LIGHT

A JOURNAL OF SPIRITUALISM, PSYCHICAL, OCCULT AND MYSTICAL RESEARCH

FOUNDED IN 1881

No. 3057. VOL. LIX. (Registered as a Newspaper) THURSDAY, AUGUST 17, 1939 PRICE THREEPENCE

CONTENTS.

Lilly's Predictions: The Plague and the Fire of London.
By HON. RALPH SHIRLEY —page 516.

Discovering a Lost Language.
By Dr. F. H. WOOD —page 517.

Confucius and Survival.
By E. A. S. HAYWARD, O.B.E.—page 518.

"Survival and "Eternal Life."
By Rev. A. H. E. LEE —page 519.

Miss E. M. Harvey—Passing of a Famous Healer.
—page 519.

To Iceland.
By HORACE LEAF, F.R.G.S.—page 520.

Pantheism—as seen by Scientific Visionaries.
By G. KENYON ROGERS —page 522.

Problem of Precognition.
By Major ALAN HOWGRAVE-GRAHAM, M.C., V.D.—page 523.

Mr. Frank Romer. A Tribute.
—page 524

The Priceless Pearl.
By ROLLIN C. OGBURN —page 526.

Subscription Rates (including postage)—12 months, 13s. 0d.; 6 months, 6s. 6d.; or from Newsagents, 3d. weekly.

Subscriptions should NOT *be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to* L.S.A. PUBLICATIONS, LTD.

AMERICAN *and* CANADIAN *subscribers can remit by International Money Order, obtainable at all Post Offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.*

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

AS IN THE DAYS OF PAUL

CHRISTIANITY NEEDS ALLIANCE WITH SPIRITUALISM

By GERALDINE CUMMINS

I AM going to write principally about the last book of the Cleophas Scripts. It is called *When Nero Was Dictator* (reviewed in LIGHT of July 13th by Mr. Shaw Desmond). The other published books of this series are *The Scripts of Cleophas, Paul in Athens* and *The Great Days of Ephesus*.

To those who have not heard of these Scripts, I must explain that they are a history of Apostolic times communicated to me through what Dame Edith Lyttelton calls " influenced writing " and others call automatic writing. The MSS. of these Cleophas Scripts was submitted to scholars who are—as Dr. Lamond has stated in his introduction to the 2nd edition—"recognised scholars representing the Church and the Universities." These authorities after a careful examination, wrote: " If the present record be in any wise authentic, it is undoubtedly to be regarded as a most momentous contribution to our knowledge of Apostolic times. It contains much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship."



Pearl Freeman

GERALDINE CUMMINS

Instances of obscure historical facts recorded through me were given by these scholars to illustrate their view that the Scripts contained a knowledge which I could not have acquired in any normal way, and the evidence suggested that they were communicated to me by those who had lived in or near that period in history.

The book of this series of the Cleophas Scripts called *When Nero Was Dictator* gives an account of an age which, in all that relates to Christianity, is shrouded in mystery. It tells of the last years of SS. Peter, Paul and James; of Paul's meeting with Pomponia Græcina, the first British woman saint, of his plans for the conversion of the Britons, of his last meeting with St. Peter in Rome. It describes St. Peter's martyrdom and the second trial when St. Paul appeared before Cæsar.

The book also presents a picture of Nero's court; the intrigues that led to the Great Fire are related in detail. All the great figures of that age move through strange and violent events that, historically speaking, make of these seven years one of the most important periods in the spiritual history of the world.

At the opening of the book, Paul's first trial and his release are described. At the time, Linus is overseer of the Church in Rome. He reads to Paul a letter from James, who, in the name of the Apostles, bids Paul seek honourable retirement in order to preserve his health; for James is afraid that Paul, who has roused up hatred and turmoil through his preaching, may cause further trouble which would fall upon the Christians, now that he is free to preach again to the people. But for Paul retirement is impossible, and he longs to go to Spain. So he decides that he will hold what Spiritualists might call a séance, which the saints called " the Hour of the Watch." Here is an extract from the book describing it :

" Mark, Linus, Trophimus, Aristarchus, Crescens, Luke, Andronicus and Junios all gathered together after fasting and prayer in the upper chamber of Paul's hired house. Paul tarried. No man dared summon him. They did but kindle two rushlights, setting them in rings that were welded into the walls. At last he entered the chamber, and with humility asked Linus to bless the brethren, for he said : ' I am least among ye all, a worn tool, whose blade is blunted; wherefore I am of no more service to anyone of ye who are in the bloom of your years, strong in faith and in understanding.'

" No man dared answer this saying; but they were filled with shame. At times the Saint had an edge upon his speech which did wound; for all these men knew well that their labours, their sacrifices were as naught besides those of Paul of Tarsus.

" Again he spoke, asking Linus to commence with prayer. Humbly this brother hastened to obey, though he greatly desired that the Apostle should take the leadership. But he feared rebuke, feared the sternness that glimmered in the eyes of the Master of Tarsus.

" And when prayer had been offered and the Great Words of Life spoken, all partook of the Cup of Remembrance. There then stole within that chamber the peace that quells bitterness, the peace that consumes littleness of spirit and pride, the noble peace that passes man's understanding. It reigned within the hearts of all, so that they were gathered within Christ in that hour, their minds lifted up to the lofty places beyond the ken of men.

" And behold, the noise of the rain and the wind passed from their hearing as they seemed to dwell in this Hour of the Watch in another world, remote from the Babylon which surrounded them in that time."

The story of a fateful psychic revelation is then told :

" So, in this holy Hour, Paul's spirit withdrew from his Shape of Light. Slowly it passed from it; and though the eyes of the men present only perceived that the Saint had fallen into what seemed a deep sleep, yet a Mystery was accomplished as shall be declared.

" A soft chill air blew through that chamber, and the rushlights danced and winked. Then a pale mist enveloped them and the light was dimmed. Now were the minds of the brethren drawn back from that other world, and they gazed eagerly upon Paul, who lay there bent and shrunken, his countenance still as a stone. And all grew afraid as time passed and he made no stir. They yearned to pray, to cry out their strange fear, but dumbness locked their tongues. So they made obeisance to the Mighty Presence that filled the lone chamber, holding all fast.

" Soon, as little stars dance upon the hill-tops, so did little lights flit to and fro and the dimness passed. A radiance came from out of the person of Paul, and it was shaped into the likeness of an angel. Then the brethren bowed to the ground before it, and all heard the same speech, words that were spoken to Linus, now chief elder in that gathering : ' Behold, I bear to thee the Will of the Most High, and it may not be gainsaid by any man. Let Paul, our servant, gather to him trusty companions and seek a ship which will carry him to Spain. He is bidden make haste, for his years are numbered, and he may not tarry in one place any long time. Wherefore, we conjure thee, Linus, to make smooth the road of Paul : that he may depart as speedily as his course can be shaped. He shall journey through Spain into Gaul, where the word of the Holy Spirit will again be declared to him.'

" Linus strove to speak, but he could not make any sound. The breeze blew through that chamber, the little stars came again, were whirled and tossed about, and other voices were heard. Then slowly did the radiance and the glory fade; the Shape of Light passing from the sight of the brethren, and they were aware only that with a loud noise of thunder the Mighty Presence swept from that chamber, and the quiet of earth gathered within it once again.

" In all that time Paul lay as a sleeper who has passed beyond the borders of dream, so tosses not to and fro, but lies still. His lips framed no speech, his limbs made no sign. He was held fast by that Holy One who had entered his Body of Light and declared the Will of God."

So Paul disregards the bidding of James, head of the Church, and obeys the inspired command given in this Hour of the Watch. He goes to Spain, where we learn how he laid the foundations of the Church of Spain, and then returned to Rome.

But it is Peter, and not Paul, who is in Rome at the time of the Great Fire which raged for nine days and destroyed a great part of the city. St. Peter is not among the first martyrs who were crucified in Nero's garden; so his disciples beg him to fly to a safe hiding place in North Italy. But he does not go. He rallies them with brave words. And in that hour of despair and terror offers up a prayer called *The Great Thanksgiving*, to which he adds a pledge that they will remain faithful to the end whatever the torment. The prayer runs as follows :

THE GREAT THANKSGIVING

" Lord of Sun, Moon and Stars, we render thanks to Thee. Lord of the first three elements, Heaven, Earth and Air, we utter our praise. Lord of Birth, Life and Death, we render Thee homage, praising Thy Name, the One and Only God. God the Father, God the Son, God the Holy Spirit, Three in One. Creator of everything that lives and moves, we worship Thee and give thanks that Thou hast brought us to this day, guarding us from the perils that surround us, preserving our lives as we journey along the dark ways of earth. We, Thy children in Christ, bless Thee for having bestowed on us the knowledge of our Saviour, of His Holy Life, His Sacrifice upon the Tree, so that we should be saved and redeemed from the sin of Adam, from the transgression of Eve.

" We, Jews and Gentiles, bond and free, abide within the Fold of the Great Shepherd, and though of divers nations, of divers states of life, we are one in the thanksgiving we offer Thee, one in love, one in faith and charity. Wherefore, all the days of our earthly journeyings we serve Thee and render honour to Thy Name.

" And we vow that neither the torment of fire, of the cross, nor the menace of wild beasts, shall turn us from the worship of the One True God. Neither the Prince of the air, nor principalities and powers shall prevail and win from us denial of the Name above every name. Glory to It. Amen."

The outlook for all that is spiritual may seem dark and rather hopeless at the present time. But when we read of the extraordinary courage of these few obscure Christians, as they faced torture and ignominious death in Nero's reign, our hope for the future is restored. For these few Christians left an imperishable memory that eventually triumphed over Cæsar, over their omnipotent dictators.

The hero in man cannot be destroyed. But how may this heroism be evoked again? Surely, through

Christianity allied to Spiritualism. These first Christians triumphed over Cæsar, firstly, through their faith in Christ, their vision of God and, secondly, through their faith in Spiritualism, in the promise of immortality as it was demonstrated in the Resurrection.

We should also bear in mind that St. Paul was converted to that faith through his own psychic power, through his vision on the road to Damascus.

PAUL'S SECOND TRIAL

I should like to quote a further extract from *When Nero Was Dictator,* which describes the close of Paul's second trial. It seems to show how true spirituality can confound the dictator even when he is surrounded by all the witness of temporal power. It is necessary to mention that just before this trial Nero has been terrified by a vision of the many people he had caused to be tortured or murdered. So his thoughts dwell on what may happen to him in a future life. The extract from the book runs as follows:

" Paul took up the word, and for the last time to a great audience told of the appearance of Christ on the road to Damascus. He was the Son of God who, in the guise of man, had died upon the Cross and again had shown Himself in light, thus declaring the abolition of death and the promise of immortality. It was not to one only, but to as many as five hundred He had appeared in previous times. Then Paul spoke of his own encounter with the Master, of what it had meant to him and of what it might mean to the Gentiles. Some listened eagerly, some murmured that it was the tale of a witless wanderer, others scarcely heeded the words, so held were they by the voice and by the change in this old bent man. For now his withered face was as the face of an angel. And slowly, surely, in the presence of this illumination there fell a hush upon all the court.

" Nero's head was sunk upon his breast, his brow clouded. But suddenly he rose up and asked as if in jest, though his voice trembled: ' O Seer of the Unseen, shall Cæsar reign over the empire of the dead? '

" It was a challenge. Paul answered boldly, uttering his own sentence of death: ' There is justice and mercy in the heart of Cæsar. Wherefore he should understand me when I say that Cæsar will not reign over an empire beyond the tomb. For there the first shall be last, the last first.'

" It was a noble appeal to the young Emperor, who in these latter years had been lost in the shadows of his darkening life. But there came fierce cries of: ' Shame, shame,' from the body of the court. All was noise and confusion as Tigellinus bent forward and whispered in Nero's ear: ' This fellow is the head of a band of conspirators. Sentence him quickly to crucifixion and be done with him.'

" Then Cæsar stood up, made a sign, and the wrathful murmuring of the people faded into a silence that was still and deep. ' It is time to give judgment,' he said. ' On the first count I find the prisoner guilty. As chief of the Galileans he is dangerous to authority in our twenty-five provinces. It has been clearly shown by witnesses that he has passed his life in stirring up rebellion and in plotting against the State. You all know that the penalty for such treason is death. As a Roman citizen the prisoner may have the privilege of execution. He shall die by the sword.'

" Here Nero hesitated and faltered in his speech. Paul fastened his eyes upon him, saying gently, sorrowfully: ' I pray that this sin will not be laid to thy charge, Cæsar.'

" And these two eyed each other, and again they were as man to man, But Nero could not bear those eyes for any long time. Muttering, ' magician, sorcerer,' he fell back into the judgment seat and covered his face with his cloak.

" Never for the Romans had there been such a strange spectacle. Cæsar confounded; greatness, majesty overturned. But speedily the ushers cleared the court, and Paul was led away by the guard and lodged in the Tullianum prison beneath the earth."

And then we are given a description of Paul's last days, his last meeting with Timothy and his fearless death.

In certain respects, these seven years of Nero's reign resemble our own time. There was the same materialism and worship of wealth and power, a similar enslavement of thousands, and similar cruelties were practised under the dictator rule then as now. But in spite of them, it is an inspiring period in history because of the purity of life and the splendid heroism of these few Christians headed by Paul, Peter and their disciples. Masefield has written that " the beaten man becomes a story for ever." Apparently defeated at that time, the Christians of A.D. 60—70 left behind them a story that will never die, and also an ideal that in this 20th century when all liberty is menaced, this age of slaves and dictators, holds out a hope, a promise for the morrow.

When we reflect on the complete fearlessness of these early Christians in the face of every horror, we would do well to remember that their faith was founded on Christianity and Spiritualism. These two were one in those days, but they have drifted apart in modern times.

Some years ago the Rev. Frederic Spurr wrote: " Spiritualism has rendered the great service of restoring to us belief in the communion of Saints. Its great defect, *as organised,* is that it finds no adequate place for Jesus Christ. Somehow, it has missed Him. In any final synthesis, then, the Spiritualistic movement must give Jesus Christ His proper place. Until it does so it can never fulfil its real mission. It will remain crippled and ineffective. It would be a tragedy were a movement labelled ' Spiritual ' to perish because it lacked the dynamic whereby alone it could become truly spiritual . . . The Churches, too, on their part, will have to move out. The Spiritualist movement is a challenge to the Church to recover the full Christian teaching about the future life."

This is the friendly criticism of the Rev. Frederic Spurr. But I feel that if the Christian religion is to be revivified it is undoubtedly necessary for the Church to acknowledge the facts and findings of Spiritualism. We know that some of the Modernists, certain clergymen of the Church of England through ignorance of Psychical Research, deny or question the reported miracles in the gospels. A little knowledge of Spiritualism would lead them to accept these miracles.

Spiritualism is even more important for the man in the street. For it can convert people from a hopeless materialism to a belief in the communion of saints and a belief in spiritual values. But Christianity is even more necessary to Spiritualism if Spiritualism is to survive and become a power that will give back to the nations a sense of the future life and a sense of the spiritual brotherhood of man, that spiritually there are neither black races nor white, neither Aryans nor non-Aryans, but all are one in Christ.

Before closing, I should like to repeat to you a quotation from a small book called *The Childhood of Jesus,* communicated through me. It seems suitable in this time of anxiety and apprehension when few people are entirely free from the fear of great and devastating war. The quotation runs as follows. " One counsel I give thee. Be not afraid. Fear is nothing but the betrayal of the succour offered by the Spirit. Be not roused to wrath. Let not any wind of passion penetrate thine understanding. For the shaken mind and body cannot serve the Great Power."

And yet one more quotation from the Messenger of Cleophas: " Be without fear. Remember that the whole story of the earth, from its beginning to its end, is but an hour in the endless design, the endless dream of God."

(*From an address delivered at a service of the Spiritualist Community, in Wigmore Hall, London.*)

LILLY'S PREDICTION

THE PLAGUE AND FIRE OF LONDON

By the Hon. RALPH SHIRLEY

OF all astrological predictions (in spite of its vagueness in point of time) perhaps that of William Lilly of the plague and fire of London has obtained the widest celebrity. Though published long before the date of these catastrophes, the accuracy of its fulfilment, both with regard to these occurrences and also in connection with the overthrow of the Commonwealth Government and the death of Oliver Cromwell himself, renders it of very special significance. Another point of particular interest to the astrologer lies in the fact that Lilly specifically stated in making his prediction that Virgo "is assuredly the ascendant of the English Monarchy but Aries of the Kingdom."

Now it is worthy of notice that during the recent crisis commencing with the death of George V. and ending with the abdication of Edward VIII. (now Duke of Windsor), Neptune was passing through Virgo, while Saturn was in the opposite sign of Pisces, and at the exact time of the abdication of Edward VIII., the two planets were in close opposition to each other.

It is also significant that Mars was in the sign Aries at the death of Queen Victoria, and at the death of her predecessor William IV. Mars was also in Virgo, and Uranus in the opposing sign Pisces.

It is true that no malefic planet occupied Virgo at the death of Edward VII., but Saturn had been transiting Aries and was still in the latter degrees of the sign at that date.

Curiously enough the appearance of a comet is associated (a la Shakespear as I might phrase it) with this King's death, a story in connection with which I may give some other time.

It is significant that the year named by Lilly (1658), as the date of the "aphelium of Mars in Virgo" was the date of Oliver Cromwell's death. On the basis of this "absis" Lilly predicted "a great mutation unto this monarchy and government."

There is, therefore, reason to assume that the sign Virgo has reference not to any particular dynasty, but to the ruler of this country, whether designated King or otherwise. Lilly's statement that the astrological indications would be ominous to "London and to her merchants at Sea," serves to remind us of the burning of the fleet by the Dutch, who sailed up the Thames, to the consternation of the capital. Overwhelmed by the disasters of the plague and fire of London, Parliament had refused to grant the necessary monies for the maintenance of the fleet, with consequences which might well have been foreseen.

The date of Lilly's prediction is given as 1648—no doubt the almanac of that year, in which case the prediction would have been made in 1647, but woodcuts were also given warning of the coming plague and also of the fire of London, this latter being symbolically shown by twin children (representing Gemini, the sign ruling London) being consumed in flames. The woodcuts were reproduced in a volume of Bohn's Classics published by Messrs. Bell and Sons. The dates of the plague and fire, it may be remembered, were respectively 1665 and 1666. The question arises, why was the predictions made so many years in advance of the astronomical phenomena to which it refers? Lilly's prediction was as follows :—

LILLY'S PREDICTION

In the year 1658 the aphelium of Mars, who is the general signification of England, will be in Virgo, which is assuredly the ascendant of the English Monarchy; but Aries of the Kingdom.

When this absis therefore of Mars shall appear in Virgo, who shall expect less than a strange catastrophe of human affairs in the Commonwealth, Monarchy and Kingdom of England?

There will then, either in or about these times or near that year or within ten years more or less of that time, appear in this Kingdom so strange a revolution of fate, so grand a catastrophe and great mutation unto this Monarchy and Government as never yet appeared; of which, as the times now stand, I have no liberty or encouragement to deliver my opinion; only it will be ominous to London and to her merchants at sea, to her traffic on land, to her poor, to her rich, to all sorts of people inhabiting in her or her liberties, by reason of sundry fires and a consuming plague.

It was contended by Commander Morrison, the founder of Zadkiel's Almanac (first published for the year 1831), that these misfortunes were due to the transit of the fixed star Beta Tauri, or the Bull's North Horn, over London's ascendant, which he computed as 17° 54′ of Gemini, but it will have been noted that Lilly in his prediction makes no reference to this fixed star, and he states that his forecast is based upon a totally different astronomical position.

A prediction of the fire of London has also been attributed to Nostradamus, but his verse (written about the year 1555), is extremely obscure and he gives no clear indication as to any approximate date, nor does he connect the fire in any way with a preceding plague. His verse, in the old French of the period, runs as follows :—

"Le sang du juste à Londres fera faute
Bruslez par feu, de vingt et trois, les six.
La dame antique cherra de place haute ;
De même secte plusieurs seront occis."

It requires great ingenuity to associate this prediction with the fire of London. Who, one may ask, is "the just one" to whom the prediction refers? (The prediction, we may observe, dates from the reign of Queen Mary).

No answer has ever been given to this. And what is indicated by "of twenty and three the sixes?" To distort this into a reference to A.D. 1666 is obviously absurd. But perhaps still more ridiculous is the attempt to identify "La dame antique" with St. Paul's Cathedral on the assumption that it was built on the ruins of an ancient temple of the *Virgin* Huntress, Diana. The truth is, no sense has ever been made of the prediction in question, nor is any, I am afraid, ever likely to be.

The entire credit for foretelling both the plague and fire of London belongs to William Lilly alone, and the fact that this was recognised at the time is proved by his having been summoned on October 22nd, 1666, to give evidence before the Committee appointed to enquire into the causes of the fire in question. The record of his cross-examination by Sir Robert Brooke on behalf of the Committee is still extant. Parliament was obviously anxious to discover if, as rumour declared, the fire had been caused by some popish plot, of which in those days there was constant apprehension. Lilly in his statement before the Committee observed: "I conclude that it was the finger of God, but what instrument he used thereunto I am ignorant."

"The Committee," adds Lilly, "seemed well pleased with what I spoke, and dismissed me with great civility."

I have given this prediction rather on account of its historical interest than its bearing on any deductions that a modern astrologer would be likely to have drawn from the astronomical phenomenon referred to. Indeed, one is inclined to assume that Lilly must have had something more to go upon in his forecast than the presence of Mars in Virgo at the time of its aphelion or maximum distance from the sun. The fact that he made the prediction and the words in which he made it are matters of history. The prediction has been so often referred to that it seemed to me of interest to quote Lilly's *ipsissima verba.*

Aries, the diurnal house of Mars (so termed astrologically has long been regarded as the sign of the Zodiac

(Continued at foot of next column)

DISCOVERING A LOST LANGUAGE

By FREDERIC H. WOOD

" *Ah-yít a (r) zóola* ! " (" I come to the end ! ").

WITH these words in a strange tongue, or xenoglossy, the Lady Nona, Rosemary's Egyptian Guide, opened a new chapter in Psychical Research. They were spoken eight years ago, at the close of one of our sittings. Rosemary thought it was a phrase of farewell, and Mr. Howard Hulme's subsequent translation showed it to be so.

But it was also a beginning. This phrase, in the pure Egyptian speech of the Pharaohs, was but the first of 1,500 now in the Rosemary Records. Some, like it, are relative in character : that is, they *relate* to the context, or to some external fact or information. Thus No. 1475, spoken on July 6th last, followed Rosemary's impression of contemporary events : " We shall again be brought to the edge of War," she said, " and then it will be just averted. I see black clouds and guns fired, but they do not obscure the whole sky. *Séena m ád óo céshta* ! "

Subsequent translation of the last phrase, " The aggression (war-fever) is bound to pass away," shows the relationship. It is correct Egyptian, in form, grammar, and pronunciation, although the normal Rosemary does not understand either of those things.

Other phrases are responsive : that is, they are Nona's answers in Egyptian to my questions in English. Sometimes the answer is given both in Egyptian and with its English translation, in what I have termed bi-lingual xenoglossy. Thus when I asked for the Egyptian word for " talk," Nona replied " *mówda.*" I pressed for a context embodying the word : " *i mówda en ów ta,*" " We talk and this comes," replied Nona in one and same breath. Egyptian syntax is different from ours. " Talk we comes this " was the Egyptian word-order of Nona's phrase, yet she passed from one to the other without effort. How was it done ? Does the Egyptian communicator impress her *thought* upon Rosemary's mind, for the latter to transform into English phraseology ?

That brings us to another point. Rosemary is a reincarnation of Vola, a Syrian girl who was contemporary with Nona in Egypt 3,300 years ago. I am quite sure of that, and my new book will show incontrovertible evidence to prove it. Vola, *who once spoke Egyptian*, is still very much alive in her English counterpart. What are the several parts played in this linguistic drama by Nona, Vola, and Rosemary ? This will be another point discussed in the new book written since *Ancient Egypt Speaks* appeared two years ago.

Nona's bi-lingual phrases also prove that the Egyptians knew more about psychic facts than do modern Egyptologists. There is a little word which the latter transliterate as " *šwt,*" and translate as " shadow." Dr. Alan Gardiner, the greatest living authority on graphic Egyptian, states that it was " viewed as a being distinct from, and as it were the double of, the person to whom it belonged." (Eg. Gram, p. 173). It should be noted that Dr. Gardiner's definition is not based upon psychic experience, but upon his wide knowledge of Egyptian texts.

Now let us see how Nona used the word in bi-lingual communication. " The Vola-personality," she once told me, " acts apart from me, but were I to withdraw from her now, the *speech-memories* might go, but the *personal memories* would remain : *a shóota êta.*"

My translation, " Were the shadow removed," shows the bi-lingual element. It further suggests that the Egyptians knew all about Spirit-Guides, and that Gardiner's definition was better than he knew. Every reader of this article will now know what " *šwt* " means, and even the Egyptologist may learn.

Let us take another case. The modern scholar looks upon the Egyptian belief in the Tuat, or Duat, as a mere superstition. Budge defines it as " a very ancient name for the land of the dead." Gardiner is less complimentary—" netherworld." Nona pronounces it " *Dóo-a,*" in accordance with Egyptian usage, for even scholars know that the final " t " was seldom sounded. She uses it with dramatic effect on the gramophone record made last year on the morning of my lecture to the members of the International Institute for Psychical Research. Replying to the attack made on this case by Professor Gunn, Nona answers " *aránta, Doo-a ēfan éem*—" (" Because of this, those in the Spirit-World—") and proceeds to deal with Gunn according to his deserts.

My analysis of that gramophone record forms a special chapter in the new book, together with an Appendix which refers the reader to standard Egyptian dictionaries for the words used thereon by Nona. Scholars will thus not only learn for the first time *how the Egyptians spoke*—for at present they are utterly ignorant of Egyptian vowels, and have wrongly guessed the sounds of some of the consonants—but they will also learn that the " *šwt* " and " *dwat* " were not idle superstition, but psychic facts.

But the mere resuscitation of Egyptian speech will ultimately prove to be of the smallest importance in this remarkable case. It is the most important case of " speaking in tongues " in all history, but its real significance lies in the proof it offers that nothing ever dies. It may *seem* to do so, and be forgotten like the speech of Ancient Egypt, but somewhere it lives on. Those who once spoke this dead tongue, like Nona and Vola, may have died and passed through other lives and other spheres, learning new languages as they went, and perchance new methods of communication. But there appears to come a time when they may re-enter what Miss Cummins' Guide Silenio so aptly calls " the shell of memory," and re-live the past in thought, and even re-learn its speech.

Quite recently I asked Nona if indeed the life of ancient Egypt were still existing. " A terribly hard question to answer, Doctor," she replied : " because to you, whose minds function only in the actual present, it is impossible to give sound reasons for what I say.

" Nevertheless, I *do* say it, and you can accept it with any reservations you wish : *the life of Egypt is here to-day*, and will ever persist. By ' life ' I mean the indestructible force which manifested in that phase. Once created, it can never die. Past, future and present are indissolubly one, a great trinity."

I must admit that I regard this as Nona's hardest saying. It is a nut beyond my capacity to crack. I have mastered in two years the scholastic outlines of the Egyptian language, and I should not now be ashamed or afraid to meet my enemies in the gate : but this saying of Nona's appears to reach out into a fourth dimension, and I give it up.

(Continued from previous column)

ruling England, just as Taurus is held to be the Irish sign. There seems to be considerable historical justification for this assumption, just as there is for the association of Taurus with Ireland. The Phoenix Park murders took place on the day of a triple juncture of Saturn, Neptune and the Sun in this sign. On the same day the Crown Prince of Germany was born. Astrologers shook their heads at the coincidence and said that he would never come to the throne. There was a double threat in the conjunction to both father and son. So too, Gemini has always been associated with the City of London and, among countries, with the United States. As the diurnal house of Mercury, it typifies business activity. When Uranus transited this sign the American War of Independence broke out. Its next transit coincided with the war between North and South. It re-enters Gemini, accompanied by Saturn in the summer of 1942. Some very critical years will follow in the history of America.

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.)

CONFUCIUS AND SURVIVAL

Sir,—Mr. Prevost Battersby in his reply to my criticism in LIGHT of 20th July brings forward a powerful battery of eminent Sinologues to consolidate his point of view; and, as a result, I should be completely overawed in daring to controvert their statements. He also selects certain quotations from the writings of Confucius to prove his contentions.

On the other hand, there are writings of Confucius which show that, at other times, he did acknowledge the existence of spirits, such as the one I have originally quoted, viz., "The Spirits are everywhere, above us, to right, to left, and they encompass us on all sides. These Spirits, however, for all that they are subtle and imperceptible, make themselves manifest in the corporeal forms of beings, but, by the very nature of their essence, they cannot manifest themselves under any real form whatsoever."

If this is not a direct acknowledgment of the belief in spirits, although they are not of the definite nature as believed in by Spiritualists, it is difficult to know what is.

In his book, the "Ia-hio," (the perfecting of oneself) Confucius also states, "Death is not destruction properly so called, but a decomposition which resolves each substance into its natural states. The intellectual substance again ascends to heaven from which it came, the animal spirit KHI unites with its aerial fluid, and the terrestial and aqueous substances turn once more to earth and water."

The fact remains that Confucius believed in a form of survival, which became the basis of ancestor worship.

I have no competent Library at hand to which I can refer, but I quote the following from *The History of Religions* by E. Washburn Hopkins, Ph.D., Ll.D., Professor of Sanskrit and Comparative Philosophy of Yale University. Writing of Confucius, he says, "It is absolutely correct to say that he believed in Heaven, if not in God, but he certainly taught that the best way to treat the spirits was to let them alone. He implied to his disciples that no man can know anything about spirits, or life after death, and that it was more important for a man to know himself, and to attend to his present life than to worry about spirits and the life to come; also, when his disciples asked if they should pray for him in his extreme illness, he replied, 'My praying has been for a long time,' implying that he had long ceased to pray, having nothing to repent of, and no favours to ask of the Spirits of the upper and lower worlds;" and, finally, "Confucianism is a system of morality, rather than of religion. Yet it must not be forgotten that it was a religious matter with Confucius to worship ghosts."

I think, therefore, that although his views may have fluctuated from time to time, he actually believed in the existence of Spirits.

Now in regard to Lao-tze and Tao-ism, this philosopher distinguished opposite elements in the human soul—one, the "HUEN," or spirit, the other "PHI," the semi-material. "HUEN" is the subtle male principle, the intellectual soul, divine in essence, which can move anywhere and does not perish. It is united to the vital soul, and the sentient principle "PHI," and between them animates the human body.

"Not to know that man is immortal," says Lao-tze, "is to be given over to error, and all sorts of calamities."

"That which is subtle and spiritual in man is the portion of heaven; that which pertains to the flesh and blood is the portion of earth.

The following are extracts from the writings of some of his immediate disciples:

"The Earth and Heaven are carried through space, and interpenetrate each other."

"The breath of life is dispersed, but the Spirit, the Soul, the divine principles of intelligence, are preserved after death."

"There is no absorption of the individuality into the "Tao," because individuality is not entirely perishable;" and finally, "Death is the commencement of life."

Such conceptions are remarkable, as being practically identical with the most up-to-date teachings of Modern Spiritualism.

Tao-ism teaches that the actions of the present life are either rewarded, or punished, in the life beyond, and its moral code inculcates charity, benevolence, virtue, the agency of free-will, and the spiritual responsibility of man."

Doubtless, as is so often the case in most ancient religions, the modern presentment of its principles has become degraded amongst the illiterate Chinese, but, so far as our personal experiences are concerned, the way in which the religious observances are carried out are of a far higher standard.

Probably our sympathetic attitude towards those Tao-ists with whom we came in contact enabled us to experience its practice at its best.

It is impossible for me to know whether Dr. Lewis Hodous, the authority quoted by Mr. Battersby, had similar opportunities of personal contact, or whether he is expressing opinions gained simply by hearsay, or from general impressions. He is no doubt an eminent Sinologue, but he may also, and probably is, biased from an orthodox Christian standpoint.

In speaking with Mr. Wellington Koo, the well known Chinese Ambassador, with whom we travelled from Shanghai to Tientsin, he informed us that many of the communications received through Tao-ist sand-diviners are of a transcendental nature, far above the normal mentality of the individuals, and he ought to know.

In conclusion, may I say that I have no quarrel with Mr. Battersby, but was simply criticising the critic from the results of personal experience, independent research, and reading upon the spot. I do not, however, propose to continue the discussion further.

E. A. S. HAYWARD, O.B.E.

GHOSTS: A CONJECTURE

Sir,—One reads and hears of spectral figures and of spectral happenings occurring to the physical or to the extra-sensory sight of certain persons on a certain day of the year. I have no record with me of such annual recurrences; but I expect there are records and a list of such regular annual appearances might be made by those who can get at the authorities.

The thought has come to me (perhaps foolishly) that for such annual occurences a possible explanation might be this: the Ether, through which the world with its belt of air whizzes, may be solid or stationary. The radiations of the deeper human thoughts may perhaps cause an impression on that Ether, as on a photographic film. The whole scene may become printed on the Ether, and may become visible for a few seconds to a Sensitive who happens at that same day to be on that spot. In a few seconds the world has buzzed on past the film.

Sounds, too, as of galloping horses might leave an impression on the Ether, and be picked up by sensitive ears on the night in question.

I claim no intimacy with Science; but if as I believe there are many such annual visions, there may be some understandable, physical law which controls them.

India. J.H.S.

[NOTE.—Astronomers say that owing to the number of different movements, the earth is not likely ever to pass twice through the same spot in space. Psychometry indicates that impressions are made on materials and that they can afterwards be *sensed* by certain people.—Editor.]

LETTERS TO THE EDITOR

"SURVIVAL" AND "ETERNAL LIFE"

Sir—You evidently did not see that the answer to your criticism of Mr. Blyton's *Hibbert Journal* article was given by Mr. G. N. M. Tyrrell on your front page (July 27th), who candidly admits that the majority of people do not regard supernormal events as having any particular importance or wish to investigate them. He then quotes J. B. S. Haldane, who is more interested in bio-chemistry than in his post-mortem career (if any). He might have added the names of H. G. Wells and Bertrand Russell, who have a horror of survival.

This is, of course, natural. These worthies have no idea (and probably do not want to have an idea) of what the Eternal Life of Christian (and also Neo-Platonic and Hermetic) teaching really is. Personality implies limitation—as of a mask. A mask is something you put on and take off. Haldane, Wells and Russell are sensible enough not to desire this mere mask-like existence—the survival of the earthly personality.

"Surviving death" is not "conquering death." I may "survive" a disease or a storm: I cannot claim to have "conquered" either. And this is Mr. Blyton's point when he emphasises the New Life, the regeneration effected by faith, love and vivid relationship to a Person: the after-life is no mere hang-over from this worldly existence, but an unimaginably richer life. (Of course you may say very few people realise this: but Christ never said the majority would; anyhow the Christian Church must bear witness to His teaching.)

Neither did Mr. Blyton mean that man's natural life has no direct relation to his "eternal life," as you suggest, nor did Christ separate the two. First the psychic, then the spiritual, says St. Paul. A chrysalis and a butterfly do not resemble each other; yet there is a very real relation between them; so also between the psychic and the spiritual. Attempts to prove the suvival of the "chrysalis" do not attract me as much as the achievement of the "butterfly." And hence the "gulf" between popular Spiritualism and the Christian Faith.

(Rev.) A. H. E. LEE.

(NOTE.—Mr. Blyton wrote: "There is no simple linear continuation of the temporal consciousness, the world-formed ego with its mundane culture and its pursuits and interests in time and place." If there is no "linear continuation," there can be no direct relation between the earth-life and the eternal life of which Mr. Blyton speaks. There is *linear continuation* between the chrysalis and the butterfly. It is obvious that "survival" does not ensure "eternal life," which, as many people believe, may be conditional, but Mr. Lee will surely admit that if there be no "survival" there can be no "eternal life" in the sense of a life after death. Also, the fact that people do not *recognise* the importance of super-normal events does not in any way diminish their importance.—EDITOR).

FAITH, VIRTUE AND KNOWLEDGE

Sir,—I feel I must draw attention to the fact that the words "add to your faith, knowledge" are consistently attributed to St. Paul while they are really to be found in II Peter, i. 5. Also, the correct quotation is "add to faith, virtue; and to virtue, knowledge," etc. It does seem to me very important that *virtue* should come before *knowledge* of psychic matters (it is in this connection that the quotation is most often used) for we believe that like attracts like—that a virtuous person will attract sincere and truthful spirits.

There is, however, a rendering given by Greber in his translation of the New Testament which reads "Be jealously intent upon supplementing faith with virtue, virtue with true self-knowledge," which I, personally, feel is truer to the context in which it appears than the one in which it is so often quoted.

E. G. WILLS.

E. M. HARVEY—A FAMOUS HEALER

AT Hulham House, Atlas Way, Napa, California, on July 17th, Miss E. M. Harvey passed into the High Life, and in her passing, earth has lost a remarkable trance Medium endowed from childhood with rare psychic gifts.

Readers will recall the great work carried on through her by Dr. Beale from the Other Side of life. For many years Hulham House, Exmouth, was the centre of this work and several hundred patients—many of whom had been given up by earth-doctors—were successfully treated by him there.

Those who remember Miss Harvey will call to mind her unselfish devotion to the cause of Spiritualism. Together with her friend, Miss Chilton, she made Hulham House a home of rest and healing to rich and poor, and none who attended them will ever forget the psychic gatherings and the spiritual services held in the little chapel. Always frail in health, her bright courageous spirit remained undaunted by suffering or difficulty.

One of the most noticeable traits of her mediumship was its versatility. She was able to lend herself easily to a great number of different Controls, and this enabled her to carry on a wonderful work of rescue amongst earth-bound spirits. Her helper, Mrs. Gibson (also well-known in the psychic world), talked with these spirits, when they controlled Miss Harvey; and, with the aid of those on the Other Side, persuaded them to leave the earth and go forward in the Life Beyond. Many old ruins, Churches and Cathedrals were visited by these two in order to help to free them from haunting spirits and very remarkable experiences accompanied their visits.

In 1927, Miss Chilton and Miss Harvey left Exmouth for California, where, for a time, they carried on a similar work of healing, but the laws of the United States made this much more difficult than in England.

Miss Harvey was last in England in the summer of 1938, but she was then in poor health, which grew steadily worse on her return to California, and the end came rather suddenly after a severe attack of gastric haemorrhage.

Those who would like to know more of her work will find an account of it in *The House of Wonder* (2/-, Rider), and in *Dr. Beale* (John Watkins, 3/6). E.M.S.

* * * *

Mrs. Hewat McKenzie writes: All who remember the English work will pay tribute to the gallant soul of "Miss Rose," as Miss Harvey was named, and the willing helper she became for "Dr. Beale," who first cured herself of a serious illness and then made her his instrument. Our sympathy is extended to Miss Chilton in the passing of her friend.

We understand that the book *One Thing I Know*, by Miss E. M. Storr, in which the story of Miss Harvey's mediumship was first sold, is now out of print.

"THE MAN NOBODY KNEW"

Sir,—I was very interested to read your paragraph in LIGHT of August 3, and I think it may interest you to hear that I also have an old card giving the likeness of Our Saviour. On the back of the card is written: "The only true likeness of our Saviour taken from one worked on a piece of *tapestry* by command of Tiberius Caesar and was given from the Treasury of Constantinople by the Emperor of the Turks to Pope Innocent VIII. for the redemption of his brother then a captive of the Christians."

You will note my copy is said to be taken from a piece of *tapestry* while the other is said to be copied from a portrait carved on an emerald.

I believe my card was purchased by my late brother from an old bookstall in Bristol about 30 years ago.

Brenchley, Kent. J. E. TOONE.

Light

All communications for the EDITOR *should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3292-3.*

EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

MR. HICKEY'S MISTAKE

FEW sayings have gained wider publicity than that of the Bishop of London (Dr. Ingram) that "five minutes after death a man is exactly the same as five minutes before death," save that he has left his physical body. It is a saying which Spiritualists accept as stating a fact of which they have clear and convincing proof; and it is accepted as a reasonable assumption by at least some of the Bishop's ecclesiastical colleagues and the more thoughtful of the laity to whom they minister.

We doubt, however, whether the implications of the Bishop's saying are understood by any very large proportion of orthodox (or semi-orthodox) religious people. For generations the Churches have taught that death brings a sudden change, towards good or towards evil, towards heaven or hell; and that, necessarily, a person's whole outlook and character are revolutionised by that change. This, or something like it, is probably what Mr. W. J. Blyton had in mind when (as quoted in LIGHT of July 27th) he wrote in *The Hibbert Journal* that "there is no simple linear continuation of the temporal consciousness" in the transition from earth-life to the after-life.

Contrary to the Bishop of London's teaching, the common idea, based on Church creeds and Church teaching, is that life is *not* continuous, that the life after death is a *new* life with new interests in which all earth interests are *at once* swallowed up and forgotten, and in which men and women become *at once* either angels or devils.

An example of this belief in its crudest form is provided in an article by William Hickey in the *Daily Express* of August 11th. The article presents (or rather misrepresents) some of the features in Miss Gibbes' "Prophetic Script" booklet; and referring to the activities of the "Financier" (one of the Communicators) Mr. Hickey writes: "To spend eternity studying market-prices and the squalid intrigues and ambitions of statesmen! That would, indeed, be Hell." Mr. Hickey's assumption clearly is that because the "Financier" is represented as having carried his earth-interests with him, in what Mr. Blyton would call "a simple linear continuation," he must necessarily retain these interests through eternity, and that what he does in the first few years of his after-death condition, he must go on doing for ever—that, in short, death has ushered him into a static condition from which he cannot break away.

What is at fault is Mr. Hickey's imagination—or possibly the teaching he has absorbed regarding the life after death. If the "Financier" be exactly the same man immediately after death that he was before, he will as a matter of course remain interested in market prices and in the international affairs by which these prices are affected; but he will also, as a matter of course, get new interests as his earth-memories fade, and he will go forward into eternity following these new interests and so be in no danger of falling into Mr. Hickey's Hell.

If Mr. Hickey and his like—who are legion—had imagination enough to grasp the implications of the Bishop's dictum, they would cease to be surprised that men and women remain men and women on the other side of death and, for a longer or shorter period, retain their interest in the people and the things which interested them here.

TO ICELAND

By HORACE LEAF, F.R.G.S.

ON September 11th, I sail for Reykjavik, the capital city of Iceland. While there, I shall lecture on Spiritualism and psychic science and demonstrate clairvoyance and psychometry. It should be an interesting and by no means difficult undertaking, as I know from experience that Icelanders take very readily to Spiritualism.

In the summer of 1929, I spent a week among the Icelandic colony in Wynyard, Saskatchewan, Canada, and I learned to appreciate them very much. Their sympathetic, unassuming dispositions and their intense desire to learn all they can about spiritual matters, convinced me that they are naturally adapted to understand and properly evaluate supernormal phenomena.

During my stay at Wynyard I had ample opportunity to see how well they face up to the difficulties of life, and their faith in God. The beginning of July was rich with promise of a bumper harvest (Icelanders in Canada are almost wholly devoted to farming), everything favoured a rich return for their months of arduous labour; suddenly cold winds sprang up and reduced the crops to the poorest grade. Everyone had practically lost the results of his work and outlay. It was a terrible blow. Although only a visitor to Canada, I could not help feeling the deepest distress for these indefatigable men and women, who had to face a severe winter with practically nothing. Yet there were no bitter complaints.

Nor did it affect their interest in Spiritualism. The service which I conducted, at the invitation of the Pastor and the Church Committee, in the little Lutheran Church, was attended by as enthusiastic a body of people as I have ever been called upon to address.

There was nothing like mere sentimentality about their attitude towards Spiritualism and psychic science, a fact shown by the way in which they criticised a materialising Medium who had preceded me by a few months. I concluded that their quiet, spiritual attitude towards life was well-tempered with a big dose of commonsense.

I hear that Spiritualism is practically the state religion of Iceland. Although little is known about Iceland as a rule, it being off the beaten track of big ocean-going liners, its people rank among the most advanced races—if by advancement is meant the general standard of education and the morals of the people.

It is practically without a policeman. There can be no better testimony to the high development of the people than that. While other nations have improved in general behaviour in proportion to the increase in their respective police forces, Iceland has maintained a standard of rectitude which has called for no increase in that limb of the law.

The size of the country is great compared with the population, which is not more than one hundred and thirty thousand. Yet, I have been assured that hundreds of them will attend my meetings. I must confess to being surprised when I heard this. They will trek in from outlying parts under no small difficulties, for Iceland is notorious for its poor roadways.

The famous Icelandic Sagas show that, from the beginning, Icelanders believed in the Unseen, and there are some remarkable stories of ghosts which have become everywhere accepted as true. These stories are not always pleasant, as for instance, the "Saga of Grettir the Strong."

The purely Spiritualistic point of view grew apace about thirty years ago, through the mediumship of the son of a farmer. His mediumship was investigated by such capable men as Mr. Einar Kvaran, the founder of the Icelandic Society for Psychical Research, and Professor Nielsson, head of the Theological Faculty at Reykjavik University. I had the pleasure of meeting Mr. Nielsson several times during his frequent visits to

(Continued at foot of next column)

LOOKING ROUND THE WORLD

INDIANS WELCOME THE "GOOD NEWS"

MR. and Mrs. V. D. Rishi, of Bombay, have the whole of India for their "parish," and, judging by reports in the *Bulletin* of the Indian Spiritualist Society, they manage to carry the "good news" of proved Survival to great numbers of their countrymen. Describing their visit to Bangalore, in South India, Mr. T. Madhavrad, B.A., says "people poured in from distant places like Ananthapur, Jaffra, etc., not to speak of the local populace, and were greatly comforted and satisfied by being able to get into touch with their dear ones in the other world; the messages were often so characteristic and evidential in character that the sitters were overwhelmed by emotion and feeling, and some even shed tears of joy and wonder."

In this and other reports in the *Bulletin* there is no suggestion of inducing these Indian people to leave the religion to which they belong—on the contrary, sitters are advised "to observe the festivals as usual," so that in India, as in this country Spiritualism can be presented as the effective ally of Religion and not as a rival or antagonist.

FAIRIES AND CONTROLS

An article in *The Month* (Roman Catholic) by Halliday Sutherland on "Robert Kirk and the Fairies," deals with an old Scottish legend about a Minister having been taken away by the Fairies, and it ends with a declaration by the author of belief in the possession, by some folk, of a "sixth sense" which enables them to see things invisible to people in whom this faculty is not developed. "Those who have studied Spiritualism will," says the author, "agree that there is evidence for the existence of discarnate intelligences who control the Medium; while there is a vast amount of fraud in Spiritualism, there are undoubtedly honest Mediums who see forms which other persons do not see, and who receive information which cannot be explained by Telepathy."

For a Roman Catholic writer (probably a Jesuit) this is pretty good, and the large assumption about fraud may be forgiven, and also the assertion (quite contrary to fact) that "the most honest Mediums have admitted that they can never be certain about the identity of their Controls, who often play tricks as spiteful as those of the Fairies."

It seems almost as if the author wished to identify the Controls as Fairies; but then he adds: "If you believe that Mediums do see these discarnate forms, there seems no reason why those with the second sight should not see and converse with Fairies." And, in his final paragraph, he makes the interesting statement that "for myself, only once did I see Fairies, and then in a Lapland forest."

What Father Knapp will say about all this can scarcely be imagined, since he does not admit that there is even one "honest Medium."

(Continued from previous column)

London, previous to his passing to the Higher Life, and on one or two occasions I acted as Medium for him.

His influence will always be felt among Icelandic Spiritualists, owing to his brilliant advocacy of the subject. He was virtually the founder of Spiritualism in Iceland. He made it a point to interest his theological students in the subject, as I found when in Wynyard. The presiding Lutheran minister there was one of Mr. Nielsson's converts.

During recent years mediumship has not been so impressive in Iceland, although circles have been regularly held, and some efficient Mediums developed. Needless to say, I am looking forward to meeting them, some of whom I met in Wynyard, from whence they returned to their native land.

TURN YOUR THOUGHTS TO PEACE

LORD NORTHCLIFFE is now amongst those who, from the Other Side, are represented as predicting Peace and urging the desirability of cultivating international friendship.

Mr. O. J. Wendlandt, Vice-President of Sheffield Society for Psychical Research, sends us the following message, which came to him on Sunday, August 6th, through his wife's mediumship, purporting to be from Lord Northcliffe:

"The one burning question today is the international situation. To all I would say: be calm, cease thinking in terms of war. There is nothing breeds the war spirit so much as thinking and preparing for war. I do not think there will be a major war, but you have a long way to go before the spirit of unrest and the spirit of fear and the lust for power is destroyed. There will be many months of anxious thought and many disturbances, but each one will be calmed down and no big conflict will come . . . Turn your thoughts to Peace, to international friendships."

"REMEMBER, NO WAR!"

At present, Danzig seems to be the world's danger-point; and in respect of it a very definite assurance is given in a message received through the hand of Miss Geraldine Cummins so recently as Sunday, July 23rd, which Miss E. B. Gibbes has added, as a footnote to the booklet entitled *The European Crisis*, in which her recent "Prophetic Script" articles are reproduced. This message reads:

"Hitler and Mussolini have been making very complete preparation for war in connection with the Mediterranean and Danzig. But it is the greatest bluff of all. *They won't fight*, but most people will believe they are going to fight in September—possibly. *Remember, no war!*"

We understand there is a big demand for Miss Gibbes's booklet, which can be obtained from this office, post free, 7d.

ANOTHER ASSURING FORECAST

Sir Dudley Myers (in *Prediction* for September), quotes a psychic message received through his "faithful friend and fellow-worker, Melchior," which concludes as follows: "Be strong and fear not, and above all, be just. Both the Eastern and the European situations will in the end come to a satisfactory settlement, and a greater understanding between the nations will grow into being."

Sir Dudley says that prophecies through this source "have been mainly fulfilled to the letter" and he offers this one "with confidence that its helpful forecast of the outcome of present distressing events will duly materialise."

SPIRITUALISM IN ATHENS

When Mr. E. A. S. Hayward, O.B.E., and Mrs. Hayward visited Greece (as described in various articles in LIGHT last year) they had the satisfaction of helping to stimulate interest in Spiritualism and Psychical Research, and educational work has been going on quietly ever since. As usual, however, Spiritualists and Spiritualism have been misrepresented; and Capt. C. Mélas (a reader of LIGHT) has recently had an article in a widely-read Greek newspaper correcting some of the misstatements—most of them being repetitions of untruths published by enemies of Spiritualism in this country. A letter from the Editor of LIGHT dealing categorically with these untruths was given in full (translated into modern Greek).

An English translation of Capt. Mélas's article has been sent to us by a Greek lady living in London; and we can imagine that it has served a very useful purpose.

PANTHEISM

3—AS SEEN BY SCIENTIFIC VISIONARIES

By G. KENYON ROGERS

FROM the thoughts contained in the words of Pope and Robert Bridges (see LIGHT, August 10), it is but a short step to the conclusions of the more gifted visionaries of the Scientific World, and we find J. W. Frings, in the concluding paragraphs of the work, *God in the Universe*, writing thus :—

"It has been seen that finally there is little difference between them (the great systems of philosophical thought), except as to mode of expression. The ultimate ideas of basic principles have little of opposition about them. Material philosophy and idealistic metaphysics and ontology have more in common than in difference. Between Creationism and Pantheism, again, the gulf is more one of concept than of reality. Transcendence or Immanence matters little ultimately.

"For if 'God breathed into man the breath of life,' it is that the Divine Thought became manifested in time and space, and this is one mode of expressing it. If we prefer to hold the idea of immanence, it is because, of the Absolute, we can behold nothing that is not It. All that Is is but the garment of the Deity. In it we live, move, and have our being. Living is moving, life and being is motion, eternal and absolute."

Then in a work entitled *Last Words of Materialism* we find the following :—"There is no such thing as dead nature; the difference between organic and inorganic nature consists merely in the kind, direction and intensity of their motion."

In one of Verschole's works, *The Soul of an Atom*, we read the astonishing statement that :—

"A hydrogen atom in the 'nascent' stage is an example of atomic memory.

"When dilute sulphuric acid comes in contact with zinc, a hydrogen atom comes off, which, while memory of the event lasts, can form combinations which are quite impossible without it."

Again read in the July issue of *Psychic Science* the article entitled "Invisible Vibrations Revealed in Water," by Marylade Chrapowichi, of the crystal-building activities of various chemical substances in which the scientist has admitted he finds a seeming volition which is at present beyond his explanation. (See Prof. Howorth on the "Molecular Structure of Carbo-Hydrates," British Association Norwich Meeting.)

Royce explains the seeming incommunicativeness of Nature of this universal consciousness that is being sensed by those open to receive, as being due to her "mental" processes proceeding at such different time-rates of vibration speeds, that we cannot adjust ourselves to a live appreciation of their inward fluency, however much our consciousness may make us aware of their presence.

The present hypothesis that matter is but radiant energy seems to fit in well with this theory.

It would be simple to show how every object—this tree, that table, this particular cloud—exhibit a kind of "behaviour" in a special environment.

Why, then, deny to each individual thing its own grade and degree of reality? Thus, we may say that there is in each object an immanent or inherent idea; that there is an organic interpretation of the sensuous and the spiritual, and it is by virtue of this interpretation that the human reason can go out into the external world and find itself there.

Emerson aptly describes this when he says :—"Nature is the incarnation of thought, and turns to thought again. The world is *mind* precipitated."

Sir Francis Younghusband, than whom, perhaps, we have no finer modern mystic, recently expressed himself as follows :—

"We have once for all to get rid of the conception of the universe which science has most unfortunately caused us to make—the conception of the universe as almost entirely material with the transitory exception of life on this tiny planet, which is a speck of dust in the immensity of things. We must throw out that dreary material view of the universe and conceive it as a living being—as just as much a living being as the mystic himself, as the embodiment of personality, just as he is the embodiment of personality.

"When we look out on the physical universe—the universe extending to the furthest stars, millions of light years distant—we must consider it the outward visible manifestation of an inconceivably mighty Personality whom we designate by the name of God.

"When we feel the beauty of this world about us—the tense tranquil beauty of the stars, the majesty of great mountains, the glory of a sunrise, the loveliness of flowers, the sweetness of a mother's smile—we see into the soul of God."

It would seem that it is to our visionaries and to our poets with their greater intuition, that we owe an immense debt of gratitude for putting into words for the common man that which is now becoming an ever increasing visions reaching out into the unseen.

Slowly yet surely the scientific mind is moving towards the confirmation of the mystic element, if we may so call it, rather than away from it. Step by step, science is exploring the secrets of Nature, each step bringing with it increasing knowledge of an edifice, hitherto unsuspected and marvellous beyond our widest imaginations, the full significance of which is as yet hidden from us.

To sum up, it would seem that Greek and Hindu and Egyptian schools of thought, merged and were reborn in Alexandria as Neoplatonism. This amalgam produced such master minds as Ammonius Saccas, Plotinus, Pantaenus, Clement and Origen, following each other in quick succession in the second and third centuries A.D., each one shifting a little more from Pantheism towards that Christian Theism that eventually gained the upper hand to such an extent that the former views were regarded with "opprobrium."

Yet such is the nature of the true mystic that, throughout the ages, there have been those, from the depth of whose being there has never failed to arise the echo of this ancient faith. Persecuted but still undaunted, they have handed on the torch to those who came after them, until now in the greater freedom of the age, this faith is at last coming into its own. Indeed, now, in W. F. Evans's *The Divine Law of Cure*, we can read of Christian Pantheism as being the highest development of religious thought.

Let those who are sufficiently interested read how this change has come about, in that most interesting work entitled *The Mind Changers*, by E. Douglas Hume (foreword by H.R.H. Prince George of Greece). In an introduction by George Arliss he says that in the book is shown the influence of poets, philosophers and scientists in the realisation of the Oneness of Life and of the consequent brotherhood, not only of mankind, but of all things created.

So to your correspondent and all who feel unable to follow whither this Pantheism would lead them, I would offer the following lines by Coleridge :—

"So my friend
Struck with deep joy may stand, as I have stood,
Silent with swimming sense, yea, gazing round
On the wild landscape, gaze till all doth seem
Less gross than bodily and of such hues
As veil the Almighty Spirit, when he makes
Spirits perceive his presence."

IT MOVES! 2—PROBLEM OF PRECOGNITION

By ALAN HOWGRAVE-GRAHAM

IT is only fair to state at this stage that the greater part of the evidence upon which Mr. Saltmarsh bases his own able little work (*Foreknowledge*, G. Bell and Sons, 3/6) is that which has in fact been collected, or at any rate received, and painstakingly recorded, by the Society for Psychical Research itself, and therefore that the Society has done not a little work, in this and in other like directions, of which even those who are most bitterly disappointed with it must in justice recognise the utility, and which they must by no means belittle.

Mr. Saltmarsh expressly states that he, personally, is not prepared to accept that disembodied spirits exist. It is a pity, for an enquirer of his calibre, with, if I may be permitted the freedom of the remark, such outstanding mental qualities and, as a rule, so well-balanced a judgment, would be fitted to do most valuable work in those directions of Psychical Research which up-to-date thought now recognises as of real consequence, could he but attain to the recognition of those two pre-requisite basic truths—those which so many others of us, every whit as cautious and critical as he, have long ago learnt to take as a matter of course. The sharp resonant "knock" in my wardrobe, when (in bed with a slight cold, and alone, in the late evening, in my two detached rooms) I was in the very act of writing this, can not, perhaps, be supposed to have conveyed a playful commentary on Mr. Saltmarsh's scepticism, because for eighteen months such occurrences have been matters of more-or-less every-day incidence,* but it may well do duty as such, and as such I make him a present of it.

However, whether from his own point of view or from mine, Mr. Saltmarsh is obviously absolutely sound in pointing out that even if disembodied spirits do exist, to try to explain precognition by attributing it to the action of such entities, is in no wise at all to explain the phenomenon, but merely, as he neatly puts it, to "shift the problem from the earthly to the spiritual sphere." Exactly! And that is what so many everyday Spiritualists seem unable to take in; they seem to think that if a Spirit does something, that in itself explains it (probably crediting the Spirit with supposed angelic powers over Nature to perform "miracles"). The point, the whole point, and the only point, is that for any being at all, be it you or I, be it Medium or discarnate control, be it our departed grandfather, be it the spirit of Socrates, the prophet Jeremiah, or the archangel Michael, to be able to foretell the Future, otherwise than by inference from the Present and the Past, that Future must by some means have become perceptible; to be foreseen, the event must be seen.

As Mr. Saltmarsh insists, the problem is inescapably one of Time and the nature of Time, and it is from this point of view that he considers it. He begins by a singularly lucid little summary, in a few clean-cut sentences, of the main features of Mr. J. W. Dunne's serial universe, but he does so only on the whole to reject it—rather on general metaphysical grounds than on particular ones relevant to the issue.

Indeed, Mr. Saltmarsh rather seems to overlook—at any rate he fails to mention—that very aspect of Mr. Dunne's Serialism and Time-analysis which is of all most suggestive to me personally, as one anxious for some light on this puzzling problem of precognition, and also as one who of course will not entertain either Determinism or Fatalism as a conceivable explanation. This is Mr. Dunne's contention that the Future is what one might call fixed in expectation, provisionally laid out, blocked-in, designed—use whatever term pleases. It is thus perceptible, with that reservation as to its, for the time, provisional nature, by the Observer of the fifth dimension. But it is subject to possible modification, due to such Observer's subsequent three-dimensional intervention (or to that of some other competent agency) so far as such intervention can take place as being subject to the limits obviously set to possible human or other interference. Mr. Dunne's Future is therefore not completely and irrevocably fixed, in *any* aspect of Time; the Past, alone, having graduated as factual by objective eventuation, is thenceforth objectively permanent and universally unalterable.

But one feels, through a good deal of Mr. Saltmarsh's most interesting discussion of the problem, that, despite his rejection of Mr. Dunne's theories, the latter might reasonably make the same rejoinder to him that Sir Anthony Absolute did to Mrs. Malaprop: "You are a truly moderate and polite arguer, for almost every third word you say is on my side of the question." Indeed, later in his discussion, Mr. Saltmarsh envisages just that kind of partially determined Future—a plastic future, he calls it—that Mr. Dunne himself does.

However, I do not seek to join issue with Mr. Saltmarsh on the Dunne philosophy; I am not a physicist, and am therefore not competent finally to accept or finally to reject it, attractive though it is, for fundamentally it is a problem in advanced Physics. It is not enough to have read *An Experiment with Time* and its much more important successor *The Serial Universe*. It is for him who has studied the nature and behaviour of Light, with its particles which seem to be waves, and its waves which seem to be particles; for him who has explored the worlds within the Atoms of which fifty million million million make a thimbleful; for him to whom Planck's Quantum, and Hamilton's Quaternion, and Minkowsky, and Michelson-Morley, and Electron, Proton, Neutron, and Positron, are something more than names on a parrot's tongue; it is for him who can gauge the physical implications of a rotation of a time-dimension expressed mathematically as multiplication by the square root of minus one; it is for these, and such as these, only, to pronounce any *final* verdict on such a thesis as Mr. Dunne's.

What Mr. Saltmarsh does do, and what makes his book so valuable to the every-day student of paranormal phenomena, is the following:

He establishes Precognition, in all its variations, as being unassailable as a matter of actual fact.

He shows that it is truly what we call paranormal, and is inexplicable from what we customarily regard as the normal viewpoint. (For it may well be held that factuality—I fear I am coining the word, but I cannot avoid it—*per se* constitutes normality).

He shows that explanations by self-delusion, by imagination, by wilful deception on the part of narrators, are quite out of the question.

Like the rest of us, he rejects, as completely untenable, Fatalism, on the one hand, and Determinism on the other. (For the benefit of any who do not happen to be familiar with those particular terms, Fatalism might be called the Calvinism of Philosophy; under it, our whole career is irrevocably predetermined by some Power controlling the Universe. Determinism would come to much the same thing in its practical results, but has more show of scientific plausibility about it; it is the materialistic doctrine that every single minutest event, even the smallest action, the lightest thought that enters our day-dream, is the absolutely logical unescapable, and only possible result of all the antecedent causes in birth, heredity, life, environment, race, and all anterior events in the history of ourselves and the Universe, commencing with that somewhat elusive year *x* B.C.).

(Next week—Foreknowledge—The Time Factor)

* Often subsequently referred to or previously predicted at séances. On one occasion, the article of furniture, this time the table I am now typing at, was named, and the nature of the "raps" given ("I knocked three times, and then three times more") was correctly described.

LONDON SPIRITUALIST ALLIANCE LTD.

WITH WHICH IS INCORPORATED THE QUEST CLUB

16 QUEENSBERRY PLACE, LONDON, S.W.7.

(3 minutes from South Kensington Station)

President: **Miss LIND-AF-HAGEBY.**

Hon. Treasurer: **Capt. A. A. CARNELL.** *Secretary*: **Miss MERCY PHILLIMORE.**

Phone: Kensington 3292-3. **Telegrams: "Survival," London.**

INCLUSIVE MEMBERSHIP FEE—ONE GUINEA PER ANNUM (*i.e.*, L.S.A. and Quest Club)

Hours (Monday to Friday) 10 a.m.—7 p.m. Saturdays 10 a.m. to 4 p.m.

In the interval between Sessions no meetings will be held, but the normal daily activities will be carried on as usual.

AUTUMN SESSION

FIRST MEETING

Thursday, September 28th, at 8.15 p.m.—

Mrs. HELEN HUGHES

Demonstration of Clairaudience.

H.G. The Duchess of Hamilton presiding.

(Members 1/- Member's Guests 2/- Non-members 2/-).

AT HOME **Wednesdays, 3.30 to 5 p.m.** Enquirers invited.

PRIVATE SITTINGS WITH MEDIUMS

Miss Naomi Bacon, Mrs. Helen Hughes (when in London), Mr. Leigh Hunt, Mr. Wm. S. King, Mr. Frank Leah, Mrs. Rose Livingstone, Mrs. Pamela Nash, Mrs. Rogers, Mrs. M. E. Taylor, Miss Ethel Topcott (for Marianne Bayley Worthington Trust), Mrs. Vaughan, and other Mediums approved by the L.S.A.

FREE SPIRITUAL HEALING

Daily treatment by trained Healers. Class Instruction in Spiritual Healing conducted by Miss R. YEATMAN.

DEVOTIONAL GROUPS for ABSENT HEALING

Conducted by Mr. W. H. EVANS. Sitters Invited.

Mondays: 2.15—2.45; 6.30—7.

Tuesdays:

3.30—4 (Obsession Group); 6.45—7.15.

Wednesdays: 3.30—4.

Thursdays: 3.45—4.15; 7.45—8.15.

Fridays: 2.30—3; 7.30—8.

Saturdays: 11.30—12.

ASSISTANCE TO ENQUIRERS

The Secretary attends daily, 10 to 6 p.m. (except Saturdays), and during evenings when Meetings are held, and offers assistance to enquirers.

APPLY FOR FULL PARTICULARS

THE MARIANNE BAYLEY WORTHINGTON TRUST

exists to help anyone who is in need of the comfort and experience that may be obtained through mediumship, but who genuinely cannot afford the ordinary fees of professional Mediums. Applications should be made to Miss Phillimore, 16 Queensberry Place S.W.7, where free and assisted Sittings, under certain circumstances may be arranged.

MR. FRANK ROMER

WE learn, with deep regret, of the transition of Mr. Frank Romer, M.R.C.S.E., L.R.C.P., who, after five years service, resigned his seat on the Council of the London Spiritualist Alliance early this year because of the state of his health. He was in his 69th year.

Mr. Romer was a distinguished member of a distinguished family—being the younger son of the late Right Hon. Sir Robert Romer and brother of the Right Hon. Lord Justice Romer. In *Who's Who*, it is recorded that Mr. Romer was officer of St. John of Jerusalem; formerly in charge of Mechano-Therapeutic Departments at Croydon, Millbank, Aldershot and Edmonton Military Hospital; temporary Lieut.-Colonel R.A.M.C. during the war and mentioned for war services, 1918; Consulting Surgeon to the Jockey Club and the National Hunt and Hon. Surgeon to the Royal Academy of Music. He was an author of repute, amongst his works being *Modern Bonesetting for the Medical Profession* (1915), *Bonesetting and Treatment of Painful Joints* (1911), various papers to Medical Journals on injuries and treatment, *The Playful Double* and several other books on non-medical subjects.

Mr. Romer explained, in a lecture delivered at the L.S.A. on February 23rd, 1933, how he had been introduced to Spiritualism (some 20 years before that date) by the late General Sir Alfred Turner, at whose house he had sittings with the late Mr. Cecil Husk and witnessed remarkable phenomena. Following that introduction he carried on a careful personal inquiry and became completely convinced of the reality of psychic phenomena and of Survival—although, to use his own words, "with the exception of Mrs. Garrett and Mrs. Dowden, he had never received, through the many Mediums he had consulted, the least glimmer of personal evidence." Concluding his lecture, he expressed his "firm belief in the truth of spirit-return."

Mr. Romer gave willing and much-valued service as a member of the Council of the L.S.A.; and, although his friends will be glad that death has released him from a long and painful illness, they will regret the loss of his bodily presence.

The funeral took place at Sunningdale, Bucks., on Thursday last week (August 10th), and it was recorded in the press that "his Middlesex and Sherborne 1st XV. Rugby caps were buried with him,"—or, as it might have been more correctly stated, with his body.

AU-REVOIR

You said good-bye to me one day,
Then left me all alone.
"Is that the end" (I ask of life)
"Of the happiness we have known?"

Two hearts in perfect harmony
Had lived and loved awhile.
A sudden break, and one is gone
With just a happy smile.

The answer came, but not from life.
From a voice beyond this sphere:
"I am not dead, our love still lives
I'm waiting for you, here.

Be patient for a little while,
For, dearest, *now* I'm sure
We really did not say good-bye,
But only au-revoir.

B.B.

THE INTERNATIONAL INSTITUTE for PSYCHIC INVESTIGATION

Walton House, Walton Street, S.W.3 (Ken. 6865)
(Incorporating B.C.P.S. and I.I.P.R.)

No Public Meetings until Wednesday
— September 27th —

PRIVATE APPOINTMENTS DAILY with reliable Mediums who are in Town during the holiday period.

The following well-known Mediums will be visiting the Institute in the Autumn:—Mrs. Bertha HARRIS (of Chester)
Mrs. Lilian BAILEY (of Crewe) **Mrs. Grace BOYERS** (of Lincoln)

THE INSTITUTE QUARTERLY, "PSYCHIC SCIENCE"
July issue 1/3 post free from Walton House, S.W. 3.
Yearly Subscription 5/- post free.

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

QUEEN'S HALL

SUNDAY, AUGUST 20th, at 7 p.m.

Mr. H. ERNEST HUNT

Mrs. ABBOTT

For particulars of weekday activities at Headquarters
Marylebone House, 42 Russell Square, W.C.1.
Apply Secretary, **Museum 0162-3** (two lines)

The London Spiritual Mission

13 Pembridge Place, Bayswater, W.2. - Bayswater 2024
(Marriages Solemnised)

SUNDAY, AUGUST 20th.
11 a.m. Rev. J. Sparke Kirkland, Address
6.30 p.m. Rev. J. Sparke Kirkland, Address
Rev. Marie Wilson (Florida), Clairvoyance
WEDNESDAY, AUGUST 23rd, at 7.30 p.m.
Miss Jacqueline, Clairvoyance

HORACE LEAF, F.R.G.S.

40 Baker Street - - London, W.1.
Private Interviews Daily, 10.30 a.m. to 5.30 p.m., or by Appointment
Tuesday, 7.30 p.m. Public Developing Class, **2/-**
Wednesday, 2.30 p.m. Public Psychometry, **2/-**
Friday, 3 p.m. ... Seance for Trance Clairvoyance, **3/6**
Psychometry by post, **10/6** Psycho-therapeutics
Psychic Correspondence Postal Course, write for particulars
Telephone: Welbeck 7382

Mrs. ANNIE BRITTAIN

27 St. Stephen's Gardens, Bayswater, W.2.
Attends daily at the above address for Private Sittings by appointment, also Group Seances every Tuesday at 7.30 p.m. and every Wednesday at 3.30 p.m. Limited to 8 sitters **5/-** (must be booked in advance)
Now on sale. **"'Twixt Earth and Heaven"** Mrs. Annie Brittain.
Post free, **5/4**
THE PSYCHOSENSIC INSTITUTE
Phone—Bayswater 2790

SPIRITUALIST COMMUNITY

24 GLOUCESTER PLACE, PORTMAN SQUARE, W.1.

President	*Chairman and Leader*	*Hon. Treasurer*
HANNEN SWAFFER	MRS. ST. CLAIR STOBART	H. B. SIMPSON

Secretary: Miss F. V. GREGORY, M.B.E. *Telephone*: WELBECK 6814

WIGMORE HALL, 36 Wigmore Street, W.1.

Sunday Services

August 20th. 11 a.m.—Mr. G. H. LETHEM
Clairvoyante: Miss Lily Thomas
6.30 p.m. Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. Helen Spiers

Wednesday Meetings, 12.30 p.m.

With Organ Recital, Address, Questions answered and Clairvoyance.
August 23rd. Mr. ERNEST HUNT
Clairvoyance: Mr. W. H. Redmond

DAILY ACTIVITIES

At Headquarters, 24 Gloucester Place, Portman Square, W.1.

Friday, August 18th, 7.30 p.m. Psychometry, Mrs. Maude Bateman, (20 sitters).
Tuesday, August 22nd, 2.30 p.m. Group, Miss Lily Thomas
Wednesday, August 23rd, 2.30 p.m. Group, Mrs. Helen Spiers
Wednesday, August 23rd, 6.30 p.m. Group, Mrs. Dolores Smith
Friday, August 25th, 7.30 p.m. Psychometry, Mrs. Helen Spiers, (20 sitters).

Mrs. ST. CLAIR STOBART welcomes enquirers by appointment on Mondays, Wednesdays and Fridays from 2.30—4 p.m.

Mrs. MAY BIRD, HEALING CIRCLES—
Suspended during August.

LENDING LIBRARY.
Up-to-date and comprehensive new books constantly added. Visitors and non-members welcomed.

PSYCHIC BOOKSHOP
Large selection of standard and latest books on Spiritualism, etc.
Open daily (Saturdays and Sundays excepted), 11 a.m. to 6 p.m.
BOOKSTALL OPEN DURING SUNDAY SERVICES.

SPIRITUAL SONGS.
for Congregational singing and Home Circles by M. A. St. Clair Stobart
Enlarged Edition With Music, 3/6 Reduction for Quantities

FREE SPIRITUALISM

NO CHARGES
NO COLLECTION

Mediums - DORA GRACE WONHAM
DAVID BAISS
Secretary - F. W. WONHAM, A.M.I.C.E
Helpers - HEALING, CLAIRVOYANCE TRANCE, DEVELOPING CIRCLES and CLASSES

WE HAVE CHANGED OUR PERSONAL ADDRESS TO:—

THE NEW HEADQUARTERS of FREE SPIRITUALISM
59 ELSHAM ROAD, KENSINGTON, W.14

Open for Enquiries from Monday, August 21st, by Appointment

CENTRE No. 1. Every Tuesday, 8 p.m.—
The Studio, 1 Egliston Road, Putney, S.W.15.
(26 and 96 Bus Terminus)

CENTRE No. 2. Every Wednesday, 7.30 p.m.—
Trevena Hall, 47 Boundaries Road, Balham, S.W.12.

CENTRE No. 3. Closed.

CENTRE No. 4. Every Saturday, 7 p.m.—
56 Drewstead Road, Streatham, S.W.16

CENTRE No. 5. Every Monday, 7.30 p.m.—
The Studio, 29 Addison Avenue, Holland Park, W.11

Centre No. 6. Every Thursday, 8 p.m.—
76 Oakfield Road, West Croydon. For Healing and Proof of Survival. *Hon. Sec.*: Mrs. SUMNER.

THE LIVING TRUTH (Second Series)

3—THE PRICELESS PEARL

By ROLLIN C. OGBURN

FINDING words helpless, Jesus drew pictures of the "kingdom." Drawing word-pictures: a star, a tree, a river, a book, a loaf of bread or a glass of water, He said life is like that. Drawing a candle, a mustard seed bush, a sheep-fold, a rare jewel, He said the kingdom of heaven is like these.

He saw men and women one by one. No other philosopher ever so stressed the value of the single unit. He spoke of me, for me, to me. He assayed the value of the *I* in me, and expressed it in his symbol of the priceless pearl.

As we turn to that parable (*Matt.* 13: 45, 46) and venture its interpretation, as we see it, we admit misgivings because the truth is too deep for us to fathom. If our sign posts point in the right direction we shall be glad.

Here is a vision of transfigured manhood. Some would say it is only a mirage—it seems very real and actual to us.

Let us consider it as if we were at the end of our trip; looking back and drawing a map of our course, assuming that we stand there without regrets.

The being which I now regard as myself, though alive and inseparably associated with the physical world as before, has unfolded its powers in an amazing way, and has attained a condition little short of the miraculous.

My body, tingling with force and vitality is invulnerable to disease. My mind enjoys an alert, effortless lucidity beyond my boldest expectations and my heart laughs with joy, leaving the ground and taking to the air, singing like a thrush as it soars.

But the self which is *I* exists in a consciousness beyond every element and influence of my environment.

There is no synonym in our language to represent this "*I*." A new word should be coined for it. Shall we say Over-Self? Let us use the word to represent that illumined, vitalized ego which we wish to examine.

This Over-Self is not isolated from the common self; it is just a later form of the same entity. Its identity is ever intact, even as a boy's identity remains after he has grown to adult manhood. But the man has powers and functions which were denied to the boy. His fashion of living is different and his character may have been altered, and yet he is the same person after all.

What are these new faculties and powers which the mature Over-Self enjoys?

"*Do read this book . . .*"
—THE PSYCHIC REVIEW

"DRAUGHTS OF LIFE"

THE BOOK BEING READ AS FAR AWAY AS NEW ZEALAND—BERMUDA—S. AFRICA

Price **1/9** *post free from*

VERSTAGE & HILLS PRINTERS PUBLISHERS
64 GOLDSWORTH ROAD, WOKING, SURREY
TEL.: 1829

Or from Spiritualist Organisations, Newsagents and Booksellers

SCHOOL OF MEZZANTNI

MEURIG MORRIS | Study Groups: Members only
Apply Secretary, at Headquarters,
5 HYDE PARK SQUARE, W.2.

(1) An incredible faculty of the larger mind which can perceive and penetrate on beyond the boundaries of time, space and material.

(2) A sharpened activity of that larger mind by which the Over-Self *knows* without being told; sees all, hears all, knows all as never before.

IN THE UNSEEN WORLD

(3) Residence in an unseen world, sometimes called the "spirit world" or again the "etheric world." This state does not remove the Over-Self from our ordinary world, for the new world, like an atmosphere, contains the old world. It is more as if the Over-Self had set its vibratory frequency in tune with a higher world of life even as radios are tuned to the desired station.

Having reached this place *the happy Over-Self meets its loved ones gone before.* Nor are these all. The Over-Self enjoys many other faculties and powers and we "know not what we shall be."

This marvellous development does not take one out of the ordinary avenues of life. It simply increased one's all round efficiency to just that extent to which it has been developed. Here is the key to the success of great men. It is no idle dream. The condition is actual in the lives of many of our (1939) contemporaries; it is possible to every one of us.

This is what Jesus meant by "blessed" in the beatitudes. It is what he wanted his "disciples" to be; for which he left the model in his own life. It is a state of society which he called, "the kingdom of heaven." It is a goal of human progress for which he came, and lived—*and died.* But we have not drawn the map to show how we came.

This could not be done in one brief chapter, but we, from time to time, will humbly endeavour to set up the sign boards. Here is a suggestion—

If you will take the New Testament; strip it down to the life and works of Jesus, sweep your own mind clear and clean of every preconceived notion about him and read it as if you had never seen it before; you will find the formula for the technique of living. It will be a revelation to you, a new Bible, a new Christ and a new Self—the Over-Self.

There is no other human prospect of such imperative necessity as this, and now we begin to understand what Jesus meant by his parable of the Priceless Pearl.

You remember the jewel merchant who, "when he had found one pearl of great price, went and sold all he had, and bought it." Here is philosophy in a lovely setting, for the energy which drives one up to that state (of the Over-Self) is divine love integral in human nature. The parable is rarer than its jewel; its secret more to be desired.

What is it which is so priceless?

What state or experience is so precious that one could afford to sell *everything* and buy it? Could it be that event which turns One's face toward God?

The priceless pearl is a *new personality*, the thing which may be awakened within the old personality to become the Over-Self, the one unfolding into the other without a change of identity.

We pray for fitting words to define sharply the contour of this mighty truth.

We stand in the presence of *man the unknown.* Not unknowable, however, as a model of the Over-Self—manhood at the vestibule of perfection—may be seen in the person of Jesus when he became *the Christ.*

The Soul As The Real Person

by

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

Reprinted from LIGHT, with minor additions

ONE SHILLING

(Postage 1d.)

"I foresee a time when the term 'soul' will be intelligible, and I think it will be found that soul is related to the Ether as body is related to Matter. We shall find, I think, that we possess, all the time, a body co-existent with this one that we know . . . It will be the etherial aspect or counterpart of our present bodies, but more permanent than they.—Sir OLIVER LODGE. *My Philosophy.*

L.S.A. PUBLICATIONS LTD.,
16 QUEENSBERRY PLACE,
LONDON S.W.7

NEW SUBSCRIPTION RATE

If you take out a postal subscription to LIGHT at the new rate, it will cost you no more than buying a copy weekly

USE THIS FORM

To the Manager, LIGHT, 16 Queensberry Place, London, S.W.7

Please send me LIGHT weekly for

*Twelve months / Six months post free, for which I enclose

*Cheque / Postal Order for **13/-** / **6/6**

Overseas Rate, no extra

Commencing with issue dated.....19 ...

Name.....

Address.....

.....

Date.....

Cheques and Postal Orders should be made payable to L.S.A. Publications Ltd., and crossed

**Strike out words not required.*

Classified Advertisements.

Advertisements in LIGHT reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

Prepaid Rates for small classified advertisements—20 words, 2/-, minimum 2/-; every additional 5 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, LIGHT, 16 Queensberry Place, London, S.W.7. Telephone: Kensington 3292-3

Advertisements given over the 'phone must be verified in writing Latest time for receiving—Tuesday, first post.

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 8, Educative lecture and discussion. Friday at 6, Healing.

HEALING

C. S. COLLEN-SMITH, Ps.D., Therapeutic Psychologist, Psychic Healer and Health Practitioner. Also child patients. Telephone: Sloane 5711. 13 CHESHAM PLACE, BELGRAVE SQUARE, S.W.1.

LONDON AND COUNTRY HOTELS, etc.

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton.

APARTMENTS

Furnished Rooms, near the L.S.A., 1 Guinea per week, including attendance and light. With Bath and Breakfast, 30/-. Particulars from Secretary, L.S.A. Kensington 3292/3.

Gentleman and Lady receive one Lady as Paying Guest. Three guineas weekly. Good house, own property. Kent. London 30 miles. Box 345, LIGHT office.

Gentlewoman would like to take Unfurnished Flat with another. Anywhere in Kensington. 50-50. Mrs. Williams, 15 Nevern Road, Earls Court, London.

BOURNEMOUTH. Small comfortable Guest House. 4 minutes to sea English food and comfort assured. Terms 2½ guineas. Rowans, Gordon Road, Boscombe.

Furnished Divan-Sitting-Room with Private Bathroom for 8/- weekly. (gas and electricity included), plus some hours spare-time help for invalid lady in light housework and Spiritualistic activities. Box 346.

MISCELLANEOUS

Experienced Speaker open to Engagements, Spiritualistic Churches. Meetings, etc. (Miss) L. Griffith-Jones, 24 Westgate Terrace, London, S.W.5, Flaxman 6736.

PSYCHO-GRAPHOLOGY

Psycho-Graphologist HERRY TELTSCHER works out again detailed delineations from any Handwriting. Personal characteristics, existing talents, past and present conditions, special questions dealt with. Children's handwriting with regard to their proper education and right choice of profession. Extensive typed descriptions £1 1s. Send 20 lines of handwriting with remittance to **Box 343,** c/o. LIGHT.

MISS ESTELLE W. STEAD

Extends a cordial invitation to those who want a happy, restful holiday to come to her charming Georgian Guest House,

RECULVER LODGE, BELTINGE, HERNE BAY.

Telephone—Herne Bay 750

Near Sea. Good Bathing. Congenial Company. Excellent cooking. Large Old-World Garden. H. & C. running water in all bedrooms.

Please send for Brochure.

SPECIAL OFFER

CONVICTION OF SURVIVAL

by SIR OLIVER LODGE

Contents

Conviction of Survival. (*The F. W. H. Myers Memorial Lecture,* 1929)
In Memory of F. W. H. Myers. (*Presidential Address to S.P.R.*)
List of F. H. W. Myers' Signed Contributions to the *Proceedings* **and** *Journal* **of the S.P.R.**

We have acquired the complete stock of this valuable booklet, originally published at **2/-**, which we are able to offer at the special price of **6d.** (*post free 7d.*)

Do not miss this opportunity

(*Societies supplied at* **4/6** *per dozen*)

L.S.A. PUBLICATIONS LTD.
16 QUEENSBERRY PLACE, LONDON, S.W.7

BOOKS FOR STUDY

	Price Post Free
Spirit Teachings—Stainton Moses	5/-
More Spirit Teachings—Stainton Moses ...	1/8
Pearls of Great Price (Extracts from Spirit Teachings)	7d.
Evidence of Personal Survival from Cross-Correspondences—H. F. Saltmarsh ...	3/10
Evidence of Purpose—Zöe Richmond ...	3/10
Hypnosis: Its Meaning and Practice—Eric Cuddon	3/10
Evidence of Identity—Kenneth Richmond ...	3/10
Death is NOT the End—B. Abdy Collins ...	3/10
The Yoga of Christ—W. H. Evans ...	2/2
The Cleophas Scripts by Geraldine Cummins:	
1. The Scripts of Cleophas	13/-
2. Paul in Athens (cheap Edition) ...	5/6
3. The Great Days of Ephesus	8/-
The Road to Immortality—Geraldine Cummins	6/6
Beyond Human Personality—Geraldine Cummins	6/6
The Great Problem—Dr. G. Lindsay Johnson...	13/-
Psychic Certainties—H. F. P. Battersby ...	2/10
Researches into Spiritualism—Sir Wm. Crookes	3/10
Man's Survival After Death—Rev. C. L. Tweedale	11/-
The Psychic World—Hereward Carrington ...	13/-
No More Tears—A. Stuart	3/10
How to be a Medium—W. H. Evans ...	5/4
Human Personality and its Survival of Bodily Death—F. W. H. Myers	4/-
Our Life After Death—Arthur Chambers ...	2/9
Our Self After Death—Arthur Chambers ...	1/9
When We Wake—Collyer & Dampier ...	8/-
The Philosophy of Religion versus the Philosophy of Science—A. Eagle	5/6
Personality Survives Death—Lady Barrett ...	8/-
The Last Crossing—G. Osborne Leonard ...	5/5
Talks with Spirit Friends, Bench and Bar—By a Barrister-at-Law	8/-
Post-Mortem Talks with Public Men—By a Barrister-at-Law	3/10
Autobiography of Two Worlds (Topsy's Book) Norman Swaine	5/5
The Unbroken Melody of Life—John G. Findlay	3/10
Proof—Rev. V. G. Duncan	5/6
Experiences with Mediums—J. Arthur Hill ...	3/10
On the Edge of the Etheric—Arthur Findlay ...	3/10
Raymond, Revised—Sir Oliver Lodge ...	6/6
Survival of Man—Sir Oliver Lodge	2/4
Life Beyond Death, with Evidence—Rev. C. Drayton Thomas	4/-
Polyglot Mediumship—E. Bozzano	5/6
Discarnate Influence in Human Life—E. Bozzano	9/-
Guide to Mediumship—E. W. & M. H. Wallis	7/-
The Other Life—Rev. D. H. D. Wilkinson, M.A.	3/10
There is no Death—Florence Marryatt ...	3/10
'Twixt Earth and Heaven—Annie Brittain ...	5/6
Ask the Spirits—David Gow	5/4
The Blue Island—W. T. Stead	3/10
After Thirty Centuries—F. H. Wood ...	3/6
Ancient Egypt Speaks—F. H. Wood ...	11/-

THE L.S.A. BOOKLETS

Post Free 1/2 each. 4/6 set of five.

1. Human Survival and Its Implications—Helen A. Dallas.
2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism—Stanley De Brath.
4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.

Transition—Major C. H. Mowbray	1/1
The Functions of Life—Stanley De Brath ...	7d.
The Soul as the Real Person—Stanley De Brath	1/1
The Conduct of Psychic Circles—Leigh Hunt	3½d.
History of the Bible—S. De Brath	7d.
Objections to Spiritualism Answered—Helen A. Dallas	1/2
The Bridge of Death—Helen A. Dallas ...	2½d.

All prices include postage.

Cash with Order to

L.S.A. PUBLICATIONS LTD.,
16 Queensberry Place, London, S.W.7

THE INITIATION OF THE WORLD

by

Vera Stanley Alder

This book expands the theme of Occultism and covers more advanced ground than the author's justifiably popular first book. It deals with the Ageless Wisdom, the Seven Rays, Evolution from Divinity to Man, the Initiation of Man, the Initiation of the World, and proceeds to correlate the discoveries and findings of physical science with those of occult science.

"Miss Alder now takes us into more advanced ground than was attempted in her first book . . . and makes a strong appeal to those seeking a popular and practical exposition of some of the mysteries of the occult." —*Great Britain and the East.*

(*Illustrated by the Author*). 7/6

Miss Alder's first book was

THE FINDING OF THE THIRD EYE

"It deals in non-technical language for the man in the street with esoteric truths and the secret instructions whereby man can find his own soul and his way back to the centre of life. Miss Alder deserves congratulations."

—*Rangoon Times.*

(*Illustrated by the Author*). 7/6

34 PATERNOSTER ROW, **RIDER** LONDON, E.C.4.

Printed by Walker & Co. (Printers) Ltd., 109 Great Russell Street, W C 1., and Published for the Proprietors L.S.A. PUBLICATIONS, LTD., 16 Queensberry Place, South Kensington, S.W.7.—*Thursday, August 17th, 1939.*
Trade Agents—Horace Marshall & Sons, Ltd., Temple House Tallis Street, London, E.C