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PRICE TWOPENCE

PATHS TO THE HIGHER CONSCIOUSNESS THE PLATONIC TRADITION

By CHARLOTTE E. WOODS

THE Higher or Cosmic Consciousness has had its paths and methods from time immemorial; and the *fons et origo* of the Sacred Science by which man was taught the mystery of himself was Egypt. This is true at least with regard to Western traditions; it is certainly true concerning the cradle of Western civilisation, Hellas and Hellenism.

Egypt and Greece were almost inextricably interwoven from the standpoint of metaphysical and esoteric teaching. Egypt was the great source of everything that was supremely valuable in the spiritual teachings of ancient Greece, for Ancient Greece went to Egypt in the person of her great philosopher, Pythagoras, and there she culled the immortal doctrines of the temples of Egypt.

The oldest records of the Temple teachings, we read, were on stone monuments which had survived some great flood in Egypt. They belonged to the period of the first Hermes, a priesthood of the earliest antediluvian Egyptian civilisation. After the Flood, they were translated from the most archaic language into ancient Egyptian, and preserved in book-form by the second Hermes, until, in time, the archaic records passed into the popular Demotic script. "Bytis the Prophet translated these teachings for King Ammon," was an inscription discovered at Sais in Egypt, thereby showing the departure by this King from the immemorial tradition of secrecy, and the opening of a door into the sacred arcana of the temples, after which some at least of the secret knowledge passed into other lands.

That knowledge was primarily concerned with methods for the expansion of consciousness. The Egyptian priesthood believed that by their theurgy and divine science they could rise to the Source of their being, and bring back from that incommunicable experience a knowledge of the nature of that Source.

"The Egyptians announce that they do not speculate about divine things with the unassisted reason, but they announce that by the divine art of their priestly science they reach higher and more universal states of consciousness," says Manetho, the early historian of

Egyptian lore. It is to the eternal glory of the Ancients that this possibility was taught and actualised.

It can hardly be supposed that these supreme heights were always reached, even when they were imagined to have been attained. But the priesthood possessed the idea (which we to-day have lost) that by the practice of the divine science of the spiritual part of man, and by a life of extraordinary inner purity, it was possible to reach to higher and more universal states of consciousness beyond the spheres of Destiny. Beyond these septenary spheres, of which the terrestrial world was the lowest, there was freedom, light, and divine expansion. The Priests and Initiates of the Temples were able to lift themselves to the higher planes because essentially they belonged to them, and it is easy to lift the soul back to its home if the way is known. All their life was devoted to that great search and that great wisdom. "We must turn ourselves back into the old, old way," says one of their teachings. "It is hard to leave the things we have grown used to. Appearances delight us, whereas things which appear not make their believing hard."

So the early steps on the path of the return consisted in the overcoming of appearances and in demonstrating that the soul belongs essentially to, and has its origin in, the divine. We profess to believe this to-day, but it is the reality to us that it was to these people of many millennia before Christ?

Ancient Egypt *demonstrated* the existence of the soul; Modern Europe leaves it an open question. Has there been advance or decadence?

Passing now to Greece, to the directly Platonic tradition and to Plato himself—although he set the type of spiritual thinking for the next five thousand years, he was not original. We have to get behind Plato in order to understand him. We need to know the little that can be known concerning his great Forerunner, Pythagoras, who derived directly from Egypt, thus forming one of the links between Europe and the Sacred Land.

Pythagoras was one of the supreme teachers of ancient Greece. He gained his initiation by long sojourns in Babylon and Egypt. Having passed successfully the supreme test of twenty-two years' silence in the Temple of Sais, he claimed the right to

(From a lecture delivered at the L.S.A. on the evening of Thursday, October 8th. Miss Wood's second lecture will appear next week).

be initiated into all that the priests could teach him concerning divine things. His plan then was to return to Hellas with his precious wisdom, and thence to found, in one of the great colonies in Southern Italy, an Order or School which should be based on spiritual knowledge and principles, and at the same time exercise important social influence. It was, in fine, an attempt to rule a whole colony by a group of Initiates.

From the accounts we have of the Pythagorean School at Croton, written by Iamblichus, he drew around him the youth of the country, having first tested them by methods of considerable severity. Then they prepared to mount to the life of the Adept through three graded degrees, the *Paraskeia*, or novitiate, with its rigid rule of two years' absolute silence; the *Katharsis*, or degree of purification, after which the real initiation into the higher consciousness could begin; and the *Teleites*, or Degree of Perfection, when the complete philosophy of the Master was unfolded, in union with an *Epiphany*, which revealed the life of the worlds rolling on in accordance with the sacred rhythm of numerical harmony. For the Pythagoreans regarded number as the groundwork of all created things; it characterised also the very being of Divinity.

The science of numbers—the figures, letters, geometric forms and representations which constituted the algebra of the universe—was revealed to the Adepts only after an oath of silence. For them, numbers were not regarded as an abstract quality but as living forces, divine faculties in action. They were not only the basis of terrestrial forms, they belonged essentially to an ideal world and he who knew their real potency had the key to all mysteries.

Prior to the rise of the Pythagorean School, the Orphic Mysteries (deriving from the traditional founder of Greek religions, Orpheus) had held sway. Orphism was a religious movement that was grafted straight upon the primitive Dionysus worship (known under other names, such as Bacchios, Zagreus, Sabazios), which it spiritualised and reformed. Sweeping over Greece and South Italy in the sixth century, B.C., in a great wave of religious reform, it influenced Pythagoras himself and many other teachers by its doctrines of purification and the world after death. Ascetic, emotional and ritualistic, it re-cast in various ways the myth of Dionysus, the "youngest son" of Zeus, and especially the story of his Second Birth from the thigh of his Celestial Parent.

The Pythagoreans and the Orphics taught identical doctrines concerning the fall of the soul and its return by means of purifying discipline. The two communities and traditions eventually passed into one, but not before Pythagoreanism had intellectualised the Orphic

religion, moralised and purified it, and transformed the Orphic *theoria*, or sacramental participation in the sufferings of the God of the cult, into the free exercise of the soul's highest faculties which lead to Cosmic Consciousness. The *theoria* of Pythagoras was far removed from the emotional excitement of the older cult.

We come now to Plato, in whom the wisdom of the Pythagorean Order was deepened and intellectualised. When he arose, the School at Croton, with its great Master, had been broken up for nearly a century, after a revolt of the citizens of the colony, who objected to the austerity of a rule by Initiates. Pythagoras had died—some say in the revolt, others that he ended his life peacefully in his native Samos—but the Order lived on for 250 years, the ideas and traditions of the Master having, indeed, come down to the present time through the influence of the Platonic philosophy, which was based upon them.

Plato is said to have spent some years in Egypt and to have taken a Temple Initiation, though he did not, like Pythagoras, become a full Adept. He was an Initiate also of the Orphic Mysteries, in so far as he took and carefully observed the oath of secrecy, though the Orphics of his day instigated him to ridicule.

A visit to Southern Italy brought him into communication with the followers of Pythagoras, and he paid an enormous sum for one of the manuscripts of the Master. He could not, however, teach publicly what Pythagoras had covered with a triple veil, saying that nothing would induce him, even if he were able, to give the higher truth to the multitude: "Spiritual truth with regard to the ideal world can never be put into words—any attempt to do so would only be misleading."

He did not found a mystery school with degrees of Initiation, nor did he organise a path of spiritual progress, but he opened up three great vistas of truth to the human mind which replaced the Pythagorean doctrine of the Sacred Tetrad—the living eternal Word under four aspects—concerning which the oath of the Mysteries had closed his mouth.

His three concepts of the Good, the Beautiful and the True have remained for more than two thousand years the three Sacred Paths which lead to God. They did not belong to the occult and secret methods of the Temples; they were tinged with the moral colouring of Socrates and presented in the form of open dialectic and argumentation so well adapted to an open-minded, concrete, liberty-loving people.

Above all, his category of the Ideal and the Ideas established for all time Idealism in the West. Under whatever form it has appeared, or will appear, its source remains; it is the supreme gift to the intellectual world of a supreme spiritual genius.

The doctrine of the idea-types, as set forth in the *Phædrus*, is a corollary to the doctrine of the Sacred Numbers of Pythagoras. "These transcendental ideas," says Dean Inge, "are for Plato the contents of the Creative Mind of God, the final causes of the world and inspirers of our thoughts, not the product of our speculation or imagination. They are that which really is, they are Reality; whereas sensible objects are only imperfect reproductions of Reality." "The true Platonist is he who sees the invisible and who knows that the visible is its true shadow."

Plato's belief in the value of dialectics for acquiring a knowledge of truth (the soul needing only to draw out by clarity of thought the innate consciousness of spiritual things with which it was born), was not shared by the members of the later Academy. For them, it became a philosophy of revelation, but only after a long phase of scepticism which at one time completely captured the Academy founded by Plato.

The last period of Greek thought, however, by insisting once more on the supersensual as alone the real, and on divine "enthusiasm" or inspiration, made a return to the true Plato. And in Alexandria, in the third century, A.D., was born that movement, known as Neo-Platonism, which carried on the

(Continued at foot of next column).

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LECTURE

by

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on

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MAKING THE AURA VISIBLE

By 'BREVILUX'

I FEEL sure that many readers are aware of the existence of a haze, or aura, which envelops the human body and is emitted by it, and appreciate the probability of its being of first importance to medical practitioners in diagnosis, and to biologists generally.

The difficulty has always been that of devising a means of seeing it sufficiently clearly to permit analysis along scientific lines. Some twenty years have passed since Dr. Walter Kilner discovered that this aura could be seen by sensitising the eyes through the use of dicyanin screens; he came to the conclusion that it consisted of rays of ultra-violet wave-length, and that it was made up of at least two constituent parts: an inner aura protruding from the body about three inches and following much the same outline, and an outer haze beyond that again, extending in good subjects for a further eight inches and gradually fading away at its distal margin.

I was fortunate in being able to begin where Kilner left off, and, having checked his results to my own satisfaction, I have been proceeding along this little side-track of science for some years, till now I feel that perhaps I have advanced another stage along this hitherto untrodden path that he discovered. I have, therefore, put together the results of my research in the form of a book, which is at last ready for publication.

With my somewhat further evolved type of screen I have had an easier task than the one presented to the great pioneer; and, although I agree in the main with most of his observations, here and there I have not been able to see quite eye to eye with all his deductions—it would be strange if I did, for time has marched on.

I believe I have discovered something of the source both of the inner and of the outer aura. Since both originate from the body, each must pass through the skin, and so must run overlapping one another for the first three inches. The inner aura clearly contains particles carrying a charge, since it is attracted by a magnet—by either end of it, there is no polarity. The outer haze, there seems but little doubt, consists of rays of a wave-length between 400 and 300 millionths of a millimetre—i.e., in the longer wave, stimulative end of the ultra-violet country, probably not far beyond the visible violet.

Temperature has no effect upon this haze—therefore it is not a vapour. Dead tissue emits no aura—thus it is essentially a property of a living organism. I have no doubt whatever that the emission ceases at the moment that death takes place.

An owl can see a mouse at night from a considerable distance—yet he cannot perceive dead meat. His eye's retina is lined with night-seeing nerve-endings, *rods*; he has no power of appreciating colour; therefore I suggest that the living mouse, emitting rays which are visible to the owl (though too short to be seen by the human eye), will stand out as a *luminous object on a non-luminous background*. Thus he will prove an easy

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Platonic torch into the young religion which absorbed and Christianised it, thus preserving for our own day the supreme wisdom of the ages.

In the Hermetic literature (much of it written under Neo-Platonic influence) we have, too, a further echo of Plato in an Egyptian guise. In a series of wonderful discourses, "Hermes" sets forth the path to Wisdom and to the Higher Consciousness, telling those who will listen that the Way is open to all who are willing to "pass through themselves" into a body that will never die. For man is not terrestrial in essence; he belongs essentially to Light and Life, and only *happens* to be out of them."

Surely a message, this, for our day as for the ancient times. Let us not lose it by giving exclusive heed to lower calls and lesser truths.

target. Since the wave-length of these rays is too short to be picked up by the human eye, it is clear that either we must increase their length by fluorescence, or we must in some other way temporarily alter the range of our visible spectrum.

The question that must arise in every scientific mind is: "What exactly is the change that has been brought about in the eye?" Here is, perhaps, part of the answer: Rays are emitted by the body, but they are too short to be appreciated. The albuminous substances of the eye, the lens and the vitreous humour, being fluorescent, transmit these ultra-violet rays into visible light.

Space does not allow me here to deal with the properties of the aura, nor with the particular tissue from which each constituent part has its origin. My deductions I have backed with experimental evidence, and am assured of the existence of a third very thin haze stretching away into space far out beyond the outer aura. This has no definite distal margin—it is more indefinite even than the outer aura—and in women, who are in most cases better subjects than men or children, may extend for more than two feet. This, too, is clearly an ultra-violet phenomenon, and I believe the wave-length of its rays to be even shorter than those of Kilner's aura: not below 300 millionths of a millimetre, but somewhere in that neighbourhood, approximately of the same wave-length as the shortest rays that reach the earth from the sun. This means that ordinary glass would prove opaque, blotting out these short rays. Apparatus will have to be made of quartz—which is prohibitive, certainly much beyond the limits of my pocket.

My screen has undergone considerable scientific evolution, very naturally, since Kilner's time. He used an alcoholised solution of dicyanin in a glass container, I believe in the form of a collapsible goggle. Although I personally use a very different type of "screen," I have no doubt that very fairly satisfactory results can be obtained from a screen of this kind, at any rate for an examination of the aura surrounding the fingers. The great thing is to see that no light reaches the eye except through the screen; at the same time, any trimmings to ensure this must be avoided if they cause the brow to sweat. The glass must be kept dry; moisture produces a haze, it is true, but not the one we want to study!

I have hit upon a far better substance to act as my sensitiser than dicyanin, which was slow of action and deteriorated comparatively quickly. Exactly how much depends upon the dye is a moot point. The colour may play some part by bringing about a temporary colour-blindness. Coloured glass alone is quite useless.

Given the right background, anybody should be able to see the inside aura around the fingers. This extends further around the point of the digit than from the shanks of the first two phalanges. Rays can be seen running from finger to finger when the hands are brought together with the fingers extended towards their opposite numbers on the other hand.

I feel that when I have established the existence of this ultra outer haze—which is not Kilner's "extra-outer-aura"—I shall have brought transmission of thought from a possibility to a scientific probability.

My screen has shown me more than Kilner's dicyanin could possibly disclose; the advance is a substantial one—due simply and solely to the fact that Kilner worked around 1914, and this is 1936. It is highly probable that my screen will be superseded in its turn before much more headway can be made. The necessary qualifications for its successor are presumably: that it should be of a blue or violet colour; that it should transmit the shorter waves of the solar spectrum; and that it should bring the object slightly nearer to the eye. We must remember that we are dealing not with a subjective creation, but with a physical emission.

SOLUTIONS AND SUGGESTIONS FROM TIBET

Review by H. F. PREVOST BATTERSBY

SO many unreliable books have been written about Tibet, that one extends an exceptional welcome to another volume of travel in that illuminating country from Mme. David-Neel, who has spent in it the third part of a life-time, writes and speaks all its dialects—probably the only European who can do so—and whose learning and psychic experience are viewed with respect by the most important Lamas. Further, one can rely on the veracity of every word she writes.

This *Tibetan Journey** of hers was an incredibly uncomfortable and precarious adventure, undertaken she herself hardly knew why, more than once only saved from disaster by her saintly reputation, and covering ground which seemed to have little but its perils to account for its selection.

Its interest for us lies in the further information it affords as to the creation of those curious mental robots, known as *tulpas*.

The psychology of the benighted West does recognise that replicas of living people have appeared from time to time, sometimes with, sometimes without the cognizance of the operator; most often, but by no means always, at moments of emotional stress.

You are expecting a visit from a friend; you see him approaching, possibly with a horse and cart; you go to the door to greet him, but there is nothing there, and an hour later he arrives, just as you had seen him.

You label the occurrence an hallucination; perhaps if you are scientific, a veridical hallucination, and leave it at that.

Your friend was not trying to impress his image on you; the last thing you were expecting, at that hour, was to see him; yet there was the image, not only of himself but of his horse and cart.

Mme. David-Neel describes, in a previous volume, how, having seen in a dream, a servant whose return she had ceased to expect, she caught sight of him the next morning, walking up the valley towards her camp, and wearing the peculiar garment and head-dress seen in her dream. Her servants also saw him, and, after his disappearance behind a small monument, were despatched to see what had become of him.

Just before dusk the same evening the young man arrived with his caravan, wearing the dream's unusual costume; and it transpired that, when seen in the valley, he had been with the caravan many miles away.

That is a case of unpremeditated appearance. The next takes us a little further into the mystery. A Tibetan painter, who took a peculiar delight in depicting wrathful deities, arrived one afternoon to pay Mme. David-Neel a visit.

"I noticed behind him," she narrates, "the somewhat nebulous shape of one of the fantastic beings which often appeared in his paintings.

"I made a startled gesture, and the astonished artist took a few steps towards me, asking what was the matter.

"I noticed that the phantom did not follow him, and quickly thrusting my visitor aside, I walked to the apparition with one arm stretched in front of me. My hand reached the foggy form. I felt as if touching a soft object whose substance gave way under the slight push, and the vision vanished."

The painter confessed that for the last few weeks he had been invoking that particular deity, and had spent that morning painting it. He himself had not seen the phantom.

Next, we seem to have to deal with intention. Mme.

David-Neel was walking with her cook towards her tent, to unpack some provisions, when they both saw a Lama, who was a frequent visitor, seated in the tent. The cook said:

"Rimpoche is there, I must go and make tea for him," and Mme. David-Neel walked on to the tent.

"When I was only a few steps from it," she says, "a flimsy veil of mist seemed to open before it, like a curtain that is slowly pulled aside. And, suddenly, I did not see the Lama any more. He had vanished."

The Lama only laughed when questioned, and on another occasion he utterly disappeared when the author was speaking to him "in the middle of a wide bare tract of land, without tent or houses or any kind of shelter in the vicinity."

Such an apparition, or, at least, the nearest thing to it, has been labelled over here "a double."

In Tibet it is called a *tulpa*, and is generally a conscious creation.

Mme. David-Neel once experimented with its production. "My habitual incredulity led me to make experiments for myself . . . I chose for my experiment a most insignificant character: a monk, short and fat, of an innocent and jolly type.

"I shut myself in *tsams* and proceeded to perform the prescribed concentration of thought and other rites. After a few months the phantom monk was formed. His form grew gradually *fixed* and life-like looking. He became a kind of guest, living in my apartment."

She started on a tour, riding on horseback for miles each day, but the monk accompanied her, visible, even when she was not thinking of him, and performed various actions natural to travellers, which she had not commanded. A herdsman saw the *tulpa* in her tent and took it for a live Lama.

Gradually the phantom underwent a change. "The fat, chubby-cheeked fellow grew leaner, his face assumed a vaguely mocking, sly, malignant look. He became more troublesome and bold."

Planning a journey to Lhasa, she decided to dissolve the phantom, but only succeeded after six months of hard struggle.

Now comes the story in her present volume. Chös Tags in his youth had brutally violated a rustic maiden, and fearing reprisals, had thrown her and her bucket into the adjacent river. Her bucket was found, an accident conjectured, and Chös Tags, as chaplain to the tribe, celebrated over one of her dresses the office for the dead.

Years passed. Chös Tags had become rich and celebrated as a magician, but the thought of his approaching death filled him with anguish. He learned of an ancient manuscript in a cave on a mountain many miles away which contained the secret of prolonging human life for centuries.

He was too old to contemplate such an arduous journey, so created a *tulpa*, filled with his own ardent desire to live, to be sent in search of the secret.

The phantom was shut up with him for several months and at last sent forth upon its journey. For weeks it walked unceasingly, night and day; at last, its journey almost done, it stumbled against a tent peg and stopped abruptly. In the tent was a girl.

At the other extremity of Tibet's vast territory Chös Tags felt the shock which had checked his *tulpa* in its walk. It was the girl he had violated and killed sixty years before: reincarnated, again the daughter of a herdsman.

Fiercely he strove to drive his phantom forward on its quest, but the *tulpa*, formed of its creator's subtle substance, when confronted with the influences which had prompted Chös Tag's criminal act, felt his maker's sensuality awake in him, and became vaguely conscious of himself.

Days and weeks passed. The *tulpa*, fed now by other influences than the magician's, was developing a

(Continued on next page).

**Tibetan Journey* by Alexandra David-Neel. London. The Bodley Head. 1936. 12/6.

With Mystics and Magicians in Tibet by Alexandra David-Neel. London. The Bodley Head. 1931. 12/6.

separate intelligence, and, instead of yielding to his creator's ascendancy, had begun to draw life and energy from him, and became aware that Chös Tag, realising the failure of his efforts, was plotting to destroy it.

Those efforts only had a success when the *tulpa*, yielding to the echo of the magician's criminal passion, relaxed, in amorous reverie, the struggle for its own existence.

Then, one day, the blaze of remembered passion flared up in the old man. Far off the *tulpa* felt the sting of it, and threw itself on the young girl.

Chös Tag saw his chance. "By a powerful effort he 'retook' within himself the vital *mantram* upon which the *tulpa's* existence depended, and the terrified maiden saw the man who had her in his embrace dissolve as a cloud."

But the supreme effort drained the aged magician of his remaining vitality. In a few months he was dead.

There is the story. A trifle too compact, perhaps, but entirely credited by a by no means credulous people. Because, forsooth, this *tulpa* business is in psychic agreement with its religious beliefs.

Did not the Tashi Lama make his escape by creating a *tulpa* of himself, which vanished when its creator was in a place of safety?

Did not Kyongbu Rimpoche, failing to delay his own death, leave a *tulpa* behind him, which, carried in a sedan chair to the temple consecration, walked straight towards the giant image of Maitreya and became incorporated with it?

Not that a *tulpa* was needed for such a feat; for it is a Tibetan belief that highly advanced mystics need not die in the ordinary way, but can dissolve their bodies when and where they like, and leave no traces.

It is probable that a like ability may account for the disappearance of Christ's body from Joseph of Arimathea's tomb.

The Tibetan explanation of the forces used closely resembles that advanced by *Kahunas* of the South Seas.

1. That by concentration of mind (one-pointedness) waves of energy can be produced, by which an object can be charged, much as is an electric accumulator, and may give back, one way or another, the energy stored in it.

2. The energy so communicated pours into it a kind of life, so that an inanimate object becomes able to move and accomplish the requirements of its maker.

3. The energy thus generated can, without the help of any material object, be carried to more or less distant parts.

4. Adepts trained in concentration can visualize the forms they imagine, and thus create any kind of phantom, and the Tibetan attaches great importance to a defensive attitude against the encroachments of such creatures, a danger of which some investigators over here have had experience.

Now there can be very few Westerners who can consciously create *tulpas* of themselves, but the impulse of an unusual emotion may account for the appearance of those Phantasms of the Living which dissolve almost at once owing to the instability of the energy which has produced them.

And if such phantoms can, as we know, be created by the living, may not, as Mr. Carrington has suggested, the appearance of a certain class of ghosts be due to the re-living by the spirit through an emotional crisis, which, perhaps, ended its earthly career?

Our psychic achievements are of such a childish magnitude, that the experience of an observer like Mme. David-Neel is of extraordinary value.

"I earnestly wish," she says, "that my account may awaken in some scientists, more qualified than myself for such work, the desire to undertake serious in-

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WATER-FINDING "MIRACLE"

NOWHERE has so much attention been given to the study of dowsing, both for water and for metals, as in France. Many books have been written on the research work accomplished, and colleges have been established for the scientific development of this faculty. One of the best-known exponents of this gift is M. L'Abbé Mermet, who, in a letter to Dr. Osty, once wrote: "The water-finding on the open ground is just as easily done by me from a map in my office, and with no less certainty of results."

In proof of this assertion, the *Revue Spirite* (Paris) for November, publishes a remarkable letter addressed to L'Abbé Mermet by one of the Brethren of a Mission Station on Yule Island, a remote island off the coast of New Guinea. This letter testifies to the following facts.

In 1932, the Head of this distant Mission Station, during a visit he paid to Switzerland, called on this well-known Dowser. He spoke of the difficulties of life in this far-away spot, where the bad climate and indifferent water supply added to the problems against which the Brotherhood had to contend. Was it possible, he asked, for the Abbé to indicate where fresh springs might be available? Abbé Mermet asked for a map of the island, but no such thing was procurable; the only thing Father Frastré, his visitor, could produce was a photograph of one section of the island. Nothing daunted, the sensitive Dowser concentrated on this picture and worked over it with his pendulum. He found no adequate streams, to the regret of Father Frastré; but to the surprise of the latter, the Dowser then passed with his pendulum beyond the margin of the photograph, and presently announced that—in an exact position indicated by him, at a specified distance from a point shown on the picture, there was a spring, giving a certain volume of water, of a given content of lime.

The Reverend Father was much impressed, for it happened that he already knew of this source of supply, of which he had purposely made no mention. When hereupon the Abbé proceeded to examine the opposite side, beyond the edge of the picture, Father Frastré made careful and accurate note of a spot where the Dowser likewise proclaimed water could be found, supplies of which this time the Head knew nothing.

Soon afterwards he set sail for Yule Island, from which, eight months later, the Abbé Mermet received the confirmatory letter printed by the *Revue*. It appears that every item mentioned by the Abbé was proved to be correct. The unknown sources were discovered precisely where he had indicated; water from stream No. 1 was sent to Paris for analysis and its lime content was reported to be practically just what the Dowser had predicted. The volume yielded was at first thought not to have been correct; but further consideration showed that at the time when the statement had been made, the stream, owing to the then rainy season, was most probably yielding the quantity he had said, though, when tested, owing to the dry season then prevailing, the yield was considerably less. Hence there was no real discrepancy in what L'Abbé Mermet had stated.

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vestigations of the phenomena which I have briefly mentioned.

"Psychic reasearch may be guided by the same spirit as any scientific study. The discoveries which can be made in that field have nothing of supernatural; nothing which may justify the superstitious beliefs and ramblings in which some have indulged regarding the matter."

That is a very reassuring point of view from a woman who has lived for a score of years amid Tibetan "miracles."

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).

MISS ESTELLE STEAD TO HER FRIENDS

Sir,—May I, through the medium of your columns, thank those who have so very kindly responded to my appeal for Mr. J. J. Vango. I have received donations on his behalf amounting to £102 14s. 0d. At his request I act as his banker and send him £2 each month, and extra if he wants it. So, through the kind generosity of those who have known him in the past, Mr. Vango will be able to live in comfort for many months to come.

It has been most gratifying to Mr. Vango and to me to read the letters accompanying the donations—all speak of the good work Mr. Vango has done for so many years and testify to the real consolation his gift has brought them.

May I also take this opportunity to say to the late members of the Stead Bureau and Library and all interested how very sorry I am I cannot hold a Christmas Party this year as I hoped when I closed the Library in April. I have had a severe break-down in health; and although I am well on the way to recovery, my doctor will not permit me to come to London to arrange it. If any of those who have brought gifts in the past would like to send toys, garments or gifts of money to me here so that the poor children to whom toys, etc., have been given in past years, may not be disappointed, I should be very grateful, and my kind hostess, Miss Lambert, will acknowledge all gifts and see they are dispatched to the children.

My greetings and best wishes to all.

Reculver Lodge, ESTELLE W. STEAD.
Beltinge, near Herne Bay, Kent.

[NOTE.—A full list of the donations accompanies Miss Stead's letter.]

THE RETURN OF CHOPIN

Sir,—The articles appearing under the above heading in your recent issues were particularly interesting to me, because on the occasions that I gave Lecture-Poetry Recitals on "The Romance of Chopin and George Sand," with musical illustrations, the composer showed his great interest in the functions—commenting on the programme and the pianist, and promising to be present to give power to those taking part. At one of the Recitals, Chopin's friend and gifted pianist, Liszt, came also, and placed his hand on the musician's shoulders whilst playing, in order to increase the power.

My own theory is that all creative Artists in the Beyond, be they poets, musicians, painters, sculptors, writers, etc., who in life lived on self-expression, are not unnaturally still using their influence to give encouragement to anyone willing and able to bring their work to the front. I have in the past, and, indeed, am experiencing this very definitely at the present time. It was once my privilege to be received by Lord Leighton, P.R.A., at his beautiful house at Kensington, when he then explained to me the inner meaning of his pictures, about to be sent in to the Royal Academy, and he also spoke about the many artistic treasures that adorned his home.

Some years after his passing, I was moved to take a party of 50, and another of 70, over his home; and through the contact and knowledge I had gained from my former visit, I was enabled to make these conducted visits something more than of academic interest.

In between the time of the conducted parties, when at an L.S.A. meeting for public clairvoyance, the Medium, addressing me, said: "In the vacant chair beside you is Lord Leighton. He comes to give you encouragement with what you are doing concerning him. He is very grateful to you for taking so much trouble to explain his personality as well as his work."

In the two volumes of my book, *Bridging Two*

Worlds, I have endeavoured to show to what a great extent many famous poets encourage those who endeavour to bring their lives and works before the public; and at the moment a well-known poet and dramatist in the Beyond is influencing me very strongly to record in the third volume of my book not only my psychic experiences with him, but also to reproduce some of his own work, which, although beautiful, is little known, and I shall endeavour, as far as I can, to obey his behest.

All this goes to prove the reality of human survival, and that all creative artists still have the craving for self-expression which was such an urge with them when on the earth-plane; and it is good that this should be so, for the diffusion of beauty in all forms of manifestation is assuredly to be encouraged and worked for as counter to the materialistic age in which we live, where mercenary ends more and more tend to strangle our spiritual needs. We should, therefore, welcome the co-operation of the great ones in the Beyond so that the aspiration and uplift derived from Art and Beauty are as widely spread as possible for the good of humanity.

WALLIS MANSFORD.

CONVICTION AND REINCARNATION

Sir,—Mr. Crompton-Smith is still not convinced (LIGHT, November 26th), and his Guides, apparently, cannot meet any objective test. That being so, we can only examine their teaching by inductive reasoning. They tell him that any spirit may "learn any obsolete language and reproduce it; language being a thing easily learned on that side." If that were so, why is it so seldom demonstrated?

Again, if a language be obsolete, where does it exist? Clearly not on earth; and if, as most students agree, communication on the Other Side is mainly by *thought*, speech as we know it must ultimately become unnecessary. There may be books and libraries on the Other Side, but I suggest that earth-speech can only continue to exist—as a responsive, fluent reality—in the memories, subconscious or conscious, of individual spirits, whether in the physical body or out of it. Mere assertion that any spirit could learn a language easily is not enough, for Nona maintains it is a difficult process, and this agrees with earth-experience.

I do not suggest that any reputable Guides "teach falsehoods," but we are entitled to challenge and test every statement made by any Guide. It is a weakness of our movement that such statements are not challenged enough.

Reincarnation is either true or untrue. What is the point of any Guide evading the issue by saying that "some day the Truth will be told to us?"

In the Rosemary case, Nona, having long since forgotten both earth and its language, again approached the one and revived the other. But I doubt if she could have completed her task of convincing the world of extended survival had there not been, as she states, a Medium on this side in whose subconscious mind lay also a dormant memory of Egypt and its obsolete language.

There was a third factor, an Egyptologist who understands psychic matters is almost a contradiction in terms; yet Nona found one in Mr. Howard Hulme, and the results have impressed even those who do not accept Nona's teachings that Reincarnation is true. These results are explained on the assumption that *Rosemary has reincarnated*, according to a carefully-laid plan by higher Guides.

What is assumed in her case may be assumed in others, but does not necessarily imply a general law. Do not let us copy the fundamental mistake of 19th century science, and postulate a "Uniformity of Nature." Life is infinitely diverse.

Let me add my thanks to Mr. Crompton-Smith for his generous tribute to our work. I do not intend to pursue this argument further, but I shall follow any constructive teaching his Guides may offer with unbiased interest.

(Dr.) FREDERIC H. WOOD.

LETTERS TO THE EDITOR

St. PAUL—SCHOLAR AND PSYCHIC

Sir,—The remarks on the manifestations witnessed by St. Paul, under "Sceptic and Believer" (LIGHT, November 26th), are very timely. Surely, the whole Christian fabric rests on these and similar assertions.

St. Paul appealed to *facts* when he was combating the arguments of the Materialists of his day. This is shown in his masterpiece, I. Cor., xv. How well this account demonstrates that the phenomena of olden times are in harmony with those of the present-day! It is almost incredible that Churchmen should be found willing to deny what is *now* a matter of academic knowledge: it appears as if they would not only dispute the implications, but actually deny the phenomena into the bargain. There is, indeed, a strong presumption for the truth of Mr. Prevost Battersby's reason for this—elsewhere given in the same number of LIGHT. Truly, they are to be pitied, and it is high time they began investigating.

St. Paul, in the chapter referred to above, goes on to reason syllogistically (vide v. 16). He there takes as his major premise what was an axiom—i.e., a self-evident truth to the spiritualistic philosophy of his time (which we may be sure he used with great effect in his disputations with the Epicurean philosophers). He leaves the minor premise understood. His major is therefore this: "What is contingent on happening to the 'other dead' could happen to Christ also." And why not? He, then, certain of his conclusion—for he has already appealed to fact in verse 8—adds parenthetically, in the three following verses (17, 18 and 19), how vain one's *hope* would be *short of this knowledge*, and he draws his conclusion, which is seen in verse 20, "Now is Christ risen." He positively asserts this, and his inference is valid—all the more so, seeing that Christ has manifested Himself to him, and this is a way of buttressing the syllogism alluded to—it being one more link in the chain of "material" knowledge. I use the word *material* in the *logical* sense.

Of course, it is well-known how theologians would build an elaborate "scaffolding" of dogma around the simple account given in I. Cor., xv., but does not this fall to the ground in the light of recent evidence? In the light of "the old Revelation *told anew*," the clarity of Paul's reasoning is seen in its full force. It "*rings*" true; and yet, short of present-day manifestations of the spirit that are so well-attested by the *greatest names in every walk of life*, the sceptic might still make out a strong case for himself.

But this *à priori* reasoning—this *will to doubt*—is weakening under pressure of cumulative evidence. People think out those vital problems for themselves now; and, once—through investigation—having laid hold on life, which is the Spirit of Truth, they feel that this has made them free; and they look with withering scorn on those who have attempted, with obscurantist methods, to mislead and baffle them.

It is to the credit of the brave band of ministers who now study Psychical Research that they fearlessly acknowledge its findings. The great scientist, Sir William Crookes, O.M., declared that *Survival* had been as certainly *proved* as any fact that they were *certain of* in physical science. His work, *Researches into the Phenomena called Spiritual*, should be read by all investigators.

J. W. PARRY.

"THE TEMPTATION"

Sir,—As an admirer for many years of Mr. De Brath's books and other writings (I think I have all of the former in my house), I feel sure he will pardon me if I point out a slight slip in his article "A Solution to a Modern Problem," in your issue for 19th November. It is this. He refers to "the Temptation" as one of the episodes recorded exclusively in the IVth Gospel,

(Continued at foot of next column).

"THE TORCH OF KNOWLEDGE"

MR. ARTHUR FINDLAY REPLIES TO THE REV. WILLIAM A. REID'S OPEN LETTER

DEAR MR. REID,—I hold you in such high regard that I feel I must reply to your open letter to me, which was published in LIGHT of November 19th, or otherwise you may think that you have offended me, which you say you are most anxious not to do.

I know you too well ever to think that you are capable of saying or doing anything except from the kindest motives. I could have written to you personally, but it is just as well to let the readers of LIGHT know that friendly criticism in no way upsets friendship. We are all striving after the truth, though some have a clearer vision than others.

First of all, you say that you have not yet read *The Torch of Knowledge*, but that, nevertheless, you consider that "most of the criticism in LIGHT is, I think, very fair and friendly." As you have not read the book, do you not think that is rather an unwise remark to make?

Secondly, you say to me: "You abuse Christians and Christianity and Christ." That is quite untrue. I challenge you to show me anywhere in all my books where I have abused Christ. I have emphasised that Christ stands for mythological ideas held by the ancients, similar to those for which Prometheus, Bel, Osiris, Horus and other divinities of the past stood. Wherein lies the abuse? As I believe that Christ was a mythological creation, from first to last, why should I abuse a myth?

Perhaps, however, you really mean Jesus when you refer to Christ, but here again you are wrong, and whenever I have had occasion to refer to Jesus the man, as distinct from Christ the god, I always do so in terms of respect. Why should I do otherwise?

You agree with Mr. Prevost Battersby that my writings have been placed by many on their *Index Expurgatorius*. Nothing pleases me better than to know this, because it makes me realise that all my labour has not been in vain, which it would have been had I written about what everyone knew and accepted. The books published by Copernicus, Galileo, Kepler, John Bunyan and many other writers of the past were placed on the Church Index, and these men were considered heretics of the deepest dye. Why? Because in their day they were in advance of their time and tried to educate the people up to a higher level of thought.

The Torch of Knowledge is not an attack on Christ, but an attempt to show the change of outlook which comes into our lives when the truth of Survival and communication is accepted, and, further, how all the ancient sacrificial religions can now be looked on as symbolical of man's death and resurrection into a higher life.

I do not think I shall ever wish to return to the Christian fold, as you so ardently desire. When I was young, Christianity, with its doctrine of Hell and damnation for all unbelievers, caused me such intense misery and unhappiness that, now that the light of knowledge has cleared away all the lies I was taught in youth, I have no wish to return to the darkness of ignorance.

Thanking you for your open letter, because it has given me this opportunity to explain my position to those who will not read my books, and reciprocating your kind wishes.—Yours sincerely,

ARTHUR FINDLAY.

(Continued from previous column).

whereas the fact is that *that Gospel is the only one that makes no mention of it*. It is recorded in each of the three "Synoptics." I have myself, in the past, made references without looking up the source, and know how easy it is to make such slips!

Bournemouth.

GUY HEATON.

Light

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EDITOR GEORGE H. LETHAM

As We See It

SEEING THE AURA

FOR many years now, there has been on record the definite assurance of Seers like Swedenborg and Andrew Jackson Davis that the spiritual body of which St. Paul wrote is the *natural* possession of every man and woman; and that assurance has been supplemented and confirmed by clairvoyants who have the "open vision" enabling them to see beyond the physical to the etheric.

Always, these Seers have spoken of an "aura" which surrounds the physical body but belongs to the spiritual body; and it would seem that we are now approaching the time when the reality of the "aura" will be established by ordinary scientific methods—that is, by the discovery of means through which it will be made indisputably visible to people with no more than good normal vision.

A long step was taken towards this very desirable result when, some twenty years ago, Dr. Walter Kilner developed his now famous screens; but the results have never been sufficiently clear to put the actual reality of the "aura" beyond dispute. Now—as described in an article on "Making the Aura Visible" in this issue of LIGHT—a scientific investigator who hides his identity under the pen name of "Brevilux" claims to have carried the inquiry several steps further, and to have brought it to the point at which scientists generally may be induced to take it up.

To the Spiritualist this is very interesting. For him, there is no doubt about the reality of the spiritual body and its surrounding aura. He knows that it is the spiritual body in which conscious personal life is centred and in which it goes on when the physical body dies. Of this, proofs are plentiful; but being beyond the range of ordinary scientific experiment, these proofs do not, generally speaking, attract the attention of scientific men. If, however, the discoveries described by "Brevilux" bring the aura definitely within the range of laboratory observation, then conditions will be completely changed and a new era of investigation should begin.

"Brevilux" regards the aura "not as a subjective creation" but as "a physical emission." Had he written "psychical emission" he might possibly have been more correct; but, as the problems of ectoplasmic emissions have suggested, it may ultimately be found impossible to draw a clear line between what is psychical and what is physical.

DREAM CHILDREN

By Mrs. E. M. TAYLOR

TWO very interesting problems are raised in the article published in LIGHT of November 19th, entitled "What of the Voices?"

The first is the most difficult to discuss, as it has been very seldom presented to the minds of investigators. I refer to the statement made at a circle by a spirit-wife to her husband on earth, through a Medium, and again repeated to him some months afterwards by another Psychic.

The statement was that in the after-life he would see the child he and his wife had wished for but had never possessed on earth, and that she now had it with her, created by thought. This implies that in the spirit-world thoughts of the mind are creative, and that the desires of the heart form etheric substance imbued with life itself, under certain circumstances.

In the year 1920, Miss Katherine Bates, clairvoyante and author, wrote a book called *Children of the Dawn*, illustrated by a spirit-photograph purporting to be that of two of such etheric-born children. Mr. Shaw Desmond in one of his addresses, given in the Queen's Hall, London, some time ago, also touched on this subject, and stated his belief in its possibility.

In both instances the reference was not to the existence of still-born, or miscarried, children in the Beyond, which is believed in by Spiritualists.

One has read of children in the spirit-spheres being trained to use their minds in thought-creating, and that, when expert, they may produce thereby the forms of birds and animal-pets, which apparently, though only temporarily, seem imbued with life.

Is it likewise with these etheric children? Do they grow up as our earthly sons and daughters, or are they simply illusion, just as we in our dreams meet with people with whom we walk and converse, who sometimes resemble those we know on earth, yet are strangely different in speech and conduct, leading us to the conclusion that they must be only the fantastic conceptions of the dream-mind?

One would like to obtain more information on this subject, which is of extraordinary interest.

Theosophists and Occultists have forestalled it by their belief in elementals, beings created by the power of mental concentration, who do the bidding of their creators during a temporary astral existence.

A VOICE PROBLEM

The article, secondly, touches the puzzling phenomenon met with at most trumpet circles—that of the similarity of tone and accent of the Medium's voice with voices coming through the trumpet purporting to be those of spirit-friends, or relatives, communicating with the sitters.

I noticed this even with the famous American Medium, Mrs. Etta Wriedt. After a most evidential séance, my mother, towards its close, came and spoke to me through the trumpet with an American accent; whereas her voice during her life on earth had been singularly pleasing and cultured. At the time I was completely "floored," but I now understand that when the power is exhausted the Medium remains the sole source of the supply of ectoplasm. It is well-known that this mysterious substance tends to conform to the physical mould of the Medium, unless controlled by the mind of the spirit-operator making use of it. Hence many accusations of fraud respecting any unfortunate Medium who tries to work under adverse conditions or when depleted.

Our voices, indeed our whole mode of speech, depend on the habitual use of very delicate nerves and muscles, so that we are unable to render correctly certain sounds in a foreign language unless acquired when quite young. Here may lie the clue to much that perplexes a thoughtful investigator.

LOOKING ROUND THE WORLD

THE ABBOTT AND THE GHOST

THE Roman Catholic Archbishop Downey is reported (*Catholic Times*, 27th November) to have stated that "research had proved that 98 per cent. of the happenings (spiritualistic phenomena) was fraud." If the Archbishop said that, he must be very badly informed, and it would be interesting to know who has misled him.

Spiritualists do not rely only on so-called mediumistic phenomena, but also on phenomena which appear to be spontaneous. And in *The Universe* (a Roman Catholic journal) for November 27th there is a description by Abbot Hunter Blair of a "ghost" which visibly haunted Cleve Hall, pulled people out of beds because as it (or he) audibly asserted: "This is my home." Concluding his story, Abbot Blair asks: "Who was the ghostly intruder? Was it the squire who had retained possession of the family seat when his brother re-appeared and almost at once disappeared again for ever? Who shall say?"

Perhaps the Archbishop might "say." Anyhow, if that story be true (and no doubt Abbot Blair is a truthful narrator), the fact of spirit-return is established, and spirit-return is an essential part of Spiritualism, as Archbishop Downey ought to know.

Mr. HARRY PRICE IS UNFORTUNATE

Mr. Harry Price has had wide experience as a "ghost-hunter," but his experience of messages through Mediums would seem to have been far below the average in evidential value. Lecturing at Newark he is reported (*Newark Advertiser*) to have said: "We have analysed thousands of alleged 'messages from the dead' and have never found one containing anything that the Medium did not or might not have known himself."

If that is really the experience of Mr. Price (for presumably he used the word "we" when he meant himself) he has been very unfortunate. Hundreds of inquirers who have given much less time to the subject than he has, could give him instances of messages containing information which the Medium had no normal means of knowing. If he will read Major Mowbray's book now in the press (containing extensions of the articles contributed to *LIGHT* on the bogey of Telepathy) he will find as many instances as will keep him guessing for quite a long time.

MUTUAL NEEDS

Notwithstanding the assertion of the Rev. John Bevan (to which we made reference last week) that Free Church Ministers, as a class, rejected Spiritualism because they knew too much about it, and not through want of knowledge, it is a fact that a very considerable number of Ministers are Spiritualists.

One of these, the Rev. John S. McKay, of Galashiels, replied very effectively in the *Christian World* to Mr. Bevan, as a result of his own personal experience (quoted on another page), and concluded as follows: "The sphere of victorious convictions is to a great extent being removed from the Church to the Spiritualist movement. That movement is far from perfect. In its very protest against the Church's attitude it is one-sided. We need what it has, but it as surely needs what we have. Let us open our eyes and realise that the Spirit of God is operative in both."

This is good advice, which readers of the *Christian World* will do well to consider very seriously.

TO-NIGHT'S L.S.A. LECTURE

The L.S.A. autumn lecture programme will be completed to-night (Thursday) with Dr. E. Graham Howe's lecture on "The Scope of Man," which is being anticipated with much interest. Sir Lawrence Jones, Bart., who is to preside, can be relied on to add to the interest of the occasion.

A BOOK WORTH READING

IN his lecture (reprinted in *LIGHT* last week) on "The development of Truth," Mr. Stanley De Brath drew attention to a book with which, as yet, Spiritualists are too little acquainted—namely, Mr. Albert Eagle's *Philosophy of Religion versus the Philosophy of Science* (reviewed by Mr. Prevost Battersby in our issue of January 9th this year, and obtainable from the office of *LIGHT*, 5/6 post free).

Mr. Eagle is Lecturer in Mathematics in the Victoria University of Manchester, and has therefore a good claim to be regarded as a man of science; yet his book is, from beginning to end, a protest against the servile acceptance of the materialistic doctrines of scientists. "The upholders of religion," he writes, "do not need to dispute a single established scientific fact, but only the conventional interpretation of some of them."

PHILOSOPHY OF SPIRITUALISM VINDICATED

After explaining his views and questioning the theories put forward by many of our leading scientists, Mr. Eagle (in his Epilogue) pays a remarkable tribute to Spiritualism. "I may as well honestly and frankly here confess," he writes, "that the philosophy about the nature of the universe which must be true if the phenomena, beliefs, and contentions of Spiritualists are true, is exactly what I require to be true simply in order to obtain an intelligible interpretation of ordinary orthodox scientific facts which all scientifically-educated people know to be true, but which no scientific theories so far have been able in the least to explain in any rational meaning of that word."

To this, Mr. Eagle adds: "About the general philosophy of Spiritualism, as far as I understand it, I must say that there is absolutely nothing in it that is against the tiniest bit of our scientific knowledge, but rather that it constitutes practically the only set of ideas in the world about things which appear in the least sensible, or possible, in the face of our scientific knowledge of biology and psychology."

Nothing much stronger or more complimentary to Spiritualism could be said by a scientific man. And, as serious students of Spiritualism have good reason to know, Mr. Eagle is right.

CONVINCING THE SCIENTISTS

We are not amongst those who say that it is unimportant whether scientists accept Spiritualism or not. On the contrary, we believe that the facts of Spiritualism will never be generally accepted until they are admitted by scientists as proven. The facts, of course, are facts whether admitted by scientists or not—just as aerolites were when their existence was denied by scientists—and some day they must be admitted. Mr. Eagle's book is welcome as bringing that day perceptibly nearer.

THE FOURTH DIMENSION

Mr. M. De Meck, who lectured at the British College, South Kensington, last week (November 25th) on "The Fourth Dimension," was formerly in the Russian diplomatic service, and can speak with first-hand knowledge of many countries and peoples. He admitted that he was not able to describe the "fourth dimension," or even to give any clear idea of what it is—if it exists at all; but he interested his audience by telling of an experiment shown to him by an old Chinese Sage. Then he added to the interest by himself performing the experiment, for which the only materials necessary were three slips of paper, some pins and a pair of scissors. The result was an apparent passage of matter through matter, secured by putting two twists on one of the slips of paper, pinning the ends together and then cutting the slip in two, lengthways.

According to Mr. De Meck, scientists cannot give a satisfactory explanation of why the result is what it is, but he did not say that any scientist admitted the result to be proof of the passage of matter through matter.

AU REVOIR AUSTRALIA

By G. E. WRIGHT

FROM Brisbane we passed on to Newcastle, N.S.W., chiefly for the purpose of visiting relations, one of whom, having left Scotland at the age of 16 and never returned, is now in his 81st year, and he had much to tell of the gradual development of the Commonwealth.

It was refreshing to find that the general reputation of this city for dinginess and murkiness really applies only to the industrial area, which stands apart from the city proper and from the residential suburbs. There is, however, a general air of impoverishment, lack of paint, broken pavements and uneven roads; staring evidence of the depression that has prevailed for some years and has not yet lifted; evidence more pronounced than in any other Australian community; and as we watched a procession of 1,000 or more unemployed men parading in the streets, and saw the shacks and hovels in which some of the families live, we felt that a spiritual mission was not likely to appeal with any great force to men and women who awaken every morning to the renewal of hopelessness in respect of things physical and material. Indeed, in one of the outlying districts spiritual lethargy has reached a stage in which orthodox Churches have literally no worshippers attending some of their Sunday services, and the clergyman or pastor is faced with empty pews.

In view of such conditions, it is not surprising to find that, with a few exceptions, Spiritualism is not thriving; though, as in other parts of Australia, the vendor of material messages still attracts a following. At one of our meetings, following a lecture on Spiritualism, questions were invited; whereupon a woman sprang up and said: "My daughter lost a pair of red gloves three weeks ago, can you tell me where she can find them?" Finding that her question was deemed irrelevant, the disappointed woman said: "Our own Medium would have told me where to find them." Thus and thus is Spiritualism fostered in many so-called "Spiritualist Churches."

On the other hand, we met with earnest workers who are waging an unequal fight against spiritual darkness and financial handicaps. The secretary of one Church some distance from the city has been unemployed for four years, during which period Spiritualism has proved his chief solace and strength. He and a few others are striving to keep the Church alive, mainly by their own efforts, since they can hardly afford to pay even the travelling expenses of a visiting Medium.

Within the city, conditions are somewhat better; and, in one particular instance, that of the Church of Spiritual Research, it had been found possible, before the depression, to build a commodious and well-appointed hall. Moreover, by personal generosity and united effort, the Church is able to indulge in some measure of philanthropic work, such as the providing of holidays and Christmas parties for poor children. Other Churches, less fortunate financially, are accommodated in rooms of varying degrees of suitability, handicapped by being excluded from them on most evenings of the week.

As to teachings calculated to attract the general public, here, as elsewhere, we have to recognise that something more than zeal and devotion is required, and that the mere exercise of psychic powers is not sufficient for the purpose of proclaiming the evangel of Spiritualism. "The wind bloweth where it listeth," yes, but if the efforts that are put forth are to prove successful some regard must be had to the form and style in which the teachings are presented. Devotion? yes. Zeal? by all means; but, confronted with an advertisement stating that Mrs. — will give an address on "The Philosophy of the first chapter of Genesis," and knowing Mrs. — as an uneducated charwoman—albeit thoroughly sincere—we do not feel as hopeful as we would wish of making an inroad into the territory of the sceptic, or that of the intelligent enquirer's mind.

(Continued at foot of next column).

"NOW I KNOW"

THE Rev. John S. McKay, of Galashiels, writes in the *Christian World* in favour of an understanding between the Church and Spiritualism. Criticising an article by the Rev. John Bevan (referred to in *LIGHT* last week), he writes:—

"Mr. Bevan is surely over-reaching himself in presuming to define the attitude of the ministry to Spiritualism in the sweeping way he has employed in his answer to 'Local Preacher, H.H.' I can assure him that there is one at least for whom he does not speak: I believe there are many.

"No follower of Christ will deny that the reasons for belief in immortality which Mr. Bevan adduces are valid ones: they may even be higher ones than those the Spiritualist brings forward. Are they the only reasons? They are not. But there is a graver issue than this.

"Hundreds of thousands in our land cannot reach this truth by the way either of philosophical argument or mystical perception. Such approaches are not open to them; they are inhibited by their very nature. Mr. Bevan has not, I think, experienced the awful position of being without faith or hope in the world or out of it, of being unable to believe even in the existence of God, and yet conscious of the hour-glass of life relentlessly running out. He has never in such a condition held up his hands in agony to the unanswering heavens, crying out for some glimmer of proof, some fact upon which he might uprear the temple of faith. If he had he would never have penned the words I read to-day.

"I have passed through this experience to such a degree that it seemed almost as though reason itself would be overthrown. But my desperation was a prayer, and it was answered of God. Now I know that there is a life after death; and I know that there is form and reality in that life."

(Continued from previous column).

Yet, not in Newcastle alone, but in large measure throughout the whole of Australia, conditions such as these prevail; rendering the task of the more enlightened minority doubly hard, in that, before attempting to build up a fabric worthy of the cause of Spiritualism, they have to demolish so much of that which has been built with faulty materials and on unsound foundations.

In many of the cities of Australia, old buildings are being razed to give place to new; there is a gradual process of adaptation to modern needs; roads are being widened, trees planted, decent dwellings substituted for slums: an encouraging object-lesson for those—and they are not a few—who have set their minds to the rebuilding of Spiritualism on sure foundations in this vast and virile country.

Vision with the Australian is natural, innate. He reminds us of a greyhound with long-sighted gaze; quick to see and alert to spring forward; in his blue eyes, a steady, constant light; no backward look, but always forward. Of such are they who are seeing visions of a more robust and a more spiritual Spiritualism. In their great effort they turn for help to Britain. Independent as they are in many respects, in this matter they, somehow, seem to feel themselves to be as nurslings of those who dwell in the "Old Country." They deem us greater than we really are; but we need not try to disillusion them. Rather should we endeavour to live up to the standard with which they credit us, and seek, as far as in us lies, first to learn something more about them, to understand and to sympathise with their difficulties, and then, by every means in our power, especially by genuine missionary effort, to give out to them the help that they so much need and crave.

So much more could we write, so full, yet still imperfect an acknowledgment could we make of the constant kindness that we have received during our eight months' sojourn in this glorious land; but this must suffice.

A DOCTOR'S TESTIMONY

DR. J. J. BELL, a member of Bradford City Council, told a gathering of the Yorkshire Psychic Society (Bradford) of the beginnings of his belief in Spiritualism and some of the astonishing happenings he has since experienced.

"I am no theologian, and no philosopher," said Dr. Bell. "I am essentially a practical man, and I have mixed up with things as I have found them in daily life."

Dr. Bell said that as a child he was brought up in a faith which separated the hereafter into two parts. There was heavenly bliss for those who had lived angelic lives, and for the rest—diabolical hell. But his experiences as a young medical man in Bradford in the early years of the century made him revolt against this theory. Natural revulsion was followed by natural uncertainty and natural doubt. And this was followed by an awakening to psychic knowledge.

Dr. Bell said that in 1904 he attended a Bradford woman, a beautiful but uneducated girl. She married later and had a child, but the child was deformed and died, and shortly afterwards the husband, who became ill through constant care for the sick child, died also.

The mother made no progress toward regaining her former health until Dr. Bell sent her away to another district. Two or three months later she returned.

"She was entirely transformed," said Dr. Bell. "She asked me if I knew what had happened. I suggested that she had found a second husband, but she said 'No, I have found the first.'"

Later the woman developed mediumistic powers and received messages, and for five years afterwards Dr. Bell and friends held investigations.

"She developed complete trance," said Dr. Bell, "and we received messages in Hindu (which we could not translate ourselves), in fragments of Zulu, and broken English. I then discovered the possibility of communication, and after asking for messages from my brother, received incontrovertible evidence of his ego."

"I received in this way messages from a sister also after she had passed over. I asked her what she was doing, and she replied that she was in a glorious place and perfectly happy. She missed her baby, but she was in the garden of God nursing the children of others who had gone before they grew up."

"I also had messages from a brother about his life in America, about which I had known nothing, and messages from another brother about his family life, of which previously I had no knowledge."

Dr. Bell also told of a communication from his father after death, and described a message from his own son who died four years ago, and who was himself a psychic investigator. (*Yorkshire Observer*, 24th November).

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MR. ARTHUR FINDLAY'S NOVEL

It is not often that *The Freethinker* has anything good to say about a book in which Spiritualism is expounded, and it is therefore noteworthy that it has made an exception in the case of Mr. Arthur Findlay's novel, *The Torch of Knowledge*. A review extending to two-and-a-half columns, concludes as follows:

"For the rest, one can only say that Mr. Findlay's book gives an excellent account of Modern Spiritualism; and served up in the disguise of a novel, will no doubt make a much wider appeal than if it had been, like his 'Trilogy,' a serious essay. In addition, there are many talks and discussions on other subjects as well as a few chapters on 'looking forward.' I hope some of his prognostications will be realised; Mr. Findlay, like myself, loathes cruelty in any shape or form, whatever the reason given. And I think even those who disagree with him about 'Etheria' will perhaps agree with his concluding words: 'our life-story never ends.'"

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ASPECTS OF LOVE

MR. WM. J. MACMILLAN gave the sixth of his series of lectures on Personal Development on Tuesday, November 17th, at the L.S.A.

He began by pointing out the emphasis which all the great religions of the world had laid upon the importance of love. It was with the purpose of making clearer this idea of love, or of stressing difficult aspects of it, that various sects had from time to time arisen in existent Churches. For the Christian Scientists, faith is the most important aspect; for the Oxford Group, love of one's fellow creatures.

In each of the four Gospels, Love is treated in a slightly different way; but in none is it treated more fully than in St. John. By a closer study of this Gospel, therefore, we may hope to attain a clearer idea of what Jesus Himself meant by Love.

In the meeting of Jesus with the woman of Samaria, one is struck by the complete naturalness of Jesus's dealings with an outcast, and with His love of mankind quite irrespective of social status. He is simply not interested in these differences, but immediately goes beyond them to the spiritual need of an individual human being. And, by analogy with His own physical thirst, he makes her conscious of a deep spiritual thirst, which she can quench by drinking of the spiritual water which He has to offer.

Much of the healing work of Jesus was spontaneous and unpremeditated. His response to human suffering and sorrow was immediate. The pathetic sight of a

man lying helpless by the Pool of Bethesda, paralysed for thirty-eight years and unable to enter the water, made an irresistible appeal to Jesus to use His powers to cure him. This was just done in passing.

The feeding of the multitude was a similar immediate response of Love to the needs of tired and hungry people. In this instance, again, one is forced to notice the close relationship in Jesus's action between the physical and the spiritual. There is never that gap which we have become accustomed to think of. Feeding bodies is both preliminary to and symbolical of feeding souls.

In the case of the woman taken in adultery, Jesus, in His love for her, not only saw through the degradation of her sin to her spiritual source, but also showed the hypocrisy of man-made laws. "He that is without sin among you, let him cast the first stone."

In the story of the death of Lazarus, there is a strong personal note. "He whom thou lovest is sick," was the message the two sisters sent. When He arrived at the house, He found Lazarus already buried; and Mary and Martha mourning with the rest of the household; and He "groaned in the spirit and was troubled." They complained that if only He had been there earlier, He could have saved their brother; "and Jesus wept." But He knew very well that He could raise Lazarus. This spontaneous outburst of emotion was simply the result of an overwhelming sympathy for the sorrow and trouble which His friends had had to bear. It was the power of His love which brought Lazarus back to them.

All through these times it was Jesus's chief aim to bring home to His disciples the power of Love. He used all manner of circumstances to do this. Even when He made it known to His disciples that it was Judas who was about to betray Him, there was no condemnation; simply: "That thou doest, do quickly." Then immediately He made that most dramatic of situations the occasion for a further exposition of the meaning of Love. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

Finally, one realises how, all through the Gospels, the love of Jesus is never an isolated spiritual code—it is always working through the physical plane—through action. He is certainly using His power to work miracles in order to help people in definite ways. Even at the moment of supreme sacrifice on the cross, His love is still working in terms of the concrete: "When, therefore, Jesus saw his mother and the disciple standing by whom He loved, He saith unto His mother, woman, behold thy son. Then saith He unto the disciple, Behold thy mother. And from that hour the disciple took her into his own home."

MISS GERALDINE CUMMINS' CONTROLS

We have already (LIGHT, October 22nd) commented on and commended the article by Miss E. B. Gibbes on "The Controls of Geraldine Cummins," which appeared in *Psychic Science* for October, and we are glad to see that the article has been reprinted in pamphlet form (obtainable from L.S.A. Publications, 1/1 post free).

The object of the article is to show that the Controls cannot reasonably be regarded as "secondary personalities" of the automatist, but that, on the contrary, they present all the characteristics (except visibility) of separate personalities. Telepathy—the usual explanation—is shown to be quite inadequate to account for the mental phenomena which the Controls present, and "moreover," as Miss Gibbes writes, "it is difficult to conceive that Telepathy, in any form, can account for the tussle for possession of the pencil," by rival Controls, which "has occurred on two or three different occasions."

Exercise and temperance can preserve something of our early youth even in old age.—Cicero.

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Sunday, December 13th. Speaker: Mr. HANNEN SWAFFER

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TUESDAY, DECEMBER 8th, at 8 p.m.—

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Wednesday, December 9th—Speaker: Dr. H. P. Shastri

Clairvoyante: Mrs. Bateman

Monday.

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

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

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

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, by appointment.

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

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

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

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SOUND PICTURES

By W. H. EVANS

BY the association of ideas, sounds and scents often bring before our minds scenes of former days. Sometimes there are associated with them scenes or impressions for which one can give no adequate reason. That the pealing of bells should be associated in our minds with a church is natural; but, why, as in my case, a particular scene? Whenever I hear church bells, there flashes upon my inner vision the scene of an old church on a hill with a row of elms at one end and the grass sloping away from its sides, and I always seem to be walking up the slope towards the church. It is a grey stone building with a rather squat square tower. But though I walk towards it I have never in my fancy entered it. The picture is always the same, and I have not been able to trace any connection with any church that I have seen.

Sounds have curious effects on me, and perhaps the following may be of interest to some psychological student.

The other morning, having been writing in obedience to the urge with which I am so familiar, I rested. Before sitting down, I switched on the wireless to listen to some music. There is some strange influence in music which unlocks the secret chambers of my mind, and on its wings I rise and sweep out into the infinities. I feel an amplex and fullness of life unrestrained by the conventions and petty cares of daily existence. For a while I am pure spirit, a flame of ecstatic joy ever expanding, under whose spell I discover new realms.

Sometimes, I see colours which blend into intricate designs; at other times I see nothing, being just like a cork tossed on the surge of great emotions. But whatever it may be, something seen or only felt, there is a sense of cleansing and purifying, as if some divine breath swept through me, and I return to my house of clay refreshed and invigorated, and with a deepened sense of the values of life.

On this morning, some influence of the inspiring breath lingered; it almost seemed as though I had been prepared for what was to come. The orchestra commenced to play a Grieg composition, "Sigurd and Crusader," in three movements—the King's Hall, Borghilde's Dream, and Homage March. The vision evoked by the first movement was entirely different from what one would have expected; the other visions were in keeping with their names.

As the sounds swept through the room, my inner vision opened. Physically I was inert, so completely relaxed that I was as one dead. There was no consciousness of body; life was concentrated in hearing and vision. As the first chords broke upon me, the room filled with a bluish mist that spread out in swirling clouds of iridescent glory. From its centre emerged the figures of a man and a woman. How shall I describe them? They were clasped in each other's arms in a kind of mystic dance. The woman's head rested on the shoulder of her companion as she looked up with loving eyes to his face. He, with poised head, was looking

up and away with the light of divine ecstasy shining through his features. Their free hands, right clasping left, were raised as if pointing to some distant goal. Their robes of diaphanous material shimmered with many colours and through them I caught a glint of bodies which were, in perfection of form, as beautiful as the colours which surrounded them. With slow motions they turned, the embodiment of perfect bliss, their forms blending into a unity so delightful that they seemed to embody and express the words of ancient writ, "male and female created He them"; creatures of the heavenly choirs and orchestras of the celestial realms. Slowly they rose, the blue misty light gathering about them, until at last they vanished from view—but the blue light remained, looking like the mist shrouding some mighty mountain, upon whose peak shone a beautiful star, all that remained of man and woman. It seemed as though the exquisite perfection, harmony of contour and richness of colouring were concentrated in that Star of Promise. Into my mind came the words, "Behold, I make all things new."

Then the pause for the next movement. As the harmony again flooded the room, the scene changed. I saw a beautiful lake, sunlit and golden, fringed with trees and grassy banks, while over the surface of the waters floated the dream-children from the land of fairy. What a riot of joyous abandon! How they revelled, the very incarnation of God's joy in creation! Intermingled with the music came the words of the Master, "For of such is the kingdom of heaven." How glorious and free must be that heaven which is expressed in the joyous abandon and potential creativeness of child-life! Over the face of the waters they floated, clothed in robes of all colours, their bodies shining with the sheen of moonlit dales. Creatures of man's imagination? Nay, rather of God's dreams which took substance and form from the melody. They were the incarnation of sound, another aspect of the creative word. Then, with the closing chord, it went—no fading out but a complete and utter darkness, as if, music being their life and being, they must cease when its sound stopped.

Then the next movement. Again came the scene of the lake, but nymph and naiad, fairy and pixy and gnome were on the shore. At first they were just a merry rout till order came and they marched around by the water's edge. I say marched, if such lightsome stepping can be called marching. It was a combination of march and dance, as if they had some difficulty to keep on *terra firma*. The waters of the lake rippled in the sun, and it seemed the wavelets kept time with the music, almost as if they were its very breath, while the little people went on around and around as if controlled by the master magic of sound. Such a delight and joy to watch! Then, with a crash, the music came to an end and the assembly broke up, and with a trembling, palpitating wave of light and colour, lake, wood, and fairies disappeared.

My private cinema had closed. With a sigh I switched off, feeling that "sufficient unto the morn was the joy thereof."

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ALWAYS SOMETHING AHEAD

DR. FREDERIC H. WOOD lectured on "Rosemary, Evidence for Extended Survival," before the members of Leeds Psychic Research Society on Wednesday evening last week (November 25th), and before the members of the Sheffield Society for Psychical Research on Friday evening (November 27th). At both places, he used a gramophone record of Rosemary speaking words which had been identified as Ancient Egyptian, and claimed that this record "drove the last nail into the coffin of Materialism."

Mr. O. J. Wendlandt, commenting on the lecture, writes:

Psychical Researchers are up against many problems and difficulties in their search after truth and the laws underlying spirit-life and identity. It is all very well to say it has all been proved again and again—accept it and don't worry. But we begin to realise more vividly that, once wonder and seeking are banished, life loses point, progress declines and the final death (if there be such) must inevitably ensue, when we hear of a spirit that passed over 30 centuries ago using these words: "Even I have doubts, Doctor. If we ever lose these doubtings, it will be when we have reached the bosom of Almighty God. Till then, we are all imperfect; and although our faith and our knowledge increase with the passing of ages, yet there is always something ahead about which we wonder, and wonder brings doubt."

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