

# Light:

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PRICE TWOPENCE

## THE DEVELOPMENT OF TRUTH AN ENGINEER'S VIEW OF SPIRITUALISTIC PHENOMENA

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

*Herodotus reports that Pharaoh Necho II. sent Phoenician ships to explore the African coast as far as possible. They would seem to have returned by the Straits of Gibraltar. Herodotus says that he does not believe this exploit because, on their return, they reported too extraordinary a matter—that the sun appeared on their right instead of on their left while sailing westwards. Now that is precisely what does take place in the Southern Hemisphere. This was, of course, unknown to the ancients; so the very reason which provoked the incredulity of Herodotus leads us to think that the hardy navigators at least penetrated far beyond the equatorial line. ("Primitive Man," p. xlix.).*

TRUTH, it is said, always appears in the end; but the end is often so remote, that, as in this case, no less than 2,500 years elapse between the fact and its verification. Usually the time is much shorter, though 2,000 years later Galileo met the same fate for a similar assertion—"the Copernican system was contrary to reason and to Holy Scriptures," according to the Sacred College.

Aerolites were ridiculed as impossible, because "there are no stones in the sky."

The Medical Faculty derided Harvey for declaring the circulation of the blood.

The first steamship that crossed the Atlantic carried in her hold a book demonstrating the impossibility of the feat.

Illumination by coal-gas was said to be impossible because no lamp can burn without a wick.

Stephenson was ridiculed for saying that a railway speed of 30 miles an hour might be attained, and it was "proved" that a locomotive wheel would slip on a smooth rail.

The existence of Fossil Man was opposed in 1830 by the united forces of the Church and Science.

In 1841 the Royal Society refused Joule's paper on the Mechanical Equivalent of Heat.

A colonel of Royal Engineers told me in 1894 that the X-ray *must* be a fraud, because light cannot penetrate wood.

Every discovery of new facts has had the same conflict to go through—the Röntgen rays, the telegraph,

the telephone, the aeroplane, "animal magnetism," wireless rays, television, were each at its inception characterised as "impossible"; and in 1850 there was a general belief that a mechanical universe was demonstrated fact—Science had said its last word! It is very different now.

Truth is infinite: what we mean by its "development" is that we are opening our eyes to that to which we have hitherto been blind.

### THE OLD AND NEW TESTAMENTS

Religion, like Science, is progressive. If people would realise this, they would not take the Old Testament as a direct and final "revelation." It seems a pity that the Church does not give us the well-known facts of its compilation. We owe the Old Testament to the labours of Jewish Rabbis, who, after the Restoration of the exiles to Palestine in 468 B.C., convinced that the prophetic warnings were true, set themselves to collect all the writings they could find. For three centuries they revised and re-revised, and finally issued the Volume to the nation about 150 B.C. They incorporated much legendary matter with the fundamental truth, clearly expressed in Deuteronomy xxvii. to xxx., that common Morality is the path of human development. That truth still remains. Religion is progressive.

The same progressiveness applies to the New Testament. The first Christian documents are not the Gospels, but the letters of St. Paul. These were written under the physical knowledge of his age. He repeats the basic fact that Morality is the test of a Christian life, again and again.

Truth develops as our minds open to receive it. There is no contradiction in essentials between the old and the new. It is only when we regard each advance as final that we dwell on the temporary differences and fail to see that there is steady progress from first to last.

In every one of the cases named above, the discoverers were right, and the opponents wrong. Why is this? Partly because we must necessarily attempt to explain the new, that we do not know, by what we do know; partly by conceit, which imagines that the present generation has reached the apex of development, and

partly by sheer indolence and reluctance to think and learn.

The tendency to explain the new by the old knowledge is seen by the usual ascription that all Spiritualism is "either hallucination or mal-observation." The works of A. R. Wallace, Professor Crookes, F. W. H. Myers, Drs. Richet and Geley, de Vesme, Bozzano, and Sir Oliver Lodge, are sufficient answer. These are not men to be illusionised.

Thanks to them and many others, Spiritualists have nearly won through the first century of tribulation; their phenomena are not denied even by the newspapers; but, as the Lady Nona has said through Rosemary: "We are rather anxious at present, because we are approaching that dangerous period when the truth is becoming more generally accepted, and yet is a subject on which most people are quite ignorant. Now the danger is coming partly from those who believe, but are rather ignorant of the facts behind survival. To them it ends in communications from loved ones; to us it *begins* there; and we are anxious in approaching the truth, that this fact should be stressed."

That is to say that we need to study the relation of the supernatural to ordinary knowledge and everyday facts. I take it as a working hypothesis that a man's Soul is his etheric body, and his intellect includes that portion of the soul's mind which we call "the Sub-conscious." To that subconscious we refer the growth and maintenance of the material body; and to it, in its incarnate and discarnate states, all the "new" supernatural phenomena have led us. That Mind is not an entity, as is the etheric body, but is Life functioning in it. This idea is supported by Professor William McDougall, and by a remarkable book, *The Philosophy of Religion v The Philosophy of Science*,\* by Albert Eagle, the Chief Mathematician and Physicist to the Vickers Co.; and by the definition of Soul in the Century Dictionary as "a substantial entity which is believed to be that in every human being which lives, thinks, feels, and wills."

The first requisite is that we should use words, as far as possible, in one correct sense only. For this purpose I put some questions on the human constitution, to the Teacher brought by my Unseen Friend. Here are the questions and answers:

Is it correct to speak of man as material body, energetic soul, and directing spirit?—"Those words describe, as accurately as it can be described, the complex man. Yes, for your purpose, Yes."

Does the soul stand intermediate between body and spirit, as the channel of life?—"Yes, it is, as it were, over both, yet it conducts the spirit."

Does Life originally come from the Creative Life,  
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### LECTURE

by

**Dr. E. GRAHAM HOWE**

on

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i.e., from God?—"I must say 'yes' to that; but you will understand God better when you come over."

I do not mean a personal God in the human sense—"I know quite well what you mean. You are right in the main."

Do animals and plants similarly draw their life from the Creative Spirit?—"Originally, yes: but their progress, even in (the) physical way depends on environment and man's treatment of them."

Do they differ from man in that the Creative Life is not individualised in them as it is in Man?—"Yes (but) they do not all survive as individual creatures."

Is the spirit the seat of the moral consciousness?—"Yes, most emphatically."

Is the soul of plants, animals and men, identical (practically speaking) with the etheric body in each case?—"Yes, except that in plants and animals it is not so complete, distinctive, or durable."

In human beings is not the spirit, as involving the moral sense, the essential personality?—"Yes, I suppose it must be, as you understand things. Yes, forgive me if I hesitate. I have been a long time away from your sphere or plane."

At death, does not the etheric body, animated by the individualised spirit, stand as the surviving person?—"Yes, certainly; it has been building up as you understand, to be ready for the release of the spirit from the human body."

Does it, after a longer or shorter period, reincarnate if it so desires?—"Yes, but it is rare, comparatively. Some undergo a change."

Are not its moral qualities the condition of its continued life?—"In any form of happiness, or even use."

What is the lot of those who on earth have not acquired the elements of Morality on passing to the Etheric Realm?—"Grey misery and extreme loneliness; but there are workers here, as on your plane, who work for the down-and-outs. I am not one of them."

#### PURPOSE OF THE COMMUNICATIONS.

These questions were addressed to the Teacher brought by my friend, on Sunday, July 21st, 1935.

What is my purpose in giving these communications? This—I want you to realise the Soul, your own Soul, not as a vague abstraction that *may* perhaps survive, but as a substantial being which *must*, in the nature of things, survive the death of its outer vesture. This view depends on our realising that the Soul is the channel of life to the body through which it lives, thinks, feels, and wills; but there is much more to it than that. For instance, what we now call Clairvoyance (by which we can see the true character of those whom we meet, and are therefore never mis-led by appearances) is the normal faculty of the Soul's sight.

I once asked my unseen friend: "Where are the lands, seas, fields and all the places which communicators from Swedenborg to Vale Owen describe? She answered: "That is the difficulty. I do not know if I am right, but they seem to be in, or round your own places. We call yours 'counterparts.' The woods and places are here all right, and very beautiful too. You will realise when you change your body."

Q. That is some help. I am inclined to think that our notions of Space and Time are the real obstacle to comprehension. When our senses are enlarged Matter will disappear to our sight and we shall see Nature in a new way.—A. My dear, you have answered yourself; that is what I wanted to convey. You do not know how difficult it is to find words to express things as we see them here; only by symbols.

Q. You mean that you must use similes, which, in our relativity, would produce the ideas. Then any communications, which tell us of the next phase, are symbolic when they try to express your modes of life?—A. Very nearly all, except when describing beings; and the rays of love do go from us as rays of light, healing, and so on.

We shall have extended intelligence, and above all, we shall have Love—the perfect union of Soul with  
(Continued on next page).

Soul, which is only possible by direct perception of thought. This is the supreme felicity in the life beyond Death.

If, as I apprehend, all objects there are related to the etheric body in a way such as that in which all objects here are related to the material body, there must evidently be an entirely new etherial Physics which does not depend on atomic composition. This we are at present entirely unfitted to comprehend.

That would be a sufficient reason why, with only materially-minded Mediums at their disposal, the men of science on that side should refrain from attempting to give us information which would seem radically opposed to our present Physics. We know that they definitely say that Matter to their senses is a mere haze, *i.e.*, their 'matter' is not atomic in its composition and all our scientific problems dealing with terrestrial matter have, *ipso facto*, lost interest to them.

There may also be another reason for their silence—that it may be a law on their side, that discoveries are not to be revealed by the simple process of *telling* people what they should discover for themselves. I do not say that this is so, but I can see the disasters that would ensue if physical revelations were made.

And the view I have set before you is conformable to the ideas presented by my Teacher. He said that the material cells of the human body (and of all other animal and plant bodies) are formed on similar etheric cells in the etheric body. That must mean that these latter are non-atomic. If they are non-atomic, they should be related to a whole non-atomic universe which underlies our universe of chemical matter. That is how the question appears to me. I do not say that I am right; I only say that this appears to me reasonable in principle.

#### MIND A FUNCTION OF THE SOUL

Our scientists, who study Matter and Energy alone, are perfectly good guides on the reactions between Matter and Energy, but they do not study the action of Life; or they only study it as part of the organic product—of plant, animal and Man—which it is not. The organic product—plant, animal and Man—is produced by Life.

That Life is the Life of the Soul, and conscious Mind is the function of the Soul in matter. The human Soul has a mind of its own, of which the conscious part (perhaps some ten per cent. of the whole mind) is obvious to us, but the subconscious part is much the larger part of the whole. It produces, in its incarnate or discarnate states, directly or indirectly, all the psychic phenomena which we are just beginning to study. Many of these phenomena are still obscure (the fire-walk is one), but all life comes originally from the Creative Mind which we call "God," for "God is Spirit"—the original essence of all life on the earth.

I can quite understand, though with some amusement, the reluctance of some worthy persons to use the word Soul. They think of it as meaning "the sum of the bodily faculties": but if, among these faculties, there are some that are supernormal, as is evident from all history and from modern experiment, we must have some name for the originating power. And as, in many cases of apparitions, there is no material body to which they can be referred, and as no faculty can exist alone in space without a body of some kind, it does not seem unreasonable to define Soul as does the Century Dictionary.

Those who so dislike the word that they deny the supernormal altogether, must be left to their own devices; they will discover their mistake sooner or later, and will hand themselves much trouble in the process.

Darwin, starting from the Tendency to Variation as an experimental fact, deduced the adaptability of species. That is now nearly obsolete. A. R. Wallace in his *World of Life* went behind this, and deduced

Variability as caused by the organising power of Mind working in the Cosmos; he showed the infinite complexity of such common objects as a feather and the scales of a butterfly's wing, as instances of this complexity. Geley cited the Transformation of the Insect in the chrysalis as an instance of the pre-existence of the organising Idea as the source of all material forms. Mind has always been put forward by Spiritualism as the supreme origin of all.

#### NO FINAL TRUTH

In short, and without appeal to recondite mathematical reasoning, we are led to realise that there are no *final* truths. What we mean by that phrase is that Truth is Infinite; and, as we develop, we become conscious of portions of the illimitable universe to which we have hitherto been blind. That involves some contradictions of old ideas, but "new truths" do not contradict old principles. As Mr. J. D. Beresford has said in his novel *The Young People*:

"The point I insist upon is that, if we are going on, we can't afford to stop growing here and now. We can't afford, for example, to tick off one item after another as something we've learnt and done with. At five we may be quite content to accept the statement that twice two is four as a permanent and indisputable fact. At fifty, if we go on growing, we learn to recognise the same statement merely as a convenient assumption that works without exception within our three-dimensional experience, but cannot be accepted as a universal truth. Which means finally, I take it, that in effect all matter is some kind of illusion, and spirit (or whatever you like to call it) life, consciousness, is the only reality." (p. 251).

That is the lesson of Spiritualism: "Not to seek an end, but to be happy by the way," as Goethe said, knowing that there is no Judgement, no heaven, and no hell but such as we make for ourselves in this life or the next. And this happiness involves Growth, on the earth and in the Beyond; not alone, but in harmony with other progressive souls.

All that must pass is only symbol;  
Here shall all failure grow to achievement,  
Here the untellable finds itself fact.  
The Eternal Feminine leads ever upwards.

*Final verse of the "Faust."*

(From a lecture delivered at the L.S.A. on Thursday evening, November 19th).

#### "LIGHT" SUSTENTATION FUND

The following contributions to LIGHT Sustentation Fund have been received:

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Contributions should be sent to the Honorary Treasurer of the LIGHT Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7.

A CORRECTION.—In the article "Prophetic Extra" in last week's issue (p. 744), the date mentioned in the seventh line from the beginning should have been December 17th, 1879 (not 1897). This correction is necessary to secure correspondence with the other dates mentioned in the article.

# FOR THE NEEDS OF TO-DAY

Review by H. F. PREVOST BATTERSBY

REFERENCE has already been made in LIGHT to the interesting "Needs of To-day Series" issued by Messrs. Rich and Cowan, which "hopes to throw light on some of those questions which sorely perplex men and women to-day."

Its first volume\*, by the Very Rev. C. A. Alington, D.D., deals with a question so difficult of argument that its conclusions cannot fairly be dealt with in a short review, for, as Dr. Streeter has said in one of his Warburton Lectures, "the existence and character of God cannot be determined by the kind of reasoning by which we establish a historical fact or a scientific hypothesis."

One can, therefore, only deal here with some of the difficulties which are disclosed by Dr. Alington's thesis.

"It may, or may not," he says, "be heresy to speak of God as a person, but it would seem demonstrably true that it is only in terms of personality that He can be conceived, or spoken of, at all."

There, at the outset, is what such a venture is up against. It is impossible to speak of God in a way which can describe Him and yet make Him intelligible to our finite appraisal.

Next, the author asks: "Does not all religion give the earth an absurdly exaggerated importance in the scheme of things? Is it really conceivable that God can concern Himself with so small a place?"

Dr. Alington tries to make it conceivable by inflating man's moral and intellectual currency. "If I can think of the stars, and the stars cannot think about me, I belong to a definitely higher order of creation." But how can he be sure what the stars are thinking of?

"A child admiring the starry heavens is infinitely more important, by any reasonable standard, than the unreasoning planets which he admires."

And why unreasoning? Surely, since one of the Doctor's arguments is based on the reasonableness of God, He would not have confined all the reasoning beings in the Universe to one tiny planet?

But the uniqueness of the earth and of its human burden is unfortunately essential to the Church's eschatology.

In a recent article, Dr. Alington, writing of the Church, asserts: "We cannot feel responsible for the gross misconceptions of the character of the Christian God which are still regrettably common."

But has the Church clarified its own conception of that character? Some of the very definite statements in its ritual are no longer held, or defended, by its more intelligent members, and the savage and vindictive Jehovah of the primeval Jew is still invoked in its daily worship.

Dr. Alington refers to the belief "that God would condemn unbaptised infants to eternal punishment for no other fault than that of lacking baptism," as a thing of the past. But it is held still by members of his own Communion, and is an essential dogma in another Christian community.

If the trumpet give an uncertain sound and if Christian Churches hold such variant views of their Creator, a helpful conception of Him becomes difficult.

In a chapter devoted to *Belief in the Christian God*, the author says: "The Incarnation and its corollary, the Resurrection, must stand for the Christian as definite historic facts."

One does not see how either of these can attain the title of historic; and surely there is a difference between an event which could not have been witnessed by mortal eye, and one that could be attested by various observers?

One believes in the Resurrection from the amazing

results which it achieved; the Incarnation was a quite late conception of the pontifical mind, and was common to a variety of religions.

"We can conceive no other method," says Dr. Alington, "by which God could so clearly make Himself known to man."

Well, that, perhaps, is a personal question. There are those to whom it presents the very peak of incredibility.

The majority of the author's arguments are addressed rather to the advisability of believing in God, than to the impossibility of disbelieving in Him; to the excellent influence such a belief has on personal character and national progress.

He views with questionable optimism the achievements of the Christian Church in, for instance, its encouragement (?) of science, the abolition of slavery and the emancipation of woman; and he must be, indeed, an optimist who, from the Christian point of view, can regard "the international situation as not without very definite grounds for encouragement."

In an epilogue, he describes how in the negro play, *Green Pastures*, "we see the God of Wrath gradually becoming the God of Love."

It would greatly help a belief in God if the Church also could eliminate from its teaching the God of Wrath it has inherited from the Jew.

## ERNEST HUNT ON SURVIVAL

The second volume of the series, Mr. Ernest Hunt's exposition of Survival, makes a somewhat curious sequence.

The Archbishop of York has told us that the Church, so far, at least, as he represents it, considers definite evidence of Survival anything but desirable; and one can easily realise how upsetting it would be if Clerical assistance to a future state could be dispensed with; a consummation from which Catholicism would suffer heavily.

Compared with Dr. Alington's persuasive array of inducements to belief, Mr. Hunt offers us the impact of hard facts.

He begins with a consideration of faculties which operate apart from the body, which have not received anything like the consideration they deserve.

We have labelled as "travelling clairvoyance" what probably should be regarded as astral projection, which implies disassociation of the physical and spiritual entities. There are plenty of cases which cut out any other explanation. The spirit of the Sensitive not only observes conditions at a distance, but can report a progress of events there, and even, occasionally, happenings on the journey thither.

Such a possibility is an argument for Survival that evades all the hypotheses of the séance-room.

Mr. Hunt gives various instances, in sleep and waking; one introducing an extra puzzle, when the dreamer described a house which, at the time of her dream, had not yet been built.

A further volume on Astral Projection, promised from Mr. Sylvan Muldoon will, one hopes, concentrate attention on this neglected problem.

The author then reviews the various phenomena on which the spiritualistic hypothesis is built—physical manifestations, which include the humble, but by no means negligible evidence of raps, when they evince intelligence; materialisations, which do, at any rate, leave proof of their existence, however fleeting, on a photographic plate; mental phenomena, which can successfully resist the challenge of Telepathy.

Chapters on *Types of Evidence* and *The Personal Element* bring us to the part science is at last taking in the elucidation of our problems.

There is a reference to Dr. Rhine's work, which, of course, one must view with gratitude and respect; but the time and labour expended on proving that the

(Continued on next page.)

*Can We Believe in God?* by C. A. Alington, D.D. London. Rich and Cowan, Ltd. 1936. 3/6.

*Do We Survive Death?* by H. Ernest Hunt. London. Rich and Cowan, Ltd. 1936. 3/6.

# THE RETURN OF CORNET RANDOLPH

By CHARLES THORNTON

IN view of the widespread interest in the question of Reincarnation, the experience of a small "circle" in a London house some few years ago may be worthy of attention.

There were four sitters, all British, and the method employed was a talk with glass and letters of the alphabet, except that on one occasion a sitter sat for automatic writing.

At the first session a Control gave the name of "Randolph," and declared that he had served in a regiment of United States cavalry—the Richmond (Virginia) Horse—with the rank of cornet, in the early years of the past century. He went on to say (or rather to spell out) that, during his earth-life, he had been deeply in love with a lady called Cynthia Pelham. She had lived in a house bearing the family name, near the town of Louisville, and Randolph made the surprising statement that his presence was due to the fact that a member of the circle, Mrs. Trent (a pseudonym) was none other than Cynthia Pelham!

He insisted with a reiteration approaching the tiresome that he still loved her, and that, in the absence of her husband (who was abroad at this time), he had

(Continued from previous column).

number of pips on a card can be guessed telepathically amazes me when scarcely any attention is paid to the despatch of telepathic messages across hundreds of miles by more or less primitive people.

Then we have the tests by the American Psychical Institute of the *Independence of Spirit Control* with Mrs. Garrett, and an account of Dr. R. A. Watters' search for *The Intra-Atomic Quantity* by obtaining photographs of insects and small animals at the moment of death; which may, as the author points out, when substantiated, "amount to a scientific proof of the existence of the soul."

In dealing with *Next World Conditions*, Mr. Hunt thinks we find "an astonishing unanimity as to the main facts of the case."

That is true, in a measure; but investigators must be prepared for almost as startling a variety.

That may be due to imperfect communication, to a deficiency of descriptive terms, or to an actual variety in environment. But what queer stuff one is sometimes asked to swallow!

Dealing with the usual criticisms, the author quotes various pronouncements as characteristic.

Sir Arthur K. Yapp, in a Symposium on Spiritualism, writes: "Quite frankly, I am not a believer in much that goes under the name of Spiritualism to-day. It is as well to confess I have never been present at a séance, neither have I any intention of going to one."

The Rev. R. B. Jones, in his book, *Spiritism in Bible Light*, says: "Let us take a passing glance at some of the machinery and institutions of Spiritism. As I have never defiled my soul by attendance at a séance, I am compelled to borrow a description of one."

One wonders how a criticism of the Bible would strike him, by a man who had never insulted his intelligence by opening one?

Mr. Joseph McCabe suggests: "As the Spiritualist movement has swarmed with fraud since 1847 . . . it would be advisable to wait until at least a few phenomena were established under proper control before taking any serious step."

What quaint people there are!

This excellent little volume concludes with a chapter on *Spiritualism and the Bible*, quite admirably done, and a consideration of the implications of Survival.

If all the volumes in the series are up to the standard of the first two numbers, it will, indeed, have contributed to the Needs of To-day.

come to warn her against the attentions of a certain man, which were dangerous to her future happiness.

Nor did the sensational end here. Randolph explained, at some length, that this particular individual was himself a Reincarnation! He described him as having been a brother-officer in the same regiment, and, then as now, a dissolute character. He had been a cousin of Cynthia's, and his name had been also Pelham. Randolph next proceeded to tell the following story:

One night at the Pelham's house, when dancing was in progress, he had come upon Cynthia lying in the arms of her cousin. On seeing Randolph, the lady had protested victimization, with the tragic result that a duel shortly ended the earth-lives of both men. Fearing the worst, Cynthia had sought out her friend, Anne Wyckham, and the two ladies had together reached the scene of the fatal meeting, the "rosery," in the early morning—just too late!

In the course of his reply to certain questions, Randolph alluded to a town of the name of Washington, other than the Federal capital, of which none of the sitters had previously heard, but which was found on the map precisely where indicated. It was described as situated 150 miles to the S.E. of Louisville. "The old road," said Randolph, "used to run through the forests of Virginia, and from the top of the church tower the sun could be seen shining in the winter time on the snowy summits of the Alleghancie."

A curious feature of Randolph's messages was that he occasionally used a French phrase. For instance, when on one occasion Mrs. Trent, alluding to the episode at the ball, surmised that she had concealed the truth, the rejoinder was: "Yes, Cynthia was the same then as to-day. *Elle est toujours coquette!*"

After all, Louisville was connected with French colonial history.

The Control only gave his Christian name on (I think) a single occasion, when it appeared as "Harold," and the year of his death as 1811. The records of the United States Army (according to the Adjutant General, who, some years ago, courteously replied to a letter of enquiry) show that Harry Randolph served in the Richmond Horse with the rank of cornet, dying in 1812.

In the course of one of the sittings, a sceptic was present for a short time, and he proclaimed that the sitters were subconsciously inventing everything that "Randolph" was represented as saying. "If your spook," he declared in scoffing tones, "can tell me something correctly which none of you know, I'll allow I may be mistaken. Can he tell me, for instance, my second Christian name?" He was considerably disconcerted at getting it.

On being asked if it had been difficult to learn the desired name, Randolph replied: "Yes, but I would do anything for Cynthia."

Perhaps the fact should not be omitted that one of the sitters would receive a special welcome from Randolph, on the ground that he was an ex-cavalry officer.

There was also a piquant situation when the man against whom Mrs. Trent was warned by Randolph actually entered the room during a session, whereupon the comment promptly came: "Why is Pelham here?"

The astonishment of this gentleman, when the situation was explained to him, may be imagined, especially when Randolph followed up his first remark with a little plain speaking.

Finally, Randolph announced that, having discharged his mission, he was allowed to go to a more distant place and would communicate no more. He never did.

[NOTE.—Mr. Thornton writes that he will be glad to answer any questions relating to the story of Cornet Randolph.]

## 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,—I was very interested in the letter signed "T.K.H." on Psychic Healing in your issue of November 5th. This subject, as he says, demands more attention and study. We understand so little about it, and yet better knowledge would be capable of bringing with it such blessings to mankind.

To those of your readers who have made a study of the various methods of healing, I would put this question: Has it not surprised and baffled you that every method produces its so-called cures and that no method can be written down a complete failure? This being so, what is it that effects the cure? What is the healing agency?

Any ardent follower of any known method of healing can produce startling evidence of the power to cure—but so can any patent medicine! The columns of testimonials are not all frauds. Anything can cure, while nothing is *always* effective.

I am not for a moment forgetting the power of the mind. I am dealing with the many agencies which can effect cures with animals or with little children. My premise is that, given one thousand cases, every known method of healing will show almost an identical proportion of cures and failures.

Our first task is to understand what we mean by "cure." The removal of symptoms may, or may not, mean that a cure has taken place. The wholesale taking of drugs, and the avalanche of patent medicines do, without a doubt, remove distressing symptoms, even if it be only for a time. The cure we expect and hope for is not of this kind—it is the rebuilding of health, of making the body whole, not the glossing over of symptoms or the deadening of pain; such methods are fraught with danger, and lead, ultimately, to terrible distress.

We will begin by saying that in every case of real cure, it is Nature which does the work. But how? That question brings me to the letter of "T.K.H." I agree with him fully in all he says, with the exception of one point, to which I will refer later.

Nature heals by the power of rays from the Cosmic source of our beings—the Sun. All matter is the interrelation of particles charged with a force which we call electrical, the vibration between the positive and negative elements of their being. The possible arc of vibration is immense; our knowledge is of so small a portion—a few inches out of so many miles. Still, these few inches give us light, colour, weight, heat, cold, sound, smell, etc. Of what vibration is the healing ray?

All we know is that some people can heal, others cannot. The multitude of vibrations of the human organism is so vast that we feel lost at the start. How can we find that fraction of an inch in the vibratory-arc through which the rays of healing come to us? Some can draw health from Nature more easily than others; some people help us to health, others distress us. We blend, or we antagonise.

I believe that some people who are peculiarly close to the healing vibrations can transmit this ray to those in ill-health, and thereby amplify the patient's power with their own force, drawn from the source of all power, because they are so constituted that they fit the particular health-ray as one fits a wireless receiver to a particular station by tuning it in.

I do not for a moment suggest that this power is a sign of spirituality in a conventional sense. Far from that. It is the nature of the particular being in question. We all live on a particular vibration of our own; and, if our own special line is on, or close to the healing

vibration, we shall be more tuned-in to that aspect of the great source of life than any other.

The point about which I do not quite agree with "T.K.H." is where he draws a distinction between two kinds of healers—the reservoir of Cosmic force and the channels of it. I think it is all a question of tuning-in. The closer we get, the more power we exhibit. The reservoir is all around us, just outside our skin; all we have to do is to take it.

As we are all so different in vibration, we differ just as wireless sets do, in our quality of receptivity.

I am, at the moment, working with the idea of amplifying my power, just as one increases the power of one's wireless set by adding a few more valves.

If the Healer is close to the right vibration of the healing ray, and amplifies it by a power, also of the right vibration, thereby blending it with his own peculiar organism (which would, of course, not be possible to everybody), he may find that he can transmit such power that his opportunity for good will be immeasurably increased. At least, such is my hope and aim.

16 Springfield Road, OLIVER WARNOCK-FIELDEN.  
Leicester.

### IN FAR NIGERIA

Sir,—At the close of my anniversary address, in the Bishop Crowther Memorial Church, on Sunday, 4th September, a tutor of the Grammar School asked me to amplify for him my two renderings of the word RELIGION. I had referred to *Relego*, a looking-back-upon, a review, a reading-over (chosen as his favourite interpretation by Cicero), and *Religo*, a binding-together, a reconciliation, a cohering (chosen by St. Augustine). I had said that the Roman Catholic Church only admitted the truly religious life to be possible when monastic vows had been taken—for males, as a priest or a monk; and for females, as a nun or *religieuse*.

I gave the tutor this running translation from Cicero to digest: "There will not be one law at Rome and another law at Athens, one law to-day and another law to-morrow. There will be the same law everlasting and unchangeable, which will bind all nations at all times; and there will be one common Master and Ruler of all, even God, the framer, the arbitrator, the proposer and upholder of this law."

As Marcus Tullius Cicero was born B.C. 106; lived for sixty-three years, and died forty-three years before the Nativity, he is speaking, obviously, of the common Master and Ruler, in the form of an abstract God; and not of Jesus as a historic personage. Nonetheless, the ethic of Cicero is the purest form of *Christian Idealism*, and it is the one crying need of the hour. *Love*, the reconciler, "that law unchangeable," which will, alone, "bind all nations at all times."

After two thousand years of conflict, heaven send us wisdom to find Peace!

Onitsha, Nigeria.

J. R. STUART-YOUNG.

### INCOMPETENT EXPONENTS

Sir,—I endorse Mr. G. E. Wright's plea, in his article entitled "Noblesse Oblige," appearing in last week's number of *LIGHT* (November 19th), for the necessity for jealous watching over the quality of spiritualistic public services in the provinces. While staying at a seaside town last summer I attended the local spiritualistic service, and my first experience did, indeed, prove my last. The Medium's "trance address" was merely inflated verbosity, and his subsequent clairvoyant messages were not recognised in one single case. Quite unperturbed, each would-be recipient was told that the information would be found correct after subsequent thought.

The problem is indeed difficult, but it seems only too true at present that irresponsible exponents of Spiritualist teaching are far more likely to retard progress than the whole body of opponents.

Castelnau, S.W.13.

E. N. LAURENCE.

## LETTERS TO THE EDITOR

### NOT CONVINCED

Sir,—May I be permitted a few comments on Dr. Wood's letter in *LIGHT* of 24th September last, referring to mine of 10th September. I am sorry that it must be so late, as I am so far from you.

May I premise first that I did not quote the *Rosemary Records* and others as carrying as much weight as my own, but exactly the other way about, quite a different attitude of mind. Dr. Wood's reading is alien to my temperament. These other records are well-known and approved, mine are not.

I am acquainted with *After Thirty Centuries*, and many of Dr. Wood's contributions to *LIGHT*, as well as with many other writings, Eastern and Anthroposophical for instance; and the amount that is to be said for Reincarnation is certainly impressive, so that I am aware of my temerity in upholding the opposite view.

I am in the habit of saying that there is no "proof" of this kind of communication of ours, short of going to see for ourselves.

But there is evidence of a kind and quality leading to sufficient conviction for one's ordinary thinking and living, and I cannot hope, in a letter, to convey the conviction given me by some years of contact with these guides of our circle—indeed, these messages relating to Reincarnation and Pre-existence are but auxiliary to the principal message and purpose of the circle, the Way of Life on Earth, of which the character is significant evidence of origin.

When I first saw one of Dr. Wood's earlier contributions, giving some of Rosemary's first Egyptian words, I put them to our Egyptian guide—not so old a spirit as Nona, and he was decidedly startled, I thought, but we were told that any of those round us could, if they wished, go back and learn any obsolete language and reproduce it, language being a thing easily learned on that side.

This is a little disturbing, and I have not pursued the thought; evidence of identity, apart from personation, is difficult enough already, but this possibility, while not a rule of criticism, requires to be borne in mind.

I have quite recently asked why such conflict of evidence on this subject exists, and am told that it is difficult to explain why, but that "we (our own guides) do not teach you falsehoods," and that the position is "permitted" to stimulate man's search for Truth and consequent growth mentally and spiritually—that the Truth will some day be told us.

I agree that Dr. Wood's evidence is the best we have yet received for that point of view, and I do not see, at present, how it can be explained away, unless on lines which would make all such evidence hopeless.

We must simply go on, making our best contributions till the position is "permitted" to become clear; and mine is definitely that Reincarnation never occurs—that Pre-existence and Freewill explain anomalies of earthly life.

I think, too, that perhaps we naturally incline to lay too much stress on this earth-life and its conditions, tiny and forgotten incident as it is in our Eternity.

Wellington,

M. CROMPTON-SMITH.

New Zealand.

He who is plenteously provided for from within, needs but little from without.—*Goethe*.

## FRENCH VISITORS AT THE L.S.A.

**M**OST of the accepted writers on Spiritualism have, at one time or another, drawn attention to the difficulties of interpretation. That is to say, the Sensitive sees a symbol, hears words, perceives some appearance attached to a figure, and this the Medium has to interpret—to translate into words that will best convey its significance to the sitter. And we know how easily this significance may fail to reach us owing to incorrect or incomplete interpretation.

When visitors from another country sit with our English Mediums, it seems almost inevitable that the further interpretation from English into a foreign tongue, or vice versa, must increase the difficulties of those on the spirit side who desire so ardently to make themselves known and to convey a message. The machinery through which they have to work is as yet so imperfectly understood by us.

This fact may perhaps, in part, account for the disappointment felt by three French investigators who were in London in the early part of the year—as well as occasionally others—who come to this country hoping to witness some of the wonderful phenomena about which they have read, or been told, in our literature.

Madame Borderieux, Editress of *Psychica*, was here in May, with two friends; but from the account given in this month's issue of her journal, it would appear that these ladies were somewhat disappointed with their visit. It must be observed, however, that amongst the Mediums with whom they had planned to sit, many were away and others had either stopped work or been dead years ago—such, for instance, as Mr. Vout Peters.

Incidentally, it was at a circle held at the home of his widow, Mrs. Vout Peters, that the French visitors did witness phenomena that were convincing to them; again, possibly in part due to the fact that Mr. B., one of the members of the circle, "spoke perfect French."

"But," writes Mme. Borderieux (and we would point out that *Psychica* includes an excellent reproduction of a photograph of Mrs. Nash), "I will now tell you of the most truly spiritual séance of the whole of our stay in England, one that moved us profoundly and which certainly left a ray of hope in our hearts." This was a sitting, offered (and accepted) on the spur of the moment by Miss Phillimore, which the Editress and her friends had with Mrs. Nash at the L.S.A.

We are familiar with the control, "Topsy," and her winning ways; and, language difficulty or not, she apparently brought conviction to her sitters of the genuineness of both her personality and her ready sympathy.

"The scene," writes Mme. Borderieux, "was most moving; we were surrounded by an ambiance of intense emotion," during which Topsy described and gave evidential messages of continued love and consolation from the husband of one of the ladies.

Throughout the sitting, what appears to have most deeply impressed her sitters was the complete change in personality, in voice, looks and deportment, between that of Mrs. Nash in her normal state and that of "Topsy" speaking through her.

"Doubt, as we are well aware," the account terminates, "follows us step by step during our investigations; but in this short sitting (with Mrs. Nash), with tears of emotion smarting in our eyes, it did seem truly comforting and good to believe that, attracted by love, he who had gone from us should come back to make himself known to the one he had never ceased to love. It is, indeed, good and beautiful when we can believe."—M.A.B.

**MRS.  
MEURIG  
MORRIS**

**WIGMORE HALL - WIGMORE STREET - LONDON - W.1**

**SUNDAY SPIRITUAL SERVICES AT 6.30 P.M.**

DECEMBER 6

MRS. ALICE BAILEY

Subject: "INSPIRATION"

**Mezzantni :**

PARTICULARS OF MEMBERSHIP AND STUDENTS' CLASSES:  
Write Secretary, HEADQUARTERS, 86 LANCASTER GATE, LONDON, W.2

# Light

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EDITOR ... .. GEORGE H. LETHAM

## As We See It

### WHAT IS SPIRITUALISM FOR?

CHURCHPEOPLE, of all denominations, who have followed the broadcast talks on "What is the Church for?" which concluded last Sunday, must be feeling mystified rather than satisfied with the variety and haziness of the answers given by representative Churchmen to Mr. Howard Marshall's questions. The Church has been made to speak not with one voice but with many; and its spokesmen, it would seem, have shown little appreciation of any mission common to all sections of Christianity and much divergence on matters of policy and practice.

Yet, in fairness, it should perhaps be recognised that the fault lies not chiefly with the Church representatives, but with those who framed the questions submitted to them. These questions dealt almost entirely with what the Church can do, or ought to do, as an *organised body of men and women*, in the disturbed and controversial realms of politics and social welfare. Why, it was asked, does the Church not give a clear lead to the "man-in-the-street" on such questions as War, Pacifism and the Cure for Unemployment? And the answer—which should have been obvious to the questioners—is that it does not because it cannot; it (or rather the sections into which it is split) can only explain the Christian principles of love and brotherhood, as now variously interpreted, and leave each man or woman to make their individual decision as to how these principles are to be applied. This is what Mr. Marshall says he was told.

A remarkable feature of the enquiry was that the primary obligation of the Church—on which all its sections should be agreed—to proclaim the Spiritual Nature of Man and the certainty of Survival was not directly referred to even once in question or answer. The nearest approach was when (in last Sunday's talk) Canon Barry, of Westminster, was quoted as saying that the real cleavage in Europe to-day was between those who regarded Man merely as a biological product, and those who regarded him as a being "intended by God to inherit eternal life." Possibly, the explanation of this omission is that belief in Survival and recognition of its implications were assumed to be general, both in the Churches and amongst the "men-in-the-street." But it should surely be known that this is an assumption for which there is little or no foundation, and that, in fact, lack of belief in a future life may fairly be regarded as at least partially responsible for the political and social ills from which the world is suffering.

For Spiritualists the moral of the enquiry is obvious. If it be asked "What is Spiritualism for?" the answer should be clear and unequivocal: "To provide evidence that Man is a spirit-being, that as such he survives

(Continued at foot of next column).

## "IS THIS JUSTICE?"

By E. B. GIBBES.

IN his able and reasoned article on the Problems of Reincarnation, in your issue of October 8th, Mr. Alan Howgrave-Graham raised innumerable interesting points. Space only permits me to refer to two. He speculates at length concerning the reason for the birth of a feeble-minded child into a family "in which the whole heredity has been sound physically and without blame morally for generations . . . and yet the one luckless child . . . enters life condemned to an invalid, helpless, disastrous existence." And he demands, "Is this justice?"

The writer continues: "Only if some previous shortcoming in some direction has entailed it, and dreadful must that shortcoming have been to incur such a dire penalty, or priceless must be the moral lesson such suffering is to add to the soul-structure."

This very point has been dealt with by F. W. H. Myers in *Beyond Human Personality*, page 79, written through Geraldine Cummins. Whether it is a correct explanation it is impossible to say, but, at least, it is a working hypothesis. Myers writes:

"When a soul is born into a defective body it is due to the fact that in a previous existence it committed errors from the results of which it can only escape by submitting to this particular experience. The apparently inhibited soul of an idiot, for instance, functions on the material plane and gathers, dimly, certain lessons from its earth-life. Actually, such men as tyrants and inquisitors often reincarnate as idiots or imbeciles. They have, on the other side of death, learned to sympathise with and understand the sufferings of their victims. These are sometimes of such an appalling character that their perpetrator's centre of imagination becomes disorganised and he is doomed to exist throughout his next incarnation in a state of mental disequilibrium. That is to say, he is haunted by the memory of his past sins, ridden by nightmare fears and fancies to which his own deeds have given birth, and which are intensified by his knowledge that his unhappy victims yearn for revenge."

The theory of The Group-soul, as set out by Myers in *The Road to Immortality* and in *Beyond Human Personality* (page 77), explains that it is not essential for us to return to earth times without number in order to experience conditions of life necessary to attain perfection. In the communal existence within the group-soul, the acts and emotions of other members of the group are assimilated by us, and we are thus spared the living of them in the flesh.

(Continued from previous column).

the shock of physical death, and that in certain circumstances he is able to tell of the reality and the conditions of the Life Beyond."

That is the primary message of Spiritualism—as it was of the early Christian Church—and it must remain its chief message so long as Survival is doubted or denied, as it is to-day.

The implications of *proved* Survival and of the spiritual nature of Man are many—affecting Religion, Science, and all Social Problems—and they *should* have a profound effect on the lives and actions of all who call themselves Spiritualists. But, whilst there is complete agreement amongst all Spiritualists as to the *facts*, and of the *obligation* imposed by their acceptance to work for Peace and Brotherhood and Social Progress, there is—as in the Churches—diversity of opinion as to how that obligation can best be discharged. And so it comes about that Spiritualism, like the Churches, is unable to give any cut and dried lead as to how international jealousies are to be removed and social injustices remedied. Each Spiritualist has the responsibility placed upon him of deciding, calmly and conscientiously, what are the policies and the measures to which he can give his support, as being most likely to secure the objects he desires.

# LOOKING ROUND THE WORLD

## SCEPTIC AND BELIEVER

IT has been generally supposed—and taught—that the Christian assurance of Survival rests chiefly on the after-death appearances of Jesus as described in the Gospels. Certainly, it was to these appearances that St. Paul appealed when combating the arguments of the Materialists of his day. "He appeared to me also" (I. Cor., xv., 8) was his testimony.

But many present-day Christian teachers seem to have no use for the evidence which convinced St. Paul, and some make no secret of their view that Paul may have only imagined that he saw Jesus when he had that mysterious seizure on the road to Damascus. Instead of appealing to the evidence of the Gospel story, they fall back on a philosophy which is not restricted to Christianity, and say they believe in Survival because they believe in the goodness of God. One distinguished Prelate, indeed, has gone so far as to say he does not think direct evidence of Survival is either possible or desirable—and that, it would appear, rules out New Testament evidence as well as modern evidence.

The Prelate is the sceptic; the Spiritualist is the believer.

## NEW TESTAMENT EVIDENCE REJECTED

The Rev. John Bevan, M.A., a Congregational Minister who answers questions in the *Christian World*, goes even further than the Prelate. He rejects the possibility of evidence of Survival through the senses and writes: "Our belief in the next life is based upon a spiritual conviction, and that conviction springs from the beauty and quality of spiritual life here and now." Just what that means we cannot say—but it certainly rules out the evidence of Paul and the others who said they had seen Jesus and recognised Him, after He had been killed and buried, for that was evidence received through the senses.

Why a Christian Minister should think he has the right to take this course and remain a Minister is a problem on which, perhaps, Mr. Bevan may give his readers some information.

Meanwhile, it is not surprising that Mr. Bevan's correspondent should write that "In real knowledge of Survival, Spiritualism gives the Churches a fine lead and leaves Ministers far behind."

The Minister is the sceptic; the Spiritualist is the believer.

## A FRENCH HEALER

A writer in *Psychica* who signs himself J.L., imbued with a hearty dislike of all forms of luring money out of innocent people's pockets, had become suspicious of the many tales that had come to his notice concerning unorthodox healing work. He decided to look into the matter, and while doing so, came across a small pamphlet written by a priest of acknowledged intellectual integrity and acumen, who spoke very highly of the healing work being done by an inhabitant of an obscure village in the south of France. J.L. took the trouble to visit this place, which he found crowded with vehicles containing those in search of healing. He was told wonderful stories of cures performed; he saw the Healer at work, and this is the impression he records:

"The first thing that surprises one about this Healer whom I saw, is his extreme simplicity and the air of infinite kindness that seems to radiate from him. There is an affability and a genuine goodness, which frequently takes the form of financial aid discreetly slipped into the pockets of needy patients; and when wealthy and grateful clients show themselves generous, the greater part of their gifts goes towards the support of good works. The priest enquirer, referred to above, studied this man for a long time, but was finally completely won over by his charity and the mysterious light that emanated from him."

## A PROFESSOR'S USEFUL DREAM

THAT dreams can sometimes be useful is once more shown by the experience related by Professor Otto Loewi, of Stockholm, Sweden, who shares this year's Nobel Prize for Medicine and Physiology with Professor Dale, of London. Professor Loewi states that his discovery of the mechanism of the nerves was made as the direct result of a twice-repeated dream. On the first occasion he awoke at 3 o'clock in the morning, after the dream, and made some hurried notes—but later on he could neither recall the dream nor read his notes. Next night the dream was repeated—and this time, when he awoke, he got up, went to his laboratory and at once started experimenting. "My experiments after the dream," he is reported (*Daily Mirror*, 20th November) as saying, "were all successful and so I made one of the most remarkable discoveries in modern science."

Whence came the information conveyed through the dream? Possibly from his own deeper mind; possibly from some unknown and invisible helper who could only reach his conscious mind by means of what appeared to be a dream. Both explanations are possible.

## SIR HARRY LAUDER'S TELEPATHIC MESSAGE

Is Sir Harry Lauder also among the Prophets—or to be exact, the telepathic Sensitives? According to the *Daily Sketch*, the famous Scottish comedian has set out on a voyage to Australia in answer to a telepathic message from his brother. It would be interesting to have some details of Sir Harry's experience—which must, presumably, have been very clear and very urgent to induce him to set out on a long sea voyage at a time when storms are raging on all the seas.

## "THE SCOPE OF MAN."

Sir Lawrence Jones, Bart., an ex-President of the S.P.R., and a valued member of the L.S.A., is to preside next Thursday evening (December 3rd) at an L.S.A. lecture on "The Scope of Man," which promises to be of unusual interest.

Dr. Graham Howe, the lecturer, is a consulting medical psychologist who has written several books, including one (now in the L.S.A. Library) entitled "I and Me," which is recognised as being of great value to students of psychology. Dr. Howe is also well-known as a lecturer, and is taking a leading part in the course of study-group discussions on "Advances in Understanding Causes of War" now running at the Friends' House, London, in which Lord Allen of Hurtwood, Sir Norman Angell, and Mr. Gerald Heard are also to take part. Dr. Howe will receive a very hearty welcome at the L.S.A.

## A COOKING PROBLEM

In an article in *L'Astrosophie* on the sensitivity of matter to the action of thought, the Editor (Mr. Rolt-Wheeler) writes: A medical friend of mine, a specialist on digestive maladies in one of our largest hospitals, once asked one of his patients whether his wife was a bad-tempered woman. The man admitted that she was always nagging. "As long as you live with her, I cannot cure you," said the physician; "she cooks her sour temper on to every dish you eat." Few people realise the extent to which matter is susceptible to the effects of thought. Psychometry has made this clear to us. During the process of cooking, when the food is undergoing a molecular change, this impressionability is augmented. A dinner prepared with the desire to serve a pleasing and wholesome meal, is infinitely more digestible than a dinner prepared with indifference or unwillingness.

# WHAT LIES BEYOND DEATH?

## THE TEACHINGS OF THE MYERS SCRIPTS

By GERALDINE CUMMINS

I INTEND to speak of the Scripts communicated to me from the late Frederic Myers, who was one of the founders of the Society for Psychical Research. Even the hardened sceptic who carefully studies the many volumes of the *Proceedings* published by this Society can hardly fail, in time, to become convinced of the survival of human personality after death.

What actually survives is a much debated point. Prof. Broad, Mr. Arnold Lunn, Mr. Joad, and other well-known people have, of recent times, put forward various theories to account for the phenomena produced by mental mediumship. Prof. Broad has gone so far as to suggest that what he calls "the psychic factor" alone has been proved to survive death. He describes it as "a certain intangible something, which in conjunction with matter constitutes the mind, and which when separated from matter may preserve certain mental qualities, but remains inferior to mind. He would seem to suggest that only a mere wraith, a moron, without intelligence, shadowily survives for a short period.

But after 20 years' mediumistic experience of Psychical Research I can now assert that I believe in the words of one of my communicators that "we do survive whole, not piecemeal." With all due respect to Prof. Broad, I am certain that if he had had 20 years' experience he would feel as I do in the matter. The trouble with our sceptics and learned critics is that they merely dabble in this important subject; they speak and write authoritatively on it when they have only been present at a few sittings, or none at all. So, though I may seem rash and impertinent in setting up my opinion against that of this learned man, I have at least a greater practical experience than he has of the subject.

The well-known scientist, the late Sir W. Barrett, once remarked to me that any scientist who, without prejudice, thoroughly studied Psychical Research over a period of five years *always came out of it a believer*. That is to say, he was certain that we do survive "whole, not piecemeal."

Believing this as I do, I am going to speak to you on the Myers' messages received through my automatism and published in two volumes entitled *The Road to Immortality* and *Beyond Human Personality*.

Both these books have been favourably commented on by Sir Oliver Lodge. Writing in a condition of semi-trance, or at times deep trance, my hand has been guided to tell us of the many varied conditions which prevail when "death" calls us to another "life." Generally, our surroundings are considerably improved, but, in cases where we have given ourselves up to cruelty and selfishness in this earth-life, we find ourselves in what seems to be darkness and solitude after death. In *The Road to Immortality*, Myers describes these conditions in the following terms: "Christ spoke of that outer darkness as being the lot of sinners. By this saying, He did not imply darkness as we know it—the darkness recognised by the senses. He meant a darkness of soul, a mental distress, a perverted desire that cannot find its satisfaction."

This book then tells us that the majority of those who pass over find themselves in conditions, or "states of consciousness," which appear to reproduce their earthly surroundings. This seems a perfectly logical development. We could hardly anticipate leading the happy future life which we are led to expect, if we found ourselves in a completely different environment—or if we are unmusical, being condemned to play the harp for ever. What seems to happen is that our dreams of earthly happiness come true. In the first stages after death we pass to what Myers describes as a "dream-world." He writes as follows:

"Nearly every soul lives for a time in the state of illusion. The large majority of human beings, when

they die, are dominated by the conception that substance is reality, that their particular experience of substance is the only reality. They are not prepared for an immediate and complete change of outlook. They passionately yearn for familiar though idealised surroundings. Their will to live is merely to live, therefore, in the past. So they enter that dream I call illusion-land. For instance, an unthinking man in the street will desire a glorified brick villa in a glorified Brighton. So he finds himself the proud possessor of that twentieth-century atrocity. He naturally gravitates towards his acquaintances, all those who were of a like mind. On earth he longed for a superior brand of cigar. He can have the experience *ad nauseam* of smoking this brand. He wanted to play golf, so he plays golf. But he is merely dreaming all the time—or, rather, living within the fantasy created by his strongest desires on earth.

### DREAM CONDITIONS.

Thus we find, in these two volumes, the much discussed remark in Sir Oliver Lodge's book, *Raymond*, explained and clarified. The man who drank whisky and smoked cigars did so in a state analogous to dream-conditions. On earth he had been no sinner, he was just an ordinary man. When he died he wanted whisky and soda, and he got what he wanted.

Myers continues: "After a while this life of pleasure ceases to amuse and content him. Then he begins to think and long for the unknown, long for a new life. He is at last prepared to make the leap in evolution, and this cloudy dream vanishes."

In the same volume is a chapter called "The Incident of Death." It describes the actual passing of the soul from the body. "Death," he writes, "should seem as a night at an inn, as a halt on the long road home." After reading this chapter, few, save the cruel and the selfish, can fear death. It is just a passing from one vibration to another.

"Death seems terrible to the average man because of its apparent loneliness," Myers writes. "If he but knew it, his fears are in vain; his dread of being reft from the pattern—that is to say, from those he loves—has no foundation, has no real substance behind it. For, wherever he may journey after death, always he will be caught again into the design of which he is a part, always will he find again, however deep his temporary oblivion or however varied his experience, certain human beings who were knit into his earth-life, who were loved deeply. Call death your friend," he continues, "hail death as your deliverer. For the darkness and soil, which is in every earth love, passes, vanishes with your passing."

But it is to *Beyond Human Personality* that one turns for a more detailed description of life after death. This book might bear the sub-title "The Mystery of Death Revealed." For not only is the immediate life after death described with greater detail than in the earlier book, but these messages go on to relate how in the distant future, in other worlds, we ultimately realise our relationship to the enigma, "our mysterious universe."

Mothers are often grieved by the thought that some loved child they have lost will not meet them for perhaps another 20 or 30 years in the future life. These mothers fear that the child will be a stranger to them through the long period of time that intervenes before they meet again.

Myers offers a comforting solution to this problem. He tells us that where there is great love between mother and child, the mother is permitted, when she is asleep, to meet her child in the other world. So they share memories and experiences. And when the mother has passed over, she remembers these meetings. She has that happy familiarity with the child that comes out of a life shared with him.

Perhaps, however, one of the most consoling of the Myers' messages in this book is one that concerns a

(Continued on next page).

mother who longed for a daughter, but her hopes in this respect were denied her. Her story is founded on fact. For Myers claims to have come into contact with the family conditions described, and he tells how the mother will have her longing for a little daughter fulfilled when she reaches the Beyond.

Of this, Myers writes as follows: "In the World of Illusion she will meet this daughter, and be so overjoyed at seeing her and having her companionship, that the separation from her sons, caused by death, will not inflict the suffering that might otherwise have been her portion.

"So there is a providence in the fact that this child has never been given into her charge during her earth-life. After death the mother will obtain her longing—a quiet, lovely, country place where her family live and come and go—a nursery where she finds this little daughter who fulfils the dream, is the dream of her imagination, the one she proudly cherishes and shows to her own brothers and sisters and to her parents; the pretty little bird-like thing with whom she plays baby games and thus fulfils her own nature, the child to whom she loves to give; the playmate she dresses up and adorns: to her, that treasure beyond other treasures—a small girl, dainty, exquisite, needing all her protection and love."

#### LOVE AND MARRIAGE

Another much debated point is elucidated in *Beyond Human Personality*. Among his messages, Frederic Myers has communicated a chapter entitled "Love and Marriage." Here is a theme for argument in connection with the life after death. Myers writes: "In uttering that famous saying, 'But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage,' Christ spoke of the circumstances that prevail on the higher planes of consciousness. While existing in the immediate world after death, man remains caught in his earthly memories. He is not, therefore, resurrected, and still abides within the earth-dream, retaining, if it is his desire, that part of it which relates to marriage.

"The problem of marriage, of two husbands or of two wives, is usually solved after death by the pull of the stronger, finer affection. Each soul is either drawn to the one who is most akin and sympathetic to it, or is absorbed by whatever special passion or desire fills its nature.

"A pure but passionate love experienced by a certain number of normal men and women on earth is creative in character. It enlarges and inspires the imagination, so death does not put out this fire for ever. On the contrary, in the World of Illusion such men and women know pure yet passionate love again. Thus they create with their whole being, and because of their greater sensitiveness such self-creative experiences are often heightened and intensified, and increase the vigour of the soul."

In other words, after death we do not plunge into a life completely different from the earth-life. It would be terrifying if we did. It is only natural that the evolution of the soul should be gradual; and that only very slowly, after we have qualified for it spiritually, should we pass to the greater life, which is entirely different from anything the human imagination can conceive. Myers has, in these two books, tried to give us a glimpse of that greater life. What he has conveyed on that subject is rather difficult reading, but gives a certain conception of the conditions we should eventually reach through our spiritual progress.

You probably all know that F. W. H. Myers was one of the greatest pioneers of modern Spiritualism. All honour to this brave man who, in his great book, *Human Personality*, laid the foundations of Spiritualism as upon a rock.

In conclusion, I should like to refer to one more message of his. It would seem to refute the statements of many Materialists who say that Spiritualists only

receive trivial communications unworthy of the average human intelligence. This message is:

"The best hope for mankind lies in the casting out of that material god called the nation, in the sense that there are no nations, only degrees, or levels of consciousness, only great groups of men: white, yellow, black and brown races. And all these must learn that quality, not quantity, should be the ideal; that beauty and strength are best obtained by limitation, control of numbers and a universal sense of comradeship."

Again and again, in his communications, Myers urges the need for the cultivation of a universal sense of comradeship if the world is to be saved from disaster. It is an ideal for us Spiritualists to carry out by precept and practice. We have made a great step forward in this materially-minded world in proving and preaching the survival of the soul. Let us take another step forward and prove and advocate, in season and out of season, this universal sense of comradeship with the living as well as with the so-called dead.

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

#### WINCHESTER BRANCH OF L.S.A.

The Winchester Branch of the L.S.A. was visited on Thursday, November 12th, by Mr. Gerald de Beaurepaire, who gave demonstrations of psychometry and clairvoyance to a group of members assembled at Ashridge. Mr. Stuart Plowright, who sends the information, says the various descriptions and messages were helpful and convincing. On the following day Mr. Beaurepaire gave several private sittings, all of which were greatly appreciated.

He who blesses most is blest:  
And God and man shall own his worth  
Who toils to leave as his bequest  
An added beauty to the earth.—Whittier.

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by Dr. E. GRAHAM HOWE  
on "The Scope of Man"

THURSDAY, DECEMBER 3rd, at 8.15 p.m.

Sir Lawrence Jones, Bart., will preside

(See special announcement, page 754)

### STUDY CLASSES

Tuesdays at 8.15 p.m. "On Concentration and Meditation" by  
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### PUBLIC CLAIRVOYANCE.

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Wednesday, December 2nd, at 5 p.m.—  
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Wednesday, December 9th, at 5 p.m.

### GROUP CLAIRVOYANCE.

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Mr. T. E. AUSTIN

Friday, December 4th, at 7 p.m.—

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Wednesdays: 3.30—4 Saturdays: 3—3.30 (Obsession Group).

" 4.30—5 (Animal Group)

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## PRACTICAL ETHICS

MR. W. J. Macmillan gave the fifth of his series of  
L.S.A. lectures on "Personal Development," on  
Tuesday, November 10th.

"Thou shalt love the Lord thy God with all thy  
heart, with all thy mind, with all thy soul, and with all  
thy strength;" and "Thou shalt love thy neighbour as  
thyself."

In his analysis of these two commandments, Mr.  
Macmillan suggested that "with all thy heart" was  
not to be taken in terms of emotion, but of one's  
physical body. By deliberately studying the merits and  
deficiencies of our way of living, we can come to under-  
stand the laws which govern our physical body; and  
so build our own body, as far as possible, to be a perfect  
instrument to express His Love.

In regard to this, there are three points which need  
special emphasis. Firstly, carelessness in eating. Food  
may seem an unimportant and uninteresting subject;  
but if one can understand a balanced diet in food, then  
one can move on to a balanced mental diet. If one  
feels the body is to be ignored, then one does not place  
enough emphasis on the mind. To form good habits in  
eating, to drink more water than tea, and to eat more  
vegetables than meat, these are important points to  
bear in mind. Secondly, sleep and rest. To discover  
and obtain your individual requirement of sleep is well

worth while. It means that, ultimately, you will be  
able to do whatever it is your wish to do with much  
more efficiency. The third thing the body needs is  
relaxation both in rest and movement. When this has  
been consciously cultivated and made into a habit, then  
the body may be forgotten. For the body should  
function noiselessly, effortlessly and unobtrusively.

Such points as these are not only practical, but  
express a deep spiritual truth.

"And with all thy Soul." The inner self, which we  
call the Soul (and which was fully discussed in a previous  
lecture), holds the key to all development and to all  
divinity. It is only by a full knowledge of the inner  
self that we can obey this commandment.

"And with all thy mind." This seems to include  
not only the brain, but also the psychic self.  
To obey this commandment entails giving way to  
intuition and leaping off into the unknown. It is a  
frightening experience, which is only achieved by  
courage and the belief that one is moving in terms of  
understanding divinity. As we experience spiritual and  
psychic phenomena, so our ability to apprehend our  
physical world should be increased. The two things  
should be complementary.

### FUNCTIONS OF THE MIND.

The mind has endless functions. It preserves, it  
relates and it analyses; and by these three functions it  
opens one path to the higher self. It is the work of the  
mind constantly to question the beliefs and practices  
which have been handed down to us. "Is this true in  
my experience, or do I just think I ought to do it?"  
One must move mentally in terms of the function of  
the mind; and to live fully, one must realise the  
potentialities of one's instrument. In exploring these  
fields, Psychology has made great steps during the last  
few years.

The word "Love" conveys both the creative force  
and the sense of wholeness in creation. Its relation to  
emotion is subsidiary. "Thou shalt love the Lord thy  
God" means that thou shalt give fully to the Lord with  
all thy capacities. And that fullness fails when one  
gives with one hand and holds back with the other.  
The motive in holding back is often fear of difficulty  
ahead, or of being misinterpreted. But one must  
remember that fear is a thing generated in the  
imagination. It is a mental attribute. On the spiritual  
plane there is no room for it.

"And the second is like unto it, Thou shalt love thy  
neighbour as thyself." This is a repetition of the same  
experience. It is not possible to love your neighbour  
without loving God. It seems to entail a recognition in  
your neighbour of this inner divinity which is the  
important part of him. This is often recognised in  
terms of a subconscious appeal. But we should  
deliberately become aware of it and move with it. This  
assists the other person to express it. In our own  
experience we know the effect of someone having faith  
in us at a critical moment. Someone who has said:  
"You know you can do it," has not simply bolstered  
up our pride, but told us something which we know to  
be true. This is a method which Christ used constantly  
in His relationship with His disciples. When He said  
to Peter: "Upon this rock I will build my Church,"  
there seemed nothing to indicate that Peter had any of  
the qualities of a rock. But Christ saw it, and so made  
Peter believe in it.

One of the ways in which one is able to make this  
inner self more apparent and more aware is by never  
having a spiritual contact of any kind, be it in reading  
or in speaking, that one does not immediately, as far  
as possible, relate in terms of practical experience.  
"My soul doth magnify the Lord, and my spirit hath  
rejoiced in God, my Saviour." Surely, it is not an  
egotistical experience to take a phrase of that kind and  
relate it to one's actual experience; and by such  
understanding of oneself one does move on to use the  
awareness of inner divinity.

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Friday, December 4th, at 5 p.m.—Mrs. BERTHA HARRIS

## LECTURE

Monday, November 30th, at 5 p.m.—

Mr. S. O. COX will speak on SOME PSYCHIC PROBLEMS and will answer questions. (Free to all).

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See special announcement, page 766.

Sunday, November 29th. Speaker: Mr. GEORGE H. LETHAM

Clairvoyante: Mrs. Stella Hughes

Sunday, December 6th. Speaker: Mr. DAVID BEDBROOK

Clairvoyante: Mrs. Stella Hughes

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6.30 p.m. Mrs. Bertha Harris, Address and Clairvoyance.

TUESDAY, DECEMBER 1st, at 8 p.m.—

Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, DECEMBER 2nd, at 7.30 p.m.—

Mrs. Helen Spiers, Clairvoyance.

FRIDAY, DECEMBER 4th, at 8 p.m.

Mrs. Bertha Harris, Clairvoyance.

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

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## SUNDAY, NOVEMBER 29th, 1936

11 a.m.—Mr. RONALD McCORQUODALE Clairvoyante: Mrs. Helen Spiers

6.30 p.m.—Mr. ERNEST HUNT Clairvoyant: Mr. Thomas Wyatt

Sunday, December 6th, at 11 a.m. ... Captain H. W. MUIRSON BLAKE

Clairvoyante: Mrs. Stella Hughes

Sunday, December 6th, at 6.30 p.m. ... Mr. JAMES LEIGH

Clairvoyante: Mrs. Dolores Smith

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Wednesdays, 12.30 p.m.

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Monday, November 30th—Speaker: Mr. E. F. Hammond

Clairvoyante: Mrs. Dolores Smith

Wednesday, December 2nd—Speaker: Mr. David Bedbrook

Clairvoyante: Mrs. Lilian Austin

Monday.

## WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to the Hon. Secretary.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

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

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

## WEDNESDAY CIRCLES (limited to eight sitters)

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Dec. 9th 2.30 Mrs. Lilymore 6.30 Miss Canon

Thursday, Nov. 26th, at 7.45 p.m. Mrs. Graddon Thomas

Tuesday, Dec. 1st, at 2.30 p.m. Mrs. Helen Spiers.

Tuesday, Dec. 8th, at 2.30 p.m. Mrs. Livingstone.

Private Sittings arranged daily with the following Mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mr. Harold Sharp, Mrs. Helen Spiers, Mrs. Graddon Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

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Mr. Edmund Spencer

Sunday, December 6th, at 11 a.m.—Mr. Gerald de Beaurepaire.

At 6.30 p.m.—Mrs. Beatrice Wilson, Trance Address.

Mr. Armande Wilson, Clairvoyance.

## THE RETURN OF CHOPIN

By DOROTHY M. TWEEDALE

I WAS much interested by the article in your issue for November 12th, concerning the lecture-recital of Mr. Frank Cox, at the British College of Psychic Science, on "The Return of Chopin," the reason being that we have had Chopin's companionship here at Weston Vicarage for very many years, and he has been writing messages for six years. He is the "C," to whom my father (the Rev. Charles L. Tweedale) has often referred in your columns and elsewhere, and concerning the identity of whom there has been much speculation amongst readers. (Though naturally there are many of our friends, who will read this, who for years have been aware of Chopin's connection with us).

It was only last month (October 25th), that my Father revealed to the Press who "C" really was—the occasion being an interview he gave to the *Newcastle Sunday Sun*. There he stated that Chopin is one of the frequent spirit-communicators at Weston, and describes how I (and indeed several members of our family) often see him.

We possess volumes of M.S. records of Chopin's messages, and he has obligingly given at our seances (in a handwriting precisely similar to his own during earth-life) scores of evidential and consolatory messages to our friends and to strangers, who were, of course, aware that it was Chopin communicating.

He gave wonderful photographic evidence of his presence amongst us in 1930, through the mediumship of the late Mr. Wm. Hope, who was utterly unaware that Chopin was in our environment.

During this long association I have enjoyed the benefit of Chopin's musical instruction, given to me in every conceivable manner. I, too, have been impressed by, and noted the significance of his alteration (and often complete reversal), of expression marks indicated on the printed page of his works!

Many times, in playing without the music, I have had one or more of my fingers snatched off the notes—exactly as by an imperious flesh and blood mentor, and placed upon other notes. Immediate reference to the music has proved that I had been playing wrong notes, and that Chopin had corrected the error by placing my fingers on the right ones.

Or again, on negligently playing in the upper reaches of the treble, I have felt him gently but firmly take hold of my elbow and draw it into line with my wrist; a method which I now find was used by Pachmann, who always affirmed he received help from the spirit of Chopin, and of whom Chopin spoke to us a few years ago as "the most authentic interpreter of his works then living," and his pupil.

Chopin, I know, is dissatisfied with the interpretation (and eternal presto!) his works usually receive. He has told us that often. If I ask for his opinion of so-and-so's interpretation, he remarks "He murders me!" "I weep!" or something similar.

Psychically, I have heard him play often enough to know that those remarks are not mere affectations. His style is unique, *entirely and utterly*, and there is therefore little that one can learn from any earth interpreter on that score.

The entire record of his "return" to us forms what must be, and later *will* be, regarded as one of the most astonishing things in psychic history. My Father will utilize much of this wonderful Chopin material in his new book *News From the Next World*, about to be issued. After that, I shall produce a volume detailing my own experiences with the greatest (but also most elusive!) composer-pianist. In its power to prove the continuity after death of human *individuality* and personality (qualities that were so *very* pronounced in the earth Chopin), this Record has more value and forms a more fascinating study than any I have discovered in psychic annals, turning, as it does, a powerful spot-light upon the many-hued facets of his scintillating personality.

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