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PRICE TWOPENCE

WHAT ARE WE AIMING AT? WHAT SPIRITUALISM HAS DONE, WHAT IT HAS YET TO DO

By THE REV. A. F. WEBLING

Rector of Risby, Author of "Something Beyond,"
"Deep in the Forest," etc.

SUPPOSING that the world one day accepts Spiritualism (or Psychic Science), what results do we hope will follow? What difference do we expect it to make? Let me ask myself that question. I have thought a good deal on this subject for many years. I have written about it and talked about it both in public and in private. I have tried to get people interested in it. Now, what have I been expecting to achieve by all this? What good will it do? In a word, "What am I aiming at?"

Well, I will try to tell you. In the first place I aim at doing what little I can to help to bring about the time when the facts of survival and of communication with those who have passed on will be *generally accepted* as part of the natural order. Some time ago a lady said to me, "I am tired of this constant discussion of survival. The facts of survival have been proved, so let us go on to something else."

I agree that the evidence for a life beyond the grave does amount to proof. But I think that we who know that are apt to forget the vast numbers who do not know it. I am well aware that lots of people are more or less interested in this subject, but to imagine that the generality of English people are now convinced that survival has been proved is to live in a fool's paradise.

Here are one or two examples of the true state of affairs. A clergyman in the South of Ireland wrote to me recently: "I find the majority of our clergymen entirely ignorant of this subject, and hostile and prejudiced in their attitude."

A Fellow of a College in one of our chief English Universities told me that doubt about a future life was common among his associates.

Some of you may have read reports of Mr. H. G. Wells' speech at the dinner given to him in celebration of his 70th birthday. He likened himself to a child who had spread all his toys out to have a good game, and then the nurse comes in and says "It's time to go to bed." Mr. Wells said he had so much he wanted to do, but could not, because he would soon be called

to the sleep of death, and, as you know, he believes that he will then cease to exist.

These are just examples of the fact that there are enormous numbers of people who *do not know* that death is not the end. Many *believe* it is not; many *hope* it is not, but comparatively few *know* it is not. And yet, surely, it is of tremendous importance to humanity to *know for certain* whether we and our loved ones survive death.

But (so far as I can see) there is no other *proof* of survival except that with which Psychical Research deals. Let me quote the Irish clergyman again. He writes: "Have you read Dr. Bowers' book on Spiritualism? There one has something tangible to offer materialists and those who have lost belief in a future life. I am sick of philosophers and speculators who have neither proof nor comfort to offer anybody. The sooner the Church welcomes and uses Spiritualism the better for the Church."

That view is shared by the University tutor I previously mentioned. He says, in effect, that the opposition of science and the Church to this subject prevents people trying to obtain proof, and so they go on in doubt and sometimes in despair.

On the other hand, the difference made by a *knowledge* of the facts is illustrated by an instance told me a few days ago. My correspondent said: "I got friendly, on board ship, with a distinguished American, a fine man. He lost his only son recently, a splendid young fellow. He was in a state of tragic despair. His wife suggested his seeking the help of a Medium. He got into touch with one through one of the principal psychic centres in London. The Medium knew nothing of him but his name and that he was an American. Yet almost immediately he got into touch with his boy, who was so happy and so beautifully situated that the father came away a different man. Although formerly a great sceptic, he is now absolutely convinced."

I don't know how it strikes you, but to me, if Spiritualism did nothing else but turn sorrow into joy in that marvellous way, it would be infinitely worth while. So my first aim in this matter is to help lessen the awful misery and torture endured by the human race owing to doubt about survival.

Next, I desire for myself and others a better understanding of what follows the death of the body. The

average person is hopelessly at sea about it, and it is largely due, I fear, to the mistaken teaching given by the Church, at least in the past. Nowadays, of course, intelligent clergymen and ministers do not teach these mistaken ideas. They even rebuke Spiritualists for supposing that the Church countenances these things. Yet only the other day I was one of a dozen clergymen present at the funeral of a brother-parson, and this is part of a hymn that was sung then:

Earth to earth and dust to dust,
Calmly now the words we say,
Leaving him to *sleep* in trust
Till the Resurrection Day.

Many similar hymns are still sung, and the Burial Service of the Church of England suggests the same ideas.

Those ideas are wrong and misleading. To me it would be appalling to suppose that one I loved would have to sleep for perhaps millions of years before I could see him again on the Judgment Day. Therefore I want everyone to know that their dear ones on the Other Side are alive and wide awake, and in touch with them and (in most instances) happy. My own friends have told me that repeatedly about themselves. It is a great joy to me and I want others to have that joy too.

Next, I desire for myself and other people a wider and deeper knowledge of spiritual and psychic laws. We believe—we must believe—that there is law and order throughout the whole of God's Universe. Most people accept that about material things, but look upon psychic happenings and spiritual facts either as non-existent, or else as strange, out of the way, "miraculous" things that no one understands, or ever will.

Now, all human progress in knowledge of the universe has been achieved because of men's conviction that the universe is rational, and that events follow an ordered sequence of what we call cause and effect. The wisest students of Psychic Science feel sure that that applies to spiritual and psychic things as much as to material things. It is not by chance that water, raised to a certain temperature, becomes steam; nor is it by chance that certain prayers are answered or some predictions "come true." At present we do not know very much more than that such things happen.

For example, I sit with a Medium who normally knows nothing about me; she goes into trance and then I am able through her to chat with various friends of mine on the Other Side. How marvellous! EXACTLY how is it done? I don't know. Or how is it that, if I hand a certain Medium a letter, she can immediately describe the writer and diagnose his illness?

We are surrounded by these mysteries, these marvels; wouldn't it be a fine thing if some of our brilliant young scientists set themselves to investigate and study these facts? Because facts they are, whatever be the explanation of them. For lack of knowledge of these things, religion is much handicapped.

For example, people quarrel about "miracles," because they really don't know how they happen—for we are always most dogmatic and irritable in talking of things we don't understand. It seems to me that, if psychic and spiritual facts were better understood, we should no more quarrel over them than we do about the law of gravity. At least, I feel certain that here is a vast field for research, in which those on the Other Side are able and willing to help us, and from which results of immense importance will be achieved.

This brings us to our next aim, which is to build up a working philosophy based on experiment and experience. That is a pretty tall order, you will think, because it concerns both science and religion. At present the majority of scientific men are concerned mainly with material things. I know, of course, that there are exceptions; but, at those great conferences in which scientists meet together, it is almost always with material things that they deal.

Can you, for instance, imagine the British Association

discussing Stainton Moses' book *Spirit Identity*? Yet in that book he adduces facts with which science ought to reckon. Just as in *Spirit Teachings* there is that with which the religious world will have to concern itself or suffer grievous loss. When one reads that in India the natives converted by Roman Catholic missionaries carry on bitter theological quarrels with those converted by the Protestant missionaries, doesn't that show there is something very wrong in the balance and emphasis of our religious teaching?

And here is an instance from Africa: "Archdeacon Glossop, a veteran missionary priest, writes as follows to the Editor of the U.M.C.A. Magazine:—

"Just now we are suffering from a great trouble. A large sum of money was received by the Pope through the Vatican-Mussolini agreement, and much of this has been set aside to make an intensive campaign in the mission-field. The priests and lay brothers who have been sent out to Nyasaland are deliberately devoting their energies to the conversion of the converts of other Churches and missions, instead of preaching to the heathen.

"There is much evidence I could give of this. I will only translate a letter I received from one of our new native priests last week. 'Dear Father, greetings to you; since you left us we have been well, except that we are pressed by the Romans, who seek to change the hearts of our Christians to leave our Church. In July, a Roman padre baptised, when ill, one of our communicants to whom I had been giving the Blessed Sacrament. This makes me very sad.'"

If Jesus ever said anything like the words attributed to Him, "By *this* shall all men know that ye are my disciples if ye love one another," then the emphasis the churches lay on things which divide good men from each other, their failure to show that love is "the only way," proves that orthodox schemes of belief need scrutinising and, perhaps, the throwing-overboard of a good deal of tophamper in order that, as Jesus so plainly taught, self-sacrificing love may be reckoned as the one thing needful.

So much of what religious people differ and quarrel about is based on conjecture and inference, not upon fact and knowledge. Meanwhile the hungry world looks on with bewilderment and contempt. How different if we could offer it a simpler, more understandable, more practical philosophy, or religion, based upon experience that we can adduce, and upon facts that we can substantiate, and not, as so often now, on the mere assertion of some authority which is immediately contradicted by another authority.

Our next aim, I think, should be that this simplified religion—the Gospel of Jesus, supported by an ever-widening present-day knowledge of the working of spiritual laws—should really be brought to bear on our daily lives. Some of the things associated with Spiritualism I find very distressing.

If the human race were not so illogical, we should be surprised that this kind of thing is done by those who profess a knowledge of the law of spiritual consequence. For that, I think, is one of the greatest contributions that Spiritualism has made to our knowledge—namely, that "as a man soweth (in this life) so shall he reap" (in the next) is now ascertained fact. Innumerable communications from the Other Side assure us of that. There is no escape. At our passing into the next world, we shall find ourselves exactly on the plane for which our characters have fitted us. If that fact is once really grasped, it ought to make an immense difference in people's conduct.

Finally, we can sum up our aims by saying we desire to help bring about the Kingdom (or rule) of God in the affairs of men. We are not out just to save our own souls but to save mankind—not by offering them some narrow denominational belief, but a philosophy of life and a religion based on ascertained facts.

(From a Paper read to Tankerton Hall Psychic and Lecture Society).

THE STORY OF ELSIE JANIS

GUIDED BY VOICE FROM BEYOND

The Story of why Elsie Janis—described variously as "America's favourite musical-comedy star" and the "Sweetheart of the American Expeditionary Force"—has sold her all and is helping the poor under the guidance of her mother's voice from beyond the grave is told in "Liberty" (New York) of November 28th, by Adela Rogers St. Johns as follows:—

ELSIE JANIS is either a nut or she's a great woman.

At forty-seven, the woman who earned the title of Sweetheart of the A. E. F. has auctioned off even her most beloved personal possessions, given up her adored manor house in Tarrytown, rejected all radio, stage and screen offers, and started out to give herself and her genius to charity, and charity alone.

Why? Because, she says, she has orders from "G.H.Q." G.H.Q. is Elsie Janis's own personal term for God.

Under these divine orders, she has stripped herself to the barest necessities of existence, pledged herself to accept only such returns as will enable her to live; and she will never again sing or dance or produce shows except as benefit performances for the American Legion, the disabled soldiers, and needy children.

And she has done this in the face of *bona fide* offers of thousands of dollars for her services, in face of the fact that she was badly in debt.

"G. H. Q. won't let me down," she said, with simple faith, when asked how she expected to pay off all her obligations, make a living, and still devote herself only to giving to others.

We are witnessing a drama unequalled in fiction. We are beholding either the collapse of one of the most famous and beloved actresses America ever knew, or we are seeing a magnificent experiment in a personal religion, an actual and practical attempt to follow and interpret the teachings of the Galilean. . . .

HER MOTHER'S VOICE

Elsie's mother, whom we called Jenny with love and reverence, has been dead five years. Yet it was Jenny's voice that spoke to Elsie Janis and sent her forth to "do something swell, something which will give me a reason to go on living, something for children and for all those in need."

The voice which had guided her from the time she was the child wonder, Little Elsie, was the voice from beyond the grave which brought her these new orders from G. H. Q. "I had definite assurance which I knew came from Mother that there was nothing in power and possessions unless they came through unselfishness and love of fellow men," Elsie said

I said, "Does she—really speak to you?"

Elsie said, "Oh yes. I knew the night mother left us that where there is real love there can be no real parting. It was given to me to know. That's why I was able to bear it when she went away. You see, Mother taught me years ago where real guidance comes from. We had always followed orders all our life together. I knew she wouldn't leave me alone, and she hasn't. I know that she is closer now to the divine orders than I am, and that she will tell me. And as long as I know that, everything will be all right."

"You see, the Power is there. You have to learn to let it through. I will tell you something that may be hard to believe, but it is true. All my life I have wanted to play the piano. I could sing and dance, but I never had time to learn to play, and I always envied the people who could. One night after Mother went, I was alone. I couldn't sleep, and I was thinking of her, and of all she had taught me. I felt very happy, very close to her. And somehow I drifted over to the piano and I thought of music she had loved and of how it had been a language between us. I sat down and played the

piano. That is the truth. I played it as well as a concert pianist could do, the great songs she and I had loved."

The little garden was very quiet and I struggled with a silly unbelief, because I too know that there is a Power and that we use it so very, very little. I too have had it do marvellous things for me.

"I've never been able to play but that once," Elsie said quietly.

But that isn't all of Elsie Janis's religion—the conviction of the survival of personality beyond the grave. Part of her present uplift, she says, is that conviction. You go farther and travel faster when death has lost its sting and the grave its victory, of course. And she does believe that her present course and her present faith are dictated by her mother, sending through the orders from G. H. Q. It is dramatic and illuminating that Elsie's name for God should be G. H. Q., the soldiers' abbreviation of General Headquarters. It proves so definitely that her tremendous experience in the World War has been the moulding power of her life, that she has never ceased to be the Sweetheart of the A.E.F.

Just what sort of God is the G. H. Q. whose orders she obeys without question? Just what sort of religion has sent her out to give herself to charity?

A SIMPLE RELIGION

In a way, it is simple. It isn't new. The thing that is new about it is the way Elsie is applying it to life. She believes that the only way you can understand God is to love man; and that the only way you can love man is to serve him unselfishly. She believes that only as you consecrate yourself to the service of your fellow man, under guidance from G. H. Q., can you open the channels which give you a full life, happiness, spiritual growth, and contentment. And she is now putting it into actual operation.

I have never talked about this faith before, because it was a personal matter, and belonged to Elsie. But now that she has made open declaration of that faith, the things that I know may help to reveal it and her purpose to others. I don't think Elsie herself has ever put it into words. I don't know that all of it is clear to her, for it's an expanding and growing thing.

But, to understand it at all, you must understand Elsie Janis and what her life has been. General Pershing himself once said that Elsie Janis was worth a battalion of soldiers during the war. That's quite a large order for one young woman, but it was true

Then, about a year ago, she had a terrible automobile accident and for a long time it looked as though she might not have to worry about how she was going to live her life. But she got well.

"Since my accident," she says, "which I call my 'truckin' number,' I have asked constantly not for help but for orders from the real G. H. Q."

She wanted peace—inner peace. She wanted to be a rookie again and start on a long march under orders and travelling light. And her orders, she says, came. Sell all you have and give it to the poor and follow Me—didn't somebody say that two thousand years ago? Such were Elsie Janis's orders. She's gone back to her boys—back to the A.E.F. and its wounded and broken. Back to help and cheer and dance and sing to bring joy into their lives and to earn money not for herself but for them.

"You can still turn a mean cart wheel if you're doing it for others." That's what G. H. Q. told Elsie Janis.

That's her religion. To turn cart wheels for others under orders from God, so that her personality and her spirit will grow into that love of humanity which makes real greatness. So that when the time comes she can salute Jenny and say, "I carried out orders, sergeant."

I don't think she's a nut. I think she's a great woman, as her mother was. What do you think?

WHAT IS THE CHURCH FOR?

By H. F. PREVOST BATTERSBY

THERE have been, of late, few more interesting interrogations "on the air" than Mr. Howard Marshall's recent challenge to the Church.

Mr. Marshall is an accomplished athlete and critic of athletics, and the concern of seemingly unlikely people in such a question is attested by his selection as an enquirer. "What is the Church for?" was Mr. Marshall's question, and he asked it of the Archbishop of York, Dr. S. M. Berry, the Rev. G. F. MacLeod, Father Vincent McNabb and Canon F. R. Barry, representatives of the most prominent religious communities in this country.

There was, as might have been expected, little difference in their responses. Stripped of its embellishment the answer was: "The Church is there to conduct Church Services," to offer "Means of Grace" to wayfaring men; to teach them what to be, and leave it to their discretion to determine what to do.

"It is not our business," said the Archbishop, "to try to supply guidance in place of the exercise of conscience."

"I asked," said Mr. Marshall, "whether Free Churches had evolved any modern Christian ethic by which they could abide." "No," said Dr. Berry, and added: "I think it is unreasonable to expect from Christian leaders a definite interpretation of Christ's teaching."

That also was the Rev. George MacLeod's view as to "definite guidance." "Yes, definite guidance to help you think. The Church should not mix itself up with temporal affairs." The help is to thought, not to action.

Father McNabb was more difficult to corner, but said: "It is very difficult to give any special guidance to individuals, since in these days our relationships with the things around us are so complicated."

With that Canon Barry seemed to be in agreement. He said: "I am not sure that the demand for the Church to speak with authority is not a false demand if it means: 'You must tell us what to do.'"

One sees what is their difficulty. It is much safer to commend the voice of conscience than to broadcast the voice of the Church, which might be far from pleasing to the civil authorities.

THE QUESTION OF PACIFISM

In the question of Pacifism, for instance, which Mr. Marshall presented to them all:

"I think Pacifism as a doctrine for all is a mistaken version of Christ's teaching," said the Archbishop. He went further than that. "I certainly can myself visualise a war in which I should think it would be right to participate;" adding that he could conceive a just war, and that "we ought to dissociate ourselves from the State—I don't say we should—if the war were unjust."

For the Free Churches, Dr. Berry said: "We try to unite the pacifist and the non-pacifist in a positive policy for peace;" surely a very difficult business?

Father McNabb, though without any official declaration of a General Council on the subject, said that, definitely, "Wars of defence are quite lawful . . . The commandment, 'Thou shall not kill,' was not meant literally. It meant that you should not take life without the proper authority." He had never, he said, "considered the issues in the Abyssinian affair, because it is an irrelevant issue. Our Church only gives a lead on principles."

On that statement of irrelevance, Canon Barry declared: "I think that is the most shocking thing I have ever heard on the lips of a priest." But, though he asserted "that the Church has never wavered in saying that war as a method of settling disputes is incompatible with the mind of Christ" (and for what

else is war waged?), he added that the real question was not "What we should fight for?" but "How can the Church remove the causes of conflict?"

Obviously, the Church cannot. The causes of conflict are part of the make-up of man, and it is to man, the unit of conflict, that the Church must address itself.

Mr. Marshall suggested the Sermon on the Mount as having a bearing on the question; but the Archbishop protested that "he could not at all agree that the Sermon on the Mount by itself expresses the essence of Christianity."

It does not, of course; for Christianity abandoned it long ago as an unworkable proposition; which it certainly is when applied to the service of the State.

So, also, in the reply of the two Archbishops to the deputation of the Pacifist Clergy, His Grace of Canterbury explained that they must "look at the question from the point of view of practical realities," and Dr. Temple averred that "the extreme pacifist position was based on an incomplete understanding of the implications of the Gospel, as contained in the New Testament."

No, it is no use trying to disconcert the Church with the Sermon on the Mount.

Though Dr. Temple defined worship as "the first concern of the Church's life," his dictum that it is not the Church's business to supply special guidance conflicts somewhat with one's recollection of the political guidance tendered by him in a notable sermon broadcast not very long ago, and with his recent intervention on behalf of the Spanish Communists.

"OLD-FASHIONED PROTESTANTS"

Father McNabb, who declared that Catholics were "now the only old-fashioned Protestants that exist," was also evasive.

Having announced that "If I did not accept the New Testament to be inspired I should cease to be a Catholic," he was asked did he accept it literally.

"If it is not meant to be taken literally we don't take it literally," he said; which Mr. Marshall agreed was very convenient; and asked if the Sermon on the Mount was meant to be taken literally.

"Yes," replied the Father, "to a large extent. Although you will realise that in rhetoric there is such a thing as exaggeration."

It is a comforting thought that one can regard the injunction to love one's neighbour as oneself as the rhetorical exaggeration the world, and the Church, for that matter, has been content to consider it.

Father McNabb said two notable things: That the slogan current in his Irish Catholic home was: "We take our religion from Rome, but not our politics;" and also that the Catholic Church was "the most Jewish institution in the whole world," which "carries on the great teaching of the Old Testament;" a confession, or a boast, if it be, which certainly illuminates some of his Church's darkest hours.

He, also, was against the giving of special guidance to individuals, "since in these days our relationships with the things around us are so complicated," a complication which must surely be simplified by the consideration of events like the Abyssinian war as "an irrelevant issue."

On this question of guidance: "Christ's ministers," said Mr. MacLeod, "are not here to put the world right, they are here to lead the people in glorifying God." He preferred to regard the precepts in the Sermon on the Mount as a list of principles rather than as a list of instructions, and held that they required "calculated applications;" a very pregnant phrase.

Dr. Berry agreed; suggesting that even a visitor from Mars would know that the Church was for worship.

Asked if "Christ should be an absolute example of life for professing Christians?" "That," he replied,

(Continued at foot of next column).

"STORY OF PROPHECY"

THE interest of humanity in predictions will probably secure a great sale for *The Story of Prophecy*, by H. J. Forman (Cassell and Co.). The book gives the general history of prophecy in Europe and America from the Delphic Oracles to the present day. It is written clearly and dispassionately, and states those that were fulfilled, or partially fulfilled, as well as some that were not. It is curious that no prophecy is 100 per cent. exact, though many approach that figure.

Chapter iii. is devoted to the Pyramid Prophecies, which are extraordinarily complete, on "British-Israel" lines. It may well be that these prophecies refer more to the doers of the law than to the physical seed of Abraham, on the principle stated by St. Paul in the second and third chapter of the Epistle to the Romans. Much space is given to Nostradamus, Mother Shipton and the Scottish Seers, which have but slight interest at the present day, but chapter xiv., on "The Great War in Prophecy," is notably deficient. No mention is made of the prophecies of a young girl aged 18 in hypnotic trance, which were given in June, 1914, and printed in the Greek newspapers *Asty* and *Ethnike* in August of that year. These were signed by Dr. Antoniou and eighteen notable men of Athens, and contained very detailed information as to the course of the war. Seventeen out of twenty events were correctly stated, among others, the defeat of Germany, the passing of the German Empire, the dissolution of Austria, and the predominance of England at the Peace Councils. They were published in the *Revue Metapsychique* for December, 1925, and reprinted in *LIGHT* in February, 1926.

Another prophecy relating to the Russo-Polish war of 1920 was obtained at Warsaw by the Polish S.P.R., and sent with their signatures to Paris before the events took place. These also were published by the *Revue Metapsychique* of September-October, 1921, in full detail. An excerpt will be found in *Psychical Research, Science and Religion* (p. 82). This prophecy also is not mentioned by Mr. Forman; but his book is well worth attention.—STANLEY DE BRATH.

We are informed that Mr. Arthur Findlay's book, *On the Edge of the Etheric*, has now been published in Dutch under the name of "Aan de Grens van Het Bovenlandsche," the publisher being G. A. W. van Straaten (L v Meerdervoort 858, The Hague, Holland), the price being F. 2.25.

(Continued from previous page).

"is rather a crude question. We have," he added, "to adapt Christian traditions and beliefs to the world to-day."

Somewhat more hopeful and constructive than that was Canon Barry's suggestion "that the chaos to-day is frankly due to the increasing rejection of Christ's way of living," but even he would not have the Church tell the people what they ought to do.

The impression conveyed by all these interviews is the Church's sense of helplessness in face of modern misgivings, and the condition expressed in the phrase: "This country has become so inoculated with Christianity that it is immune to it."

But the agreed reply to Mr. Marshall's question was that the Church was there primarily for the purpose of worship, a reply which adumbrates the secret of the Church's failure.

Worship was represented in Christ's teaching by one short prayer; but the Church soon discovered that to worship the teacher was a much less exacting business than to obey his teaching; so, following the practice of other religions, it made plausible the worship by a conferred divinity, and decreed that the Sermon on the Mount required "calculated applications."

And here is Mr. Howard Marshall, as an unchartered accountant, having a look at the extent to which such "calculations" have affected its balance sheet.

ST. FRANCIS AND THE WOLF

THE Christmas number of *L'Astrosophe* (Nice) contains a report of an address given by Miss Lind-af-Hageby (President of the L.S.A.) to a meeting at Geneva of the Humanitarian League, on October 5th, 1935. Miss Lind took for her subject St. Francis of Assisi, reminding her audience how necessary it was in these days of conflict and mutual distrust and fear to turn back and consider the teachings, as well as the practice, of this great saint and mystic.

He too lived in times when Materialism had laid its hold on the nations of the world—when violence and disregard of the rights of others were rampant. What did he do? He turned his eyes to simple things, he went back to nature. "The forest gave him higher thoughts of God than did the convent; a hay-fork served him better than his breviary. Towns with their crowded humanity made him pine for the open plains, for forests and mountains. He drew nourishment from the sun, from the wind and the rain. He loved—with a very real love—the flowers, the trees and the animals."

The sympathy of Saint Francis for his lower brethren had not only a spiritual, but also a psychic power behind it; in every living creature he discerned the spark of the Divine. As such, they were his brethren, children of the common Father, about whom, therefore, he could speak and preach to them.

Never did he meet violence with violence. When the people of Agobio, terrified by the killings of the great Grey Wolf, called upon the Saint for help, he never thought of taking the life of the marauder; he went forth to meet him, and straightway made appeal to the higher nature, which he recognised even in this fierce beast of prey. "Brother Wolf," he apostrophised him, "Brother Wolf, all this town is at enmity with thee; but I would make peace between thee and these people . . . and in the name of Jesus Christ, I call upon thee to make and to keep a solemn pact of peace with both the men and women and the animals of this town."

And the story says that from that day forth the great Grey Wolf became the tame friend not only of the Saint, but of all within Agobio. He wandered freely in and out of their houses, and they on their side saw that he was always provided with food.

"It is our firm conviction," said Miss Lind, "that, if civilisation is to endure, it must be built upon mutual sympathy and pity—not upon hatred and cruelty. We believe that if we are ever to secure peace and goodwill between nations and between class and class, then we must develop within each one of us the sense of mercy and of peace. Whether we approach this ideal from the mystical standpoint of St. Francis, or from the scientific viewpoint of such men as Alfred Russel Wallace, the conclusions at which we shall arrive are identical—although differently expressed—either that every living creature is a link in the vast chain of evolution, or that each has deep within him that mysterious divine spark coming from the same Divine Source, and is, therefore, entitled to all our consideration."

CHRISTMAS GIFTS

The near approach of Christmastide brings a renewal of the old puzzle—how to find appropriate presents for friends. One suggestion which readers might keep in mind is that subscriptions for *LIGHT* should be put on their lists. By taking out a subscription for a friend, *LIGHT* would be helped and the friend would be given the opportunity of becoming acquainted with a most interesting line of reading. Also, readers who are not yet subscribers might think it worth while to give *LIGHT* a Christmas present by becoming subscribers themselves. A form making the procedure quite clear appears on page 796.

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).

"DID THIS MAN SIN?"

Sir,—May I suggest to those who believe in Reincarnation that it is a very unsafe argument to attribute faults in a previous life to anyone who seems marked out for suffering or failure here. That very question was put to the Master: "Did this man sin or his parents, that he was born blind?" The answer was a complete negative. "Neither had sinned. The man's blindness was 'to show forth the glory of God.'" Doubtless, the man's gratitude after years of patient submission to misfortune lifted him forward on the path of moral progress far ahead of his more "fortunate" comrades. "Hath not the potter power over the clay?" That teaching goes to the root of the matter, the spiritual welfare of each soul being the reason for its sojourn here—and who are we to sit in judgment on others by material standards?

Also, each soul has special work to do here, or just on the other side of death, for which the strongest and most capable souls may have to endure the hardest training. Would "worldly advantages" have helped the great cobbler-Seer, Jacob Boehme, to fulfil his mission? But for his life of poverty, hardship and persecution, we should not have had a word of his writings. The same may be said of Andrew Jackson Davis and many other saintly men and women.

No one is trained for racing by being fed on strawberries and cream in armchairs on a nice smooth lawn. For materially-minded folk to blame the unfortunate, instead of trying to help them, is to stunt even more their own narrow little souls.

At the beginning of the American "crash," the occult ladies there, mostly re-born Cleopatras, were utterly callous about the sufferers, saying they were working out their Karma, deserved by former-life sins, and to help them would be a mistake. Later on, when the trouble became a national disaster and affected themselves, this talk of Karma died strangely away. And the idea that we have all, in previous lives, had innumerable marriages and sex affairs must naturally be a factor in the lax morals of America, where this doctrine is widely believed.

Yet Reincarnation explains nothing. It casts no light on the first arrival on earth of the complex being, Man, merely pushing the problem back a few generations. The new revelations coming through about Pre-existence and a long development in inner planes of the sparks of vitality thrown out by the centre of the Cosmos make any theories of Reincarnation superfluous and merely an obstacle to more rational thought and deep study of these great problems.

Let us cease to judge others by their outward success on this tiny material earth, despising the stronger souls that are passing us on the road of moral excellence while we enjoy our Christmas pie—pulling out a plum and saying, with infantile satisfaction, "What a good boy am I!"

A. HORNGATE.

PHYSICAL CAUSES OF MENTAL DEFECTS

Sir,—May a practising Osteopath and Naturopath make comment on two points raised in your issue of November 26th? Concerning Reincarnation and heredity and the birth of a feeble-minded child into a family of wholly sound mental and physical inheritance, unfortunately a child of healthy mind and body may suffer injury from instruments used at birth. A very slight deflection of the uppermost spinal vertebra has sometimes proved sufficient to cause it to impinge on the nerve and blood supply to the brain, with resultant irritation, or anaemia, in that organ. Mental defects thus caused owe their origin in no degree to pre-natal

equipment, and, needless to say, if correction be made in time, they will gradually disappear.

As for "psychic cures," the touch of the so-called "natural healer" conveys what might be termed a gift of vital force, a magnetic current which flows in response to the patient's need. It is a question if that flow be ever limited to the healer's own reservoir. My own experience has satisfied me that, as a channel, one may tap an invisible and inexhaustible source of supply.

Devonshire Street,
London, W.1.

GEORGINA DEWAR.

BLACK MAGIC

Sir,—With reference to Dr. Fodor's remarks, in your issue of November 19th, "that there is not a scrap of evidence that Black Magic is being practised in England," I think that Jasper Maskelyne can hardly be accused of credulity, and he warns people most emphatically that present-day Black Magic is being practised in London and elsewhere. He has related, in an article to the *Sunday Pictorial* (February 2nd, 1936), how one of his best friends committed suicide because of it, and he maintains that a shocking proportion of lunacies and suicides every year are directly attributable to dabbling in Satanism. I am not exactly superstitious, but I have had practical experience of a Medium whose Control certainly practises Black Magic. I got on "his" wrong side and "he" gave me such an uncomfortable time that, sceptical as I was, I was obliged to seek protection, and nothing would ever induce me to go near that Medium again. She, by the way, claims to have a fair knowledge of the Black Arts!

I. H. CONYBEARE.

WHY DO MEN SUFFER?

Sir,—In a recent issue I notice one of your correspondents raises the old problem as to the Creator being at once all-powerful and benevolent. As no one seems to have replied to his question, may I say that one of the best and most easily understood answers known to me is contained in a recent book by the Rev. Leslie Weatherhead (Minister of the City Temple), entitled, *Why Do Men Suffer?* The early chapters especially repay careful study; they are, "Is God Omnipotent?" "Why Does God Allow Suffering?" (Rev.) C. DRAYTON THOMAS.

"THE TEMPTATION"

Sir,—Mr. Guy Heaton is quite right in his statement that the narrative of the Temptation does not occur in the Fourth Gospel; but, in the paragraph in question, I adduced the Temptation as another instance for possible rejection on the ground of no witness present, without reference to the Synoptists. Coming in the midst of references to the Fourth Gospel only, it is quite natural that Mr. Heaton should have pointed out a seeming inaccuracy.

Kew Gardens.

STANLEY DE BRATH.

CONFRATERNITY MEETINGS

"I regard Spiritualism as something towards which the scientific mind of the age must be turned," said the Rev. Kenneth Bond, of Ringwood, when he presided at a "Confraternity" meeting in Bourne-mouth Town Hall on Thursday evening last week.

"Spiritualism is not something sentimental, it is something which rests on observed facts," he said. "In this age of scientific research, nothing could happen better than the advent of Spiritualism."

The speakers were Mrs. St. Clair Stobart and the Rev. Maurice Elliott, and clairvoyance was given by Mrs. Helen Spiers.

During the past week-end, Mrs. Stobart and Mr. Elliott have addressed Confraternity meetings at Seaham (Durham County), Aberdeen, Glasgow and Edinburgh.

SEEING THE AURA

By SHIRLEY ESHELBY

MY greatest interest at a theatre is watching the aura of the actors and actresses, because, owing to deafness, I cannot hear what is being said and my mind becomes still. At such times I can see the aura very clearly. It glows and plays according to the emotions.

I used to see a kind of hazy light around people long before I knew anything about the aura or psychicsight, and I used to wonder why other people could not see what I saw.

The first time I saw this light was at a theatre over twenty years ago. A highly successful comedienne was holding the attention of the audience and causing the house almost to rock with laughter. Owing to deafness I could not hear what she was saying, therefore I was not spell-bound with the rest of the audience. I was merely watching the woman and feeling rather bored until I saw an electric blue spark on the tip of her nose. When she said something that caused a big laugh, the spark grew larger. During the whole of her performance the light on the tip of her nose glowed or sparkled, bright one minute and dull the next.

Later on in the evening, I saw the same woman having supper. She was looking rather tired, and there was no light on the tip of her nose. I watched her carefully for over an hour, but the light did not appear. It seems that this abnormally bright spark is caused by temperament. I have noticed the same light on the tip of the nose of other successful stage stars and public speakers who have great personal magnetism.

COLOURS IN AURAS

Owing to deafness, my mind often becomes still when at a theatre. I become bored by merely watching the play without hearing, and then I am able to see the aura glowing around the heads of the actors and actresses. As I cannot hear, there is nothing else to do but watch the aura.

I have noticed that the commonest light is bluish. Sometimes there is violet in the aura for a few seconds, and on very rare occasions merely brightness, with a yellow glow near to the body.

Children's auras are interesting to watch at a party; perhaps, because they are temperamental and natural, their colours play so prettily around their heads. Some of them sparkle with a pinkish light: they are usually the sweet-tempered children of a happy disposition. Others hardly show anything at all, but the average child shows a bluish light which changes to pale pink at times. Even when blue, it is pinkish. I have rarely seen a grey haze around a child.

Two years ago, I watched a dying man. The great silence of the room, and the waiting caused my mind to become still enough to see the aura around his head. When I first noticed the light it was around his neck and head. It was a blue haze, which gradually faded from the neck until it remained only at the top of his head. When there was very little left, it glowed brightly and turned into gold, and then suddenly disappeared. He was dead!

Last summer, I was sitting on the promenade at Hove watching some happy lovers on the shore below. Although they were sitting a few inches apart, the glowing blue light between their bodies intermingled and cast rays like little search-lights, which met above their heads. Their souls seemed to merge and unite.

The more I look at animals and study their ways, with what I hope is an unprejudiced mind, the more it appears to me that they are not contained wholly within their skins, but involve or are involved with forces of which we have as yet but little understanding.—(E. L. Grant Watson in *Enigmas of Natural History*.)

A LOST BRACELET

By Mrs. F. V. McLAREN, of Muizenberg, Cape Province, South Africa.

IN January, 1935, my sister-in-law came to South Africa for the first time. She stayed with me at Cape Town, and then returned to stay with me until her boat was ready to take her back to England. But she was taken seriously ill, and two mornings after her attack, she suddenly said to me:

"Donald (her husband who was killed at Arras in 1916) came to me last night."

"Why," I replied, "I thought you didn't believe in these things."

"Oh! Well—this is different, you know."

"Did you see him then?"—"No."

"Well, how did you know it was your husband?"—"Why, because he spoke to me—I'd know his voice anywhere."

"What did he say?"—"Well, such a funny thing—I hardly like to tell you."

WHAT WAS SAID

"I'd like to hear it anyway."—"He said: 'Your bracelet is not in the box.'"

"What bracelet?" I asked.—"Don't you remember, when he came home from the Boer War, he brought back a Kruger sovereign and a half one, and bought me a gold bracelet and had them put on. I valued it greatly, and often wore it—but after his death I put it by in case I lost it. Then I brought it out here, and took it with me to Johannesburg, and had it out one night to show some friends of mine."

"Where is it now?"—"I brought it down, of course, and put it away—it's in the box, locked up. I will get it out and show it you."

She got out the box—but alas, it was empty, although the cotton-wool showed the impression where the bracelet had been.

I said: "Was it in the box when you packed it at Joburg?"—"I suppose so—I never looked."

Seeing how deeply concerned she was at its disappearance, I wrote immediately to her son in Johannesburg, but he replied saying she had not left it there, nor did a thorough search and enquiry bring any result. Our own maid was beyond suspicion, nor from that day to this has any trace been found of the missing bracelet, its disappearance remains a mystery.

THREE POINTS OF IMPORTANCE

Now, I would call attention to three points of importance in relation to this remarkable utterance of the deceased relative:

1. Her subconscious mind could not possibly have told her that it had disappeared—since she was astonished to find the box empty.

2. It could not be explained by telepathy, since there was only one living person in the world who knew about the theft, and that was the thief, who would be the last person in the world to draw attention to its disappearance.

3. Here was the most personal, loving gift she treasured from her husband, and he was enabled—possibly owing to her weak condition—to impress her sufficiently with his presence to tell her of the loss of his gift. She died suddenly from heart failure just six weeks later, and was buried out here.

* * *

Dr. George Lindsay Johnson, who sends this story, writes: "I may add that Mrs. McLaren is the author of a most interesting little book, *Psychic Phenomena in South Africa to-day*, published by Messrs. Esson and Co., Ltd., Publishers; Johannesburg; price 4/6 net. Mrs. McLaren told me of this remarkable incident only a few days ago, and I have sent it to the Editor of LIGHT for publication at her request."

Light

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EDITOR GEORGE H. LETHAM

As We See It

DIRECT EVIDENCE

SPIRITUALISM is the antithesis of Materialism. Yet Spiritualists are often accused of being Materialists, because they claim that Survival and the reality of the spiritual world can be demonstrated by evidence that appeals to the senses, and also because they assert that *form*, as well as character and individuality, is preserved on the Other Side, and makes recognition not only possible, but certain.

Just recently, the Roman Catholic Archbishop of Liverpool, Dr. Downey, made this accusation, which he seemed to think should condemn Spiritualism in the eyes of all good Christians; and not long ago the Rev. John Bevan, a Congregational Minister, wrote in *The Christian World* that, as Survival is "purely spiritual," evidence appealing to the senses is impossible.

That these assertions and charges are made by Ministers of the Christian Church is puzzling; for, if the New Testament story be correct, the Christian Church came into existence as the result of just such evidence—namely the evidence provided by the after-death appearances of Jesus, which were so realistic and so convincing that the Disciples went about afterwards declaring that they had seen the risen Master, had heard Him speak, and had recognised Him. Few, even amongst "Fundamentalists," are prepared in these days to say it was the physical form of Jesus that was seen; as St. Paul clearly indicates, it was in His spiritual body that Jesus "came back."

If that story be true—and Spiritualists see no cause to doubt it—why should Archbishops and Ministers regard direct evidence of Survival as impossible or unspiritual?

Actually, this argument might be carried further; for, as has often been pointed out, St. Paul did not regard the after-death appearances of Jesus as being different in kind—though different in importance—from the appearances of others who had died. "If," he wrote, "the Dead (that is, other than Jesus) are not raised, neither hath Christ been raised." If, therefore, the Archbishop and the Minister deny the possibility of the "Dead" coming back and giving evidence of their Survival, they deny the possibility of proving the Survival of Jesus; and, to quote the words of St. Paul, they convict themselves and all their predecessors of being "false witnesses."

END OF THE GHOST CLUB

By A. W. TRETHEWY, its Last President

ON All Souls' day, last month, the Ghost Club held its final meeting. The members present reluctantly decided to take a step which had for some time seemed inevitable, to close the club for want of adequate support.

So ends an institution whose life dates back to the early days of Spiritualism. It was founded in 1882. In November of that year the initial steps were taken by Mr. A. A. Watts and the Rev. W. Stainton Moses. The former was in the Civil Service, holding a responsible position at Somerset House; he was a mystical poet, and, in collaboration with his wife, published a volume of poems called *Aurora, a Medley of Verse*. She was a daughter of William Howitt, a pioneer of Spiritualism, who finds a place in Dr. Nandor Fodor's *Encyclopaedia of Psychic Science*. Stainton Moses is too well-known to need description. Both he and Watts were original members of the London Spiritualist Alliance, and had much to do with its affairs. They, with the help of their friend, C. C. Massey, well-known as a writer on Occult and Theosophical topics, invited a number of others to become members of a Club, with Watts as President and Stainton Moses as Secretary. The response was satisfactory, and, at meetings in December 1882, rules were framed and a motto chosen: "Nasci; laborare; mori; nasci"—(to be born; to work; to die; to be born).

The members were men of good social position, chiefly club-men in the Victorian sense. Many of them and their successors were well-known in literary circles, a few were eminent scientists and soldiers. Meetings were held monthly at a restaurant in the evening, originally at Kuhn's, a name which may be unknown to many readers of LIGHT. The first item was dinner; then the Secretary called the roll of all the "Ghosts" (members), whether still in the flesh or on the Other Side; those of the former class who were present answered to their names, and for each of the latter class the President responded by saying, "passed on." After the roll-call, the minutes of the last meeting were read; and for the rest of the evening psychic experiences were narrated and discussed, or psychic questions debated; the Secretary took notes for compiling the minutes. Everything that was said was treated as confidential, not to be disclosed afterwards without the permission of the speaker.

To understand the need of such an institution, one must recall the conditions of those days. Stainton Moses wrote under the name of "M.A., Oxon.," because the use of his own name would have caused offence to the authorities of the School where he was a Master. Spiritualism was generally regarded with disapproval—in fact, it was almost tabooed. It was a subject which one could not commend openly without the risk of disrepute. There were fewer meetings, and the Movement was less organised. Persons who had experiences to tell, or theories to broach, needed a place where they could speak openly to a sympathetic audience without fear of causing trouble for themselves afterwards. The Ghost Club supplied the want, not only to the members, but also to their friends—for guests were admitted and encouraged to tell their experiences.

Now-a-days the situation has changed. There is not the same need of secrecy; open meetings are many, and the Press is more favourable. Lunches, followed by debates on psychic questions, have actually been held in the public rooms of restaurants.

The Ghost Club has served its purpose, and ceased to exercise the attraction which it formerly had. The members have a larger field of selection, and often find more interesting gatherings elsewhere.

LOOKING ROUND THE WORLD

ROMAN CATHOLIC BAN DEFIED

THAT the late Marquis of Bute (a leading Roman Catholic) was interested in Psychical Research, not simply as a scientific study, but as a means of gaining direct communication with those on the Other Side, is revealed by Abbot Hunter Blair in *The Universe* (December 4th).

"I once inquired of the late Marquis of Bute, not very long before his death," says the Abbot, "if he grudged many hours he had devoted, and the large sums he had spent, in prolonged investigations into the mysteries of life after death, and cognate subjects dealt with by the Society for Psychical Research, of which he was one of the founders. He replied emphatically in the negative, adding, after a pause, 'I cannot conceive any Christian not being painfully and deeply interested in such questions. *I have never myself doubted that there is permitted at times a real communication between the dead and living, though I have never personally had any first-hand evidence of such communication which I could call absolutely convincing.*'"

And yet, officially, such investigations are forbidden by the Roman Catholic Church and denounced as "devilish."

This revelation—and other statements by Abbot Hunter Blair—supports the frequently-made assertion that, in spite of the Church's ban, many Roman Catholics, Priests and Laymen, do make systematic use of the psychic avenues (usually described as spiritualistic) for what the late Marquis frankly called "communion between the living and the dead."

WHAT IS IT THAT HEALS?

Discussing the problem of "psychic healing" in *LIGHT* (November 26th), Mr. Oliver Warnock-Fielden pointed out that there are many methods of healing (other than medical or surgical treatment), and that "every method produces its so-called cures and no method can be written down a complete failure."

In a little book entitled *What It Is That Heals* (third edition, Daniel Coy., 1/6) Mrs. Vance Cheney draws attention to this same fact, and argues that "the identity of results attained by means so diverse would lead one to seek some principle, some element common to all." And, as the result of her own personal experience, she claims to have discovered that the healing power is "a living force that invades and pervades all things," that it is available to all who recognise its existence, and that "it can be sent from one person into another by a slight touch of the hand, and in some instances when the persons are some distances apart."

The chief requirement for self-healing, says Mrs. Cheney, "is physical relaxation by the aid of mental direction," and presumably this requirement also applies when the "force" is passed from healer to patient.

DIAGNOSIS

One feature of "psychic healing" (as distinct from other methods) for which Mrs. Cheney does not account is diagnosis, such as that given through the Doctor-Controls of certain Mediums (e.g., Mrs. Ruth Vaughan and Miss Topcott, whose work at the L.S.A. is so well-known). And whilst healing may be secured without it—as described by Mrs. Cheney in her own case—diagnosis is often very useful as a guide to the methods to be employed, which may include resort to the services of a medical man. For psychic healing, to be safe, should not necessarily be regarded as an alternative to normal medical aid, but as preliminary, or additional, as the case may require.

Healing is now one of the most interesting and important features of the work carried on at the L.S.A., as a reference to the weekly announcements in *LIGHT* will show.

FOR THE KING

O LORD, hear the King in the day of his trouble, that Thy name, O God, may defend him. Send him help from Thy sanctuary and strength out of Sion. Grant him his heart's desire and fulfil all his mind. Set his heart firm upon Thee, and upon other things only as they are in and from Thee; that we his servants under Thee may see with joy that Thou helpest Thine anointed.

(A prayer by Archbishop Laud, 1573-1645.)

THE CRISIS

In common with all their fellow-countrymen, readers of *LIGHT* are no doubt deeply concerned, and even distressed, because of the constitutional crisis which has followed the communication to the Prime Minister (Mr. Stanley Baldwin) by King Edward of his desire to marry Mrs. Ernest Simpson, an American lady who has already been twice married, and who recently obtained a *decree nisi* in an undefended action for divorce at Norwich Assize Court. The suggestion has been made that an Act of Parliament should be passed authorising His Majesty to contract a morganatic marriage, but Mr. Baldwin has stated in the House of Commons that the Government are not prepared to advise that such a course should be taken.

"Deep and respectful sympathy," to quote Mr. Baldwin's words, are everywhere felt for His Majesty; and we are sure our readers will join heartily in the prayer (quoted above) that God will "hear the King in the day of his trouble," and guide him aright in his private life and in his public duties.

PSYCHICAL RESEARCH AND SPIRITUALISM

It is supposed by some people that a keen Psychical Researcher cannot also be a convinced Spiritualist. The supposition is wrong; for although the combination is not as common as Spiritualists could desire, many notable examples could be quoted.

The Rev. C. Drayton Thomas provides "a case in point." He is an active member of the Society for Psychical Research, but he is also one of the most acceptable of present-day exponents of Spiritualism. In many parts of the country, in recent months, Mr. Thomas has delivered an illustrated lecture on a series of messages from a boy whom he names "Bobby Newlove," in which the care and skill of the Psychical Researcher are used to provide clear evidence for Survival. This story was first published in *The Proceedings of the S.P.R.*; now, with important additions (including replies to S.P.R. criticisms) it has been published in book-form, under the title of *An Amazing Experiment* (Lectures Universal, Ltd., London), with a number of diagrams and illustrations. There is certain to be a big demand for this book, which can be obtained from L.S.A. Publications (2/9 post free).

"EXAMPLES OF GOOD EVIDENCE"

Amongst the research activities on which Mr. Drayton Thomas has reported to the S.P.R., one of the most interesting is what is known as "book tests," in which communicators from the Other Side display astonishing knowledge, sometimes combined with peculiar forms of prediction—such as indicating something that would appear in a certain column of a newspaper which at the time of the communication had not been printed.

On this subject, Mr. Thomas is to deliver the opening lecture of next session at the L.S.A., on Thursday, January 7th. The title chosen for the lecture is "Examples of Good Evidence," and it will be illustrated by lantern slides.

PATHS TO THE HIGHER CONSCIOUSNESS

II.—INDIAN RAJ YOGA

By CHARLOTTE E. WOODS

NO study of the Higher Consciousness is complete without examining in outline the great contribution of the East—notably of India—to spiritual psychology.

Under the title of "Raj," or Kingly Yoga, it has practised for many ages a system of scientific control of the personality, which has led to great heights of wisdom and spiritual attainment. The method, evolved by Indians for Indians, may not be entirely suited to dwellers in Western lands, whose physical climate and psychical disposition are the antipodes of the country and people whence arose the systems of Raj and Hatha Yoga—the mental and physical departments respectively of the Kingly Science. But the principles, apart from the methods, are intelligible and acceptable to all who seek a deeper knowledge of their own nature and more assured methods of self-control than Western education has so far provided.

The Indian ideal of the Higher Consciousness is the outcome of India's philosophic beliefs. They teach in the main, though there are exceptions, that the Self in man is one with the Supreme Self of the Universe, God; and that, in proportion as he realises that unity, will he enter into the oneness and perfection of the Divine Consciousness. His present limited and broken consciousness relates to the many rather than to the One in whom the many are embraced and united. He may be likened to one of the small tesserae that compose an Italian mosaic. The design, the wholeness of the work, is independent of the variety of small units by which it is carried out, since, as a design, it is one and whole whether executed or not. But, from the standpoint of the tesserae, the whole could not be envisaged; the vision of each, if it had a vision, would be limited to an area so minute as to preclude its knowing that it had a place in a design and was a member of an artistic unity.

The ideal, then, for each man is to realise his non-separateness from the great Plan of the Whole, which is the Absolute Consciousness, God. To experience wholeness after enduring separateness and limitation is the aim of Yoga; and for the Yogi it is the very climax of Cosmic Consciousness.

Yoga means "Union." There are three main forms of it—the Yoga of Devotion, the Yoga of Knowledge and the Yoga of Action; and the classic exposition of these three forms (of which the last is most likely to appeal to the practical West) is the great Indian Scripture, the *Bhagavad Gita*. Here we are shown the world to be the outcome of two primal modes of Divine Activity—two Paths, known as the Path of Outgoing, on which God first projects His Being into the outer worlds, and the Path of Return, on which He draws His Life back into the primal Oneness. There are thus two movements of the Divine in the Cosmos—the going out and the coming in; and we see their activity in every living thing. They mark the great rhythm of alternation throughout the Universe—day and night, sleeping and waking, light and darkness, and so on. "The Lord shall preserve thy going out and thy coming in from this time forth for ever more," is as true of the Universe as of its individual members. The double movement is, indeed, preserved, for upon its ceaseless action the world and man depend.

The Higher, or Cosmic Consciousness, of the Indian then will be his return to unity and his detachment from the state of separative existence, which he will no longer regard as real.

In the ancient days, when India was unconquered, and before her religion had become corrupt and her ancient ordinances bereft of meaning, her immemorial Yoga was given to men to aid them in the Great Return. Centuries of practice have developed it into a scientific system of mind and body-control, which has for its

preliminaries a training in deep mental and emotional relaxation, thus clearing and cleansing the nature by loosening the rigidities of old automatisms and undiscarded fixities of habit and idea.

"Yoga," says Miss Coster in her valuable book, *Yoga and Western Psychology*, "is not a training in the tenets of any religious faith, but an exercising of the spiritual faculty of man, an expansion of his capacity to deal with spiritual reality in whatever form. The basic idea of Yoga is that the Soul is immersed in the objective world, the eternal deeply entangled in the transient, the real in the unreal, and man's task is to disentangle himself in such a way that the soul becomes a spectator of the drama of his own experience."

Yoga, in short, is the method of attaining complete mastery over the mind and emotions, and of enabling the individual to become aware of himself, instead of being lost in his own confused picture of life. The goal of Yoga is liberation from false seeing and false conceptions of life and self. To see things as they are is to enter into true being and to destroy the mirage that passes with most of us for the real. It is Seership of a peculiar and most intimate kind.

The would-be Yogi has to enter a path of preparation and prove his fitness for the practice of a science the hardest that a man can elect to pursue. His work lies entirely with himself—his body, habits, impulses, emotions and mind. The mind, he finds, has five stages of activity.

In the first, he is as a child whose mind is flung about, grasping this and that—the butterfly-mind which is characteristic of children, youthful and adult. For such, Yoga is impossible.

The second stage is that of the confused mind, swayed and bewildered by emotions—a stage in which a man realises his ignorance, but knows not how to dissipate it. For such, too, Yoga is impossible.

The third stage is that of the mind intensely absorbed in one aim, or idea, which possesses a man and takes control of his whole being. Such a one is said to be approaching Yoga, for he has already attained one of the chief powers which Yoga bestows, the power of becoming concentrated and centred on a single aim. And when, in the fourth stage, he is able to rule the idea instead of being ruled by it, and to possess that which formerly possessed him, he becomes fit for Yoga and can begin the training which will make his progress rapid.

His next stage is to advance towards dispassion—to lose his grip on the world and to learn discrimination between the real and the unreal. He must try to stand self-controlled, unswayed by objects of enjoyment, his mind fixed on the Inner Ruler, his every energy bent on entering the fulness of Its Divine Consciousness. He must practise control on all the levels of his being, not only at stated times, but at every moment—control of the body and its automatisms and impulses, control of the vagaries of desire, control of the wayward motions of the mind by ordered meditation on a chosen idea, as well as by close attention to everything his hand finds to do.

And, as he controls by patient effort the unruliness of his lower-self, he learns also to detach himself from identification with these aspects which he once thought to be himself.

By acting upon the body, he learns that he is *not* the body; neither is he his desires, for he can rule them; he is not even his mind, for he can make the mind his servant. His aim is to push his consciousness beyond the world of form—physical, astral and mental—and centre it in that deeper self whose motions and monitions he will by now have begun to perceive. And this he can do in two ways:

I.—By retreating within, and, by hard and strenuous thinking, rising away from the concrete mind into levels of abstract thought; and then, from abstract levels, endeavouring to ascend to the regions of love and unity;

and finally, still by strenuous interior discipline, to the spiritual world, where he sees the Self in its splendour, and knows he is one with It.

This is the harder Path, the Path of the metaphysician, the philosopher, the spiritual Seer. It demands a total disregard of the life of the senses, the allurements of matter and all the diversity that makes up the Not-Self. It is the way of the recluse.

THE SECOND WAY

II.—But there is a second way by which the Self can be found—that of scientific observation and the right use and understanding of the Not-Self.

Both ways are ways of Yoga, but the first attracts the very few, while the second draws the larger number who yearn for a path of action. It seems at first the easier path, yet it demands an equal power of self-control, for the Yogi who trains by way of the Not-Self has to live in the world untouched by its allurements, unmoved by a breath of desire for the forms whose life he studies, even when renouncing identification with them. To be "in the world and not of it" is perhaps even harder than to seek the Self by retreating within.

On coming into the world, a man enters the Path of Outgoing and lives the life of the senses and the mind. On entering the life of Yoga, he sets his foot on the Path of the Return, and his task now is to learn to know his true being, unobscured by the many veils of the earthly nature. Obviously, he cannot, without an act of suicide, divest himself of the life of the body and its environment, but he can utilise this clothing of himself in such a way as to make each moment of life in the body an act of service to man and devotion to God, "abandoning in him the result of every action." Thus, he lives the life of detachment, even while in the world of sense, and learns to find reality wherever there is duty to be done and souls to be helped.

So the Yogi may dwell in ceaseless contemplation and at the same time actively employ his mind and body in discharging the duties of his lot in life. He has broken the power of externals by using them as sacrifices on the altar of love; and, once offered, he has with them no further concern. "He who, established in unity, worshippeth Me abiding in all things, that Yogi liveth in Me whatsoever his mode of being," says that Gospel of Yoga, the *Gita*.

This is the Yoga of Devotion, and it is the branch of the Kingly Science which makes the greatest appeal to the spiritual in man. It redeems the science from a tendency to spiritual selfishness. Sanctity may have grave pitfalls, of which the gravest is the illusion that one is seeking God, when all the while one's only aim is personal liberation. Plotinus, in the West, sensed this danger when he said: "If a man seek the good life for any other object than the good life, it is not the good life that he is seeking."

So the Yoga of Action and the Yoga of Knowledge require to be softened and harmonised by the Yoga of Devotion, which can and should be practised on whatever path a Yogi elects to tread. That it is not so practised always is the cause of the distaste felt by Europeans for the selfish and seemingly senseless retreat from externals which governs the Yogi's conceptions of the spiritual life.

Mrs. Besant sounds the right note when she says to would-be Yogis: "You harden yourselves where you ought to be softened; you isolate yourselves where you ought to be embracing others. You must guard Love, for it is the very Self of the Self. In your anxiety to acquire dispassion, do not kill out Love. Efface desire, as regards the vehicles that clothe the Self, but do not efface Love as regards Self, that never dying force which draws Self to Self" (*Introduction to Yoga*, 101).

From this brief outline of the Yogic life, it will be seen that Yoga is not for everyone. All may, of course, prepare to tread that Path, but only the few attain to full success.

(From a lecture delivered at the L.S.A. on October 22nd.)

WORLD SERVICE GROUP

By COLONEL W. A. C. SAUNDERS-KNOX-GORE, D.S.O.

SIMILAR experience has been the deciding factor in the formation of the World Service Group; this experience being absolute proof of survival of personality after death, which has come to each member separately, after careful investigation with Mr. C. S. Collen-Smith. In my own case, probably through a natural scepticism, combined with a long experience of specialised experimental work in the Army, certainty was only achieved after six months' continuous sittings with the same Medium.

Previous to the actual formation of our Group, my wife and I sat with Mr. Collen-Smith on some 1,200 occasions over a period of five years, many of these sittings being for the benefit of friends and acquaintances.

Gradually, those who had likewise received evidence through the same Medium banded together with us, feeling the same urge to put the ideas of his Guides and our friends on the Other Side into practice in the affairs of the world. Some original members left; others soon came to fill their places, doubtless through the work of the spirit-world.

Through this gradual amalgamation, the World Service Group was formed, a council was elected, and I was appointed Chairman. Mr. C. S. Collen-Smith was elected Leader of the Group, with Mr. E. F. Bentley, M.A., and Mr. J. Hornby as Hon. Secretaries.

How do we differ from other units of Spiritualism? Our main aim is to serve humanity *practically*, by improving the lot of others, and by taking our part in promoting any reforms that conform to the teachings of our Guides. We support legislation that has these objects in view.

People do not proceed to membership of the W.S.G. unless they really feel this urge to put Spiritualist teachings into active practice. In that way we differ from many societies who have numerous subscribers, but few active workers. Neither is the W.S.G. a profit-making concern.

We aim at a high standard of accurate evidence as opposed to nebulous predictions, and we particularly deplore the fortune-telling type of clairvoyance in some Spiritualist Societies. We work through one channel with the Other Side—the mediumship of our Leader, Mr. C. S. Collen-Smith, and we are proud to have this single channel.

What of our immediate future? Our principal policy is one of calculated infiltration, to use a military term. By this I mean that we intend to spread our influence amongst an ever-increasing circle of people by gradual, perhaps almost insidious, means. Our objective is to promote a knowledge of our subject amongst those classes of Society who have not been previously catered for. To this end, we hold circles for evidence for newcomers who are introduced only by members. When they have graduated through the initial stages, there are teachings which supply the philosophic outlook of the more advanced Guides.

Healing takes a foremost place in our curriculum. Mr. Collen-Smith believes that a knowledge of medical science is necessary for all those who desire the gifts of psychic healing, and he aims at training the members of the Group, both in medical and psychic lore.

* * *

A dinner under the auspices of the Group was held under the chairmanship of Col. Saunders-Knox-Gore, at the Washington Hotel, Curzon Street, Mayfair, London, on Wednesday evening last week; and last Friday evening, a public meeting was held at Friends' House, London, when the speakers included Mr. Collen-Smith, Mr. Hannen Swaffer and Mr. Maurice Barbanell, and clairvoyance was given by Mrs. Estelle Roberts.

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extra-mundane impressions and, in this case, the music helped to induce this condition.

I said that music has no relation to the concrete, but that it has some relation to the psychic we are uncertainly aware. It is a field as yet very little explored, and I would here offer the germ of an idea.

Any musician will tell you that every musical note, excepting, perhaps, that of a tuning-fork, produces a multiplicity of harmonics, or overtones, of an ever increasing rate of vibration. It is these that give the characteristic timbre when the same note is played on different instruments. The ratios of the rates of vibration of these overtones follow a definite mathematical progression. Is it unreasonable to suppose that this progression extends beyond the range of physical perception and reaches the vibratory scale of the non-physical world? If this be so, we have an important link with that world, and the question of finding suitable music for séance-rooms is one that requires much more careful attention than has yet been given to it.

There is the consideration that all music ordinarily available is the creation of an individual, overlaid with the individuality of the executant. If it were possible to obtain an Aeolian harp, it would be an interesting experiment, given the necessary combination of conditions, to hold a séance using this instrument instead of ordinary music.

C. R. F. Seymour, writing in *Inner Light* (Ed., Dion Fortune) on the need of a more broad-minded outlook in religion, quotes the following Eastern tale: "A dog, rising very early, found on the road outside his home a large group of cats, who, led by a wise and grey-whiskered Tom, were praying loud and fervently for an abundant supply of mice. The dog, turning away in scorn, said with a sneer: 'What fools these cats can be, for I know from experience that God in answer to prayers always gives bones.'"

MUSIC AND VISION

By H. J. D. MURTON

IN his interesting account of the visions he saw while listening to Grieg's *Sigurd Jorsalfar* suite (LIGHT, 3rd December), Mr. W. H. Evans says: "The vision evoked by the first movement was entirely different from what one would have expected."

Well, what would one have expected? This composition belongs to the class known as "programme music," i.e., music written to a programme or title; but this does not mean that because the first movement is labelled "The King's Hall," it should produce an impression, or a vision, of a King's hall, or any other hall.

Music, though produced and heard physically, has, in its meaning, no relation to the concrete. As was very aptly expressed in a recent wireless talk, "Music has meaning, but not a meaning."

This is no place to discuss the intelligent appreciation of "pure" music, or the illusion of "programme" music, but I would suggest that the fact that Mr. Evans found his visions during the last two movements more in keeping with their titles has no significance applicable to the music itself.

That, in intellectual and emotional appreciation of great music, one contacts a non-material plane, I am convinced, but the mental concentration involved leaves no room for visions. When Mr. Evans reached the visionary state, he may still have been hearing the music, but I would gently suggest that he was no longer listening to it. We know from his writings that he not infrequently surrenders his consciousness to

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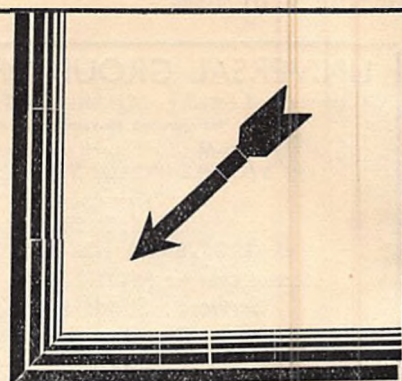
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