayes for his lecture, said they welcomed criticism. She agreed that Spiritualism was no new revelation and expressed regret that Mr. Hayes was not better acquainted with the principles on which the work of the L.S.A. was based. They would also agree that revelations received through sensitives of other-world conditions could not pass the point fixed by human limitations. The higher mysteries of discarnate life could not be expressed in human language or understood by the human brain. She thought that in his lecture Mr. Hayes had walked in a circle, rejecting mediumship, and finally confessing his own psychic powers. Mr. Hayes forgot that organised Spiritualism fulfilled a deep need of the living and of the so-called dead, *i.e.*, by proving survival and establishing communion.

ARCHDEACON ON THE LIVING DEAD

The Archdeacon of Norwich, speaking on Commemoration Day at Dean Close School, referred to visions said to have been seen by soldiers at Mons, and said one reason why they seemed so fantastic was because people put the dead so far away from them.

Though in theory we accepted the belief that our dead had only "passed through the gate," he said, we in practice thought of them as quite definitely finished and gone from us, never to return either in flesh or spirit. We spoke of them in hushed and embarrassed tones, and we even selfishly took their photographs out of the family album.

He then read an extract from the diary of a well-known man, who, referring to his dead wife, said he and his family spoke of her freely and naturally as one who was with them still.

"If we lived with our dead like that," said the Archdeacon, "their presence would never be forgotten and never need be recalled. They would live with us, they would strengthen us, they would enrich our lives. Their presence, and the sense of their presence, would even prevent us from saying a mean word, doing a mean act and cultivating a low thought."

—(Gloucestershire Echo).

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).

"THE TORCH OF KNOWLEDGE"

Sir,—When Mr. Prevost Battersby reviewed my book, *The Unfolding Universe*, I drew your attention to his misrepresenting my meaning by using only a partial quotation from the book. He kindly acknowledged his mistake, and there the matter ended.

I am sorry I have again to complain of a similar fault in his review of my new book, *The Torch of Knowledge*. He refers to my extraordinary animus against the person of Jesus. My dictionary describes animus as "violent hatred." Such a criticism of anything said in *The Torch of Knowledge* is not only unfair, but quite untrue.

For instance, I make the Bishop of Alfortruth, in his defence, refer to those who cannot find any historical references to Jesus as assuming that such a person must have lived in order to get an explanation of how Christianity originated as a separate religion. The words the Bishop uses are these: "They picture Jesus teaching the virtues—namely, purity, humility, compassion, gentleness, charity, simplicity and forgiveness, as one who takes the religion of the prophets and moulds it into the religion of humanity."

Nowhere else in the book do I make out Jesus to be different from the above description, and yet Mr. Battersby charges me with "extraordinary animus against the person of Jesus." Could anything be more unfair?

Again, he goes on to question how I, not finding Jesus to be a historical character, can explain the origin of Christianity. He has overlooked that the explanation I make the Bishop give for this is the apparition seen by St. Paul. Has Mr. Battersby any other explanation? And why does he make out that I have no explanation when I give this explanation as to how Christianity originated?

Then Mr. Battersby refers to my belittling the teachings of Jesus, just because I state, what is true, that all the moralisings of Jesus were said by other teachers before His time. To make out that I am thus belittling Jesus and his teaching by mentioning what every educated person should know is surely unfair.

I shall pass quickly over Mr. Battersby's slighting reference to my description of the real world, as much more space than you can give me would be necessary to make my meaning clear. He takes only a remark made by one of the characters, who is trying to give an enquirer some idea of the real world. Obviously, it would have been out of place to make my character speak, as Mr. Battersby seems to think he should have spoken, quite above the head of the person spoken to.

Lastly, Mr. Battersby thinks that much of my appeal is lost because I do not try to show how like Spiritualism is to the simple teachings of Christ. Who knows what Jesus (not Christ) taught? His sayings were not recorded for at least one hundred years after His death, they were only recorded in Greek, though he spoke Aramaic, they were translated into Latin from the Greek by Jerome, who openly stated that he had not made a correct translation.

Even if we accept the sayings of Jesus, which have come down to us, as correct, can we say that the statement put into the mouth of Jesus in St. Mark's Gospel that "he that believeth and is baptised shall be saved, he that disbelieveth shall be damned," is like the teachings of Spiritualism? I could quote other sayings which the Gospels make out Jesus said, which are equally at variance to the teachings of Spiritualism, but I have said enough to make my meaning clear, that

your review of my book is both misleading and unjust. I can only suggest that your readers should read *The Torch of Knowledge* for themselves so as to understand what I am really trying to get over.

Stansted Hall, Essex.

ARTHUR FINDLAY.

GOD AND THE COSMOS

Sir,—Replying to Miss Helen Dallas, I would say that "wrath" of any kind, righteous or otherwise, seems to me unworthy of a very great man, let alone an almighty Creator who comprehends within Himself all His creation.

Ruskin pointed out long ago that we regard the sly dodges of a weak animal as evidence of wit, though unworthy of a man. Every act that is a sin at one level of creation was a natural protection for the individual at a lower level—that is why we need not postulate a devil or god of evil to account for the trouble in the world. It is caused by man himself, owing to his slow response to evolution. All is Law; and the sooner we can evolve by recognising the inevitable law of cause and effect, the happier will our planet become.

Personally, I don't think Sir James Jeans is right in any way in his conception of the Deity or the cosmos: that is, in truth, the Body of God. In *The Mysterious Universe* he places "the Great Architect of the Universe" outside His creation—presumably to be safe when the cosmos runs down. That idea is opposed in every way to my own humble belief.

According to my own invisible Teachers, the cosmos is not running down, but running up, slowly evolving, as it inevitably must if its Creative Centre is the mind of God.

A. HORNGATE.

ANCESTRAL MEMORIES

Sir,—However grotesque the idea of people living before as slaves or Cæsars or anything else, if it is true, then I am afraid Mr. John R. Bennett will have to alter his views. The laws which govern the universe surely are not built to suit his likes or dislikes. I know certain people who think the idea of spirit-communication grotesque. They say it is an insult to decency and the Creator to assume that we can get in touch with the dead by the hocus-pocus of table tapping and trumpet manifestation. Fortunately, their ideas of the Creator are not the Creator's. Because a thing may appear to us to be grotesque, it does not follow it is not true.

The idea of vivid ancestral memories is not a new one. It crops up every time a case of Reincarnation is brought up. It certainly is an explanation, and a good one, but it is not necessarily the final explanation. In many cases this theory cannot possibly fit.

To say, as Mr. Bennett does, that Reincarnationists believe, or assume, man's spiritual development begins on this planet is absurd. It is the opposite way round. It is the revolt against the idea of being born in time for eternity that gives strong ground for the possibility of Reincarnation.

JAMES M. McLINTOCK.

"SOULS IN PURGATORY"

Writing in the *Church Times* on the ghosts who speak and answer questions (as described in *An Adventure*), T.G. says:

"Can we doubt that these ghosts are souls in purgatory? And to some the thought will bring comfort. Most of us are very earthbound, and the prospect of being removed suddenly and for ever from surroundings dearly loved on earth is, to many, a terrifying one. If souls that loved each other in this earthly life are permitted to return together to their old loved haunts, is there not some comfort in the thought?"

It is a sign of grace that the *Church Times* should put so sensible a suggestion before its readers.

LETTERS TO THE EDITOR

THE WHEEL OF LIFE

Sir,—The accumulated knowledge of even the greater mind, when incarnate, is only partial; and, as all learning in mankind is associated in character as belonging to an earthly existence, and also limited to the function of each separate intelligence, it cannot be supposed that we may be able to tap at once, as it were, on passing to the Other Side, that vast sea of cosmic experience and the more profound truths, without first undergoing important and radical changes.

These changes, I am told by a spirit-teacher, may be called transitory states, each lasting until the soul has experienced knowledge and expressions of life other than his own earthly one, but these changes of state are definitely not effected by means of any physical re-birth. There is but *one* period of existence in an earthly body, and this is but one expression of the soul's experience towards unity again with her Creator, and which, with those other experiences just mentioned, forms the completed cycle of life.

As I stated very briefly in *LIGHT*, August 27th (under the heading "Old Casts"), many cases of supposed Reincarnation are not really so, but just a natural sequence of forces bringing about a certain condition in the earth-life of one who supposed the condition to be relative to a past incarnation. Any such condition in one who is inclined to be *certain* on this point of having had a previous incarnation can, I think, always be traced in the spirit-world to some other known cause, and not to Reincarnation. There are such lines of defence against this as the cast-off memories of a disused familiar coming again into harmony with one on earth, general telepathy, impressions made by a spirit dwelling in close proximity to one on earth of a weaker and subjective nature, and, of course, those cases of entire spirit-possession which crop up occasionally. No doubt there are other resemblances to a past life, not one's own, which can be better dealt with by those of some experience.

There is no *reason*, as far as I can see, in the case of the true Spiritualist for belief in Reincarnation on the grounds of attaining to perfection by a repetition of earth-life. I feel confident that we are allowed by irrevocable laws of nature, and according to God's divine plan, to attain to perfection through such stages as are necessary, both before and after physical birth, to the very Godhead, there to re-start again on the wheel of life—pure spirit once more on its way to association with mankind (see *Letters*, *LIGHT*, October 1st, under the heading "Pre-existence"). If *this* can be called Reincarnation in its true sense, then I understand its meaning, but in no other way—definitely not with any past memories attached, these have been shed with individuality long since on the upward trend. Bishopston, Bristol.

B. BISHOP.

"CHEIRO"

Sir,—As a great admirer of the late "Cheiro," I should like to thank you for being the first occult journal over here to pay tribute at the passing of this great Seer. It was with the deepest interest that I read in *LIGHT* (October 29th) of the remarkable experience related by "Kharma" in his article on "Cheiro," and all the interesting information on this famous occultist so powerfully related by that contributor. Thank you for all the absorbing hours spent with your excellent journal.

Potters Bar, Middlesex.

F. WORBOYS.

SPIRITUAL HEALING

AN OPPORTUNITY FOR SERVICE

OFTEN these remarks are made: "What does Spiritualism lead to? What does it teach? How can the knowledge gained through it be put into practice?"

Here is a way—by the practice of Spiritual Healing. It helps the sick and it helps the healer, for it is service of one to another, based upon love of God and love of one's neighbour; an offering in prayer of oneself as a channel for the passing of the divine health and strength.

Spiritualism, rightly understood, increases awareness in many directions. Thought and aspiration in one direction lead to a recognition of Spiritual Healing.

An opportunity for such service is offered at the London Spiritualist Alliance, South Kensington. A class for instruction is conducted by Miss Yeatman, and information concerning this will be most willingly given to those who have become Spiritualists and desire to put into useful practice the ideas and knowledge they have acquired through their studies and experience.

No thoughtful student of psychic phenomena can note the increase in the practice of Spiritual Healing without consideration of its connection with the faculties of the soul commonly called psychic and spiritual.

Spiritual Healing practised within the Church is easily understood to belong to the religious life, to be associated with sincere prayer, in seeking co-operation with the laws of the Divine.

Students of Spiritualism and Psychical Research arrive at the same goal by a different road. Those who come to accept the evidence for human survival through the psychic gifts, and who at the same time realise the power of thought to engage the directive and creative force of the spirit, usually awake more fully to the knowledge of the presence of the Divine in humanity and nature.

Of the many gifts of the spirit, healing is one, and to be convinced of its importance, one has but to reflect upon the life and teaching of our Lord Jesus Christ.

Healing may be psychic or spiritual in character. It is usually a combination of both. A Medium in the psychic sense of the word would exercise healing in co-operation with unseen guides, either by control or when consciously normal. Those without mediumship, but with an aptitude and sincere desire, may also become Spiritual Healers. It is to those in the second category that we are making a special appeal and to whom we offer advice and opportunity for training, if found suitable for the work.

Spiritualism teaches, in spatial terms, that, below the infinite perfection in God Almighty, there are realms of spirit-messengers willing to lend aid for the sincere asking. Our guides and guardian angels, fitted for healing, co-operate with us; and many people, who have given time and attention to the practice of Spiritual Healing, will testify to the good results achieved by it.

Spiritual Healing is not intended as an alternative to treatment by the medical faculty. It should be regarded as an accompaniment to the work of doctors. Each form of treatment helps the other. The primary object of Spiritual Healing is to bring health to soul and mind, the established harmony of which will inevitably have a beneficial effect upon the body.—M.P.

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EDITOR GEORGE H. LETHAM

As We See It

ARMISTICE QUESTIONS

ARMISTICE services and commemorations have
once more stirred the conscience and the
imagination of the British peoples. Yesterday
(November 11th) King Edward VIII. stood bareheaded
at the Cenotaph in London and did homage to the
memory of the millions who were sacrificed in the
Great War; and in every town and village throughout
the land similar homage was done by Noble and
Commoner. Everywhere, the hope was expressed
that the great sacrifice had not been in vain and that
the tragedy of 1914-18 would never be repeated. In
that hope—expressed in clear terms by the Prime
Minister in his speech at the Mansion House—we all join.

Amongst the crowds who gathered at the memorial
services on Sunday and yesterday, notwithstanding
the passage of eighteen years, there must have
been thousands whose minds turned to those they had
lost, rather than to the national or international outlook
so much stressed by the speakers. What of the lovers,
husbands, and sons who disappeared in the world-
catastrophe? Were their lives just "snuffed out"
like the flame of a candle, as Materialist and Rationalist
writers keep on asserting? Or did they somehow
survive the shock of death, as Preachers somewhat
hesitatingly declare? And are they *now* somewhere
in God's Universe? And if so, where? Can they
be amongst the "blessed dead" mentioned in official
prayers—or, if not, where are they?

To Spiritualists, these questions, and others like them,
are unnecessary, for Spiritualists *know* not only that
their loved ones are alive, but that they are in the
conditions best suited to enable them to remedy the
mistakes made on earth and to progress in the life
Beyond. Spiritualists know that their loved ones have
not been transformed into Saints or Angels, and taken
to a far-distant Heaven, as people are often asked to
believe; but they also know that they have not fallen
into the hands of an angry God or been sent to a place
of arbitrary and useless punishment.

Spiritualists know these things; but many thousands
of those who attended Armistice services do not know,
and they are troubled and will remain troubled so long
as the good news of Survival and other-world progress
is withheld from them.

As one cleric (the Rev. C. H. Kingsley Smith, Vicar
of St. Michael's, Eastbourne) has been bold enough to
point out, there is a considerable amount of undesirable
make-believe about certain Armistice services. In
effect, it is suggested that "death on the battlefield for
one's country is the passport to Heaven." This, he

(Continued at foot of next column).

STAIN ON

THE Golden Principle of the ... **NOVEMBER 12, 1936**
the unity of all human lives, is now far and wide, and arousing mankind from the
dream of selfishness in which it has slumbered, dead to
the best part of itself, for so many ages.

The stain on the great World-Soul caused by "man's
inhumanity to man" can only be washed away by
humanity recognising and acting in accordance with the
great truth that Brotherhood is the great basic law of
life, and that each individual unit of that humanity can
only truly begin to *live* when it willingly and unselfishly
yields up its best life and force for the sake of the whole,
but, by an inexorable law of compensation, advancing
its own evolution at the same time.

When the great truth has dawned more clearly on
the mind of man that all life is one vast connected
existence, from the mightiest star to the tiniest atom:
that we are linked with other entities on all sides, above
and below; and that no one can rise or fall without
advancing or retarding the evolution of the whole in
exact ratio, then, and then only, will man begin to
appreciate the fearful responsibilities that life has thrust
upon him, as well as the boundless possibilities to which
he may attain if true to himself and the Great Law.

Some day—and that day may not be so far distant—
these laws will be understood, and then the tangled
skein of existence will be straightened out. The divine
order that obtains in heaven, in the inner spheres of
life, will have its literal counterpart on earth.

The strings of man's human nature will become
attuned to the harp of Universal Love and Justice; his
heart responsive to the vibrations of the great nature-
anthem of true brotherhood of souls on earth, to which
the great cosmical brotherhood of world-lives, moving
in majestic numbers in boundless space, may echo back
in helpful waves of light and love the full refrain, "On
earth as in heaven—peace—good will amongst men."

W. H. DOWER, M.D.

"I AM COME LIKE LIGHT INTO THE WORLD"

(John xii., 46)

ETERNAL LIGHT! Shine out on us anew,
And thro' us shine in many a shadowed place:
And as the sun takes up the meadow-dew,
Remove the mist our mortal minds embrace!
Divinely set us face to human face
In Everyman; and 'mid our groves of yew,
Quickened the eyes of vision that shall trace
Thy messengers of many a rainbow hue
Out-rayed of Thee; that stoop, with Thee, to share
The travail of the hour; and bring to be
From out our dreams, high, delicate, an air
Of Heaven itself within our own degree;
And, like a star, enaureole to-day
The Word made flesh upon the World's highway.

E.M.H.

(Continued from previous column).

says, is a dangerous untruth, and we agree with him.
But we do not agree when he goes on to say that "the
only passport to Heaven" is acceptance of the Church
formulas, and to infer that all who do not possess that
passport are "lost" souls.

This is an inference which troubles many mourners—
even when it is not crudely and cruelly preached, as
it still is in some quarters.

People glibly assert that Spiritualism has nothing
new or valuable to teach regarding the future life.
But it has. It teaches Survival as a demonstrated
fact—and not as a hope dependent on ecclesiastical
sanction; it teaches that character and conduct decide
the starting-point in the life beyond death—not assent
to creeds or proclamation of faith; and it teaches
that, though sins must be purged and mistakes remedied,
the road towards Heaven is open to all, whether they
are numbered amongst "the faithful" of the Churches
or "the others" who are outside that description.

LOOKING ROUND THE WORLD

CIRCULATION VALUE OF SPIRITUALISM

POPULAR weekly journals are at present giving a large amount of space to articles descriptive of psychic events for which the spirit-hypothesis is the only reasonable explanation. Dr. Nandor Fodor has articles in the *Empire News* (Manchester), the *Sunday Mail* (Glasgow), and in other journals. The *People's Journal* (Dundee) is featuring a series of articles by Miss Esson Maule; and the *Sunday Mail* (Newcastle-on-Tyne) is giving great prominence to articles by the Rev. C. L. Tweedale, Vicar of Weston, in which the author of *Man's Survival After Death* describes some of the startling psychic manifestations by which his interest in the subject was aroused and stimulated into action. Most of the events described by Mr. Tweedale occurred in the Rectory of a Norfolk parish where he served as curate, or in the Vicarage at Weston (Yorkshire).

Quite obviously the circulation-value of articles in favour of *Spiritualism* is well recognised in newspaper offices, however much the newspapers may sneer at Spiritualists and Spiritualism.

ASH MANOR GHOST

Last week, we gave a summarised report of Dr. Nandor Fodor's story of how the ghost of Ash Manor was "laid" with the help of the trance-Mediumship of Mrs. Eileen Garrett. In a book just published by Hutchinson, entitled *True Ghost Stories* (8/6), by the Marchioness Townshend of Raynham, and Maude M. Foulkes, full details of the discovery of the ghost and its repeated appearance (prior to the intervention of Mrs. Garrett) are given, including signed statements by Mr. Maurice Kelly, Mrs. Kelly and F. C. Miller. These details provide a very interesting background for the sequel as told by Dr. Fodor and, with the sequel, present one of the best documented and most convincing "haunting" stories of which we have knowledge.

Many other "True Ghost Stories" are included in the volume, including personal experiences by Marchioness Townshend, who declares that she not only believes in ghosts, but that she has "lived for many years in a definitely-haunted house." Dr. Nandor Fodor contributes a foreword to the book.

H. P. B.'s WRITINGS

By the issue of Volume Four (1882-1883) of the *Complete Works of H. P. Blavatsky* (Rider, 15/-), Mr. A. Trevor Barker has accomplished another considerable part of the huge literary task he has undertaken. The majority of the letters, articles and reviews contained in the volume are reproduced from *The Theosophist*, and the number and variety of subjects covered is very large—ranging from Hindu widow-marriage, trance-speakers, the harmonies of smell to spirit identity and the religion of the future. As in the earlier volumes, there is an index, which should be a great help to students anxious to find out what H.P.B. had to say on any subject.

"...DOTH PROTEST TOO MUCH"

A correspondent in the London *Star* recently protested against the publication of a ghost story in that paper, on the grounds that it ridiculed Spiritualism, which is a sincere belief held by a great number of people. A note by the Editor explained that there was no intention of ridiculing Spiritualism, and pointed out, quite reasonably, that ghost stories are a recognised genre, enjoyed by people of all religious faiths.

No doubt the protest was made with the best intentions, but such hyper-sensitiveness is apt to become a weapon in the hands of critics. Spiritualists surely do not need such an "aggressive defensiveness," which more often accompanies an insecure faith. Incidentally, the *Star* Editor's use of the phrase "of all religious faiths" is significant.

IN GERMANY

SPIRITUALISM as such finds no favour in Germany now-a-days; but Fräulein Dr. Gerda Walter, a well-known writer on supernormal phenomena, has known how to make such questions acceptable to subjects of the Reich. In a lecture recently delivered by her at Nürnberg, entitled "Occult Facts Amongst the Ancient Germans," she began by declaring that stories of supernormal occurrences related in the ancient writings and traditions of the early Teutonic tribes should no longer be regarded as the products of imagination or popular fantasy, for exactly similar phenomena could be observed and studied to-day and were well-known to the experienced psychologist. She went on to show that visions, prophesying, clair-audience, veridical dreaming, direct voice, poltergeists, as described in ancient Germanic, Icelandic and Scandinavian sagas, were actual facts and should be studied seriously by the modern scientist. The lecturer had an enthusiastic audience.

"CHEIRO'S" LAST BOOK

A book which may well serve as a memorial of "Cheiro" (Count Louis Hamon)—who died in Paris on October 8th this year—has just been issued by Herbert Jenkins, Ltd., London. It is entitled *You and Your Star*, at the price of 15/-, and is briefly described as "Zodiacal Astrology for all, combined with Numerology." Fifteen shillings is a big price for a book, but this is a big book and has as its frontispiece a really striking picture of the author, reproduced from a recent photograph, accompanied by a facsimile of his signature.

"Cheiro" wrote and published many books, in which he explained his theories. This new book contains no explanation, but provides "a simplified system by which any person can find from his birthday the important years of his life," etc. No calculations are necessary, as every day in any year is indicated.

Even those who do not take Astrology and Numerology seriously will find the book useful as a means of providing entertainment for themselves and their friends. There are distinct possibilities in the process of first asking a friend for his (or her) birth date and then turning up the book to see what "Cheiro" has to say about it, and how far "Cheiro's" predictions have been fulfilled.

OBSESSING SPIRITS

A St. Albans correspondent asks what becomes of the obsessing spirits when, by treatment such as Dr. Wickland and others give, they are loosed from their victims? One has to understand that such spirits are usually unaware that they have died. It appears from what they say that they generally feel themselves in a lost and bewildered condition; and, though friends and guides from higher spheres are in attendance, the vibrations of the one they desire to help are still so low that they are unable to make themselves visible to him. But when, by patient persuasion, the obsessing spirit has at last been convinced of his or her condition, and has thereby gained a certain measure of enlightenment, then some of the enveloping darkness lifts; and, in the detailed accounts in Dr. Wickland's book, *Thirty Years Among The Dead*, we find that almost invariably the report ends with some joyful exclamation on the part of the spirit being freed, to the effect that he has suddenly become aware of waiting wife, mother, daughter or friend—who, of course, were present all the time, but have only at this point been able to make themselves seen and heard. When that happy conclusion has been reached, we are told, then these ministering friends are able to conduct their loved one to a place of rest and further enlightenment.

LIGHT SOUL-AWARENESS

NOVEMBER 12, 1936

INNER TEACHINGS OF THE 23rd PSALM

MR. W. J. MACMILLAN gave the fourth of his study-class lectures on Concentration and Personal Development, at the L.S.A., South Kensington.

Mr. Macmillan prefaced his lecture by stressing the difficulty of vocabulary in discussing profound matters, and the necessity of moving in metaphor or the plastic arts. He therefore asked his listeners to apprehend, rather than comprehend.

"I will lift up mine eyes unto the hills, from whence cometh my strength and my salvation." The Psalmist was referring to an experience of the Soul, and it was this capacity for experience which could be strengthened by gazing at the hills. He perceived, in terms of their enormous mass (which to many of us is so depressing) an inner core from which his own inner awareness quite literally drew strength and—more symbolically perhaps—salvation. The soul may perhaps be defined as "that capacity within us all to be continually aware of Divinity." Any pause in that awareness simply means that another portion of ourselves has come to the forefront.

In the light of the above definition, Mr. Macmillan proceeded to examine the 23rd Psalm.

"The Lord is my shepherd; I shall not want." Another description of a Soul experience. Very often, perhaps nearly always, the actual experience of one's life seems to be in direct contradiction to one's inner knowledge. But even so, the Psalmist could say, "I shall not want." This is to be taken as literal truth. To the suggestion that he was referring to spiritual rather than material needs Mr. Macmillan agreed; but at the same time he added: "If the Lord is my shepherd, that awareness is so increased that the physical want seems to be taken care of as well."

"He maketh me to lie down in green pastures; He leadeth me beside the still waters," is, of course, a symbolical description of a spiritual experience, which was probably in absolute opposition to the physical experience of the Psalmist. Further, in using this symbol, he is surely describing the capacity which we all feel we possess—namely, the capacity to move, in terms of the Soul, in that calm and freedom from emotion which he describes as "still waters." That his experience of this state was a truly profound one is apparent when he dares to say, "Yea, though I walk through the valley of the Shadow of Death, I will fear no evil," and thus to show us how (as we ourselves somehow realise), in face of the most shattering experiences, Soul-awareness remains undimmed.

When the Psalmist goes on to say, "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over," we may interpret his "enemies" as his "other selves." In other words, he can now so afford to move in terms of his spiritual-self, that all the effort and discipline associated with spiritual endeavour is a thing of the past. In fact, he can now sit down and eat without misgiving. And, finally, the triumphant note, "Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord for ever."

Mr. Macmillan said he had chosen this Psalm because it illustrated in its symbolism an experience which is common to us all; namely, an experience of inner awareness which, as we develop, often conflicts so markedly with our knowledge of facts. The ultimate object of mind-training is to enable one's comprehension of fact to express one's apprehension. So that, finally, "To understand all is to forgive all."

Of the various ways of increasing one's Soul-awareness, Prayer is the most immediate. In respect of this, Mr. Macmillan deliberately stressed the quality of

Immanence, because it seemed that, by realisation of it, the Transcendence of God became more naturally apparent; whereas too early emphasis on the Transcendence tended to produce the idea of a far-removed Deity which one could only hopelessly and frantically strive after.

Soul-awareness produces unity of the physical, mental and spiritual selves, the latter, too, being used as instruments to express a more profound truth. In reality, the distinction between them only arises in the process of learning. Their final unity is realised in meditation. It is by stressing the quality of oneness in our entire living that we are more able to appreciate the quality of oneness in the Soul. But, as in creative work it is necessary to have adequate tools for expressing an inner capacity for appreciation, so in our lives we must develop our minds and bodies as instruments to express our inner vision.

It was this extraordinary unity of the Soul which made it possible for such uneducated and untalented men as the Disciples to apprehend truths which most of us are still struggling to understand. Education of the mind may be a great barrier or enormous help in spiritual growth, depending on how it is used. It certainly does not make living any easier.

Mr. Macmillan then dealt with certain aspects of the ego in relation to spiritual development. Firstly, the distinction between inner-awareness and moving in terms of the subconscious ego. Besides our immediate intuitive knowledge of the difference, we find that the subconscious always expresses itself on a physical or mental plane, whereas a spiritual prompting expresses itself in terms of the whole personality.

Secondly, the tendency of the ego to block the expression of inner divinity by its inadequacy and to lead to that intellectual discouragement which we all find after moving a certain distance along the spiritual path and realising its infinite potentialities.

And thirdly, the tendency of the ego to distort spiritual humility into a refusal to take on responsibility. No set of circumstances and no problem ever enters one's life that one has not the innate capacity to handle; and, if it seems beyond one's capacity, it is because one has got it out of perspective. The body, prompted by such an instinct as fear, can draw upon an endless reservoir of strength and, in an emergency, perform prodigious feats. How infinite, therefore, are the possibilities when one moves in terms of the inner reservoir of which this physical one is simply a small pool.

"THE RETURN OF CHOPIN"

(Continued from Page 731)

could not improve my memory, although he has pointed out the value of eye-work. Sometimes, he has allowed me to continue in an error for some time in order to bring home to me the need for exercising more care in reading and to become more self-reliant.

"All the grind of technical exercises, of scales, of arpeggios has had to be gone through laboriously. There is no short cut. But always I have felt Chopin beside me, encouraging me and urging me on; and often, when a difficulty has seemed almost insurmountable, he has given me a little hint which has smoothed it away, or given a message of hope which has made the grind worth while."

At the close of his lecture, Mr. Cox gave a most enjoyable recital of a selection of Chopin's works. Several of those present who are acquainted with the usual interpretation, afterwards expressed the view that Mr. Cox's interpretation was not only different, but better.

Lady Currie presided, and expressed the thanks of the meeting for both lecture and recital.

"THE RETURN OF CHOPIN"

STUDENT WHO SEES HIM, HEARS HIM AND IS INSTRUCTED BY HIM

MR. FRANK COX, a promising young student of music who is also a psychic Sensitive, makes the claim that Chopin has appeared to him and that, through his own and his mother's mediumship, the Master has taught him not only how to play the piano, but how his (Chopin's) works should be interpreted.

Mr. Frank Cox is the son of Mr. S. O. Cox, Hon. Principal of the British College of Psychic Science, South Kensington, and his claim was made in the course of a lecture-recital at the College, on Wednesday evening last week (November 4th), the title being "The Return of Chopin."

Mr. Frank Cox said he would not presume to address the members of the College on psychic matters but for the fact that what he was about to relate had happened to himself. He then told how he was attracted to the piano at an early age and how Chopin had condescended to teach him. "Why he should have honoured me in this way," said the lecturer, "is not easy to understand, unless it was because, being a Sensitive, I was open to impressions from Beyond and, having never previously received instruction, I presented a clear page upon which he could write."

Proofs of the presence of Chopin had come through various Mediums but, personally, the lecturer needed no corroboration, for not only did he sense the Master's presence, but he saw and heard him.

"Now let me tell you how the instruction has been given," said Mr. Cox. "First of all, through my own mediumship, by means of raps. These raps are uninfluenced by my own mind—as I know and as many of the messages testify. Then, for some time, I received a weekly communication through the writing mediumship of my mother. Sometimes I heard him make a

suggestion. I also receive instruction during my sleep state; I do not always remember this, but he assures me that the knowledge so gained filters through during my waking hours. Finally—especially latterly—he impresses me and often corroborates these impressions.

"During his association with me," Mr. Cox continued, "he has given me detailed instructions on all phases of piano technique, including tone-production, pedalling, touch, how to obtain good legato and staccato, and hints regarding runs . . . He has given me special technical exercises; he has corrected faults, rapped out the tempo of several compositions, changed the fingering and marks of expression printed in various editions of his works, and given me instructions regarding interpretation."

Regarding his compositions, Chopin has often said that they are not properly understood. Generally, he says, they are played much too rapidly.

"Chopin has at various times accompanied me to recitals where his works were being performed," said Mr. Cox, "and has afterwards criticised the performance for my benefit. Later, however, he asked me not to go to these recitals, as it interfered with his work with me on the interpretative side."

After giving detailed examples of Chopin's instructions, Mr. Cox continued: "Once, in the early days of our association, I said to him, 'Master, do you still play over there?' And he answered, 'How else do you think I could live? There could be no immortality for me were there no harmony.'"

"Of course, you will realise," said Mr. Cox in conclusion, "that all Chopin's wonderful help and guidance have not relieved me of the necessity of practising. He could not give me supple fingers, although he has given me many hints on this point. He

(Continued on page 730)

THE TORCH of KNOWLEDGE

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Psychic News.

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Portsmouth Evening News.

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The Two Worlds.

Mr. Findlay's book, "The Torch of Knowledge," is brave and stimulating, and it deals with matters which every grown-up person should face up to and think out for himself or herself. Only the truth can make us free.

Glasgow Evening News.

Very skilfully the author expounds his convictions through the mouths of his characters, the story interwoven being of enthralling interest.

Herts and Essex Observer.

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on "The Development of Truth"

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Mr. G. Abdy Collins, C.I.E., will preside
(See special announcement, page 722)

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Wednesdays: 3.30—4	Saturdays: 3—3.30 (Obsession Group).
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the loss of self and its mergence into the one who is the only Self of all that is. Our prayer is wordless, for the intensity of the spirit transcends speech. We can only express ourselves in the radiant emotions of the heart. How feeble is language when one tries to describe this experience. It is a foretaste of heaven; the "riches of this glory which is Christ in you" cannot be expressed in words. Life becomes pure feeling, a creative ecstasy of divine desires, a veritable living in God which brings to the soul an intensity of life and such an awareness of the divine Presence that all things become fused in him. In this state one does not think of asking God to give, all desire is to give oneself to him. All sacrifice becomes possible, nay a means of greater joy, for what can compare with this, the loving Presence of the Father. "I and the Father are one," said the Master, and every soul who reaches this consummation of prayer realises that oneness.

In this state all trials, disciplines, pains, anxieties, are forgotten. The soul is delivered from evil. It is a most precious experience and though it lasts only a fraction of a moment, remains forever a fragrant memory, something for which to strive; something which transforms life and makes all struggle worth while. Those who lust after the pleasures of the world cannot conceive the intensity and joy which this gives to the soul. And unlike the pleasures of the world it abides as a source of strength. It does not take away from our powers, it intensifies them. It is a joy that does not exhaust but increases energy. It is fruitful; full of possibilities of spiritual growth. It is like a seed that swells with life and expands into growth. Are there any pleasures of the flesh of which the same may be said? Do they not all take from life? But this gives life; it is the oil which feeds the flame of life which the wick of the soul absorbs so that it burns with steady intensity and with no diminishing of its light. In this it is the opposite of all else. It is the one thing that grows by giving because it is a perfect love, devoid of self, intent only upon giving that it may increase the joy of the world.

VALUE OF SILENCE

IN her lecture at the L.S.A., on "Cosmic Consciousness," on October 28th, Miss Charlotte Woods mentioned the fact that as part of his training for Initiation, Pythagoras had passed the supreme test of undergoing twenty-two years of complete silence. In discussing the Value of Silence, Mr. Wheeler writes as follows in *L'Astrosophie*:

"In almost all Schools of Initiation the Rule of Absolute Silence was imposed upon the neophytes—sometimes for short periods only, sometimes for years. This ruling was not imposed arbitrarily: it was necessary that the novice should undertake it voluntarily.

"There were four reasons for this vow of absolute silence, reasons which hold equally good on the path of spiritual development.

"Firstly, silence—whether partial or complete—prevents utterance of words that are disobliging, wounding or critical. It cuts out all possibility of evil-speaking. Often we are unaware of the sensitivity of those around us and of how chance words may wound.

"Secondly, silence—whether partial or complete—prevents empty and superficial talk about trivialities. To speak continually of trivial matters gives them a false value.

"Thirdly, complete or partial silence forces us to think. Frequently one talks in order to avoid thought. Silence obliges us to take stock of our mental processes and to make inventory of our thoughts. Those who shun silence prove that they are empty-headed.

"Lastly, silence—whether partial or complete—develops that receptivity which is essential for spiritual development. God speaks in the silence of the night, we are told."

WHEN YOU PRAY

By W. H. EVANS

VII.—ADORATION

ADORATION is the peak of prayer, the point towards which our emotions have been tending. It is the love-utterance, the worship, reverence and awe of our souls, combined with a complete and simple trust in our Father. Here the soul is caught up in an ecstasy of divine love where it reaches the centre of Being and is hid in God. In this bliss all else but the presence of the Father is forgotten. Naught but God remains. It is the fruition of all lesser loves, the overwhelming intoxication of the Spirit that can see nothing but God; the joyous realisation of a pure heart that sees God in all things. Who that has once tasted the joys of the spirit in sublime adoration can see the world as before? All is changed. One looks at the world, at his fellow men, at all things, and sees some reflection of God's presence which transfigures and glorifies even the commonplaces of life.

In this spiritual contemplation the beauty of holiness is revealed, and what other beauty can compare with it? It is the summation of all other beauties, the perfected harmony of all praise and thanksgiving; the living glory of the life of God pulsating in every star and glowing in every form.

At this stage prayer becomes an absorption in God,

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Monday, November 16th, at 3 p.m.—Mrs. GRADON THOMAS

Friday, November 20th, at 5 p.m.—Mr. GLOVER BOTHAM

LECTURE

Monday, November 16th, at 5 p.m.—Mr. S. O. COX will speak on SOME PSYCHIC PROBLEMS, and will answer Questions.

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Sun., Nov. 22nd Speaker: Rev. Arthur F. Sharp.
Clairvoyant: Miss Lily Thomas.

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6.30 p.m. Miss Claudia Guillot,

Address and Clairvoyance

TUESDAY, NOVEMBER 17th, at 8 p.m.—

Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, NOVEMBER 18th, at 7.30 p.m.—

Mr. George Daisley, Clairvoyance.

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

Fridays—Mr. F. Pitt and Mrs. Wharhirst will give Healing from 2.30 p.m. to 5 p.m.

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SUNDAY, NOVEMBER 15th, 1936

11 a.m.—Rev. C. DRAYTON THOMAS Clairvoyante: Mrs. Dolores Smith

6.30 p.m.—Rev. G. MAURICE ELLIOTT Clairvoyante: Mrs. Stella Hughes

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Wednesday, November 18th—Speaker: Mr. Ernest Hunt

Clairvoyante: Mrs. Gradon Thomas

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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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Sunday, November 15th, at 11 a.m.—Service, Address and Clair-

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SPIRITUALISM IN AUSTRALIA

BROTHERLY CO-OPERATION IN BRISBANE

By G. E. WRIGHT

OUR stay in Sydney ended, a delightful sea-journey brought us to Brisbane and into constant sunshine, so far as our three weeks' visit was concerned; what time the news from England in respect of weather conditions was most doleful.

Before breakfast, over a dozen representatives of the three Churches boarded our vessel to bid us welcome—a united committee having been formed to organise our mission in such a way as to allot an equal portion of time to each of the Churches for week-day meetings, and to give to each in turn a combined Sunday service, the other two Churches being closed for that purpose. The spirit of unity thus evinced exceeded everything of the kind that we had met with before, and struck a note that rendered the prospects of our endeavour most hopeful. For the evening of our arrival, the committee had arranged a social gathering, which brought together a goodly number of Church-members and friends to welcome us, and provided an opportunity of making the acquaintance of the people with whom we were to work. As this acquaintance grew, we were glad to find that the standard of Spiritualism in Brisbane was decidedly higher than that of the majority of Churches in other Australian cities; and, in particular, that the chief aim is to give out the teachings of Spiritualism, rather than to encourage mere message-hunting. This being the prevailing attitude, it was not surprising to find that the congregations consisted largely of men, a sure indication, according to our experience, of healthy conditions.

The meetings that were held during our stay appeared to be greatly appreciated, the Sunday services particularly so; these combined efforts being naturally productive of good feeling and harmony.

The first of these was held in the Spiritual Church, a commodious building erected and owned by the members, one of the foundation stones having been laid by Sir Arthur Conan Doyle. Funds for the building were raised through various efforts made by members, and in the earlier stages they bought a plot of ground, built a house on one part of it and raised a mortgage on the house, the proceeds of which were used for the erection of their Church. Only a small sum now remains to be paid off before both house and Church will be free from all encumbrances.

Our second service was held at the Spiritual Alliance Church, in a fairly large hall belonging to the members, which is about to be demolished to give place to a better building, also larger, since the plot of land on which it stands is about twice the size of the actual Church site. This expansion has been rendered possible through the generosity of one of the founders of the Church, now passed on, whose will provides for this purpose a sum of £2,000.

On the third Sunday we were with the Church of Spiritual Research, affiliated with the Greater World Spiritualist League (Eng.), which is housed in a large

hall in the spacious and sumptuous building of the Shell Oil Company, wherein also a smaller room is rented for healing activities and the smaller meetings of various kinds.

One outstanding feature discoverable in all the Churches was the extent of mediumship among the members, which, in view of the difficulty of obtaining help from other cities, is a valuable asset.

Among the many interesting people met with in Brisbane, special mention should be made of Mrs. Leisk, whose psychic powers are very remarkable. Although she disclaims the possession of such gifts as clairvoyance and clairaudience, when under trance she exhibits a range of powers, under numerous controls, which seem to rank high. Thus, in respect of Spiritualistic teaching, including its application to present day human conditions, her contribution is both copious and valuable; and it is greatly to be regretted that her trance addresses are not more fully recorded than they are, with a view to publication. The claim put forward—not by herself, but by others—that Mrs. Leisk is the greatest Medium in the world, cannot, of course, be justified, seeing that no standard can be set up whereby Mediums differing one from another in the character, quality and range of their powers, can be strictly compared and judged; but, having had the privilege of witnessing some of her demonstrations, we can testify that, in her own particular field, she holds a foremost position.

Another person whose work, though quietly pursued, is worthy of notice, is Mr. Soames, who has devoted much time, labour and money to the investigation of psychic photography, in the course of which many remarkable successes have been achieved. Here, again, it seems unfortunate that these results have not been published at large. Mr. Soames has accumulated scores of photographs that bear unmistakable extras. As to the genuineness of these he is himself fully persuaded, seeing that all of them have been taken by his own hand. We strongly urged him to pause in his efforts to obtain further evidence, and to devote his time to recording and publishing the results already in his possession.

Engaged in a different sphere of activity altogether, though working on a definitely Spiritualistic basis, a somewhat frail little woman of Brisbane is toiling night and day for the relief and succour of the friendless and the poor. Miss Steel, affectionately known among her clients as "Marion," is demonstrating in the most practical manner that simple faith can bring to her aid the power of God and of spirit-helpers. Possessing no means of her own and refraining from all direct appeals for help, she has been enabled to carry on a work which touches the lives of the distressed at almost every angle.

The main feature is the providing of meals for some hundreds of hungry people each week in a building which has been placed at her disposal by the civic authorities. In answer to her prayers, offers of food come to her from various tradesmen and others,

(Continued in next column)

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SPIRITUALISM IN AUSTRALIA

(Continued from previous page.)

particularly from hotels and restaurants, most of which she herself collects, the necessary supply never having failed throughout the many years which she has devoted to this work. By permission of the authorities, hampers are placed at the railway stations for the reception of articles of clothing, as a result of which thousands of such gifts have been distributed among those who need them.

Unmarried mothers are given good counsel and practical assistance, many of them being placed in situations and thus given a new start in life. Criminals are met at the prison gates and befriended; nor is this all, for in many instances "Marion" stands by them in the courts and seeks not only to give them sympathy, but also, greatly daring, to put in a word on their behalf; the magistrates being somewhat indulgent towards her in this respect. In this way she has stood beside—among others—murderers and hardened criminals; and, by special privilege granted to her, has spent hours in the condemned cell.

This is the barest sketch of this brave woman's beneficent work; and the only justification for including it here is that it is constantly carried on in conscious co-operation with friends in the realm of spirit. She states, indeed, that she does not, in fact, pray for help, but rather thanks God straight away for needed gifts, being confident that they will be given.

The final action of the United Committee was the arranging of a farewell social in the hall of the Spiritual Alliance Church, attended by a large number of friends from each of the three Churches; a most enjoyable gathering in which the greatest goodwill prevailed. Each of the leaders expressed the hope that the spirit of unity which had been manifested on this occasion would be maintained and strengthened.

"TALKING MONGOOSE" SLANDER ACTION

Damages of £7,500 and costs were awarded, in the King's Bench Division on Friday, to Mr. R. S. Lambert, Editor of *The Listener* (a B.B.C. journal), in a slander action against Lt.-Col. Sir Cecil Levita, an ex-chairman of London County Council.

Mr. Lambert's complaint was that Sir Cecil Levita told Mr. Gladstone Murray, of the B.B.C., that Mr. Lambert had been heard to express belief in the occult, notably in a talking mongoose, that he had moved his house three times because of pursuit by the evil eye, that he was a person whose judgment and critical faculty were not to be relied on, and that he was unfit to be employed in any responsible position.

The jury decided that the allegations were untrue and that they were made maliciously.

In the *News-Chronicle* of Saturday there appeared an interview with Mr. Irving, of Cashen's Farm, Isle of Man, who repeated his assertion that "Gef," the mysterious mongoose, does talk; while Mrs. and Miss Irving said "Gef" had heard about the slander action and made comments to them about it.

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