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AT THE UNKNOWN WARRIOR'S TOMB

STORY OF A VISION AND A VOICE

By CLARE SHERIDAN

There is no possibility of corroborating this clairvoyant message by any proofs, but Shirley Eshelby and I submit it in a humble earnest spirit, with a deep sense of duty and obligation.

IT was not from any motive of curiosity that we went to the Unknown Soldier's grave.

I have already explained in LIGHT how my friend Shirley Eshelby and I are able to collaborate, and why. (We are linked together by an almost mystic chain of identical circumstances).

Owing to her deafness, Shirley is untrammelled by sounds of the physical world, and is free to lead an intense inner life. Jeanne D'Arc ceases to be a phenomenon when one realises that to hear voices, and to be guided by them is the everyday life of many. Shirley is entirely led by voices. The only difficulty is how to get their message heard above the din and clamour of modern life.

Three successive nights Shirley Eshelby had a vision. She was told it was the Unknown Soldier's grave in Westminster Abbey, which she had never seen. A voice bade her "go with your friend to the Abbey where a message will be engraven on your spiritual minds in the silence, so that you can never forget. Your souls will unite in receiving and understanding this message, which must be freely given to ALL."

In the grey mist of early dawn, in the pouring rain, we arrived at the Abbey. The illumined windows reassured us that the doors were open. The Abbey was deserted and silent except for a few people who went so silently about their work of cleaning, they were like active ghosts. At the head of the Unknown Warrior's grave two tall candles flickered.

For some minutes we knelt in prayer, and then Shirley sank back limply into a chair. She said: "There are so many—I must wait for it to get clearer, I can't hear—there are too many."

Presently she began to repeat the words as they came through to her, slowly and clearly, and she smiled, because the accent was so strong that at moments it was quite difficult for her to understand.

"I cannot tell you my name" he said, "because it must not be known. My name will never be known on earth. I myself am of no consequence, but I represent millions of unknown soldiers who were sacrificed in war. Yes, I can see you both, and you are surrounded by friends . . . " He described some of them, including my husband killed in the war, who is also an unknown soldier, he has no grave.

"I was very badly wounded at Hill —, a long time in hospital, then discharged from the army, some years in England, got right, went back at the end—I don't remember 'going over,' no, I don't know where, but the last name I heard was Arras . . . " He repeated this several times in case Shirley had not properly understood. He then complained, in a very human and soldierly way of having been drafted into a strange unit. He did not like being separated from his comrades.

At first he served in the M— Regiment, but he was drafted out of it. His age? He was 22. No, he could not remember a father or mother. He was brought up by an aunt whom he loved dearly. I may not give you her name. She is still alive, lives in a little village, doesn't think of me very often now!"

"What were you before the war?"

Shirley repeated his answer, and smiled even though the tears were chasing down her cheeks: "Just a common little man! So poor—hardly any education."

Again she repeated his words: "a very common man . . . but I was conscious of having a soul."

"Then," said Shirley, "you are a great little common man! You suffered and you went back again—went back to make the great sacrifice."

Shirley was silent for some seconds, she seemed too engrossed in her talk with the "great little common man" to be able even to repeat his words. She said afterwards that he was so pathetic, his life had seemed to be so hard, he did not think there was much alternative except death. He was so wonderfully, so sublimely humble.

"It is necessary for the dead to come back" he said, "to make people believe. When work on earth is finished we can pass on—but not until . . . We cannot leave the earth in its present state with the battle half won—we are still fighting for *the love of God*—for *good*. We are working for peace by spiritually influencing the minds of people. No credit must be given to me personally for delivering this message. I am—like yourself—merely an instrument through which the message flows."

"Are you earth-bound?" I asked, "by the fact

that your body is the focusing point of millions of people?"

"No; I do not see my body. We soldiers know that we can never look upon our bodies . . ."

Shirley stopped at this point suddenly, as if it were impossible for her to go on. She was so pale I thought she was ill; with a supreme effort she pulled herself together, and falteringly repeated:

"If you had ever seen the bodies of young men blown to pieces, the flesh scattered about the field still sparkling with life—a young and healthy heart laid bare, still pulsating. Soldiers know—it is useless to look back upon their bodies.

"I have listened to the prayers of grief-stricken parents, and have given them my promise to help to bring a lasting peace. The great war is still raging in the minds of men on earth. I have gravitated (with others) to the place where leaders of the Empire discourse on world affairs. I have listened to their peace efforts. The war is being won *through Spiritual influence.* Having been sacrificed in battle, I can see clearly the impossibility of bringing peace through war, which is everything that is vile and demoralising.

"The world's great *book of peace* will be written under spiritual guidance by writers in all parts of the world, so that the credit for having established peace cannot be given to any one man. It will be the work of *the Great Spirit.*

"A new Bible containing the truth as taught by Christ will be given to the world. This book will disperse gross materialism and prove that you must be ruled by love and brotherhood. The Great Spirit—call Him what you will according to the speech of each on earth—the Divine Spirit is everywhere, influencing the minds of men through unknown soldiers, who are walking the earth in spirit form. They have seen *the truth* and are now fighting for the love of God to bring peace to humanity through spiritual unfoldment. Churches will be filled to overcrowding when the real love of God is taught *through spiritual guidance.*

"Eventually nationalities will not exist in any military sense; countries will have a name for identification only. The world's raw materials are supplied by God for the use equally for *all humanity.* God supplies everything in abundance. When there is no more greed and selfishness there will be no more war, strikes or poverty.

Greed impels man to fight like a dog for self alone. This causes all the wrong-doing on a large scale and in every walk of life. This evil creates hunger and brings to the surface the materialistic side of man instead of the spiritual. Man is reduced to the level of a hungry wolf.

"Metaphorically speaking you are devouring one another by greed, in the so-called 'civilised' countries. You *are exterminating yourselves* with your present methods and the diabolical inventions for destruction, pain and frightfulness.

"Women are refusing to bring children into the world to be sacrificed uselessly in war, or to lead a struggling life on insufficient means as slaves of an Empire, who can find time for nothing but fighting for food and the necessary clothing for the body.

"Empires as such must pass into oblivion, as they have done in the past. In the new world that is being born through spiritual unfoldment, there will be no need for taxation, depriving people of the necessities of life, for the purpose of supplying weapons of destruction in the form of armaments. The money can be used to make all people comfortable and happy, rich according to their needs. Success or failure will then be purely a personal matter: *You will reap all that you have sown.*"

There was a pause and Shirley said:

"Yes, I understand—Soldier, are you happy?"

He answered: "The soldiers who have been sacrificed *and have seen the light* are all happy. Tell our loved ones we are happy in doing this work."

THE QUEST OF —

Outline of a lecture given to the London Spiritualist Alliance on Thursday, November 17th

By CHARLOTTE E. WOODS

MR. PAUL BRUNTON'S last and greatest book, *The Quest of the Overself,* is the subject of our study, and those who may have enjoyed his well-known *Search in Secret India* will be prepared to appreciate the spiritual results of that search which he epitomises in the present volume. Here, he says, is a wisdom that concerns the most personal and intimate of human problems, the nature of the Self of Man and the way towards the Overself in which he all unconsciously lives and moves and has his being. No teaching is more important and more grandiose than this, for "we live only when we touch our Sacred Source; otherwise we merely exist."

All who are acquainted with Indian spiritual psychology know that the Quest of the True Self is its be-all and end-all. That quest employs two methods, which are really one under two aspects. They are "identification" and "dis-identification."

Paul Brunton takes us first through the latter process, "dis-identification," with a thoroughness which will cause the non-introspective reader some bewildered moments. For the real Self, he shows, is not the body nor the sense-consciousness; neither physical vitality, nor physical awareness. Most of us, even when we protest to the contrary, pin down our individuality to the familiar physical world, forgetting that the flesh is but a house and not the whole man. The writer proves this in a novel way by appealing to the phenomenon of deep sleep. Were we identical with our body *we could not sleep,* for the body can only have recuperative sleep when its tenant has vacated the premises for his true home in the Beyond.

He reminds Western psychologists that consciousness has three states—waking, dreaming, and deep sleep, of which the last is the most important, for in it "the Self abides in its true form" and enters into reaches of being which are beyond the recording power of the sleeping brain. The first step, then, is to cease identification with the physical self.

"DIS-IDENTIFICATION"

"Dis-identification" is next carried into the region of the emotions and feelings and the Self is shown to be above and apart from these evanescent manifestations. Since it can induce and control emotions, it must necessarily belong to a plane above them. "Dis-identification" with emotions is not easy, since they appear to be of the very colouring and texture of consciousness. But if they were the real Self, they would persist even throughout deep sleep and would never be blotted out. They change and pass, but the Self remains, "the *witness* of its anger, love, fear and hope," having essentially the power to feel, but being separate by nature from the feelings themselves.

Psychologically, we think, this point may be contested, for it is of the essence of emotions and feelings that they should be *felt.* Merely to *witness* them, as one would witness the emotions of another, is to destroy them as feeling-states—which is perhaps the purpose of the "dis-identification" method.

But there is one basic feeling that is unchangeable throughout the varied fluctuations of mood and emotion—the static feeling of "I." This persists so deeply at the centre of our being that we must admit that of all our feelings it is the only lasting one. It is that in us which says, "my" body, "my" emotions, "my" consciousness, and in so expressing its experience it tacitly confesses to a sense of ownership which is higher and other than the things owned.

Mr. Brunton finally tracks the Self to Mind, and

— THE OVERSELF: ITS POSSIBILITIES AND ITS METHODS

inquires : " Am I my thoughts? Am I the thinking intellect? "

It is true that in thought " we move closer to the stuff of reality," because one of the main powers of the ego is to think. " But no thoughts can be guaranteed permanent. Only the thought ' I ' will always remain." And the answer to the question, " What am I? " is: " I am not thought, for I am above it ; I am the Something that thinks, the real, independent, autonomous Self.

And yet how painfully subservient is the thinker and feeler to his thoughts and emotions! To control thought is harder than to control the waves of the sea. The mind often justifies the Eastern metaphor of a " monkey gone mad." The Self that should be king of his thought-world is, for the most part, in thrall to the " children of his mind, unseen, impalpable." Hence the main technique of Yoga is concerned with thought-control, of which the method is by using the Self's major faculty, *attention*. " Could one but cultivate one's attention to the point of complete mastery, no other aid would be needed for discovering the highest psychological and spiritual truths." Attention (or concentration) turned inward upon the " I "-thought, to the exclusion of the crowding mental images thrown up by the external world, will take one into the region of that which is *beyond* thought, and make an approach to the true self possible.

" IDENTIFICATION " METHOD

The method of " dis-identification " will now give place to that of " identification." The Self has been shown what it is *not*, and has been urged to dispossess itself of false or partial selfhood. It has now boldly to lay hold upon the supreme secret of its being. For the simple " I "-thought, once found and held, free from its veils, leads to a mystery which begins now to " stretch away into unbounded horizons." The Self finds its background in the Overself. It does not—it cannot—exist alone, void of ground or attachment. It finds itself dwelling in the midst of God.

The Overself is the real explanation of its being and the essential condition of there being a Self at all. The centre and heart of true Mysticism, the fact which makes all mystical religions one, is that " the High and Holy One that inhabiteth Eternity " has His dwelling also within the consciousness of man. The physical heart is the symbolic place of the Divine Radiance. It is as though the Supreme Creator sends through the heart a stream of triple energy which, sprayed upwards to the head, becomes the mind in man. Narrowed by the brain and passing out through the doors of the sense-organs the primal stream of pure, impersonal self-consciousness becomes drowned in the sea of external impressions and forgets its place of origin in the Creative Heart of the Universal Overself. But a route of return, a link with its birthplace still exists, a line along which the Overself sends its life and light for the support of the personal Self. Along that line it has gone forth into brain-consciousness, along that line it may continually return.

The practices inculcated by Yoga and by all religions that acknowledge the immanence of God in man are efforts to trace our way back to our original seat along the path of descent to the Heart. In the highest of these practices, brain-consciousness for a time is stilled, and the ego rests in an attitude of utter surrender, no longer *thinking about*, but serenely *recognising* the Overself as the true centre and source of his being and selfhood. To bring down mental energy and bury it in the breast is to induce the fullest opening of ourselves the while we make the fullest possible surrender.

" True prayer " said the prophet Mohammed, " is that which is performed with the *heart open*." This can be done only when we attempt nothing of or for ourselves, content to rest in the stillness on the bare affirmation and veneration of the Divine Presence in the heart. " Instead of continuing to seek the Self by means of intellectual exertions, one stops and *lets the Self seek him*. It is only after this point is passed that the miraculous power of meditation leads one from the sublime stillness to the Divine Source whence the ' I ' arises."

But at this point words fail our author, as they fail his exponent. " The Overself is best savoured in long-drawn silences."

The method of search for the Overself within the heart is not applicable to mystic dreamers only ; it may have great practical consequences. Cannot the Power that upholds the Universe uphold too the man in whom Its life is ceaselessly and secretly at work? There is really no field of human existence wherein It can or should be excluded. " The divine Intelligence within us can deal with all our problems, for it is wiser than we." Said Louis de St. Martin, a great lover of mental stillness, during the turmoil of the French Revolution : " I am conscious in the midst of all this darksome anguish that a secret thread is attached to me for my preservation."

And the conclusion of the whole matter, in a wondrous sentence, is :

" When men will give themselves ungrudgingly to the divine Overself, the divine Overself will give itself ungrudgingly to them."

A CHINA BOX

Mrs. S. M. Forbes, of Hastings, writes describing an interesting message she received during a sitting with Miss Lily Thomas at the L.S.A. Miss Thomas described Mrs. Forbes's father, who gave some advice; then she said he was showing her a china box with flowers on it, but Mrs. Forbes could not " place " it.

Mrs. Forbes had lost a bunch of keys and was worried about them. Some time later, in her home, she asked a servant if he had seen the keys, and he at once went to a dressing-table and handed her a china box—and there were the keys! Mrs. Forbes says telepathy cannot explain this.

THE WILLIAM HOPE MEMORIAL

Flowers sent by Mrs. Hope and family were placed before the William Hope memorial in Weston Church (Wharfedale, Yorkshire) last Sunday (December 11th) when the services were conducted by the Rev. Charles L. Tweedale, the Vicar.

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THE PSYCHE IN SEARCH OF GOD

Review by H. F. PREVOST BATTERSBY

THAT psycho-analysts of forty years ago would ever link up their suspicions as to the complicated mystery of man's make-up with the discredited speculations of the Middle Ages seemed then a quite impossible contingency.

Nor, of course, is such a happening applicable to the whole psycho-analyst front, which, as profoundly as ever happened to adolescent theologies, has been split by swift and searching schisms.

Sigmund Freud and his disciples still cling to the cadaverous aspect of man's mortal destiny, while Carl Gustav Jung and others have seen in the psyche a rudimentary something that seemed meant for wings; and it is that vision which has linked his outlook with that of ancient Chinese sages, with the Greek alchemists, and philosophies of over four hundred years ago.

He is, he tells us, in these Terry Lectures,* not himself a philosopher, but an empiricist, adhering to the phenomenological standpoint and approaching psychological matters, not from a philosophical, but from a scientific standpoint—a standpoint, that is concerned with occurrences, events, experiences, in a word, with facts.

Speaking, for instance, of the motive of the Virgin Birth, psychology is only concerned with the fact that there is such an idea, not whether the idea is a fact.

Certain ideas exist almost everywhere and at all times, and can even spontaneously create themselves; they are not made by the individual, they rather happen; they even force themselves upon the individual's consciousness.

Religion, seen thus, is not caused by an arbitrary act of will, it is a dynamic effect, that seizes and controls the human subject which is always rather its victim than its creator. The conversion of Paul is a striking example of this.

And by "religion" the author does not mean a creed. "Creeds are codified and dogmatised forms of religious experience . . . The practice and the reproduction of the original experience have become a ritual and an unchangeable institution."

Since this is true of every religion, the scientific psychologist has to disregard the claim of every creed to be the unique and eternal truth.

As a doctor and a specialist in nervous diseases, his point of departure, the author says, is not any creed but the psychology of the homo religiosus, and what he can contribute to the question of religion is derived entirely from practical experience, both with his patients and with so-called normal human beings.

Dr. Jung then explains his view of the part the psyche plays in the patient's neurosis. The patient may be reluctant or even afraid to admit certain things to *himself*, as if it were dangerous to become conscious of himself. He may realise that the disease from which he thinks he is suffering is only imaginary, yet his sufferings are none the less real.

That the causes of neuroses are psychological is proved by the cures which the psyche can effect.

"It is an almost ridiculous prejudice," says the author, "to assume that existence can only be physical. As a matter of fact the only form of existence we know of immediately is psychic. We might well say, on the contrary, that physical existence is merely an inference, since we know of matter only in so far as we perceive psychic images transmitted by the senses . . .

"Imaginations do exist and they may be just as real and just as obnoxious or dangerous as physical conditions. I even believe that psychical dangers are much more dangerous than epidemics or earthquakes. Not even the medieval epidemics of bubonic plague and smallpox killed as many people as certain differences of opinion in 1914, or certain political ideals in Russia."

Psychology and Religion, by Carl Gustav Jung, M.D. New Haven. Yale University Press. 1938. $2.00.

THE CIPHER OF DREAMS

Dr. Jung then proceeds to illustrate his method from an individual case. First however he explains that man is not always master in his own house; that his reactions will be delayed, altered, suppressed, or replaced by autonomous intruders, known as complexes, which behave like secondary or partial personalities in possession of a mental life of their own. Some are merely split from consciousness, because the latter preferred to get rid of them by repression; but others grow out of the unconscious mind and invade consciousness with their weird and unassailable convictions and impulses.

This patient's case belonged to the latter category: and of it we are only told that he was a helpless victim of something which obsessed or possessed him, and that he was utterly unable to help himself in any way against the demoniacal power of his morbid idea.

"One is always," says the Doctor, "inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there;" and when his patients are obsessed by a neurosis, he always advises them to take such obvious but invincible nonsense as a manifestation of a power and a meaning not yet understood.

And his chief approach to their liberation is by dreams.

"The very common prejudice against dreams," he says, "is but one of the symptoms of a far more serious under-valuation of the human soul in general."

But there are dreams and dreams; and the patient's dreams, of which the author gives two specimens, justify the most extravagant expectations of the analyst; and these were but two from over four hundred, seventy-four of which, containing motives of a peculiar religious interest, have been published.

Marvellous as the dreams are, the miracle to me is that they could be remembered in such significant detail, since on that meticulous outline their interpretation must depend.

Freud, who made a courageous effort to elucidate the intricacies of dream psychology, explains the dream as a mere façade behind which something has been carefully hidden; but Dr. Jung agrees with a saying in the Talmud: "The dream is its own interpretation," and regards the dream as a natural product, occurring when consciousness and will are to a great extent extinguished.

"For all these reasons," he says, "I hold that our dream really speaks of religion and that it means to do so."

Unfortunately the dream is far too long to quote, but its religious purport could scarcely be questioned, though the advocacy of the Catholic Church, with which it opens, favours later a more worldly point of view and has an anti-ascetic tendency; the dreamer's mind seeming to offer a pretty flat compromise between Catholicism and pagan *joie de vivre*.

The dream, says the author, is an impartial statement of the patient's spiritual condition; it is a picture of a degenerate religion corrupted by worldliness and mob instincts; a well-known characteristic of a religion that has lost the living mystery, a religion incapable of giving help or of having any other moral influence.

This dream, being but one in a long series, could not be interpreted by itself; in point of fact it was sandwiched between two of an uncanny quality, apparently of a magic character to do with "reconstructing the gibbon;" both of which were very alarming to the patient, who, being a scientist of to-day, was more

than once seized by panic on realising how vitally he was gripped by such thoughts.

FAITH AS A DEFENCE

" Our modern attitude," says Dr. Jung, " looks back proudly upon the mists of superstition and of medieval or primitive credulity and entirely forgets that it carries the whole living past in the lower stories of the sky-scraper of rational consciousness. Without the lower stories our mind is suspended in mid-air. No wonder it gets nervous."

The use of religion in dealing with such nervousness by the Doctor is very interesting.

What is generally called " religion," he says, is to such an amazing degree a substitute that it may be regarded as having an important function in human society.

He has had to accompany so many cases " through the peripeties of passionate conflicts, panics of madness, desperate confusions and depressions which were grotesque and terrible at the same time," that he had cause to realise the extraordinary importance of dogma and ritual, at least as methods of mental hygiene.

" If the patient is a practising Catholic, I invariably advise him to confess and to communicate in order to protect himself from immediate experience, which might easily be too much for him." One wonders if, when Christ said to the man who had been " full of leprosy : " " Go, show thyself to the priest ", he was utilising the same sort of technique, since the method of the cure was to be kept secret.

Again if the patient were convinced of the exclusively sexual origin of his neurosis, the Doctor would not disturb him in his opinion, so long as the defence worked against an onslaught of the terrible ambiguity of an immediate experience ; knowing there must be a powerful reason why the patient has to think in such a narrow circle, and seeing the tremendous faith of modern man in anything which bears the label " scientific."

But dogma, reflecting the spontaneous and autonomous activity of the objective psyche, is, he says, a much more efficient means of defence than a scientific theory. " A scientific theory is soon superseded by another. The dogma lasts for untold centuries. The suffering God-Man may be at least five thousand years old."

Now that modern man, Protestant or not, has lost the protection of the ecclesiastical walls, we behold, says the author, the amazing spectacle of States taking over the age-old claim of theocracy, that is, of totality, inevitably accompanied by suppression of free opinion. " We again see people cutting each other's throats to support childish theories of how to produce paradise on earth. The powers of the underworld . . . are now trying to create a State slavery and a State prison devoid of any mental or spiritual charm."

THE SECURITY OF THE SYMBOL

One of the most striking features in this long series of the patient's dreams was the recurrence of symbols for which it would have been impossible to find psychological parallels were it not for the treasure house of medieval symbolism.

The author was especially struck by the recurrence of quaternity symbols seventy-one times in the series of four hundred dreams ; a symbol which the dreamer got first from a dream, had no idea of its meaning, nor had ever heard of its symbolic importance.

We must step back three hundred years, he remarks, to find ourselves among scientists and philosophers who are seriously discussing the enigma of the quadratura circuli. Nor was this patient an isolated case ; many others have spontaneously produced the same symbolism, which may be regarded as a more or less direct representation of the God manifested in his creation, and in the dreams of modern people meaning the same thing—*the God within.*

" I myself," says the author, " as well as my colleagues, have seen so many cases developing the same kind of symbolism that we cannot doubt its existence any longer." But, he adds : " It would be a regrettable mistake if anybody should understand my observations to be a kind of proof of the existence of God. They prove only an archetypal image of the Deity, which to my mind is the most we can assert psychologically about God."

It is, he tells us, through the spiritual needs of his patients that he has been forced to make a serious attempt to understand some of the extraordinary implications of the symbolism produced by the unconscious mind.

THE PSYCHOLOGIST EXPLAINS

I wish there were space left to follow him into *The History and Psychology of a Natural Symbol,* the last and most interesting of the Lectures, but the one which lends itself least to compression.

One cannot however refrain from recording at random some of the apothegms it contains. " As a rule those tendencies that represent the amount of anti-social elements in man's psychical structure—what I call the ' statistical criminal ' in everybody—are suppressed, that is, consciously and deliberately disposed of. But tendencies that are merely repressed are usually only doubtful in character . . . Suppression amounts to a conscious moral choice, but repression is a rather immoral penchant for getting rid of disagreeable decisions."

" One is rather lenient with sinners unconscious of their sins . . . But nature is not at all lenient with unconscious sinners."

" Morality seems to be a gift like intelligence. You cannot pump it into a system where it is not indigenous though you may spoil it."

" We carry our past with us, to wit, the primitive and inferior man with his desires and emotions."

" Man can live amazing things if they make sense to him. But the difficulty is to create that sense."

" Why have the antique gods lost their prestige—their effect upon human souls ? It was because the Olympic gods had served their time and a new mystery began : God became man."

" Science, curiously enough, practically began with the discovery of astronomical laws, which was a first stage in the de-spiritualisation of the world."

" Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed."

" Because his God died, Nietzsche himself became a god ; and this happened because he was no atheist. He was too positive a nature to content himself with a negative creed. For such a man it seems dangerous to make the statement that God is dead. He becomes instantly a victim of ' inflation ' . . . If dull people lose the idea of God nothing happens—not immediately and personally at least. But socially the masses begin to breed mental epidemics, of which we have now a fair number."

" No matter what the world thinks about religious experience, the one who has it possesses the great treasure of a thing that has provided him with a source of life."

" Nobody knows what ultimate things are. We must therefore take them as we experience them. And if such experience helps to make your life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say : ' This was the grace of God.' "

One owes an apology to the author for thus dismembering a thesis which is as charmingly as it is convincingly written.

But one is anxious, even by illegitimate means, to attract readers to a volume which will so richly repay their study. The rendering of the Notes in Latin, where writers in distant centuries are concerned, adds sensibly to the charm ; since the impress of those days seems incommunicable through a translation, however deftly done.

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).

FATHER THURSTON'S QUOTATIONS

Sir,—Father Thurston proposes that I should meet and exchange arguments with Stainton Moses and a host of others. I do not think such a debate is necessary.

I feel pretty sure that if Father Thurston would but restore his quotations to the text out of which he has taken them, even he would be surprised to find how harmless they then would prove to the " atmosphere " which he supposes them to poison. Why, even the Gospel could be quoted in defence of their sins by murderers and other offenders against what we call Christian morals. What about the Jesuits' own " . . . *perinole ac cadaver*? " What dreadful inferences could we not draw from that one sentence—and I believe it has been done already—were we to whittle away the spirit in which it was written!

I cannot answer for the personal experiences of the " military and civil servants in India " with whom Father Thurston is acquainted and who bear witness to these Fathers' character and worth; nor were my allegations intended as a libel against these worthy men and their labours in the Lord's field. I can only answer for those I met, and all I know is that they had a lot to do in my walking out of the Roman Church.

I agree with Father Thurston that " two wrongs do not make a right." I merely wanted to show him that two can play at his own game—that is all. Hence my recourse to the *tu quoque* argument, though from the above hints Father Thurston can see that " direct rebutting evidence " is not wanting either, were it at all necessary to bring it into play.

I do not claim to have vitiated Father Thurston's own " atmosphere " with my allegations, accurate though they are—and my testimony is at least as good as his; nor has he vitiated that of Spiritualism with his quotations, though I admit they may prove baneful to many to whom Spiritualism might bring salvation. I leave it to him to decide whether he has done right in unloading them.

Lyons, France. J. J. PRUDHOM.

BEYOND SPIRITUALISM

Sir,—I should like to thank the Editor of LIGHT for his kindly reference in the issue of December 3rd to my little *Introduction to the Great Law,* which has resulted in a number of readers writing for copies; and may I explain what I consider to be the relation of this topic to Spiritualism?

Spiritualism demonstrates human survival and identity beyond physical death, with interaction and a possibility of communication between the " worlds "; and it affords a demonstrable and convincing counter-argument to those materialists who say in effect: " Let us eat and drink for to-morrow we die." But this knowledge is surely insufficient either for a philosophy or a religion.

Reincarnation takes us a step farther, and shows that Survival is not synonymous with either immortality or everlasting life, although its identity is assumed in many Spiritualist hymns. If a man reincarnates, he dies again, because he is still mortal. But the thesis of successive existences explains many difficulties of life and widens the horizon, so that we can comprehend a method of development that has brought lowly forms of life to an ever-rising level, thence to the progressive human, and now still continuing the advance in the direction of the spiritual.

But something more is yet demanded. How does this cyclic process end, or does it ever terminate? Here the Great Law comes to re-interpret Christianity. The slow climb of humanity in its million years' history is suddenly accelerated by a divine incursion 6,000 years ago in the person of The Adam, Son of God, the Root of Christianity. It is further accelerated by a second Divine incursion, 2,000 years since, in the person of the second Adam, the Branch, Jesus Christ, Son of God and a reincarnation of the first Adam.

He teaches and gives example of the Way of Love and Brotherhood, a Way which is the very antithesis of the doctrines of Totalitarianism and Force, which, by the denial of the rights of the human soul, strive for mastery of the world to-day. This Way of Love is also the Way out of the round of re-births and survivals into the true immortality, through the overcoming of the last enemy, Death. And of those who reach this stage beyond corruption it is written: " They shall go *no more* out . . . neither shall they die *any more.*"

In support of this thesis we have the Bible, the Pyramid, historical, geographical, mathematical, terrestrial, and a host of subsidiary and contemporary data, combining in one tremendous synthesis so vast as to be difficult to deal with. And we have also a teacher—Elijah *redivivus*—to make plain as of old the way of the Lord.

It is to this re-interpreted and renewed Christianity, not to Buddhism or any other creed, that I am compelled to proceed. I withdraw nothing that I have taught in Spiritualism, but I must go on to Reincarnation, and thence to Christianity as the final end. And this advance seems to me, generally, a vital necessity in order that we may be able to stand secure against the spate of anti-Christian devilry that now threatens to engulf our civilisation.

H. ERNEST HUNT.

SPIRITUALISM IN SUSSEX

Sir,—Singularly little appears to have been done in the direction of providing accurate and complete records of the *local* history of the Spiritualist movement in England. With a view to remedying this deficiency so far as my own county is concerned, I have for some time been collecting materials for a history of Spiritualism in Sussex, and I venture to ask for the co-operation in this task of any of your readers, particularly those whose recollections go back to the earlier days of the movement, who can furnish any information of interest concerning the origin and subsequent development of Spiritualist societies or churches within the county, whether such organisations are still in existence or have become defunct. The loan of any printed or manuscript accounts dealing with the history of the movement in Sussex, or with the lives of notable personalities in it, would be particularly acceptable.

159 North Street, Brighton. LEONARD J. HODSON.

THE CHAFFIN WILL CASE

Sir,—Mr. Abdy Collins has let me down rather too mildly in his letter on my " explanation " (LIGHT, December 8th). I will supply the deficiency: Capt. Craufurd's explanation was, on his own admission, sheer fooling with the facts. If Mr. Salter has to some degree followed my lead, and believes the explanation a " plausible " one, it would seem I have successfully pulled somebody's leg. The explanation I gave was pure rubbish. Illustrated!

Q. C. A. CRAUFURD.

A MISTRANSLATION

Sir,—The horns on Michael Angelo's Moses have no occult significance, as suggested in your issue of December 1st. The Hebrew word for *horned* was similar to the word for *shone*; and when Moses returned from his long séance with Jahveh his face shone so much that it alarmed the people and he covered it with a veil. This was mistranslated that his face was " horned," in old versions of the Bible.

2 Rochester Terrace, Buxton. L. GWENDOLEN WILLIAMS.

LETTERS TO THE EDITOR

THE CONTROLS OF SPIRITUALISM

Sir,—In LIGHT of October 27th (page 675), the Jesuit Father, Herbert Thurston, criticises Spiritualism thus: "To an outsider like myself, speaking from a pretty wide acquaintance with the literature of Spiritualism . . . it all seems a city of confusion which is ready to harbour almost everything fantastic . . . Truth and clear thinking, I contend, cannot find a home in such surroundings . . . Again, among the other disconcerting features which have awakened distrust almost from the beginning of the movement, must be reckoned the predominance of outlandish Controls. Why should Red Indians and Mohammedans, not to speak of Egyptians and Chaldeans who profess to have lived thousands of years ago, take such particular interest in the modern denizens of civilised lands?"

Here, it seems to me, a scientific friend of Spiritualists could bring some help. To an investigator who is aware of the existence of what I have called the Biodynamical and Psychological Law of Determinants, the above-mentioned nature of the Controls is just what could be expected and much tends to strengthen the belief in their reality. The reason is that the ideas of most Spiritualists are so much more in accordance with those of the mystics and priests of all ages than with those of the philosophers and seekers for knowledge. And it must be remembered that the Red Indians were perhaps the most accomplished Spiritualists that have lived on this planet.

Now, it can be safely predicted that if the leading ideas of Spiritualism are modernised, a great change will take place in the nature of the Controls. I, for instance, am looking at Spiritualism from the naturalist's point of view; my belief is that it is destined to extend biology to the life in the stars, where is also the scene of the life after death. And, accordingly, at séances where I have been present, Newton has been among the Controls. I have also made some acquaintance with Descartes and the, by me, so highly admired philosophers of Ancient Greece.

And let us not forget that there is, in modernist Spiritualism, a trend towards this line of development. So, for instance, in Dampier's and Collyer's *When We Wake,* Sir William Crookes appears among the Controls. Also, Camille Flammarion has made a most interesting attempt to communicate (in the book, *Egoland*). And how very noteworthy it is that Flammarion did not communicate through an astronomic Medium at a séance of astronomers, but where the sitter (determinant) was a schoolgirl, of course, not very versed in Astronomy. No wonder that the great astronomer complains of difficulties of transmission—as does also Sir William Crookes! And yet, in places, it sufficiently appears that both Crookes and Flammarion are struggling hard to give just the information that would bring Spiritualism beyond mysticism and medievalism. And the more such efforts succeed, the greater will be the part played by philosophers and scientific men as Controls, and the greater will become the importance of Spiritualism.

Reykjavik, Iceland. HELGI PJETURSS, Ph.D.

HOW PREDICTION IS POSSIBLE

Sir,—I have read with great interest Mr. Alan Howgrave-Graham's letter in LIGHT of November 24th, quoting from mine of October 20th on the subject of Mr. W. Dunne's theories. I quite see his point, and apologise for not having expressed myself more exactly. What I should have said was: "To know that an event will *probably* happen is one thing . . ."

What the predictor—Medium, dead uncle, etc.—really sees is, I take it, some sort of reflection from the knowledge of a higher mind as to what will happen if the laws of cause and effect *at present in operation* are allowed to work out to their proper conclusion without "intervention due to an exercise of free-will," as Mr. Howgrave-Graham puts it.

This need not imply full omniscience. Any person not gifted with prevision, if he sees an apple start to fall from a tree, in obedience to certain laws of nature can predict that it will arrive on the ground in due course. His prediction may not be fulfilled, however, because someone may spring forward and catch the apple as it falls, or a sudden gust of wind may blow it away and land it in a gooseberry bush; in either of which cases the arrival of the apple on the ground, although foreseen as a highly probable event, has in reality no existence at all, except in the anticipation of the beholder.

Of course, clairvoyants and higher beings can foresee further than we can, but their predictions are frequently wrong (though then, of course, no one writes to LIGHT about them). Therefore, I maintain that the events they foresee are purely subjective—that is, they have no existence apart from the mind that perceives them. They do not become objective in any sense unless and until they have "established their existence" by actually happening.

Hampstead, N.W.3. M. ARNOLD.

PREDICTION BY CLAIRVOYANCE

Sir,—In LIGHT of November 24th, your correspondent, Alan Howgrave-Graham, asks how a predicted future event is perceptible? "In what form?" I would like to offer the suggestion that it is through thought-form. The ether reflects *thought*. We can imagine how thoughts from different sources (like the weaving of designs on fabric from different coloured threads) form pictures, or "photographs," of an event before it takes place; just as our thoughts flash, or are reflected, on the ether before reaching the brain. Indeed, it may well be that the whole world is reflected.

Perhaps this may be taken as some explanation as to how events are foreseen by clairvoyance.

St. John's Wood. M. C. MERRETT.

CENTENARY OF THE ELECTRIC TELEGRAPH

Sir,—We have lately had rather a good illustration from the B.B.C. of the manner in which discoveries are made which are later claimed by "Science." I refer to the case of the Curies, who gave us radium. Let it be remembered, to the shame of Science, that the Curies worked in bare poverty, unprotected by Science until the discovery of radium could no longer be denied. Then Science walked in to share the laurels.

It has been the same with all great discoveries! Wheatstone's electric telegraph was really the invention of a rather obscure Mr. Cooke, whose centenary we might fitly celebrate now. He was an uncle of Miss Dallas, who is so well known to readers of LIGHT. The part which Professor Wheatstone played was to co-operate with Mr. Cooke, whose electric telegraph with five needles, at first, was a practical instrument. Mr. Cooke, then, was not an honoured scientist, while Professor Wheatstone was. For this reason the Cooke-Wheatstone system of telegraphy has largely dropped the name of Cooke.

It was the Society of Arts which gave Sir William Cooke real recognition by the presentation of the Royal Albert Gold Medal, an honour reserved for those whose services have benefited the whole world.

Science now claims the whole credit; but, though for many years the elements of telegraphy had been in the hands of Science, there had been no practical application of it. There had been lacking the inspiration of a man who could see further than the scientific toys to the laboratory.

Ten years will have to go by before the centenary of Modern Spiritualism, and one wonders if by that time Science will have awakened to the fact that there is actual communication established between the inhabitants of this earthly plane and those who have gone on a stage further. (Capt.) Q. C. A. CRAUFURD, R.N.

Light

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EDITOR ... ... GEORGE H. LETHEM

As We See It

"NOT A SPIRITUALIST"

MOST folks associated with the Spiritualist movement, or interested in it, have had the experience of listening to someone who, beginning with the assertion "I am not a Spiritualist," goes on to describe a vision, an out-of-the-body experience, or the hearing of some mysterious warning voice, which can be accepted as actual happenings only on the assumption that the spiritualistic hypothesis is true. These people refuse to be labelled as "Spiritualists" for one reason or another—some, probably, because they think that to be known as a Spiritualist would expose them to the jeers of their friends; others—and probably the majority—because they suppose (erroneously) that, to be a Spiritualist, one must necessarily adopt Spiritualism as his religion, and give up the religion with which he is associated. This is particularly true of clergymen and ministers; and, as we have repeatedly pointed out, many of the pulpit attacks on Spiritualism are directed against it on religious grounds—because it is supposed to negative this or that cherished belief—and not necessarily because the preacher disagrees with the basic Spiritualist doctrines that Man is a spirit-being, possessing a Soul-body which survives the death of the physical body and that communication between the two planes of life is possible.

In *Prediction* for January, Mr. William Gerhardi, the novelist, provides a good example of the paradox of proclaiming Spiritualist facts and assuring his readers that he is "not a Spiritualist." Indeed, he says it is because he is not a Spiritualist that people are impressed when he tells them of his Spiritualistic experiences and the complete assurance they give him of Survival.

As he has frequently stated, Mr. Gerhardi is accustomed to having out-of-the-body experiences, during which he sees his physical body and is conscious of using his astral body. On one such occasion, he says, "immediately on leaving my body I was face to face with a disembodied spirit,"—by which, we suppose he means one whom we call "dead" and who was functioning in his spirit-body, for if there had been no body Mr. Gerhardi could not have seen it.

FAITH AND KNOWLEDGE

INCIDENTALLY, Mr. Gerhardi makes a good point regarding people who think Faith in Survival is better than Knowledge and who, therefore, refuse to acquire knowledge.

"I wonder," he writes, "what Jesus would have said had a disciple of His turned his back on His apparition, when He showed Himself to His pupils to establish the fact of His resurrection in His spiritual

(Continued at foot of next column)

FATHER THURSTON'S CRITICISMS

Answered by Rev. R. W. MAITLAND, Vicar of Darsham, Suffolk.

FATHER THURSTON'S criticisms upon Spiritualism continue to evoke interest, and I think that many will agree with him that a *tu quoque* is not the best method of answering such criticism as is put forth.

But what is Father Thurston trying to do? He is trying first of all to define the movement which he is attacking, and he cannot do it. He sees only "a city of confusion" a nebulous movement—which, however, Father Thurston must admit, is certainly spreading and influencing all sorts and condition of men, Christian and non-Christian, Jews, Mahommedan, Hindus, Parsees. It is all so different to the system which he is accustomed to, with its exactness and clear-cut definitions, its claim to authority and its demand for obedience.

But, in the eyes of non-Catholics, it is just the order and exactness which prevails in the Roman Catholic Church which stamps it as a man-made system. It has just that amount of order and preciseness which is contained, for instance, in a code of laws.

The Spiritualist movement, on the other hand, gathers round the manifestation of certain observed phenomena either spontaneous or induced. At present, it is true, we know very little about the laws which govern them; all we do know is that these things happen. Anyone can give their own interpretation to them—an invitation which is only too readily accepted by certain people, as the pages of some of our psychic newspapers proclaim; but, for those who have studied the evidence carefully and impartially over a number of years, it does very definitely prove the existence of a World Beyond our own, and the possibility of communicating with it (such as is contained, for instance, in the account of the Chaffin will case in last week's issue). That, in our present world with its ever rising tide of Materialism, is enough for most of us, at least to begin with. And when such evidence is generally accepted by thinking men, it will mark a tremendous advance in man's spiritual life, gradually breaking down barriers of creed and race and bringing to man a clearer knowledge of his position in God's great scheme of Creation.

That seems to me to be the fundamental difference between Father Thurston's position and our own. He seeks for some "central authority" and finds none. He complains that there is "no effective control over the vagaries of any individual adherent," that again is true; but, on the other hand, he can find evidence of constantly recurring phenomena, mental or physical, which will not cease, but is constantly demanding the attention of men's minds, and will continue to do so in the future regardless of what may be the reaction to it of large groups of ignorant or superficially-minded people.

And, so we believe that, in the fulness of time, out of "the city of confusion" there will come a new message of salvation for all mankind.

(Continued from previous column)

body, and said to the Master: 'No, no; I *believe*; why should I look?'"

Jesus had told His disciples that He would survive death—that He would rise again. Had He thought Faith better than knowledge, He would have left it at that and refrained from showing Himself to them. That He did show Himself to them, not once only, but many times—in His spiritual body as Mr. Gerhardi points out—is proof that the disciples needed Knowledge on which to base their Faith and to sustain it.

And if the disciples with all their advantages needed His personal appearance to provide sustenance for their Faith, what nonsense it is to suppose —as some do suppose, and as, according to a correspondent quoted in another column, the Roman Catholic theologians teach—that it is sinful for ordinary human beings to seek assurance of Survival through the psychic means that God has provided.

LOOKING ROUND THE WORLD

FORBIDDEN KNOWLEDGE!

WE have received a long communication from Mr. Wm. John Law—a Roman Catholic who is also a clairvoyant Seer (he refuses to be known as a Medium) —in reference to Mons. Prudhom's recent article.

"Roman Catholics," he says, "are forbidden to attend a séance for any reason, good or bad. Spiritualists ask 'why?' I will tell you, and it is the reason given by R.C. theologians. Spiritualism, whether as a religion or otherwise, seeks 'proof of Survival;' this is the same as Deism—a rejection of *revealed* religion; it is heresy and schism against Faith. No good Christian needs 'proof of Survival.' His conversation is in heaven. To seek such proof is . . . a rejection of revealed truths, the sin which is the blasphemy of the spirit." And much more to the same effect.

WHAT DOES FATHER THURSTON THINK?

We do not know if Father Thurston will accept Mr. Law's exposition in its entirety—particularly that part about attendance at séances—but we have reason to believe that similar views have been impressed on other Roman Catholics by their priests.

In any case it will be noticed that the prohibition applies only to "Christians," and we suppose that to Mr. Law the word "Christian" is synonymous to "Roman Catholic." Presumably, therefore, a person who is not in the Roman Catholic sense a "Christian" may seek proofs of Survival without running the risk of God's disapproval. We know also of a fair number of Roman Catholics who, apparently, prefer to run that risk rather than remain in doubt, and we have not noticed that they have taken any harm.

It is a little too late for priests to imagine that—in this country, at any rate—they can bar the way to the investigation of what, after all, is primarily a matter of scientific interest; for, as Father Thurston knows full well, the *fact* of Survival does not depend on theological opinion any more than does the fact of birth

"BOOSTING" A FAILURE

A great deal of publicity continues to be given to the fact that Mr. S. G. Soal and his friends have failed in their efforts to duplicate Dr. Rhine's telepathic and clairvoyant experiments. For months this publicity has been continued; and the most kindly explanation is that some enterprising "free-lance" journalist is making a few more or less honest pennies out of the statements made by Mr. Soal in a paper read before members of the S.P.R. a long time ago. We cannot imagine that Mr. Soal wishes to go on proclaiming his own failure.

For failure it is. Whilst Mr. Soal is laboriously achieving "negative results," other investigators in this country and abroad continue to obtain positive results, not only in "card-guessing" (the process to which Mr. Soal has devoted his attention), but in other and even more convincing ways.

AN IMPRESSIVE EXPERIMENT

In the November issue of *The Journal* of the American Society for Psychical Research an experiment is described by Mr. Wm. H. Button (President of the American S.P.R.) which is in itself sufficient to settle definitely the reality of Extra-Sensory Perception, and which can be discredited only by assuming that Mr. Button and several other people (including Mr. Denis Conan Doyle) are not trustworthy witnesses.

The experiment took place in New York with "Margery" (Mrs. Crandon) as percipient. Before the sitting, Mr. Button had asked Dr. Edison W. Brown, of Wintrop, Mass. (many miles from New York), to "think of some concrete object or phrase" at an agreed hour. When in the presence of Mr. Denis Conan Doyle and others, "Margery" was asked to try to get the words of which Dr. Brown had thought, she wrote: "1 monkey, 2 monkey, 3 monkey," and made three rough sketches of monkeys. When a telephone call was put through to Dr. Brown's house, Mrs. Brown answered and said that Dr. Brown had had to go out but, before going, he left word with her that if any call came through from Mr. Button the answer was "three monkeys."

Here is a case of Extra-Sensory Perception, fully authenticated, which should be of more interest to scientists than all Mr. Soal's 100,000 negative tests with cards. Will Mr. Soal see that it is "boosted" in the Press so that scientists may be made aware of it?

A CALL FROM BRITISH COLUMBIA

Mrs. Louise N. O'Connor, Secretary of the British Columbia Council of the Canadian National Spiritualist Association, writes asking us to thank all the readers of LIGHT who, in response to an appeal made some months ago, sent psychic books and parcels of back numbers of LIGHT for distribution amongst the people who attend the meetings of the various Societies in isolated parts of that distant part of one of the greatest of the Dominions in the British Commonwealth of Nations. The books and papers, she says, "have been a great help and have brought comfort and a knowledge of the after-life to many inquirers; and she is anxious and willing to distribute other similar gifts which readers may care to send. Her address is: 2142 West 2nd Avenue, Vancouver, British Columbia, Canada.

ACTIVE INDIAN SPIRITUALISTS

The November issue of the Indian Spiritualist Society's *Bulletin* contains descriptions of a series of meetings addressed by Mr. and Mrs. V. D. Rishi in Madras, and attended by Indian people of distinction. The short reports of the addresses indicate that Mr. Rishi presented Spiritualism in a way well suited to attract and interest his Indian hearers, and details of messages received at private sittings prove that Mrs. Rishi's mediumship proved very useful.

Mr. and Mrs. Rishi attended the meetings of the International Spiritualist Congress in Glasgow last year and are known to many Spiritualists in this country, who will be glad to know of their successful mission work in their own great country.

SPIRITUALISM IN THE CHURCHES

A good example of how the implications of Spiritualism are adopted and taught by many present-day preachers, without Spiritualism being mentioned, is provided in the report (*North Wales Weekly News*) of a sermon delivered by the Rev. H. J. Morris at the Nant-y-Glyn Methodist Church, Colwyn Bay. The subject was: "Where are the Dead?" and amongst other things, Mr. Morris said:

"Not only do those who have passed on live in a better world than this, they live a better life than ours. They live a fuller, richer, larger life because they are free from the restrictions of the body. In this present life we are hindered by this material body through which we must express ourselves. But those who live in the Beyond have a body which is a perfect instrument for expressing the life within them. Those whom we call the dead have full possession of all their faculties. There are no pale ghosts, no shivering shades in that world. Their life is not less real, but more real, not less intense, but more intense than it was here."

Now, as Spiritualists are prepared to show, all these statements are true; but how, if he is challenged by one of his hearers, is Mr. Morris to prove that they *are* true without an appeal to the evidence Spiritualism offers? But perhaps he is acquainted with that evidence. He may, for instance, have read one or more of the excellent evidential books published by his brother Methodist colleague, the Rev. C. Drayton Thomas.

CLERGYMAN'S BELATED DISCOVERY

MRS. ST. CLAIR STOBART'S QUESTIONS

A SIXPENNY book entitled *The Bible and Science,* by the Rev. I. C. Hardwick, issued by the Modern Churchmen's Union, formed the subject of Mrs. St. Clair Stobart's address at the service of the Spiritualist Community, at Wigmore Hall, London, last Sunday evening.

In this book the author admits that examples of clairvoyance, trance, and other psychic phenomena described in the Bible are being experienced to-day." The author quoted the story in the second book of Kings, chapter vi., when the Prophet Micaiah foretold to the King of Israel the fate that would befall him if he went to battle against Ramoth Gilead, and says: " Here we have an instance of the faculty of clairvoyance." Then he says: " Now a great mass of evidence collected by the Society for Psychical Research during the fifty years of its existence, renders it quite beyond question that faculties of telepathy, clairvoyance and pre-cognition do upon occasions display themselves."

Mr. Hardwick gives other examples of telepathy and clairvoyance taken from the Book of Kings in the Old Testament, and says: " At the period when the events referred to in the above extracts took place, there evidently existed bodies of men whose business it was to develop these abnormal powers within themselves and to make use of them. They are referred to as the Company of the Prophets. They were evidently a kind of guild that possessed esoteric knowledge and had developed a special technique for fostering these abnormal powers in themselves."

" Did you ever hear anything so naif? " asked Mrs. Stobart. " For is not this a slightly glorified description of those whom we to-day bluntly describe as Mediums? How is it that learned scholars can be so strangely ingenuous in their incapacity to compare the present with the past? Do they deliberately put on blinkers? "

" It is impossible," Mr. Hardwick says, " to have a right understanding of the Prophets and Seers of the Old Testament . . . unless we realise that they were men in the possession of abnormal powers which they had a technique for developing and utilising. They undoubtedly," we read, " believed themselves, and were believed by others, to be possessed. They displayed powers of telepathy, clairvoyance and precognition which they regarded as divine—*i.e.,* supernatural gifts."

" Here follows," said Mrs. Stobart, " the deduction which Spiritualists have been proclaiming for the last 80 years—here it is, from the pen of a member of that body of Churchmen who have hitherto been the most hardened sceptics on the subject of the superconscious gifts common to mankind." Mr. Hardwick says: " That similar powers exist to-day and might exist in greater potency if the old techniques could be rediscovered seems evident."

The old techniques have been discovered, said Mrs. Stobart, and are in full operation in every town and village of this country. And it is the work of the Confraternity to draw the laggardly attention of the Churches to this salient fact.

Mr. Hardwick admitted that " nothing has ever been possible in the past that is not equally possible to-day." Spiritualists had been proclaiming this for 80 years, and it was really a psychological marvel that learned divines could be living in our midst to-day, not enclosed in monasteries, and be in ignorance of the fact that this statement is being exemplified in every town of this country. Obviously, continued iteration by Spiritualists is at last beginning to take effect.

Mr. Hardwick's remarks on the result of his discovery were of special interest. He says: " This conclusion, based upon cumulative evidence that the normal bodily senses are not the only ones that we possess, may not be congenial to orthodox science, nor yet perhaps to orthodox religion. *But the facts remain.* They may be obscure and incapable of strict scientific demonstration. *But if they are facts* as, after critical investigation they appear to be, then the materialistic view of things—that is to say, the view of reality based wholly on the data of the bodily senses will have to be revised."

All this occurred in a booklet entitled *The Bible and Science,* and the author was evidently astonished at the discovery that, as he says, " everywhere in the Bible, and in the pre-scientific age, the existence of non-bodily, or uncommon-senses in man, was taken for granted."

" But where," asked Mrs. Stobart, " has our learned divine been living that he is unaware of the asseverations of modern scientists such as Sir Oliver Lodge, Sir Wm. Crookes, Sir Wm. Barrett, and others, who have been experimenting for half a century, producing infallible proofs of the persistence in our age of those very same uncommon-senses with which the Bible record is crowded? "

In her own book, *Ancient Lights, or the Bible, the Church and Psychic Science,* written several years ago, she gave innumerable examples of the fact that the Bible was based upon stories in which examples of clairvoyance, clairaudience, trance corroborate in every detail the psychic phenomena of to-day. And that book contained a preface and an introduction by Sir Oliver Lodge.

Why was it, she asked, that this truth had been proving so uncongenial both to scientists and to the Churches? Mr. Hardwick supplied them with the answer so far as the scientists were concerned when he says: " If clairvoyance or precognition actually does upon occasions take place . . . it is clear that the whole framework of scientific ideas will have to be revised." And was it not possibly fear lest a similar revision of the whole framework of religion would have to be faced that was at least partly responsible for the Churches' reluctance to accept this uncongenial truth?

But, as she was spending much time in trying to shew—although the Churches would find revision an essential accompaniment of acceptation of this uncongenial truth, that revision would lead not to a reversal of, or abandonment of the religion which it is the duty of the clergy to proclaim; acknowledgment of the truths of psychic science would lead to a restoration of the religion which Jesus taught and to renewed confidence in the Book which has served as the authority for their teaching.

" I suggest to Mr. Hardwick," said Mrs. Stobart in concluding her address, " that he should become acquainted with the inspirational writings of Miss Geraldine Cummins and of Stainton Moses, and so be assured that a good deal, though by no means all, of the old technique *is* being discovered to-day; and that if only he and his fellow-clergy would devote themselves to help in this rediscovery, he and they would find on the part of the public a revived interest in the Bible. The Bible contains the great Christian ethic, and it is because of the abandonment of this teaching that the world is to-day going berserk. We believe it is through this rediscovery of the ancient technique for communicating with the world of spirit that civilisation may be saved, and we implore the clergy at this crisis in human affairs to swallow their prejudice and unite with students of psychic science, make a last-minute effort to save mankind."

Christianity is not a religion of a Book. If its Founder had wished it to be a religion of a book, He would have written, or dictated, the book Himself. But it was not His will that a line should go down to posterity stamped with His authority. Except on one occasion, when He traced we know not what characters on the unrecording earth, He made no use of the discovery of writing.—*Rev. Dr. Inge.*

MRS. MEURIG MORRIS & "POWER GROUP"

SINCE the cessation of the public Services at the Wigmore Hall, London, and until her recent serious illness—from which we are glad to learn she is now satisfactorily convalescing in a convent nursing home in the West Country—Mrs. Meurig Morris concentrated all her efforts upon the School of Mezzantni. This institution is the earthly medium of the "Power Group" for the circulation of its intellectual and mystical teachings, and, we understand, its membership grows steadily at its new Headquarters at 5 Hyde Park Square, London, W.2, notwithstanding that the proving of Survival does not form part of its programme.

The last session was a very interesting one, "The Psychological Aspect of Mediumship" was the subject taken for the lectures of the Intellectual Group. The thought expounded was profound, and the diagrams drawn traced the various energies as they worked through the physical and more subtle bodies of man. Much food for thought was afforded as Mrs. Meurig Morris explored the labyrinth of mind, with its physical, emotional and intellectual potentialities. The exposition of the power of knowing and the power of loving made clear how complex is the being of man, and how necessary it is that he be educated in the greatest of all sciences, the science of his own nature.

In the Mystical Group, this psychology is brought into service. The beautiful Office now formulated and based on a deep understanding of the Christian teaching and the universality of the Christ makes it possible for students to become participants in the work undertaken by the "Power Group" and to join in co-operation with it. This Group has become very strong and active.

Such work as the school is accomplishing in a quiet and unobtrusive way will in the future be one of the means of bringing into being the metamorphosis that must take place in Spiritualist and kindred movements.

Most fortunately, due to the experience gained by many and assiduous students and the praise-worthy assimilation of its precepts and practices, the recent enforced absence of the school's leader has not interfered with the scheduled course of lectures and discussions, other than those on the psychological aspect of mediumship, which are naturally the province of Mrs. Meurig Morris.

When Mrs. Meurig Morris returns to her work, it is to be augmented by important literary output—as planned by the "Power Group" for the wider appreciation of its teachings through her.

PSYCHICAL RESEARCH IN CAMBRIDGE

The Cambridge Society for Psychical Investigation held its Annual Dinner at Dorothy Cafe, Friday, 9th December—the President, Dr. Sidney J. Peters, M.A., M.P., presiding. The guests of the evening were Mr. Horace Leaf, F.R.G.S., and Mr. Maurice Barbanell.

During the evening speeches were delivered by the Visitors and by Dr. E. J. Dingwall. Mr. Barbanell referred to the great success of Spiritualism, and emphasised the importance of the Spiritualistic hypothesis in accounting for supernormal phenomena. In reply, Dr. Dingwall pointed out that the aim of Psychical Research was purely scientific, and deplored the great difficulty researchers experienced in obtaining the services of physical Mediums. Mr. Horace Leaf pointed out that both Spiritualism and Psychical Research had excellent cases. Psychical Research, he said, had already invaded the field of classical psychology through experiments in Extra-Sensory Perception.

All three speakers wished for further success of the Cambridge Society for Psychical Investigation, and a very pleasant evening was concluded by a brief speech from the Chairman.

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TO-NIGHT—Thursday, December 15th, at 8.15 p.m.—Dr. Oscar Parkes, on "Hypnotism: Its Practice and Theory"

Chairman: Mr. Dudley d'Auvergne Wright, F.R.C.S.

(see special announcement page 787)

GROUP SEANCE

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Friday, December 16th, at 7 p.m.—Mrs. LIVINGSTONE]

CHRISTMAS HOLIDAYS

The Library and Rooms of the Alliance will be closed from Thursday night, December 22nd, re-opening Thursday morning, December 29th.

PRIVATE SITTINGS DAILY

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Thursdays 3.45—4.15; 7.45—8.15

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The Secretary, Miss MERCY PHILLIMORE.

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"AN ETHERIC-GOD"

THE November issue of the *Revue Spirite* (Paris) contains a further article by M. Bozzano concerning the idea of an "Etheric-God," the first part of which was dealt with in the October issue. The conception is of a God pervading the Universe, changing and evolving with the Universe. The Italian scientist quotes many writers who have already touched upon this idea.

Thus, Colonel Gordon Tucker wrote: "Human Survival reveals the finality of this grain of sand known as the Earth: the sparks of the Divine which here become individualised spirits can be, so to speak, used by the Infinite Spirit which governs the Cosmos," *i.e.*, God evolving in infinite time by means of the Universe He created.

He then quotes messages given through the mediumship of Mrs. Jane Revere to Mr. Bligh Bond, contained in a book entitled *Let Us In*, and manifesting a degree of philosophical understanding much beyond anything the Medium herself possessed. Referring, for instance, to Divine Love, the communicating spirit says:

"The substance called by us *Love* is harder than steel and is an actual substance, although we are unable either to analyse or dissect it under the microscope. Furthermore, just like other substances, the Love-substance has its laws governing its modality and its uses. It is the first and the essential substance of the universe, the Cause of Causes. Nevertheless, you can already make use of it with certain legitimate restrictions. Consequently, Love must, and will, overcome, there is no other possibility . . . And this is where one begins to glimpse the great mystery of a God who evolves with the Universe, and by means of the Universe . . .

"There is a profundity of truth in the thought that the Universe is God, seeing that the Universe exists in Him and that He exists in every molecule of matter. But at the moment men have not yet managed to assimilate this idea that they themselves co-operate with God in Creation . . . The Universe evolves like plants in a garden, and men not only can, but should, co-operate in the creation of the Universe."

Finally, there are several long quotations from Baron Palmstierna's *Horizons of Immortality*, which Bozanno says is "full of illusions to the sublime theme," such, for instance, as the following: "The Great Being creates incessantly and will go on creating eternally . . ."

Bozanno concludes his article by saying: "I should like to state that the more or less hostile reception given to the theory that 'the Ether is an attribute of God' does not surprise me, for I realise that certain scientific and philosophical circles are not yet ripe for that recognition. This, however, does not disturb me, for I am firmly convinced that that ultimate evolution of human understanding will rationally lead to this suggestive and fruitful conception, in accepting which Religion and Science would for the first time find themselves in agreement on common ground, where they meet and unite to form the one glorious doctrine, to be known as 'The Science of the Soul.'"

Men march on the path of progress—then turn back, then march again: then go back! This progress moves in "rounds"! There is a Chain which holds the course of centuries: the Chain is in the hands of the Great Guardians of the Race, the Rishis! They will not surrender their Trust: and in all the "dark" periods of history, the Rishis' vision is steady of the divine destiny of mankind. This vision will one day win!—(T. L. Vasivani in *Mira—East and West*).

TO THOSE IN TROUBLE

Anyone who is in need of the comfort and help that may be obtained through mediumship, but who genuinely cannot afford the ordinary fees of professional Mediums, is invited to apply to Miss Phillimore, at 16 Queensberry Place, S.W.7, where Free Sittings, under certain circumstances, may be arranged, especially on Tuesdays and Thursdays.

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Mrs. STELLA HUGHES

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Apply Secretary, **Museum 0162-3** (two lines)

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11 a.m. Mr. Edmund Spencer, Address
6.30 p.m. Capt. H. W. Muirson Blake, Address
Mrs. Helen Spiers, Clairvoyance

WEDNESDAY, DECEMBER 21st at 7.30 p.m.
Mrs. Edith Clements, Clairvoyance

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36 WIGMORE STREET, W.1.

SUNDAY, DECEMBER 18th, 1938
11 a.m.—Mr. HAROLD CARPENTER
Clairvoyante: **Mrs. Lilian Austin**
6.30 p.m.—Mr. HORACE LEAF
Clairvoyante: **Mrs. Dolores Smith**

SUNDAY, DECEMBER 25th, 1938
11 a.m.—Mr. ERNEST HUNT
Clairvoyante: **Mrs. Helen Spiers**
6.30 p.m.—NO SERVICE

Silver collection on entry.

OPEN MEETINGS
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Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance.
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Wednesday, December 21st,—
Speaker: Mrs. St. Clair Stobart
Clairvoyante: Mrs. Helen Spiers

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(24 GLOUCESTER PLACE)
Monday. **Mrs. Gradon Thomas, by appointment.**
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to the Hon. Secretary.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers, by appointment.
Tuesday. **Mrs. Helen Spiers, by appointment.**
Wednesday. **12.30—1.30 p.m.—Open Meeting in Wigmore Hall.**
3.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers, by appointment.
6 p.m.—Mrs. Bird's Ladies' Healing Circle (fortnightly). For appointments write to Miss Robertson, Hon. Sec.
Thursday. **Miss Lily Thomas, by appointment.**
6.30 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to the Hon. Secretary.
Friday. **2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers, by appointment.**

WEDNESDAY CIRCLES (limited to eight sitters)
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TUESDAY, Dec. 20th. 2.30 Mrs. Gradon Thomas
Dec. 21st. 2.30 Mrs. Dolores Smith. 6.30 Mrs. Helen Spiers
Dec. 28th. 2.30. Mrs. Fillmore 6.30. Mrs. Austin
THURSDAY, Dec. 29th. 7.45. Mrs. Gradon Thomas
Private Sittings arranged daily with the following Mediums:—
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ASTROLOGY AND FATALISM

By DION FORTUNE

IN a recent issue of LIGHT a book of mine*, dealing with certain practical aspects of Occultism, was reviewed, and the reviewer (Mr. Prevost Battersby) quoted my opinion that the wise man rules his stars instead of being ruled by them. In the following issue a correspondent called me to account for this opinion, and asked for my evidence.

I set to work to frame the usual brief reply which is all that can find accommodation in correspondence columns, but found such wide issues involved that the task proved to be impossible. So I asked the Editor for the hospitality of these pages to set forth my views at length, for the subject seems to me a very important one, with immediate practical bearings upon the welfare and peace of mind of many people.

I am not myself an Astrologer—for I have not the time to give to an adequate study of the subject, and an inadequate study is a good deal worse than useless—but I have a working acquaintance with first principles. I cannot, therefore, argue chapter and verse, but must content myself with indicating the principles involved from my point of view and such experience as I have had in dealing with them. It must be borne in mind that Occultism is traditional Psychic Science, and Psychic Science is empirical Occultism.

One of the corner stones of the esoteric doctrine is the belief in Reincarnation. The Occultist believes that a soul comes into incarnation at the moment when the cosmic influences are suitable for its development according to its particular needs—in other words, when the key is inserted in the lock it fits, the door swings open. Consequently it is not the stars that determine the fate of the soul, but the state of the soul that determines its choice of stars, which puts the astrological boot entirely on the other leg.

An Occultist, in the light of this doctrine, considers a natal horoscope a very important document, because from it he can calculate the karma or destiny a soul has to work out during that incarnation. His attitude towards a progressed horoscope, however, is different, for this merely tells him the conditions under which the soul will have to work as the years go by.

Two factors are present, then—firstly, the temperament of the soul, which will tend to draw to it certain types of experience which favour its development by the homeopathic method of like to like and a cure by the consequent reaction; and secondly, the degree of directing and resistive power possessed by that soul, which depends upon its intelligence, insight, and strength of will.

A person of rudimentary development or weak character has very little power of resistance but drifts like a log in the current of fate. A high-evolved person with force and stamina can so manoeuvre rudder and sails as to utilise even head wind; in the same way that a primitive canoe with single sail can only run before the wind, but a finely designed boat can by tacking make good progress even against a head wind. The better the design of a boat, the nearer the wind she can lie.

And so it is with the soul. Let us consider the influence of an opposing force such as Mars or Saturn can exert when badly aspected. A weak nature, when hammered by Fate, may be broken, but a strong character becomes toughened by the blows till it is like tempered steel, and the man rises superior to his fate by sheer tencaity. I have had this experience myself, Saturn being no friend of mine. I am fully aware of the part he plays in my horoscope, but have grown accustomed to it and expect it, and simply put my head down, metaphorically speaking, and drive straight through his opposition, giving him a taste of his own tenacity. Of recent years Saturn and I have grown to understand each other better, and I have come to appreciate his value as a tester, and esteem the security he gives by never permitting me to trust my weight to a bough that will not bear me.

It will be obvious to those who consider the matter that the real value of Christian Science, New Thought, Coué-ism, and all forms of mind power lies in the fact that they enable us to rise above the influences and conditions that oppress us; they enable us to set off the power of our minds against the power of the fa that afflicts. With the help of the methods they teach, we master our stars. The power of prayer is directed to the same ends, and, for the matter of that, so is the influence of education.

I do not wish to be understood as maintaining that we can nullify the cosmic influences by the mental resistance we offer to them, but we can so modify our reactions to them, and by skilful judgment in the strategy of life so plan our course as to utilise an ill-aspected planet as a stimulant instead of a stumbling-block. The opposite policy reinforces the influence of the stars by auto-suggestion and seems to me not only a dangerous doctrine, but beneath human dignity.

*Sane Occultism. Inner Light Publishing Society. Price 2/6.

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MRS. MARJORIE LIVINGSTON, the "Scribe" through whom many well known "Teachings" have been received, and whose fiction, dealing with psychic experiences, is also popular, was a welcome speaker at the British College, London, on Monday last week (7th inst.). A large audience, presided over by Mrs. Hewat McKenzie, listened with the closest attention to one able to speak on Initiation.

Mrs. Livingston outlined the Egyptian and Greek views of the "Gods" of their respective Pantheons, holding that these were but symbolical representations, and that behind these was the idea of the One God. From these nations came the Jewish presentation of *Monotheism*, and she used the Kabbalistic Tree of Life to illustrate the ascending stages of the idea, symbology used by many Occultists. In the Feast of the Passover, she thought we had a very pure description of an initiatory rite, as many of the instructions could not be accepted literally but could be applied ritually: such allegories, veiled for the protection of the ignorant, were common in all nations. The Greek story of Prometheus was another of these allegorical dramas which symbolised a phase of Initiation.

Life itself with its joy and pain was truly the great Initiator and open to all who could take their spiritual development through it. Only a few could, or should undertake, the way of occult initiation by ritual methods. Both means implied a strenuous training of the will, but in the lecturer's opinion the achievement was well worth the great effort involved.

Mrs. May Bird, of the Spiritualist Community, wishes to thank all friends for their letters of love and sympathy in her bereavement, and asks them to accept this acknowledgment, as letters are too numerous for her to answer personally.

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by

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