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PRICE TWOPENCE

PSYCHIC TOUCHES IN CURRENT LITERATURE

By MRS. HEWAT MCKENZIE

SURPRISING how the authors of some of the newest books hover over aspects of our subject, touch them and pass on, leaving us aware that sometime or another they have been attracted and have even benefited but have no intention of committing themselves to any definite view.

J. B. Priestley, in his autobiography, *Midnight in the Desert*, tells us of his reveries in Arizona on the meaning of Time, and his thoughts as to a fourth dimension; he recalls the book *Flatland*, familiar to older psychic students, and the newer exposition of J. W. Dunne. The novelist voices his need of some such theory to explain the Universe in which he finds so many unsolved problems. He mentions Prof. Rhine's work on Telepathy at Duke University as being of service to him.

Nicolaus Gubsky, in *Angry Dust*, has many references to slight attempts to pierce the unknown, pleasant and not so. One episode with a fortune-teller, introduced casually to him by a friend, astonishes him. At the time he was in deep distress through unemployment with not a shadow of hope on the horizon. The seer predicted definitely that in a fortnight's time he would be at work in the service of two nations and in a town far from London, where he then was. He was completely sceptical, but within a fortnight, through a chance encounter, he was appointed Russian Vice-Consul in Newcastle and through this his life was shaped for many years.

Gerald Heard, in *The Third Morality*, gives us the fruit of a deep study of psychic activity and its literature. His knowledge of man's hidden powers gives him a basis for a new cosmology to replace out-moded Anthropomorphism and its successor Mechanomorphism which have guided mankind in the past. He encourages his readers to begin personal study and to undertake new physical, mental, and psychological practices to remake themselves for the purposes of the new world he envisages, a world in which man will behave as a man with spiritual aptitudes and not as a brute. He also refers with appreciation to Dr. Rhine's work.

Rudyard Kipling, in his scanty autobiographical outline, *Something of Myself*, gives us hints as to the manner in which inspiration must be treated by a

writer. He cannot describe the force that seizes him at times but he knows that under its influence some of his best work has been done. "When the dæmon is in charge," he says, "do not try to think consciously, drift, wait, and obey."

But Kipling was no lover of psychic research. I remember that Sir Arthur Conan Doyle sought to interest him at one period, but without success. He had, however, on one occasion a very remarkable dream, for which his materialistic philosophy provided no explanation, and which may interest my readers:—

"For there is a type of mind," says Kipling, "that dives after what it calls 'psychical experiences.' And I am in no way 'psychic.' Dealing as I have done with large, superficial areas of incident and occasion, one is bound to make a few lucky hits or happy deductions. But there is no need to drag in the 'clairvoyance,' or the rest of the modern jargon. I have seen too much evil and sorrow and wreck of good minds on the road to Endor to take one step along that perilous track. Once only was I sure that I had 'passed beyond the bounds of ordinance.' I dreamt that I stood, in my best clothes, which I do not wear as a rule, one in a line of similarly habited men, in some vast hall, floored with rough-jointed stone slabs. Opposite me, the width of the hall, was another line of persons and the impression of a crowd behind them. On my left some ceremony was taking place that I wanted to see, but could not unless I stepped out of my line because the fat stomach of my neighbour on my left barred my vision. At the ceremony's close, both lines of spectators broke up and moved forward and met, and the great space filled with people. Then a man came up behind me, slipped his hand beneath my arm, and said: 'I want a word with you.' I forget the rest: but it had been a perfectly clear dream, and it stuck in my memory. Six weeks or more later, I attended, in my capacity of a Member of the War Graves Commission, a ceremony at Westminster Abbey, where the Prince of Wales dedicated a plaque to 'The Million Dead' of the Great War. We Commissioners lined up, facing, across the width of the Abbey Nave, more members of the Ministry and a big body of the public behind them, all in black clothes. I could see nothing of the ceremony because the stomach of the man on my left barred my vision. Then, my eye was

caught by the cracks of the stone flooring, and I said to myself: 'But here is where I have been!' We broke up, both lines flowed forward and met, and the Nave filled with a crowd, through which a man came up and slipped his hand upon my arm saying: 'I want a word with you, please.' It was about some utterly trivial matter that I have forgotten.

"But how, and why, had I been shown an unreleased roll of my life-film? For the sake of the 'weaker brethren'—and sisters—I made no use of the experience."

Perhaps the triviality of the happening was of less importance than the fact that it could occur at all. "Pay attention to the things that ought not to happen," said the wise astronomer Herschell to his students.

In *My Fill of Days*, Sir Peter Chalmers Mitchell, the Zoologist, gives us some interesting reminiscences of men well-known to us. He too has but his materialistic philosophy to rely upon, and we can but wonder that his mind was not stirred to inquiry by the knowledge that three great men of his acquaintance had found such life-giving impetus through psychic research that they were willing to shoulder severe obloquy for its sake.

A MEETING WITH W. T. STEAD

"In a hotel at Philadelphia," Sir Peter writes, "W. T. Stead and his wife, who also were going to Pittsburgh, arrived one morning. They came across the lounge to where we were sitting at the far end, Stead almost at a run, stooping forwards, his beard untidy, his strange blue eyes making a rather commonplace face more than striking; Mrs. Stead ambling behind with a motherly humorous smile as of one affectionately and protectively tolerant of anything her husband might do. After shaking hands, she gave Stead a piece of cardboard about a foot square, with a ribbon arranged as if it were to be hung on a wall and then went off to the left. Stead settled himself in an arm chair and hung the placard round his neck. There was printed on it: 'W. T. Stead, London, England.'"

"'What on earth?' I began to say. 'The Press will be seeking me; the reporters don't know me by sight and I like to save them trouble.'"

"The Press was there, and did wish to see him. As soon as the placard had been noticed, young men seemed to spring up from every part of the hall and came running across to Stead. Never can there have been a kinder hearted, more unselfish man than the great English journalist, nor one who at all times was more alert to do some good turn in a great matter or a small matter to those about him. Without doubt, five years later, up to the last moment when the lights of the Titanic went out and the ship made its final plunge into the depths, Stead was comforting and consoling those about him."

Chalmers Mitchell, on this visit to U.S.A., had to introduce his companions by some appropriate word when the University of Pennsylvania decided to confer degrees upon them. His word for Stead was, "A leading authority on the affairs of this world and the next."

CONTACT WITH G. R. SIMS AND SIR A. CONAN DOYLE

"G. R. Sims (*Dagonet of The Referee*) had written one of his articles in his column 'Mustard and Cress' on Spiritualism," Sir Peter continues, "making comments which were displeasing to devotees. His old friend, Conan Doyle, wrote him an angry letter, and almost at the same time he received a polite rhymed invitation to attend a seance from an unknown correspondent. Sims accepted, and was treated to a dark seance which differed only from the routine of these performances in its complete success. Spirits stroked his head, tweaked his hair, gave him a bunch of real violets, and brayed messages through a speaking trumpet on the floor. Poor Sims was about as competent to see the flaws in the 'evidence' as I would be to detect how a first-rate conjurer did his

tricks, and in addition was rather in a mood—partly of curiosity—to be convinced. I was asked to write a comment on his report of his experiences. Sims replied, very rightly defending his account of the seance. He came to see me and we parted good friends, he however ending with a warning, partly humorous, partly sincere, telling me that it 'was not quite what I thought, and that I was running a grave risk in offending the spirits.'

"But I had stirred up a hornets' nest. Letters poured in on me, some abusive, some pleading, all anonymous. Amongst them was a long, extremely well-written letter reproaching my levity as unworthy of a scientific man, and saying that the phenomena of seances should be treated with the same gravity that I gave to the subjects dealt with under *The Progress of Science*. I re-read the letter, reflected, and then wrote a reply beginning 'My dear Conan Doyle.' By return of post there came an answer written more in sorrow than in anger, repeating his arguments, and saying that he had written anonymously lest his name should prejudice me. In a final sentence he added: 'But how on earth did you know that the letter came from me?' It was too good an opening: I replied hurriedly, 'My dear Watson, I looked at the postmark.'

CORRESPONDENCE WITH SIR OLIVER LODGE

"Another set of differences of opinion, although these were never dissolved," Sir Peter continues, "brought me a delightful and enduring friendship with Sir Oliver Lodge. They began with a correspondence in *The Times* in which Ray Lankester and I insisted that Lodge had claimed Huxley as an opponent of the inorganic origin of life by a misinterpretation of some words in his *Essays*. They continued on the validity of the evidence for telepathy, the reality of communications with the dead, and many kindred subjects. One of the last occurrences came about because I had been asked to reply to two long articles written by Sir Oliver in *The Outline*. These were a plea for a more serious consideration for psychical research, and a complaint that the existing scientific societies, and in particular the Royal Society, had refused to give it attention. In my reply, I tried to cover the ground, and to explain that in all the range of natural and physical science the experiments were such that, if the conditions were uniform, the results followed. If the results did not follow, then it was clear that some mistake in technique or in the conditions had been made. Moreover, the results of experiments were not accepted as proved on the authority of the experimenter, but only when, the methods and conditions having been explained, the experiment could be repeated in other laboratories, and being repeated led to the same results. In psychical research, on the other hand, there always seemed to be something mysterious, wayward and beyond the possibility of experimental proof. But there was no reason why new societies should not be formed for new kinds of work, leaving to the existing societies the methods which they had found satisfactory almost since science began. Sir Oliver wrote to me the most friendly of letters, saying that he would have been convinced by my article, if he had not known that the alleged phenomena did actually happen. It is a defence against which there is no argument, and is similar to the fundamental conception underlying the great religions of the world: not argument, but belief. But I still think that Sir Oliver and some of the few cultured and trained protagonists of psychic phenomena are wrong in trying to get the best of two worlds, and to support beliefs by rational argument."

To us, these may be old views, but that they are revived in a popular book of the day gives them interest.

And here is a different touch, from *Burmese Silver* by Edward Thompson, an authority on Indian affairs. The hero of the book is dying, with full consciousness

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WAS THIS A THOUGHT-FORM?

By MARY WINEFRIDE SLATER

ONE day, three years ago, I made an appointment with my dressmaker. When I arrived, she told me that a Medium from Gateshead-on-Tyne was coming to visit her; and, knowing my interest in psychic matters, she suggested that I might like to see her, to which I agreed.

I found that the Medium had brought her niece with her—a child about eleven years old, who was also mediumistic. We discussed clairvoyance, and I told them that I found it difficult to decide if the forms and faces that I saw when I closed my eyes were those of spirit-people or merely the outcome of a vivid imagination.

"It is like this," I explained, "supposing I were to think intently about Oliver Cromwell, to read about him, and to study his face from a picture, I should always afterwards be able to visualise him if I wished to do so when I closed my eyes. He would not then appear as a picture, but as if he were alive. I could watch his movements and hear him speak, although I could not actually hear the sound of his voice."

"Stop!" the Medium cried, "you have not been given Oliver Cromwell's name for nothing!" This remark puzzled me. It was evident that she sensed that I had been impressed to choose Cromwell's name to illustrate my difficulty, but she was unable to explain her words.

Three years later, I was reading once again Miss Estelle Stead's interesting book, *My Father*, and came across the very striking photograph of Mr. Stead, in which he is shown beside a table upon which stands a statuette of General Gordon. He is holding Oliver Cromwell's pistol in his right hand! "I do wish I could think more kindly of Cromwell," I said to myself, "he must have had something fine in his character, or Mr. Stead would not have had such a great respect for him."

As I gazed at the picture I remembered the Medium's strange words. "I will ask Mr. Stead to help me to find out what she meant," I decided. "Perhaps he will be able to bring Oliver Cromwell to me, and then I shall know if there is any personal link between us."

The following day I visited Mr. Goldsmith, the well-known York Medium. "I see the spirit of a man with you," he said. "He has a broad, high forehead. His hair reaches to his shoulders and grows very far back on either side of the temples, but there is a heavy lock that falls from left to right across the centre of the forehead. He has deep-set eyes, a very prominent nose, and wears a moustache. A famous sculptor is here with him called Perinine or Berinine. I cannot hear the name very clearly, but he says that *you will find a bust of the man I have described if you will go and look for it. A laurel wreath should also have a very special significance for you just now!*"

I had no idea of Cromwell's personal appearance, nor had I ever heard the name of the "famous sculptor," but I went at once to the Free Library and

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that he has but a day or so to live. He slips into a dream, and finds himself with his beloved lost wife:—

"Letty had come back; and he told her, as we tell of yesterday when it is over, the story of the months since she had left him. But they mattered so little now that he mentioned them only because it was on his mind to explain that he was withdrawing from his body, as we withdraw from anything that we have used and need no longer. And she had approved with her tiny gesture of touching his cheek when she was pleased; and had said, 'Let your whole mind and will release life, and life will go from you quietly and easily. You have come where it will not stay with you one day longer than you keep it, Clive.'"

was given a book by Hilaire Belloc, called *Oliver Cromwell*. To my amazement, I found on the frontispiece an engraving of a bust of Oliver Cromwell, beneath which I read the words "*Attributed to Berinini. Now in the House of Commons. Reproduced by permission of the Speaker.*" It resembled in every detail the description of the man given to me by Mr. Goldsmith. I also learnt that the work of Berinini was considered to have played as important a part in the art of that period, as that of Michael Angelo in the Italian School. His services to sculpture were likened to those of Giotto to the sister art.

I took the book home, intending to make a drawing of the bust and to read the life of Oliver Cromwell, which I had forgotten since my school days. I have often found that when reading the lives of great people who have passed on, it is possible to enter into their thoughts and inspirations in a very intimate way. If at the same time I am able to draw their faces by copying pictures or photographs, the necessary concentration serves as a magnet to bring their spirits near.

I opened the book at random, and read these words: "In the room where the King's body was lying at even, a figure entered whom the watcher recognised as Cromwell's. He who so came in, lifted the veil and looked upon the face, which was quiet even after such a death, and was heard to mutter, 'Cruel Necessity.'"

The crime revolted me. I knew that I could not do as I had intended. I pasted a slip of paper over Oliver Cromwell's name and another over that of Berinini, the sculptor, and took the book at once to Mr. Goldsmith's house, where I found him in earnest conversation with a well-known York Spiritualist. Without interrupting, I placed the book, open at the frontispiece, on a table between them. Suddenly, Mr. Goldsmith saw it, and exclaimed: "That is the man I saw with you! Who is he?" At my request, he removed the slips of paper that covered the names, and in the presence of a reliable witness, disclosed the identity of Oliver Cromwell and Berinini.

Next day, I visited a certain Mrs. Smith, who was mediumistic. As soon as I entered her cottage, she exclaimed: "Someone is here called Oliver! He tells me that there is something he wishes you to do for him that you do not want to do. He says: 'I was not really a bad man. I was compelled to act as I did. There were plots and intrigues. It was the King's life or my own. I honoured God and prayed for guidance. Tell those who judge me harshly that I was reluctant to pursue the course I took, and would have gladly laid aside the sword. Tell them it was *love*, not hate, vengeance, or personal ambition that possessed my heart. I was zealous in the service of my God, and strove to vindicate the honour of my beloved country. I ask for prayers, not judgment, which alone belongs to God, and He is LOVE.'"

After a pause, Mrs. Smith added: "He says that you will find 'something that belonged to me and to my friend Charles at the Art Gallery.'"

I went at once to the City Art Gallery, and found a collection of Historical Medals which had been struck in the Royal Mint to commemorate the Accession of Charles I. and his Queen, and also of the Protectorate. These could truly have been said to have "belonged" to them. I noticed one, in particular, which bore the head of Oliver Cromwell crowned with "*a wreath of laurel leaves!*"

I found two personal links with the great General in the genealogical table of my family. There I read that one of my ancestors had been Parliamentary Commissary and General of the Horse at the outbreak of the Civil War. Another was the mother of Colonel Sir Matthew Tomlinson, who was in charge of Charles I., and sat in Cromwell's House of Peers,

MYSTICAL FREEMASONRY

Review by H. F. PREVOST BATTERSBY

ACCORDING to an old "Charge" delivered to initiates, Freemasonry is declared to be an "ancient and honourable institution. Ancient no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be, as by a natural tendency it conduces to make those so who are obedient to its precepts."

Masons have always laid stress on that "immemorial" significance, the Rev. James Anderson proclaiming, in a work, published in 1723, that "Grand Master Moses often marshalled the Israelites into a regular and general lodge, whilst in the wilderness . . . and King Solomon was Grand Master of the lodge at Jerusalem."

Though later historians have rather recoiled from Mr. Anderson, it is interesting to recall that, in the M.S. in the British Museum, known as the "Cooke," supposed to date from early in the 15th century, the compiler noted the introduction of the craft into England through Egypt, where the Children of Israel "lernyd ye craft of Masonry," and in the "lande of behest" (Jerusalem) Solomon, as builder of the Temple, is said to have "Confirmed ye chargys yt David his Fadir."

One wonders if, in that connection, any mason has called attention to the remarkable passage which describes King David as having received the entire design of the Temple by automatic script from Heaven.

Mr. A. E. Waite, who has increased his great services to Freemasonry by this monumental work* on its Secret Tradition, mentions that, according to Holy Writ, the plans of the Temple were communicated to Solomon, but that cold statement misses the amazing—"All this, said David, the Lord made me understand in writing by his hand upon me."

It is by that same MS. that we are told that of all the crafts followed by man in the world, "Masonry hath the moste notabilite;" and seeing that in those days its greatness was dedicated for the most part to the magnificent memorials of it which are still the mason's pride, one cannot but concur.

The Craft was thereby very closely allied to the Church, then, and much later too; since one of the precepts in the *Institutions in Parchment*, 1696, reads: "You shall be true men to God and his holy Church, and that you do not countenance or maintaine any error, faction, schism or herisey, in ye Church to ye best of your understanding."

So much for the Church; but an even weightier obligation was laid on the mason, as witness this from the MS. *Constitutions*, some fifty years earlier: "There is sevrall words and signes of a Free Mason to be reveailed to yu wch as yu will answer before God at the Great and terrible day of judgmt yu keep secret and not to revaile the same to any in the heares of any p'son, but to the Mrs. and fellows of the Society of Free Masons, so helpe me God."

Was it this sense of the greater sacredness of the Craft which was to drive the wedge of division between it and the Church?

To-day, in Germany, the Church is faced with the same threat of a divided allegiance, and is nobly declining to admit the claim of a pledge that should over-ride that already given to her by her children.

THE ORIGIN OF THE LODGE

In spite of Moses having been a Grand Master, the Mother Grand Lodge of the world is that of England, which was inaugurated in London on St. John Baptist's day, 1717, and which thus became the sort of M.C.C. of Freemasonry, incorporating by degrees, and in many cases they were slow degrees, the various lodges in England, Scotland and Ireland, some of which had existed for centuries; and now all the lodges and Grand Lodges in both hemispheres trace their origin

and authority back to England for working what are known as the Three Degrees.

The "Lodge" of the Freemason to-day, which is but dimly concerned with architecture, and much more, in the estimate of outsiders, with fraternal conviviality, was in ancient days *ye loge*, a building situated close to the fane which was being erected, for the shaping of stones and providing a place where the masons had their meals.

It was so named in the *Fabric Rolls* of York Minster (1370), and the rules and regulations by which the mason was very strictly bound are to be found in a quaintly titled MS. called *A Poem of Moral Duties*, which dates from somewhere about 1390, the close of the century which saw the mason first described as *free*, an attachment which has been variously attributed.

It is interesting and curious that, all those centuries ago, the legend of the Craft deals first of all with the number of unemployed in such apparently ample days, and the necessity of finding work, "that they myght gete here lyvyng therby;" and to learn that Euclid was consulted and was found to have recommended the "onest craft of good masonry." The beginnings of the Society were placed "yn Egypte lande," though without reference to any share of Moses in it.

"Mony erys afterwarde," however, we are told, the "Craft com ynto England yn tyme of good kynge Adelstonus (Aethelstan) day."

With such matters, of course, Mr. Waite, in this volume does not concern himself. He has already written notably and at length on Freemasonry, as well as on the Secret Tradition in Israel, Alchemy and Goëtia; on the Holy Grail, and the Brotherhood of the Holy Cross; so that it is not surprising that he can discourse through six hundred and fifty pages on the Secret Tradition in Freemasonry, and, though it is this aspect of the Craft which is of interest to Spiritualists, let no one who lacks the mystic apprehension, and who, doubtless, should be a Mason to boot, expect to fathom the intricacies of this overwhelming volume.

There are certain works which confound one with their learning, and this is one of them.

It is written, the author tells us, for those who are elect or capable of election; who may be initiated or not; who may be learned or not—the qualification being sometimes a hindrance.

"That which follows hereafter," he says in a preface, "is in a form intelligible to them; they are called hereby to the Council; the same is convened for their instruction: . . . they are my elect audience; the seats in Chapter and Temple are to them reserved."

To that elect and, doubtless, very select audience one would heartily commend it for its competence, its piety, its amazing erudition; but one would be surprised if any Freemason of one's acquaintance was capable of understanding it.

"THE DEVIL STONE"

Known locally as the "Devil Stone," a pagan altar has been dug up at Carlton-in-Lindrick, near Worksop (Notts.), where, although its position was well known to the villagers, it has remained buried for the last thirty years. The rector, the Rev. Melville Williams, following up strange stories of folklore, has discovered much of its queer history. With the aid of a gang of enthusiastic diggers from Worksop College, he has removed the stone to the Church.

Long ago, the people of Carlton say, the stone was removed from the sacred grove to the Church, but the Devil took it back. It is believed that the ghost of a young girl haunts the stone.

The highest form of sacrifice was necessary to present an unblemished gift of perfection at the altar's dedication, and it was therefore the life of a young maiden which was offered upon its surface.

—(*Daily Mirror*).

**The Secret Tradition in Freemasonry* by Arthur Edward Waite, Litt.D. London. Rider & Co. 1937. 42/-.

THE PHILOSOPHIES OF "Æ"

A SUMMING-UP

By H. T. HUNT GRUBB

PART of the philosophy of Æ (Dr. George W. Russell) was that the material world is an illusion; for according to Plotinus, "Matter is darkness, as the Logos is light." The oldest Upanishad he identified with Plato's teaching to the effect that things of experience are only the shadows of real things, which more or less coincided with Kantian philosophy.

He often dwelt upon the four states of the Soul, and these, he said, are the waking-state, the dreaming-state, deep-sleep, and spirit-waking. The Ego, after passing through the mental activities of the dream-state, passes into a state of deep-sleep, when it functions upon one of the higher or lower planes of being. In the former case, according to the Upanishad, it is exalted above desire, free from evil, and is fearless, but brings little, if any, recollection back with it to the waking-state, as such bliss is inconceivable to the lower mind. In spirit-waking the Ego never returns, but remains in a fullness of contentment which transcends all earthly happiness.

People, when in deep-sleep, are temporarily relieved of all cares and anxieties, so that the lowly beggar becomes as it were a monarch in the Kingdom of Sleep. There is a beautiful story in the Upanishads illustrating this, to which Æ sometimes alluded.

Swedenborg wrote that from God emanates a divine sphere that appears in the spiritual world as a sun, the source of love and intelligence, just as the natural sun is the source of Nature and realities of life. But the first is alive and the second dead.

Out of the Divine primordial unity—that is, Mind, Energy and Primordial Substance, the manifesting Spirit emanated from the Absolute, it being the primal Monad of life on the earth, and this is the world-soul.

Æ conceived the earth as the lowest rung in the Cosmic ladder, and said that the orthodox Theologians never imagined worse hells, when stripped of their mediaeval grotesqueness, than for those who are obliged to work in dismal mills and factories of gloomy industrial architecture, and manacled as it were to the mechanical world. Also, those who are condemned to dwell amid fetid surroundings. He realised, too, that there are fashionable hells such as the gambling casinos at Monte Carlo and other places.

This is the present period of consciousness he called the "Iron Age," through which we are passing, when instincts, dreams and passions, which are of the lower mind, predominate, and that deficiency of faith in the Divine may plunge the world in a chaos of conflict and suffering when, as a writer has put it, "humanity has yet to see how far savagery wedded to science of murder can go."

That cycle of involution which preceded that of evolution he mentioned as the Golden Age. It is mentioned by Plato in the *Critias*, having stated that "In times past, the divine nature flourished in men; but at length, being mixed with mortal custom, it fell into ruin; hence an inundation of evils in the race."

He believed that there will eventually be a return to the Golden Age in the far-distant future, and we have already seen through the veil glimmerings from the World of Light, in spite of this dark, iron, materialistic age. As I heard Dr. W. B. Yeats say upon one occasion: "Through a half-opened door we perceive footsteps outside, but in course of time we shall see plainly the persons who by their footsteps we had previously recognised on a darkened night, thus having already known whose footsteps they be."

The three qualities of the Soul by which variously, in their combination at each stage of development, it adjusts itself to any one of the planes of being, in the

Mid-world or Heaven-world, are, according to the Bhagavad-gita, named: The Sattvas, being the highest and prevailing quality for good—that is, wisdom and love—the symbol of purity and serenity of mind; the Rajas, that quality which prevails at the dissolution of the physical body, and is the principle of motion, and the symbol of activity; and the Tamas, the lowest quality, associated with matter and the senses.

These three qualities represent Mind, Energy and Substance.

I have heard Æ express these in terms of colour, which when blended together in the correct proportions produce whiteness in its purity, and until that is achieved the Soul cannot enter "the white radiance of Eternity," meaning the God-world.

Religion, as Æ contended, came to mankind in the form of gradual revelation. We find amongst the records of the most ancient religions—such as Assyria and Ancient Egypt—texts almost word for word with those contained in the Hebrew Scriptures, many of which were written thousands of years later. About a chapter and a half of the Book of Proverbs is drawn from the Wisdom of Amenemope. Portions of the Book of Psalms appear to have been borrowed from Ancient Egypt centuries anterior to the time of King David.

A BABYLONIAN HYMN

The following portion of a hymn from Babylonia bears a striking resemblance to the Hebrew Psalms:

The sin which I sinned I knew not:
My God has visited me in wrath,
I sought help, but none took my hand:
I wept, but none gave ear;
To my God, the merciful God, I turn and pray.

Science disregards philosophic idealism, although it no longer holds a mechanical view of the Universe, of which substance, or matter, is the chief component comprehended by our senses, it is therefore not so unscientific as to postulate planes of being, as did the late Poet and Mystic, where Mind and Energy are dominant factors, although hypothetically all matter can be reduced to Energy, which is Life.

Mind, or Consciousness, and Energy are to us abstractions, and belong to one Eternal Mind, for all matter is illusion. These, according to Berkeley's philosophy, are the only realities, meaning God and other Spirits or Minds which he has created.

Lastly, by thinking on the problems of Nature, our intellect approaches the truth, and then are we inspired by the Mighty Mind which laid the foundations of the world. Nature is, therefore, a manifestation of Spirit, and is incarnating in the minds of modern thinkers, but in a different form of emergence; which manifestation is becoming a synchronous vibration of many minds and differs considerably from those unconscious psychic unities of past ages, who had built the Parthenon, or the sanctuary of Osiris, and set upon it splendid figures of the gods; or to go further back, to the hanging gardens of Babylon.

Strange was it how the group-souls of these ancient kingdoms never changed for thousands of years, as in Egypt, where men were born inheriting the same ideas and ideals regarding religion, architecture, painting, literature, and so on. Then, at last, came a change as nations were split up and disintegrated, yet again and again history repeats itself. Certain groups led by master minds seem to revert to former types in all those values.

When Æ visited America, he was struck by the architecture, so lofty that he felt as if he had "re-visited" Ancient Babylon; the newest civilisation had gone back to that far distant period whose architecture had probably been inspired by traditions of the buildings in sunken Atlantis, and more so as in Ancient Carthage.

WAS JESUS A "GENIUS"?

By ALICE E. WHITE

"THERE is about the life and sayings of Jesus a stamp of personal originality, combined with profundity of insight . . . which must place the prophet of Nazareth in the very first rank of men of sublime *genius* of whom our species can boast." So said John Stuart Mill, the famous philosopher and economist.

I hope I shall not be accused of being prudish when I say this pulled me up with a start. The first thing I did was to consult the *Encyclopaedia Britannica* on the exact meaning of the word "genius," only to find that Mill was perfectly right when he applies it to Jesus. That is, *according to our present-day usage of the word* (which I imagine was the same in Mill's time).

A very enlightening talk was given on the wireless a few days ago by Lord Macmillan on words which have changed their meaning, and the word "genius" is one such word. To quote *Encyclopaedia Britannica*: "In Roman mythology, a 'genius' was a protecting spirit who is allotted to the individual at birth, and was supposed to accompany him from the cradle to the grave. He exercised a decisive influence on the man's character and mode of life, and the man's birthday was a suitable occasion for honouring his genius. On that occasion offerings of incense, wine, garlands and cakes were made." (This refers to what we should call to-day in Spiritualism a man's guide, control, or helper). "But in English, it has become the regular word for the highest conceivable form of original ability, something altogether extraordinary and beyond even supreme educational prowess, and differing in kind from 'talent,' which is usually distinguished as a marked intellectual capacity short only of the inexplicable and unique endowment to which the term genius is conjoined."

SUBLIME GENIUS

It is within this latter connotation that Mill is right when he says that Jesus is "in the very first rank of men of sublime genius."

And yet there is an unfamiliarity about the implication which is arresting and disturbing, and perhaps offensive to some. Is it, I asked myself, that we have surrounded the life of Jesus with a glamour which is false and misleading, or is there any justification for our feeling of resentment?

I think there is more in this than is apparent on the surface; and I am sure a great many Spiritualists who, although they no longer view the life and works of Jesus through glamorous spectacles, would still feel uneasy about calling Him a "genius" in the ordinary sense of the word.

Unfortunately, the association of the word with eccentricity and mental derangement is still with us. This is not a product of our own time, for *Encyclopaedia Britannica* tells us that "Lombroso and others of his time regarded the eccentricity of genius as its prime factor, and looked upon it as a form of mental derangement."

It particularly associates "genius" with "the poets and artists, the scientists and administrators," and no mention is made of the religious genius. At once there spring to the mind such names as Luther, Fox, and Wesley. Surely, these earned the title of "genius" equally, in their own particular sphere, with men like Rembrandt, Mozart, Beethoven, or Shelley. Indeed, from one point of view, much more so. For, did any of the artists, musicians or poets shake, alter or transform the world as the religious giants have done? I need not enlarge on this, for it is available to all who desire to read of it in the books of reference. Thousands of lives have been influenced by men like Luther, Fox and Wesley, and their influence to-day is like a golden thread woven into the tapestry of life which

will never tarnish. But how much more is this true of the life of Jesus of Nazareth, beside whom these other lives seem unimportant and mediocre?

We have to resort to the word "genius," owing to the paucity of our language, but fundamentally it is quite inadequate. It is possible to have "personal originality" and "profundity of insight" and still be a long way off a true definition of the lives of Jesus, St. Paul, Luther, Fox and Wesley, for instance.

Their appeal to mankind is a spiritual appeal; whilst the appeal of the artists, musicians and poets is primarily emotional and intellectual. No spirituality is implied, necessarily. There is no demand for the conquest of mind over body, of spirit over matter. No sacrifice, except, perhaps, financial and social. On the contrary, as is well known, self indulgence, sensuousness and license have often run hand in hand with great artistic ability, and have proved stimulants to great achievement.

THE RELIGIOUS GENIUS

I think herein is the crux of our resentment, for although we may be challenged and told that the early lives of some of the so-called Saints to-day do not bear investigation, these traits have to be stamped out if any progress is to be made in the truly religious life. They are wholly incompatible with spiritual endeavour. The religious "genius" (if we must use the word for want of a better one) is also a great reformer. He is not seeking merely a form of self-expression, or making a bid for fame. He cares not whether he lives or dies. Come what may, he must deliver his message. He is absorbed by an inward restlessness, a consuming fire which will give him no peace; and in spite of ridicule, opposition and calumny he must give out the truth as he sees it. Neither is he subject to moods, nor outside stimuli, and cares nothing for man's appreciation. He is for ever working, scheming and planning, independent of the outside world, to bring his ideas into effect. It is the one absorbing interest of his life. In fact, *it is his life*.

This cannot be said of the artistic genius. He does not need these qualifications. That he sees or hears more than the average man, and longs to express himself is, of course, true; but his expression belongs to another part of the personality. By the Estimative Faculty of his soul he judges and weighs form, colour and line, or, in the case of the musician, sound, tone and harmony. By his Reasoning Faculty and his Emotion he blends these into pictures or musical compositions. But the religious genius passes beyond these faculties and uses his Intuition and Mystical Faculty (the highest faculties of the soul), and with these he can pierce worlds of which the artist knows nothing. He is, as it were, tuning in to a different wave-length. These are the characteristics of a developed soul, and not necessarily the accompaniment of the artistic genius, as such.

In the case of Jesus, He was able to transcend conditions of time and space to such an extent that He brought into the world a power such as had never been brought before. It belonged to a condition of life totally foreign to the people of his time, and is, indeed, still strange to us to-day.

As the musician cannot emulate the art of the brush, neither can the artistic genius emulate the art of the religious genius, except in very rare cases. His methods are different. His expression is different, and he works through different channels of the personality.

He must be a great student of human nature, an expert psychologist. He must know how to present his ideas that they shall be reflected to the best advantage. He must know when to speak and when to be silent; when to condole and when to chide; when

(Continued at foot of next column)

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).

A DOCTOR'S DISCOVERIES

Sir,—In the extremely interesting article by Mr. Albert Eagle on the "Progress of Science towards Spiritualism" (LIGHT, June 24th), I was greatly struck by the writer's reference to the Mind and its analogy to the driver of a motor car.

I have just been reading that remarkable work by Guyon Richards entitled *The Chain of Life* (John Bale, Sons and Danielsson, Ltd., 1934), in which he makes a shrewd guess as to the possible "locality" in which this "mind" of ours is to be found.

Dr. Guyon Richards, in the course of his research along the lines of the radionic treatment of disease, stumbled upon the fact, apparently unconsciously, that all forms of life, and even the mineral, were surrounded by a measurable emanation, which we may call the aura, which emanation or emanations were in colour bands capable of measurement upon his very delicate instruments.

Each band of colour was identified as possessing its own frequency. Incidentally, Dr. Richards made the point from this discovery that we have here a proof that the human being has evolved through immeasurable ages from the mineral, each "stage" being marked by the addition of one of these bands. Also, that the narrow yellow band signifies the existence of creative life, appearing for the first time with the vegetable.

To return to the point to which reference was made at the opening of this letter, Dr. Richards discovered

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to soothe and when to stimulate. He must so understand the minds of his hearers that he can adapt his message to their capacity.

This calls for complete mastery of what we call the mental body. From this will come his capacity for dealing with others, and according to this manipulation so will be his expression. Having gained this control, he can ascend far beyond the realm of intellectual or emotional ideas, to that of Pure Spiritual Ideas (as revealed in Platonic Philosophy) and bring through these ideas to his normal consciousness *without finding resistance in this Mental Body*. It is a pure channel for their transmission, whereas in a lesser person they would not be able to pass unimpeded and uncontaminated by the intellectual ideas already built into the mind. The religious genius belongs more to the spirit side of life than he does to ours, of course, and the world is raised by his work and influence. He is a reformer, because he raises the level of human life.

This is a supreme fact in the case of Jesus. For no matter what religious views one may hold, there is no one who would disagree that of all living men, at any time in the world's history, no one has ever exerted a greater influence.

But to dismiss it under the name of genius, without understanding something of the *modus operandi*, is to lose sight of the cause without which the effect can never be understood.

We shall have to invent a word which will indicate the majestic heights of the spiritual life, free from all suspicion of eccentricity, pathology and mental derangement. For, as the ocean receives into itself the thousands of streams which flow into it, so in the lives of the great spiritual leaders of the world do men find their solace, their peace and their pathway to God.

that when a trance condition is induced, first the outer ring of the aura disappears, followed by the second layer, and later by the third; and as full consciousness reappears, these rings, or layers, resume their original positions in the reverse order. "Where do they go to?" he asks.

In reply to the question as to whether the aura may be considered the etheric body or the astral (or both), Dr. Richards states: "the frequencies in the bands of colour and the colours do not constitute a body, but are merely the life forces in the body and around it. If you consider the chemical body alone, apart from the life forces due to its being human, the inner ring and its corresponding frequencies inside the body may be considered the etheric of the minerals, for the auric frequencies penetrate the atoms and surround each nucleus. Let us, for the sake of argument, allow that there are other bodies in addition to the chemical body which we all see and feel. Each ring of auric colour and frequencies inside the body would form a kind of ether for the corresponding body . . . The only evidence my own work gives is that there is something in our life forces which separates from the physical body during sleep or under an anæsthetic, or whenever we lose consciousness."

May we not go as far as to say that here we have a reference to the driver leaving his seat for the time being; and having got so far, is it too much to hope that we may, before long, obtain some similar definite information as to what he may be like?

Letchworth.

W. KENYON ROGERS.

CHRISTIAN SPIRITUALISM

Several letters were received last week enquiring as to the relative standard of merit of the great world Teachers. As the letter given below from the pen of Mr. Stanley De Brath supplies an admirable reply to the enquiry, we print it, and omit the letters.—EDITOR.

Sir,—From time to time I see letters and articles addressed to LIGHT demurring to the epithet, "Christian Spiritualism," and asking why Our Lord's name should be specially honoured above Lao Tzse, Confucius, Buddha, Socrates, and other great religious Teachers whose messages are to some degree like his. Spiritualists may answer:—

1.—Because England has inherited a Christian tradition, and Christianity is a live question. The others are not, but the Church is still a power.

2.—Because Jesus is the only Teacher of Whom it is recorded that he returned from the Gate of Death, thus demonstrating the Continuity of Life.

3.—Because the original Hebrew prophecy in Deut. xviii., 18, is definitely applied to Jesus as a man by St. Peter, Acts iii., 22—26.

4.—Because the Christian martyrs showed that to hold by Jesus and the Resurrection led to victory. It takes all of a man to be a Christian.

5.—Because alone among all the sacred books of the world, both Old and New Testaments are written from the historical basis and are linked with it.

6.—Because, though Our Lord, like Buddha and Socrates, wrote nothing himself, his teaching is much more philosophically complete than any other, and we venerate the practical fact. It is no "slave-religion."

7.—Finally, because Our Lord's teaching that *change of heart*, rather than intellectual development, is the path of spiritual evolution, is summed up in words attributed to Jesus: "I am the Way, the Truth, and the Life; no man cometh to the Father but by me"—not by any creed, but by Practice of the Presence of God; never more sorely needed than by Europe to-day. And if Europe does not follow it out, it is likely to perish by its own inventions.

Kew Gardens.

STANLEY DE BRATH.

Light

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EDITOR GEORGE H. LETHAM

As We See It

ON THE SIDE OF THE ANGELS

ARE angels real beings or merely figures conjured up by the imagination of poets and visionaries and destined to vanish into nothingness before the advance of scientific knowledge? These are amongst the questions which form a background for the questions discussed by the Rev. Edward Langton, B.D., in *The Angel Teachings of the New Testament* (James Clark and Co., 5/- net).

One does not need to read very carefully between the lines to be certain that Mr. Langton himself believes that Angels are real, and not imaginary; but in this, his latest book on the subject, he does not argue the matter, he confines himself to ascertaining, as far as a wide scholarship will allow, what it is that the New Testament teaches—taking the Gospels, the Acts of the Apostles, the Pauline and other Epistles and the Book of Revelation in separate chapters. And the result is to show clearly that "to Jesus and the early Christians generally, Angels represent objective spiritual realities which have from time to time appeared upon the earthly scene as ministers to the children of God."

The book is addressed "to all seekers after truth in the realm of religious experiences," and chiefly, it may be supposed, to Christians. This being so, it may to some seem strange that it should be thought necessary to marshal the evidence as Mr. Langton so ably does—for surely, it will be said, there can be no question that Jesus regarded Angels as real beings and that, all through the New Testament, they are represented as taking an active part in the affairs of the early Christians.

That certainly is the case; yet those who are acquainted with the Modernist method of interpreting the Scriptures will know that more than a little doubt has been cast on the reliability of the passages in which Angels are described and that the Modernist tendency is to dismiss angelic beings as poetic fictions.

In 1935, Mr. Langton contributed a series of three articles to LIGHT on the subject of Angels, and in the first of these (July 25th) he summarised the position as follows: "The belief in Angel beings, who minister to men, remained through all the early Christian centuries the enthusiastic belief of the most eminent teachers of the Christian Church . . . and continued to be an element of Christian faith until the beginning of the era of scientific materialism in the early part of the 18th century." Since then, the tendency has been to regard stories of Angel appearances as amongst the parts of the New Testament which modern knowledge rules out as fictitious—along with the stories of the

(Continued at foot of next column).

REVELATION

A Message Received Through the Hand of the Rev. W. Stainton Moses

HAD you lived on earth in the later days of Rome's imperial sway, when everything spiritual had fled in horror from a realm steeped in debauchery, sensuality, and all that is base and bad, you would have known then what the banded powers of darkness can effect. The coldness was the coldness of despair: the darkness was the gloom of the sepulchre. The body, the body was all: and the guardians fled in dismay from a scene on which they could not gaze, and whose pangs they could not alleviate. Faithlessness there was indeed, and worse. The world scorned us and our efforts, laughed at all virtue, derided the Supreme, mocked at immortality, and lived but to eat and drink and wallow in the mire—the degraded, down-stricken animals they had made themselves. Ah, yes! say not that evil is invincible when the power of God and of His spirits has prevailed to cleanse even such a sink as that.

God is giving far more than you think. In all parts are springing up centres from which the truth of God is being poured into longing hearts, and permeating thinking minds. There must be many to whom the Gospel given of old is satisfying yet, and who are not receptive of further truth. With these we meddle not. But many there are who have learned what the past can teach, and who are thirsting for further knowledge. To these it is given in such measure as the Most High sees fit. And from them it flows to others, and the glorious tidings spread until the day comes when we shall be called on to proclaim them from the mountain top! and lo! God's hidden ones shall start up from the lowly places of the earth to bear witness to that which they have seen and known: and the little rills that man has heeded not shall coalesce, and the river of God's truth, omnipotent in its energy, shall flood the earth, and sweep away in its resistless course the ignorance and unbelief and folly and sin which now dismay and perplex you.

S.M.—*This New Revelation of which you speak; is it contrary to the Old? Many are exercised on that point.*

Revelation is from God: and that which He has revealed at one time cannot contradict that which He has revealed at another, seeing that each is, in its kind, a revealing of truth, but of truth revealed in proportion to man's necessities, and in accordance with his capacities. That which seems contradictory is not in the Word of God, but in the mind of man. Man was not content with the simple message. He has adulterated it with his glosses, overlaid it with his deductions and speculations. And so, as years go by, it comes to pass that what came from God is in no sense what it was. It has become contradictory, impure, and earthly. When a further revelation comes, instead of fitting it reasonably, it becomes necessary to clear away much of the superstition that has been built on the old foundations; and the work of destruction must precede the work of addition.

The revelations are not contradictory; but it is necessary to destroy man's rubbish before God's truth can be revealed. Man must judge according to the light of reason that is in him.

—(*Spirit Teachings*, pp. 10-11).

(Continued from previous column).

after-death appearances of Jesus and other supposed "miracles."

There is, therefore, good reason why Mr. Langton should—as he does—show the strength and validity of the New Testament evidence for the reality of Angels, and Spiritualists will hope that his book will be warmly welcomed by his brethren in the Christian ministry as well as by inquiring laymen. For Spiritualists are amongst those who (to quote Mr. Langton (LIGHT, August 22nd, 1935), "believe that the citizens of earth may receive guidance and help from the citizens of heaven."

LOOKING ROUND THE WORLD

PSYCHIC PHOTOGRAPHY

IN an article in *Psychic Science* (July), Mr. F. W. Warrick asks: "Will the youngest reader of this journal live to see the puzzle of psychic photography solved?" And then he goes on to give exceedingly good reasons for the belief that "there are such things as genuine supernormal photographs." This, in itself, should be a considerable help to investigators; for there is probably no one better entitled to express a considered opinion on the facts than Mr. Warrick, who has given to them years of patient, careful study. Not only does Mr. Warrick vouch for the genuineness of certain psychic "extras;" he gives good reasons why "results which at first glance appear to be the outcome of trickery" should not be hastily condemned and why, on consideration, they also may be accepted as genuine.

For an explanation of how genuine psychic "extras" are produced, Mr. Warrick suggests that the consideration of "apports" may help. "Mons. Fontenay, a prominent French Psychical Researcher," he writes, "could come to no other conclusion than that a photograph obtained by Dr. Ochrowicz in his experiments with the Medium Mlle. Tomczyk was the result of apportage (i.e., the fourth dimension)."

Mr. Warrick's concluding remark is that "it is the omission to take the fourth dimensional power of many Mediums into account which has led those who judge from examination only of results to conclude, wrongly, that 'extras' are all products of trickery."

In his article, Mr. Warrick gives detailed reference to most of the "leading cases" (many of them in *LIGHT*) on the subject, thus smoothing the way for readers who may wish to begin or continue its study.

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Mr. Price, she continues, "is a man of utmost courage and independence, and if he doesn't in the end lay the world of *Psychic Science* under a tremendous debt by a big discovery, it will be astonishing."

Miss Tom-Gallon adds that she "remembers always with gratitude that she was privileged to be one of the circle around Harry Price when he made his first journeys into the world of psychic marvels." She does not say when that was, but it must have been quite a few years ago.

The frontispiece of the current issue of *Psychic Science* is an excellent portrait of Miss Tom-Gallon, who, following in the footsteps of her brother, has made for herself a reputation as a novelist. She is deeply interested in Spiritualism and is a member of the Council of the British College.

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Mrs. Hewat McKenzie, who took over the Editorship of *Psychic Science* (the quarterly journal of the British College of Psychic Science) when Mr. Stanley De Brath resigned from that position last year, devotes her attention, in the current issue, to the question of "Controls," raised by Mrs. Eileen Garrett in her address at the College dinner and in a lecture at the L.S.A. Mrs. Garrett expressed doubt as to the reality of her Controls, Uvani and Abduhl Latif, suggesting that they were probably creations of her own sub-conscious self; but Mrs. McKenzie gives good reason for continuing "to regard them as real persons."

"Usually," she writes, "the question as to the reality of Controls comes from Psychical Researchers, who may or may not have little use for the theory of spirit-helpers. In this instance, the Medium has

herself raised it. This," she adds, "may be a source of deep distress to many who regard Uvani and Abduhl, Feda and others, with affection, and even with reverence, as very real friends and helpers in the methods used for communication. Nothing can destroy the reality of that help, which goes so far beyond anything that the Medium can give normally at a certain stage. If her own powers can now make the contacts without this help, Mrs. Garrett has not disposed of her Controls, she has simply shown that she can do without them and they are free to help others."

THE COMING OF UVANI

Writing of the "genesis of Uvani," Mrs. McKenzie recalls that Mrs. Garrett was plagued by uncontrolled psychic forces, and Miss Phillimore, Secretary of the L.S.A., asked the late Mrs. Kelway Bamber to undertake her development, which she did at great cost to herself. "After some experience of the psychic invasions to which Mrs. Garrett was exposed, Mrs. Bamber selected one influence, Uvani, who seemed to show reliability in his behaviour with the Medium. Uvani was instructed to allow no one without his permission to control the budding Medium. He accepted the post of doorkeeper, and from that time the mediumship steadily improved."

Regarding Abduhl Latif, Mrs. McKenzie says it was through contact, some years later, with a sitter who already had experience of Abduhl as a medical Guide of a non-professional Medium, that Abduhl began to use Mrs. Garrett for diagnostic purposes; and when Mrs. Garrett left England for her first visit to the U.S.A., Miss Francis, another College Medium, began to be used by this Control. "Was this," Mrs. McKenzie asks, "a legacy passed on from one Medium to another, or was it a free choice of Abduhl?" Up to that time Miss Francis's Control, Lucio, had been in full control of her mediumship and had given no sign of diagnostic ability, "but with the coming of Abduhl, the same kind of power for this purpose he had shown through Mrs. Garrett appeared in her work." This, as Mrs. McKenzie points out, "requires explanation," if Uvani is a part of Mrs. Garrett's consciousness.

MISS GERALDINE CUMMINS' CONTROLS

It will be remembered that, in an article entitled "The Controls of Geraldine Cummins" (*Psychic Science*, October, 1936), Miss E. B. Gibbes produced evidence which had convinced her (and many others) that these Controls (Astor and Silenio) "were separate from each other and from the Medium." This article (which has been republished in pamphlet form and can be obtained from L.S.A. Publications, post free 1/1), Miss Gibbes has supplemented by another in the current issue of *Psychic Science*, in which she sets out further evidence obtained in messages communicated through the mediumship of Mrs. Mason. In these messages, Silenio was described as the Guide of a lady easily identified as Miss Cummins, and what he said was in keeping with his characteristics as indicated through Miss Cummins' writings.

"If," says Miss Gibbes, "it should be considered that Silenio is merely a subliminal creation or a trance-personality induced by Miss Cummins to present himself on certain occasions when she writes, then, from the foregoing evidence in connection with his appearance at these two Mason sittings, it would seem that she is capable of ejecting this personality and of transmitting it to other sittings with other Mediums which she is unaware are taking place."

It may fairly be asserted that there is a strong case for the separate identity of these Controls and of others that could be mentioned.

JULY 29, 1937

LIGHT

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of bringing the gift of health to those who are sick spiritually, mentally and physically.

When I first began to know I was receiving instruction upon this subject from a spirit-doctor, I could not understand why I had to keep careful records of all the emotions and then divide them up under different "colour headings."

The first chart I made and painted surprised me almost as much as if I had been directed to make a drawing of the chassis of a motor car! However, it seemed vital to collect all this information and I found myself writing and knowing that I must write down every scrap of information, even if at the time of doing so there seemed very little purpose in what I wrote.

Bit by bit the whole thing was written, and I knew that this suffering for various sorts of bodily and mental ailments could be diagnosed by this theory and, what was more important, relief could be given, and finally health restored, together with a general sense of well-being.

If readers wish to know more about this colour curative work, I recommend them to make a study of its wide radius of health-giving faculties, and when possible seek to assure themselves of this spiritual value and its infinite scope for the future benefit of mankind.

THE CRYSTAL BOWL

The mists in swirling smoke-wreaths rise

About the foot-hills of the mind,

And through them shapes loom strange, and cries

Come down the channels of the wind.

While through the mists strong shafts of light

Strike bravely scatt'ring gems of thought

That mingle with the haunting flight

Of inner glory faith has brought.

This old world strangely wakes and sleeps,

Changes with every transient mood

That casts up from volcanic deeps

Something of evil and of good.

'Midst gleaming turrets, "cloud-capped towers"

Awash with heaven's purple gleams,

Man wanders through these radiant showers

Girt with the glory of his dreams.

Never on sea or land was seen

This inner world we each create,

Using the threads of light to screen.

The harsher elements of fate.

Each goes his way, each spins his thread,

To bind or loosen as he will;

And ever in his heart a dread:

The thread will break and he be still.

Dreamer and dream, freedom and fate,

Words that adorn, or bind and crush!

What can you see? E'er 'tis too late,

The rising scream of anger hush.

Dwell in the world, dwell in the mind,

Dwell where you will, there's no escape;

Search where you will, yourself you'll find,

Wherever you go the world you drape.

Thus each sees what he will: no more.

Each soul touches the edge of life;

Each puts out from the golden shore

And each returns in peace or strife.

And then, at last, is seen the plan

Woven from tissues of the soul,

And Man then knows that he is Man,

He is the light in the crystal bowl.

—W. H. EVANS.

CURE BY COLOURS

By JOANNA EWING

I am often asked: "What has colour really got to do with Spiritualism?" How can you say that it has such tremendous value when so few people realise what part colour plays in our lives?

I am tempted to answer: "Why do so few people take the trouble to understand or even to think about colour when, individually, everyone is so interested in it?"

If the readers of LIGHT need further proof that men of science are to-day making a study of the healing power of colour they may care to read: *Influence of colours on our mind and life*, by Brunler; *Colour in the treatment of disease*, by Dodson Hessey; *Colour and cancer*, by Iredell.

After I had completed my theory, which was given to me from the Other Side (as stated in my letter in LIGHT on June 3rd), I found that all the points which had been given to me coincided with the views of these men of science; so that it is evidently intended by the Great Spiritual Healers that all of us who live on this plane should work upon the theory of Healing by Colour. Perhaps it will one day take the place of drugs and other methods of medicine, which it will undoubtedly supersede.

What is Colour Healing? How can it be applied?

First of all, Healing by Colour is a commonsense way

"Everything exists within the Divine, and the Divine exists in everything. But the awareness of this is what differs, and it is the gradation of this awareness which differentiates all created things, from the bottom of the ladder to the top."

—(General G. Barbarin).

LOOKING ROUND THE WORLD

PSYCHIC PHOTOGRAPHY

IN an article in *Psychic Science* (July), Mr. F. W. Warrick asks: "Will the youngest reader of this journal live to see the puzzle of psychic photography solved?" And then he goes on to give exceedingly good reasons for the belief that "there are such things as genuine supernormal photographs." This, in itself, should be a considerable help to investigators; for there is probably no one better entitled to express a considered opinion on the facts than Mr. Warrick, who has given to them years of patient, careful study. Not only does Mr. Warrick vouch for the genuineness of certain psychic "extras;" he gives good reasons why "results which at first glance appear to be the outcome of trickery" should not be hastily condemned and why, on consideration, they also may be accepted as genuine.

For an explanation of how genuine psychic "extras" are produced, Mr. Warrick suggests that the consideration of "apports" may help. "Mons. Fontenay, a prominent French Psychical Researcher," he writes, "could come to no other conclusion than that a photograph obtained by Dr. Ochorowicz in his experiments with the Medium Mlle. Tomczyk was the result of apportage (*i.e.*, the fourth dimension)."

Mr. Warrick's concluding remark is that "it is the omission to take the fourth dimensional power of many Mediums into account which has led those who judge from examination only of results to conclude, wrongly, that 'extras' are all products of trickery."

In his article, Mr. Warrick gives detailed reference to most of the "leading cases" (many of them in *LIGHT*) on the subject, thus smoothing the way for readers who may wish to begin or continue its study.

MISS TOM-GALLON'S TRIBUTE

Miss Nellie Tom-Gallon, writing in *Psychic Science* (July) on the recent "fire-walking" experiments, pays a very outspoken tribute to Mr. Harry Price, who arranged and supervised them, "for the way he spends time and money over things of importance to us, and rarely claims or gets any thanks for it."

Mr. Price, she continues, "is a man of utmost courage and independence, and if he doesn't in the end lay the world of Psychic Science under a tremendous debt by a big discovery, it will be astonishing."

Miss Tom-Gallon adds that she "remembers always with gratitude that she was privileged to be one of the circle around Harry Price when he made his first journeys into the world of psychic marvels." She does not say when that was, but it must have been quite a few years ago.

The frontispiece of the current issue of *Psychic Science* is an excellent portrait of Miss Tom-Gallon, who, following in the footsteps of her brother, has made for herself a reputation as a novelist. She is deeply interested in Spiritualism and is a member of the Council of the British College.

THE "CONTROL" PROBLEM

Mrs. Hewat McKenzie, who took over the Editorship of *Psychic Science* (the quarterly journal of the British College of Psychic Science) when Mr. Stanley De Brath resigned from that position last year, devotes her attention, in the current issue, to the question of "Controls," raised by Mrs. Eileen Garrett in her address at the College dinner and in a lecture at the L.S.A. Mrs. Garrett expressed doubt as to the reality of her Controls, Uvani and Abduhl Latif, suggesting that they were probably creations of her own subconscious self; but Mrs. McKenzie gives good reason for continuing "to regard them as real persons."

"Usually," she writes, "the question as to the reality of Controls comes from Psychical Researchers, who may or may not have little use for the theory of spirit-helpers. In this instance, the Medium has

herself raised it. This," she adds, "may be a source of deep distress to many who regard Uvani and Abduhl, Feda and others, with affection, and even with reverence, as very real friends and helpers in the methods used for communication. Nothing can destroy the reality of that help, which goes so far beyond anything that the Medium can give normally at a certain stage. If her own powers can now make the contacts without this help, Mrs. Garrett has not disposed of her Controls, she has simply shown that she can do without them and they are free to help others."

THE COMING OF UVANI

Writing of the "genesis of Uvani," Mrs. McKenzie recalls that Mrs. Garrett was plagued by uncontrolled psychic forces, and Miss Phillimore, Secretary of the L.S.A., asked the late Mrs. Kelway Bamber to undertake her development, which she did at great cost to herself. "After some experience of the psychic invasions to which Mrs. Garrett was exposed, Mrs. Bamber selected one influence, Uvani, who seemed to show reliability in his behaviour with the Medium. Uvani was instructed to allow no one without his permission to control the budding Medium. He accepted the post of doorkeeper, and from that time the mediumship steadily improved."

Regarding Abduhl Latif, Mrs. McKenzie says it was through contact, some years later, with a sitter who already had experience of Abduhl as a medical Guide of a non-professional Medium, that Abduhl began to use Mrs. Garrett for diagnostic purposes; and when Mrs. Garrett left England for her first visit to the U.S.A., Miss Francis, another College Medium, began to be used by this Control. "Was this," Mrs. McKenzie asks, "a legacy passed on from one Medium to another, or was it a free choice of Abduhl?" Up to that time Miss Francis's Control, Lucio, had been in full control of her mediumship and had given no sign of diagnostic ability, "but with the coming of Abduhl, the same kind of power for this purpose he had shown through Mrs. Garrett appeared in her work." This, as Mrs. McKenzie points out, "requires explanation," if Uvani is a part of Mrs. Garrett's consciousness.

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CONCERNING REINCARNATION

TEACHINGS RECEIVED THROUGH A DANISH MEDIUM

Teachings received through a Danish woman Medium regarding Reincarnation are outlined in the following article, contributed by a Danish reader of LIGHT. These teachings differ in many important ways from those usually accepted by Spiritualists and believers in Reincarnation in this and other countries.

—EDITOR.

By HENNING WOLFHAGEN

RECENTLY Reincarnation has been a frequent topic in LIGHT. As it is a question of much interest for a great part of humanity, I shall take the liberty to tell you a little about the information received through a Danish lady Medium.

This Medium, called "Astrid," started her work in 1914. During these 22 years a very extensive and interesting body of facts has been gathered, and can now be collected into a whole, illuminating Reincarnation from many different points of view, and at the same time throwing a very interesting light, intellectual and religious, on the development of humanity. I have in no other place found mediumistic information which throws its light with such distinct clearness and logical sense on the development as well of the single soul as on that of mankind.

These messages have been produced partly through trance-speech, partly through writing (trance-writing, automatic-writing, inspired-writing). The written information is partly poetic, partly prose. Very important messages have also come through at table-seances, but, according to the nature of this method, they are very short. Table-seances therefore are chiefly used as a control of the information given in another way. The table-seances are themselves controlled in a way of which I have never heard in any other place, but it would carry matters too far to explain that here. The whole work must be said to be carried on under circumstances giving the very best conditions for getting true information.

I must draw attention to a few other points of importance. Neither the Medium nor any of the partakers in this spiritual work have under any circumstances received payment for their seance-work. According to this, it is out of the question that even the slightest information could be entered or falsified in order to gain profit or in fear of offending a paying guest. Furthermore, it has been realised that the work must be conducted along firm lines, in order to obtain information of far-reaching importance.

Seances for information concerning Reincarnation are held two evenings a week, Monday and Thursday. The seances always start at 8.30 p.m. sharp, and usually last for one hour and a half. At the seances the Medium Astrid works alternately together with one or two other Mediums, whose messages (although their mediumistic power is not as prominent as hers) join hers harmoniously. Important religious information is best worked out in a not too large harmonious circle. The usual number of sitters at these seances is 5 to 16. Only once a week are new guests received, and usually only one or two at a time. One afternoon during the week is kept for table seances, on the other evenings, except Sundays, lectures are delivered or other branches of the work carried out.

The written information is produced partly during the seances, partly in the forenoon, when the Mediums of the circle write for half an hour. This writing starts as regularly as the evening seances.

* * * *

It is impossible in a few lines to give a satisfactory picture of a flourishing mediumistic work, which has lasted for 22 years. But I shall try to draw the main lines. Reincarnation is a fact which concerns all human

beings, and its purpose is to give every human soul here on earth the possibility of taking its point of view for or against Christ as our Saviour and Atoner. We incarnate often, usually once every hundredth year.

It is indisputable that Christ points to Himself as the only way to salvation. Only our belief in Him is able to save us, and He has made no exception for anybody. This announcement, which is very central in His proclamation, can only show its real importance when Reincarnation is taken as a fact.

And as Christ is the son of God, and because of this fact so much more than any of the other great Prophets, His word must have absolute validity. If Reincarnation were not a fact, you would either have to reject the absolute validity of His words, or in terror think of the fate of the uncountable souls who lived before Christ, or those who after his time had no possibility of hearing His gospel.

Nowhere in the Bible does Christ denounce the thought of Reincarnation; on the contrary he several times mentions St. John the Baptist as the incarnation of Elijah. And if it is true for one person, it must be true for all of us.

It is due to the fact that it was reserved for a later time to acknowledge this truth, that Reincarnation is not more easily found in the pages of our Bible. It is the object of Spiritualism to clear the fact of Reincarnation for us, because the time is ripe now.

I have previously said that this special mediumistic work commenced in 1914. It was the year of the outbreak of the world-war. During these 22 years it has persistently been maintained by the spirits manifesting at our seances that Reincarnation and its close connection with Christianity—which I shall mention further below—is that "Guide to all truth," which Christ announces in St. John's Gospel (xvi., 12—14). This direction shall be given to us in the "last days," and the great War was the beginning of the first of the three woes prophesied in the Apocalypse, heralding the coming of Christ. Many fanatics think it just at hand, but, according to our information, we have got the impression that the woes will last about 200 years. If a huge part of humanity must reincarnate during the woes, these must last for many years to come.

* * * *

On the first pages of our Bible we find a series of statements from under which modern science has dug the ground away, though without succeeding in stifling the deep religious truth in these tales. The spiritual work, for which Astrid is Medium, has thrown a clearer light upon the connection of the truth in these ancient traditions.

The garden of Eden is not to be sought on this earth but in the spiritual world, where we all—not Adam and Eve alone, but every human soul—lived in harmony amongst other groups of spirits or angels, higher or lower than our own. From eternity we had been created by God as independent beings—that is, with a free will, *i.e.*, with the possibility to sin. As yet we had not sinned, but the whole of our race was tempted by Satan and became fallen angels. To save us from obliteration Christ prayed for us and offered to take our sin upon Himself. It is this fact that lies behind the inspired words by St. Paul in his letter to the Ephesians, i., 4, words which have made many people believe in Predestination, although this is incompatible with the thought of a righteous God. But God is perfect justice, and He decided that as we had of our own free will fallen from Him, we should by our free will return to Him through our faith in Christ, who had prayed for us. Therefore the earth was created, and, when it was serviceable, we were put on it in order to develop through numerous incarnations to the point where we could accept the faith in Christ. From its primitive

condition, religion was gradually cleared into the faith in one God, the Creator and Father of all, and centred in the Jewish people, sounded the prophecies of the coming Messiah, the world Saviour.

In fulness of time, Christ incarnated once only to suffer and to die for us. After the time of Christ, we incarnated in order that they who have already bowed their knee to Him, their Saviour, may obtain a richer and fuller faith, and help others to reach the same faith—which, according to the word of Christ, is the only way to salvation. The reason of the great difference between people, from a religious point of view, is partly that we did not all fall equally deep, partly that we have not in our incarnations used our possibilities alike for the development of the soul.

You will observe that this points to a personal appropriation of the central point in Christianity—the faith in Christ, our Saviour and Atoner—and not to the views of a special Church as the only way to salvation. Because, what divides the different branches of the Church is made by human beings. Whether you are a Roman Catholic or a Protestant matters nothing, if only your faith is warm and manifests itself in actions of faith, Christian fellowship. Faith without action is dead, but actions alone save none, and you cannot obtain a home in the Christian Paradise as a Muslim or a Buddhist.

It would lead too far to show here the cultural development of mankind necessary for the religious development—as this development itself is a result of a continual inspiration from the spirit-world. It is evident that the human souls who first repented of their fall and were converted, became the leaders of mankind, and life after life they have conducted others onwards by a skilful contribution to cultural and religious development.

It is the meaning of life that we shall do a good work, and the facets of the soul are thereby polished in order more clearly to reproduce the picture of God.

I know that in several places information from the spirit-world has appeared, emphasising the truth of Reincarnation. But in no other place have I heard of a series of incarnations having been given for incarnate as well as discarnate souls. But this is what happens through Astrid. The material given here is very extensive, and the size of it as well as the quality proves that it is definitely controlled by the spirit-world. No person could by himself build up such a system.

Descriptions of incarnation on earth have been given by more than 1,000 different souls. Naturally, the information does not cover many particulars for each soul, but some of the series contain information on 50 to 75 incarnations on earth. Of course, names are not always given so that further particulars can be found out, but time, place and work are given, and some of the souls we have met in earlier days. We largely incarnate in groups. Those we have once met, we will meet again in another life under other circumstances for the purpose of exercising a good influence on each other and thereby together progressing towards the great ideal: Perfection!

Naturally the developed spirits, those who gathered around Christ as His Apostles, both before and after the time of Christ, have left traces in one way or another. If about 15 incarnations have been given for one of these souls, which we are able to find out something about through books, it will prove that special characteristics appear in life upon life. It is possible to distinguish the leading threads which run through it all.

When I first came to Astrid, she was a perfect stranger to me, and I to her. But I got information about some incarnations which could be verified, and which in a striking manner explained my interests and special threads in my character. I know that this has been the case with most of the people who have been the guests

(Continued at foot of next column)

QUESTIONS ANSWERED

By W. H. EVANS

34. *How may this power be developed?*

ANS.—Various means are used to induce the sight. Some people are natural seers—that is, they have always been able to see clairvoyantly. Many children are clairvoyant but, through ignorance of these matters, their statements of seeing things are regarded as romancings or fibbing. Psychologists would probably say a lot of it is day-dreaming to escape from something which the child dislikes. But though, in many cases, this may be true, there is a difference between the day-dream and the clairvoyant vision. Many good clairvoyants affirm that they have always possessed the power.

Those who come to this knowledge later in life sometimes become aware of it when they are in the right psychological atmosphere. A recognition of psychic powers sometimes induces them to become active. A person going to a Spiritualist meeting where these matters are regarded as natural and right, sometimes finds the power acting.

Many aids are used to induce the vision—such as crystals, a glass of water, gazing at a bright light or a piece of black silk; these are sometimes successful, though curiously enough some good clairvoyants experience no reactions by these means and can see nothing in a crystal or a glass of water. The fixation of vision and the consequent dulling of the mind by

(Continued on page 478)

(Continued from previous column).

in our circle, and who have taken the trouble to penetrate into a deeper understanding of the case.

Sometimes—but not always—an exterior likeness can be traced from life to life, probably because the soul prints its stamp on the mortal frame which it happens to occupy. A short time ago an incarnation of a young girl, whom the Medium at that time had never seen, was described. But it proved afterwards that a photograph of a person she was said to have been, feature by feature, resembled the young girl.

We have experienced too much of this kind to explain it away as mere accidental circumstances.

* * * *

If by partaking in mediumistic work of such a nature your eyes have been opened to the likelihood of the truth of Reincarnation, and if many of the details you came across have had the character of proof, then you are most happy to get that confirmed from other quarters, agreeing with your warm conviction during your work with it through several years. I am thinking of the very interesting case of Shanti Devi and her recollection of an earlier earthlife which was given in LIGHT. And this case of recollection from an earlier incarnation is not the only one known.

I have spoken about the significance of earth life, that every human soul may reach its eternal destination: The return to God of our own free will through the belief in God and Christ as our Saviour and Atoner. But naturally the stay in the spiritual world has also its great significance in attaining this. The Medium Astrid has under inspiration written a very interesting book about the abode and state of the soul during the intervals between incarnations. This book also throws an explanatory light on many of the places in the Holy Scripture concerning this theme, which have hitherto seemed dark and without logical connection.

These were a few features from a mediumistic work in Denmark which is enormously rich and, I think, quite unusual. I hope I have succeeded in giving an impression of what it all is about, and that I have been able to find the most appropriate terms. It is always difficult to express yourself clearly on spiritual topics in a foreign language.

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APPLY TO SECRETARY FOR FULL PARTICULARS.

of bringing the gift of health to those who are sick spiritually, mentally and physically.

When I first began to know I was receiving instruction upon this subject from a spirit-doctor, I could not understand why I had to keep careful records of all the emotions and then divide them up under different "colour headings."

The first chart I made and painted surprised me almost as much as if I had been directed to make a drawing of the chassis of a motor car! However, it seemed vital to collect all this information and I found myself writing and knowing that I must write down every scrap of information, even if at the time of doing so there seemed very little purpose in what I wrote.

Bit by bit the whole thing was written, and I knew that this suffering for various sorts of bodily and mental ailments could be diagnosed by this theory and, what was more important, relief could be given, and finally health restored, together with a general sense of well-being.

If readers wish to know more about this colour curative work, I recommend them to make a study of its wide radius of health-giving faculties, and when possible seek to assure themselves of this spiritual value and its infinite scope for the future benefit of mankind.

THE CRYSTAL BOWL

The mists in swirling smoke-wreaths rise

About the foot-hills of the mind,

And through them shapes loom strange, and cries

Come down the channels of the wind.

While through the mists strong shafts of light

Strike bravely scatt'ring gems of thought

That mingle with the haunting flight

Of inner glory faith has brought.

This old world strangely wakes and sleeps,

Changes with every transient mood

That casts up from volcanic deeps

Something of evil and of good.

'Midst gleaming turrets, "cloud-capped towers"

Awash with heaven's purple gleams,

Man wanders through these radiant showers

Girt with the glory of his dreams.

Never on sea or land was seen

This inner world we each create,

Using the threads of light to screen.

The harsher elements of fate.

Each goes his way, each spins his thread,

To bind or loosen as he will;

And ever in his heart a dread:

The thread will break and he be still.

Dreamer and dream, freedom and fate,

Words that adorn, or bind and crush!

What can you see? E'er 'tis too late,

The rising scream of anger hush.

Dwell in the world, dwell in the mind,

Dwell where you will, there's no escape;

Search where you will, yourself you'll find,

Wherever you go the world you drape.

Thus each sees what he will: no more.

Each soul touches the edge of life;

Each puts out from the golden shore

And each returns in peace or strife.

And then, at last, is seen the plan

Woven from tissues of the soul,

And Man then knows that he is Man,

He is the light in the crystal bowl.

—W. H. EVANS.

CURE BY COLOURS

By JOANNA EWING

I am often asked: "What has colour really got to do with Spiritualism?" How can you say that it has such tremendous value when so few people realise what part colour plays in our lives?

I am tempted to answer: "Why do so few people take the trouble to understand or even to think about colour when, individually, everyone is so interested in it?"

If the readers of LIGHT need further proof that men of science are to-day making a study of the healing power of colour they may care to read: *Influence of colours on our mind and life*, by Brunler; *Colour in the treatment of disease*, by Dodson Hessey; *Colour and cancer*, by Iredell.

After I had completed my theory, which was given to me from the Other Side (as stated in my letter in LIGHT on June 3rd), I found that all the points which had been given to me coincided with the views of these men of science; so that it is evidently intended by the Great Spiritual Healers that all of us who live on this plane should work upon the theory of Healing by Colour. Perhaps it will one day take the place of drugs and other methods of medicine, which it will undoubtedly supersede.

What is Colour Healing? How can it be applied?

First of all, Healing by Colour is a commonsense way

"Everything exists within the Divine, and the Divine exists in everything. But the awareness of this is what differs, and it is the gradation of this awareness which differentiates all created things, from the bottom of the ladder to the top."

—(General G. Barbarin).

British College of Psychic Science15 QUEEN'S GATE, LONDON, S.W.7 (Phone: WESTERN 3981)
Hon. Principal: Mr. S. O. COX**AUGUST**

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President HANNEN SWAFFER **Chairman and Leader** MRS. ST. CLAIR STOBART **Hon. Treasurer** H. B. SIMPSON
Secretary: Miss F. V. GREGORY, M.B.E. **Telephone:** 6814 WELBECK**SUNDAY, AUGUST 1st, 1937****11 a.m.—Mr. GORDON GOULD**
Clairvoyant: Mr. Thomas Wyatt
6.30 p.m.—Major LEITH-HAY-CLARK
Clairvoyante: Mrs. Helen Spiers
Sunday, Aug. 8th, at 11 a.m. ... **Rev. LIONEL CALWAY**
Clairvoyante: Mrs. Dolores Smith
Sunday, Aug. 8th, at 6.30 p.m. ... **Mr. G. H. LETHAM**
Clairvoyante: Mrs. Stella Hughes
Silver Collection on entry.**OPEN MEETINGS****Mondays, 6.30 p.m.** **Wednesdays, 12.30 p.m.**
Organ Recital, Address, Questions Answered and Clairvoyance. **Admission Free**
Monday, August 2nd—NO MEETING
Wednesday, August 4th—Speaker: Miss PETRONELLA NELL
Clairvoyant: Mr. Armand Wilson**Monday. WEEKDAY ACTIVITIES****Mrs. Graddon Thomas, by appointment.**
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to the Hon. Secretary. (Suspended during August.)
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers, by appointment.
6.30 p.m.—Open Meeting in the Grotrian Hall.
Tuesday. 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, by appointment.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec. (Suspended during August.)
Thursday. Miss Lily Thomas, by appointment.
6.30 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to the Hon. Secretary. (Suspended during August.)
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers, by appointment.**WEDNESDAY CIRCLES (limited to eight sitters)**

Members, 3s.; Non-members, 4s.

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Aug. 11th. 2.30 Mrs. Helen Spiers 6.30 Mrs. Graddon Thomas
Tuesday, August 10th. 2.30 Mrs. Helen Spiers**Private Sitzings arranged daily with the following Mediums:—**
Miss Frances Campbell, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Harold Sharp, Mrs. Helen Spiers, Mrs. Graddon Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).**Friday, July 30th, at 7.30 p.m.**
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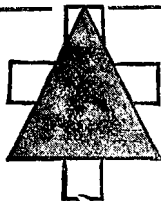
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Sunday, August 1st.
11 a.m. **Dr. W. J. VANSTONE**
6.30 p.m. **Mr. EDMUND SPENCER,**
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QUESTIONS ANSWERED

(Continued from page 475).

intense concentration does, in some cases, cause the inner sight to function.

Some advocate a definite process of mental training in the art of visualisation and projection of mental images. They suggest that one should take some simple object and gaze at it with intentness, then close the eyes and endeavour to see it in the mind. This practice must go on at intervals until the would-be clairvoyant can see the object as clearly in his mind as when looking at it. The next step is to try to project the mental image so that it appears in space having the reality and characteristics of the actual thing. As a method of mental training it is good, for it helps the individual to obtain control of his image-making faculty, but it does not follow that one will become clairvoyant. To visualise vividly and project the mental image does not mean that one can become aware of psychic or spiritual images.

Experience proves that, in most cases, the clairvoyant state is induced. It may, at times, manifest spontaneously, but usually there is co-operation of the clairvoyant and some spirit who stimulates the spiritual visual centres of the seer and enables him to see what the guide desires.

35. *But if we are spirits, ought we not to be able to see with our spiritual eyes now?*

ANS.—Some do, or clairvoyance would be impossible. But in our present stage of development, very few are fitted to bear the full use of spiritual sight. It must be remembered that being in physical bodies has a purpose. If we are to get the fullest possible good out of our earthly life, it is essential that our consciousness should be veiled on the inner side. Where the veil is broken, there is often such confusion of images that we say the person is insane. By-and-by, when the race reaches the necessary degree of spirituality, clairvoyance will be more common and more widely enjoyed than to-day.

36. *Are not these powers a throw-back to a former age, a kind of atavism?*

ANS.—Some people say they are; but if a man is a spiritual being, he always has been. Moreover, we have no evidence that these powers were more prevalent in the past than now. True, this age is more scientific and more open to doubt these things, but it is also true that to-day this knowledge is probably more widespread than it has ever been.

There is a lot of speculation put out by certain so-called Occultists about the past, and people sometimes take their speculations as true. One has to be very careful about these matters. Because some highly intelligent and metaphysical mind says that such and such a condition existed in Atlantis or Lemuria, it does not follow that what they say is true. Occultists are as much subject to subconscious romancing as they say Mediums are, at times, and they are as prone to take their romancings as fact.

If we read accounts of travellers who have been in close contact with primitive peoples, we find that the manifestations of psychic powers are no more common with them than with us. In India, the land of mystics and yogis, mediumship is as rare as in our land. The people may appear to know more about these things, but they don't actually. Spiritualism and the powers of mediumship are being taught in India and excite as much wonder amongst those who become acquainted with them as in this land. We must not confuse a blind belief in the wonderful powers of the yogis with knowledge of these powers.

Amongst primitive peoples, those who possess psychic powers become the Medicine Men of the tribe and are consulted by the people when they want advice. If these powers were common, they would not need to

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WIGMORE PSYCHIC CENTRE.

Horace Leaf, F.R.G.S., who is at present touring America, begs to announce that he will definitely resume his activities at Wigmore Psychic Centre, Studio No. 3, Grottrian Hall, Wigmore Street, London, W.1., on and after August 15th. Will all churches, societies and clients please note.

consult the witch doctor—they could be their own wizards. This proves that active mediumship is no more common with them than amongst civilised peoples. If that be so, what evidence is there that these powers were more active amongst the earliest races of men and that mediumship is atavistic? It is one thing to say it is, it is quite another thing to bring evidence to prove it.

If man is a spiritual being, why should he grow away from the exercise of mediumistic powers? Would it not be far more in consonance with his development that, as he advanced, he should become more, and not less, aware of the other planes of life? That, I think, is what we should expect. The curious thing is that the very people who declare ordinary mediumship to be atavistic are themselves Mediums, but they call themselves Occultists, or use some other label for the powers they exercise. It is merely evidence of a common human failing, vanity, to which Occultists and Mediums are both prone. As the race goes forward and the knowledge of the finer realms extends we should expect a wider manifestation of spiritual faculties.

37. *You spoke of clairvoyants "feeling" and interpreting what they feel; what do you mean?*

ANS.—There is a faculty called psychometry. This is the ability to sense from articles and surroundings the mental and spiritual influences associated with them, and to interpret what they mean. The faculty was named by Dr. Buchanan in the early forties of last century, and since then has been widely exercised.

Actually everyone is psychometric to some degree. We all *feel* something when we are in certain places or with certain people. We speak of not liking or of being charmed with the atmosphere of a place. Feeling is a fundamental sense, of which the others are specialised developments. For instance, there must be contact of some kind before we can see, hear, smell, or taste. At the root of these senses is feeling.

Psychometry may be said to be the ability to become cognisant of finer influences through the avenue of feeling and to interpret what is felt.

Everything is surrounded by an aura, or atmosphere. It is thought that this aura has the power to retain impressions. For instance, a ring worn by some person and given to a psychometrist will convey to him a great deal about its wearer. Indeed, the knowledge that can be conveyed in this way may be very embarrassing. "What is done in secret shall be declared upon the housetops," said the Master. Stones may indeed cry out and ancient monuments shriek their history to one who has this sense.

38. *Such a faculty ought to be of great value, is it used to help in any way?*

ANS.—Yes. Occasionally the police have made use of clairvoyants and psychometrists to help in the solution of some problem. In the diagnosing of disease, psychometry can be of great service; also in the tracing of missing articles. It has a practical value; but, owing to ignorance and ideas that it is some kind

(Continued at foot of next column).

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(Continued from previous page).

of magic and unholy, there is some prejudice against making use of it.

39. *Are there degrees of this power, as with the others considered?*

ANS.—Yes. Many people possess this power but have not developed the art of discrimination. For instance, we all have our pet wishes and desires, and thoughts of what we would like to happen. These ideas float on the stream of our consciousness and are quickly sensed by psychometrists, who give them back in the form of prophecies. Naturally, we are buoyed up, because the prophecies coincide with our secret wishes. But we are generally disappointed.

The well-trained psychometrist will go deeper and tap the true current of our life and, as a result, be able to give us a true prophecy. Very few are able to do this, the majority getting those surface impressions which have no real value.

However, it is not as a fortune-telling power that the great use of psychometry is seen, but in the ability to diagnose disease, or to give accounts of past history, or in the finding of water and minerals by use of the divining rod—all of which are forms of the psychometric power.

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THOUGHT TRANSFERENCE

Sir,—The interesting article by Shirley Eshelby, in your issue of June 17th, illustrates, not only the reality of thought-power, but the wonderful way in which thoughts are transmitted, and received, by minds in attunement with each other. Though the thoughts may not have any particular objective, it would seem they can be picked up by other minds in sympathetic vibration with the originator.

One instance, out of many, I recall. Some years ago, when President of the Surbiton Church, I was shopping one Saturday morning; and, looking at the flowers in a florist's window, I saw a very beautiful creamy-white hydrangea. The blossoms were perfect, and I thought: "How I would like to buy that to put on the little table in the Church in front of the rostrum." I stood looking at the plant for several minutes, wishing I could purchase it; but not being able to do so, I gave a regretful sigh and passed on.

On Sunday afternoon, on entering the Church for our usual service, I saw, to my surprise and pleasure, on the little table, a lovely creamy-white hydrangea—not the one I had so admired, but another, equally beautiful. On enquiring, I found it had been brought to the Church the previous evening by one of our lady members. She said she thought I would like to have it there in front of the rostrum.

My friend and I lived in different towns, though we were both workers in the same Church, and there was a bond of real affection between us.
Bexleyheath. FLORENCE LESLIE.

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