

Light

on

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PRICE TWOPENCE

THE SEARCH FOR GOD WHAT ROM LANDAU LEARNED FROM MODERN SEERS AND PROPHETS

By H. F. PREVOST BATTERSBY

"CANST thou by searching find out God?" asked Zophar contemptuously of tortured Job, and the question still drifts unsettled down the centuries.

To-day it has, at least in the West, an insistence never reached before; for the search, which has languished in Churches and Synagogues, is being urged from laboratories and observatories by men who, knowing not what they are looking for, nor by what appellation it may be named, are aware of something beyond their uttermost probings which holds the secret of Life and the Universe.

Mr. Rom Landau has realised, in *his* search, that the answer must be sought from those who, like the Grammarian, have "decided not to live but know," even if un-perfumed by the odour of sanctity, and he has collected for us in this *Adventure*, what he learnt from contact with them.

These glimpses into the lives of men, all of them distinguished by some sort of greatness, are of absorbing interest, so varied are their approaches to the secret of their search.

Count Herman Keyserling's was by philosophy, though he preferred to call himself a "spiritual inspirer."

"He has an almost fabulous volubility of thought," wrote Edmond Jaloux. "Original ideas, profound reflections, unexpected points of view, varied knowledge, all come from him in almost torrential form."

His fame was world-wide. "In my childhood I had a gift for sculpture," he said. "But to-day I don't need to sculpt in stone, I can sculpt nations."

And it was true. "His fame," declares the author, "would have been impressive if he had been a film star or a boxing champion. For a philosopher it was unique."

He took the world in his stride, and everywhere he was lionised and listened to. Dean Inge described one of his earlier volumes as the finest on the subject of "Immortality" written in modern times. His *Travel Diary of a Philosopher* has been rendered into a score of languages. People from all over the world flock to his "School of Wisdom."

Some of the greatest thinkers of his day praised him enthusiastically. Jung wrote that "Keyserling's book is one of the most convincing proofs of the spiritual

renaissance of our epoch"; yet one wonders if his influence counts for much to-day.

Belief is, for him, the most central form of knowledge, and religious belief its highest variety; and even more surprising is the statement that it is always belief that creates reality.

"I have understood fully in the last few years," he has declared, "that spirit is the highest and purest realisation of faith and courage."

Yet, the author agrees that, despite an astounding wealth of thought, everything in his philosophy appeared to be accidental, and deficient in the continuity of a clear structure; yet there was a spiritual depth in him which few people possess.

"Schools, labels, theories—all these seemed of little importance. What mattered was Keyserling's own magnificent personality."

ANTHROPOSOPHY

Rudolf Steiner, the next Seeker in the volume, is more difficult to catalogue. He is called an occultist, but what is there that he wasn't? First known as a Theosophist, his outlook widened to embrace almost every field of human activity; and the vast Anthroposophical Society, with its thousands of members all over the world, is proof of the reality of his achievement.

His occultism provided a key to all the doors of knowledge, but he was always very careful that his clairvoyance should not interfere with his knowledge of the world gained by ordinary means, and he treated all occult matters with the greatest reverence.

He was deeply religious, and regarded the life of Christ as the main event in the history of the world.

"I realised," Rittelmeyer relates, after listening to a lecture on the subject, "how a man in the very presence of Christ speaks of Christ."

It was through his occult experience that he developed the power to "see into the life of things," and to speak of science with more than scientific authority.

"Dozens of scientists were dispatched to 'examine' Steiner, but had to admit that his knowledge of science was greater than their own."

His medical theories resulted in the establishment of what might be called a new medical science, which, incidentally, has discovered remedies for various

GOD IS MY ADVENTURE, by Rom Landau. London, Ivor Nicholson and Watson, 1935. 10/6.

diseases which have seemed almost incurable. In agriculture his ideas, which were declared preposterous, have produced crops unattainable by other means.

The soundness of his educational system can be seen wherever it has been adopted. At Clent, near Birmingham, children pronounced incurable, on account of paralysis, idiocy or epilepsy, were, after a few months, writing or painting and singing songs round a Christmas tree.

"It would need almost an encyclopaedia to give a full picture of his work," says Mr. Landau; but the keenness of his political vision was illustrated by his assertion before the war was over. "Wilson will bring great misfortune to Middle Europe, and achieve nothing he wishes to achieve . . . Middle Europe cannot exist under Wilson's Fourteen Points."

MAN'S HARMONIOUS DEVELOPMENT

Of a personality even more amazing than that of Rudolf Steiner is Gurdjieff, an occultist also, though with what a difference, who organised groups for the study of what he called "Theosophism," in Moscow and other towns in Russia a few years before the War.

Driven to Tiflis and Constantinople by the Revolution, he appeared in Paris about 1922, and founded an "Institute for Man's Harmonious Development."

The harmony was frequently disturbed, it was believed of intention, by Gurdjieff's violent temper, used as a stimulus for "developing people into human beings."

Hard manual labour played a part in this, and a queer system of dances, for which he wrote the scenario and the music. People with pronounced critical faculties and of a marked intelligence were among his pupils; and even those who left him declared he had been one of the real spiritual experiences in their lives.

Mr. Landau met him in New York, and speaks of the almost hypnotic effect of his personality, which may have been the result of a clairvoyant examination, such as Rudolf Steiner used.

He met there also men who swore by Gurdjieff, and others who cursed him; some called him a charlatan and a madman, others averred that he had greater and deeper knowledge than anyone alive.

Some thirty years ago he was the young Dalai Lama's chief tutor, and the main Russian political agent for Tibet. He was a Russian Buriat by race, a Buddhist by religion, his learning was enormous, and his influence in Lhasa very great. He spoke Russian, Tibetan, Tartar, Tadjik, Chinese, Greek, French and rather fantastic English.

"He has brought me—and many other people," said a former follower, "nearer to truth than anybody else. Mind, emotions and body are no longer antagonistic . . . You would be wrong to judge his conduct according to ordinary human standards. There seems a richness within Gurdjieff which allows him to do things that would be wrong for our own limited selves."

MAN'S SLEEPING CONSCIOUSNESS

Ouspensky, another Russian, was the author of *Tertium Organum*, a metaphysical book which had the success of a popular novel; and more startling still was his next work, *A New Model of the Universe*, in which purely spiritual discoveries were placed side by side with purely materialistic-scientific ones. The subjects in the book ranged from *yoga* to Einstein's relativity, the Gospels, the study of dreams, and a new theory of a six-dimensional universe; and experts have declared that its purely mathematical and scientific parts are as new and convincing as the less scientific sections.

He explained that mysticism, occultism and other supernatural movements interested him very little, but he felt that there must exist some deeper knowledge of our world than the one taught in the Universities.

And it was Theosophy which first gave him the impulse to search for truth. He studied occult literature in the East, but declared that many important truths, unknown to any other system, were explained to him by Gurdjieff: an esoteric system which had been

entrusted to him by others, and which was still possessed by certain groups, who alone could transmit higher understanding.

"You find esoteric knowledge in the Gospels," he said, "but hardly anyone knows how to read them. Does anyone know the real meaning of the Lord's Prayer? I doubt it. But the Lord's Prayer contains some of the deepest esoteric knowledge."

Asked if he believed in God, he replied: "I don't believe in anything. I believe only in the possibility of acquiring more and higher knowledge."

THE DIRECT APPROACH

As a contrast to the scientific searcher, Mr. Landau gives us Krishnamurti, Shri Meher Baba, George Jeffreys and Dr. Frank Buchman—"the man whose God was a millionaire."

Krishnamurti's God, on the contrary, once had nowhere to lay His head; and the disciple, who had renounced wealth, fame, adoring proselytes, and a marvellous machine for the transmission from the four quarters of the globe of a spiritual message, claimed no more for himself.

He had no science, no system to propound, all he had to offer was himself, and only that unconsciously. "All he demanded from people was that they should live a life of inner awareness. This, possible only through love and thought, opens to us the doors of truth."

The changes wrought in two humble men was once attributed to "the knowledge that they had been with Jesus," and those who have been in communion with this follower of His are conscious of a like change in themselves.

Some years ago, Mr. George Lansbury wrote, after one of Krishnamurti's camp meetings:

"Round this camp-fire we were listening to one who is teaching us the hardest of truths . . . that if mankind is to be redeemed it must be redeemed through the individual action of each one of us," a truth which finds its echo in Mr. Lansbury's undaunted avowal a few days ago in the cause of peace.

By Shri Meher Baba, Mr. Landau was not impressed; he inclines to Mr. Brunton's diagnosis of possible paranoia behind the obvious love, gentleness and religious intuition; yet he concludes: "In a world in which there is a Steiner there must also be room for a Shri Meher Baba—for the world of spiritual research contains as many kinds and degrees as any other world."

REVIVALISTS AND BUCHMANITES

His chapter on George Jeffreys, Principal of the Elim Four Square Revivalists, is mostly an account of his activities as a preacher and healer.

The power of the man over his multitudes is amazing, and the biggest halls in the British Isles are too small to hold the crowds that swarm to hear him.

"The whole philosophy of Jeffreys was neither emotional nor intellectual—it was just Biblical. The man who has identified himself with the spirit of the Gospels speaks as though from another level. His reasoning does not come from his intellect, but from a 'higher order of reality.'"

While a child, Jeffreys' life was threatened by paralysis, which was cured, while he prayed for healing, by a terrific shock, like an electric current that struck his head; and the laying on of his hands often produces the same effect of shock on the patient. At one of his meetings, Mr. Landau says, "It seemed as though the presence of God really filled the hall. And there was nothing miraculous in it . . . Jeffreys forced their God to emerge from the shadows of their longings, and to manifest Himself in their conscious feelings. He made Him their living God."

With Dr. Frank Buchman, alone of his searchers, Mr. Landau is obviously not in sympathy. He objects to the snobbishness of his followers, the hilarity of their confessions, their belief that a "quiet one" necessarily establishes a direct contact with God, and he quotes the fellow and tutor of an Oxford college, writing in the *Nineteenth Century*, that "all the

(Continued at foot of next column)

WORLD RENT BY FEAR

MISS LIND-AF-HAGEBY'S MESSAGE TO L.S.A. GATHERING

THERE was a large gathering of members and friends at the Party at Caxton Hall, Westminster, on Monday evening (October 7th), by which the Winter Session of the L.S.A. and Quest Club was inaugurated.

In the absence of the President, Miss Lind-af-Hageby (who was prevented from being present by urgent work in Geneva), Lady Blomfield acted as Hostess, receiving the guests as they arrived and presiding over the subsequent proceedings. She was accompanied by Vice-Admiral J. G. Armstrong. Music was provided by an excellent Trio under the direction of Miss Kate Coates, and refreshments were served in the later part of the evening.

"OUR GREAT TASK"

Although Miss Lind-af-Hageby was unable to be present, she sent an inspiring message, which was read by Admiral Armstrong as follows:

"It is with very great regret that I find that it will be impossible for me to be present at the Party of the Quest Club at the Caxton Hall on October 7th, owing to urgent work in Geneva and France, which makes it impossible for me to travel to London in time.

"I should very much have liked to be there, as it is the occasion of inaugurating the new session's work, and as the Mediums associated with the Alliance will be present. Their work is of the utmost importance to Spiritualism.

"In a world again rent by hostilities and fears of extended warfare, Spiritualism has an immensely important part to play. We are united in work designed to show the delusions of Materialism in social organisation, politics and international relations.

"The evidence and knowledge of survival, with their moral and spiritual implications, are needed more than ever, and I hope that all to whom the objects and the traditions of the London Spiritualist Alliance are dear will feel with me that the present is the time when we must all consecrate ourselves anew to the great task which is ours."

GUESTS OF HONOUR

Admiral Armstrong paid a very warm and well-deserved tribute to the work of the Mediums associated with the L.S.A., and announced that the following were guests of honour:

Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Eveline Canon, Mrs. Hester Dowden, Mrs. Helen Hughes, Miss Jacqueline, Mrs.

(Continued from previous page.)

movements which have influenced Oxford in a score of years, "almost, if not quite, the most depraving in its ultimate tendency, and the most insidiously inimical to the formation of fine character, is the group movement which Dr. Buchman has brought us from America."

There is the briefest space left for the author's summing up. "The most revealing conclusion that I reached in the course of fifteen years of spiritual investigation is that all genuine teachers are trying to find the same truth . . . As Krishnamurti said: 'There is no one who can give us truth, since each of us for himself must discern it . . . It was one of the most revealing moments of my life when I grasped for the first time that the life within, the life of the spirit, is identical with the life as realised to the fullest by Jesus Christ . . . The existing political, economic and social muddle and the deep dissatisfaction of individuals are a result of the universal lie that forms the basis of modern life.'"

So the search goes on; but are we nearer discovery than it seemed to the Preacher, two thousand years ago?

"He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

Rose Livingstone, Mr. Frank Leah, Mrs. Evelyn Thomas, Miss Ethel Topcott, Mrs. Ruth Vaughan.

Referring to Spiritual Healing, which has become an important part of the work, Admiral Armstrong pointed out that the L.S.A. regarded this as complementary to the work of the Church and the Medical Faculty, and drew attention to the following paragraph in the Handbook for Inquirers:

"Although the London Spiritualist Alliance regards the exercise of Spiritual and Mental Healing as of fundamental importance to humanity, and thereby supports the Ministry of Healing of the Christian Church, it is no part of its policy to discourage the sick from seeking medical advice and aid."

A feature of the evening was a demonstration of clairaudience by Mrs. Helen Hughes, in the course of which about a dozen messages were given in quick succession, without a single break in the interest, and with pleasing gesture and a ready flow of descriptive word-pictures. One of the names given, Elizabeth H., was not at once "claimed;" but when Admiral Armstrong said he knew the name, it was at once followed by other names and descriptions which established identity as those of his near relations.

In every case the names (some of which were uncommon) and descriptions were recognised.

SPIRITUALISTS AND WAR

In *Clartés Nouvelles* (Aug.-Sept., Paris), Mr. Deryck Lynham pleads for unity amongst Spiritualists. He quotes a Russian writer, who said: "The essential thing in life is not to know what is good and necessary, but which amongst the good and necessary aims is of first, second and third importance, and so on."

"Spiritualism," says Mr. Lynham, "touches every aspect of life. The tasks it sets us are more than we can ever hope to accomplish in a life-time; let us then UNITE and seek out amongst the multiplicity of aims that which is of premier importance. Our first united aim, he considers, was pointed out by Mr. De Brath, when he wrote: "Spiritualism's greatest message is the avoidance of war. Personal messages have a high degree of value, but peace upon earth is our first necessity."

"If everyone," declares Mr. Lynham, "were a Spiritualist, that is to say, if everyone lived for his neighbour instead of living for himself, then war would become impossible, and weapons would disappear of themselves because they would be unnecessary. Nor should we any longer have the spectacle of such flagrant injustices as men living in destitution whilst their fellows do not know what to do with their wealth; wheat for which men are starving allowed to go mouldy in the granaries. Never will force be the means by which such things are achieved."

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MANY ATTRACTIONS IN AUTUMN SESSION

APPLY FOR SYLLABUS

— Knowledge brings Happiness —
Our daily journey through life is more satisfying if better understood in the light of Psychic Science.
Companionship in this study and practice is offered to members of the QUEST CLUB.

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Tuesdays at 7.30 p.m.—Clairvoyance. *Silver Collection*
October 15th—Mrs. STELLA HUGHES
LECTURE—Thursday, October 17th, at 8.15 p.m.—
Major C. H. MOWBRAY

on
"Some Experiences of Physical Phenomena"

16 QUEENSBERRY PLACE — S.W.7
2 mins. S. Kensington Stn.

NORWEGIAN CLERGYMAN-MEDIUM

Resumé of a lecture given at the Oslo International Psychological Research Congress by H. Blom Svendsen, Premier Archivist of Archives of the Kingdom of Norway.

REV. J. J. ANDERSSEN (1850-1921) was a highly-intelligent and much respected clergyman, living in Northern Norway. For 43 years he was active as a minister, in the same diocese, Ofoten, near Narvik. He was a member of the Norwegian Parliament for a session, and was frequently called upon to carry out various official appointments.

His was a discriminative and sober personality, and at first he was antagonistically inclined towards modern Spiritualism, but his own experiences brought him to another point of view.

His little daughter, two years old, had died by drowning in a lake. Eight years later, through automatic writing, he got into communication with her. This began one Christmas Eve, when suddenly he thought he saw this daughter join his other children around the Christmas tree. Later in the evening, when he was working on the sermon for Christmas Day, in his library, he felt as if she seized his right arm and wrote a message automatically. For some time he got several messages in the same way, and this daughter was the controlling guide. Several years later, when the power of automatic writing had left him entirely, she gave a message for him at a spiritualistic seance in Oslo, with an account of the details of her accidental death, and also asking that her father be informed of the message.

Later on, Mr. Anderssen's power of automatic writing was revived, and he enjoyed the thought of following the daughter's development. To some lecturers he stated that "she is now a young girl on the other side."

COMMUNICATIONS FROM A PREDECESSOR

He received communications also from a late minister, Aron Arctander, who had lived a hundred years earlier, and had been his predecessor in the same district, Ofoten.

The automatic writing, supposed to be caused by this late minister, was in antiquated letters ("Gothic"), difficult to read for Mr. Anderssen. It looked like Mr. Arctander's writing, however, as seen in the old church-registers. His messages are now to be found in a big volume on the "Coming Into Existence of the World," or Cosmogogenesis, which work has been preserved. This Cosmogogenesis was dictated to Mr. Anderssen during a period from December, 1905, until January, 1906, and may be said to afford an explanation of a vision of Mr. Anderssen, which had occurred twelve years earlier, when he, in a series of changing pictures, had seen the coming into existence of the earth and the development of humanity. Shortly before he died, Mr. Anderssen dictated an introduction to this Cosmogogenesis. His wish was that an epitome of it should be printed and published, which wish has not yet been fulfilled.

During the periods when the power of automatic writing left him, Mr. Anderssen had tried to obtain connection with "the other side" through "psychography," but he found that so many "evil spirits" were at play that he felt he had to give it up. For instance, through psychography he got into communication with a suicide, and Mr. Anderssen later discovered the fact that a person of the name which had been given had lived in the district, and had killed himself by hanging. He also received a message from a woman, who had lived not very far away, telling that she had been out in the fields in search of the sheep belonging to her husband's farm, when she, for some reason, had got a shock of fear, and had run along, until she fell dead from a heart-stroke. Then she said she had returned to her home, where she had vainly

tried to awaken her husband who was sleeping. Then she had returned to the woods and had found her own dead body.

When Mr. Anderssen's wife died (1905) he eagerly expected to receive a message from her, but for three months nothing of the kind happened. Then a message came, stating that from the "other side" it was very difficult to obtain connection with those still living on earth. Having once succeeded in this, she became henceforth his "guiding spirit," and he was in constant communication with her.

His family has preserved the memory of the events of the first Christmas Eve after her death. The Christmas gospel had been read, and the family were assembled near the Christmas tree. Suddenly, Mr. Anderssen arose and went to his library. After half an hour he returned with a sheet of paper, written all over, in his hand. It contained a message from his wife. "She is standing here at my side," he said, "you may not be able to see her, but I do see her."

Later on, the power of automatic writing left him; he thought, however, that he received daily communications from her, and that he was addressed by her in an indirect way. He felt her thoughts within himself, and that she also tried in various ways to give him outward signs or proofs. Levitations and materialisations occurred, sounds were heard. He thought he could observe how her phantom grew out of his navel.

COMMUNICATOR'S LATIN JOKE

One evening, when his wife was still alive, Mr. Anderssen was writing automatically, and as usual he occupied himself with reading while his hand was writing, the Rev. Aron Arctander, who had lived a century before controlling his hand. Then his wife brought him a plate of cakes she had just prepared, and said he must please stop the spirits for a while. Mr. Anderssen bade Aron Arctander farewell. But next time he received a message from the latter, the following Latin sentence was given: "O voramen, absque te homines oblivisse mandere." He had to take his Latin dictionary, but did not find the word *voramen*. He took it, however, for granted that the sentence would read: "Oh gullet, without you men would have forgotten to chew."

When Mr. Anderssen was on his death-bed, he made an appointment with a colleague, who was very doubtful with regard to his connection with spirits, that after death he would try and give him a sign. The next winter the latter often sat down, pencil in hand, waiting for a message, but nothing happened. Then one day he received a letter from Mr. Anderssen, through a writing Medium, personally unknown to him, to the effect that Mr. Anderssen remembered his promise, that he had tried to communicate with him, but the other had been too materialistic to become receptive. He related further that he was continually active, taking care of the souls of men, as when he lived and worked on earth, and that now he lived in a large house with a lovely garden. Also, that those on earth have no idea of the wonderful colours that are seen on the other side, and that the colour blue, especially, was of such a beauty, that those on earth cannot imagine anything like it.

Mr. Anderssen did not attempt to make his experiences with the spirits publicly known, nor did he try to obtain sure scientific proofs. But he did try to test them for himself. He preserved them as something sacred. Only on being directly questioned did he speak about them.

Mr. Anderssen was a man of peace and of harmony. A foreigner who had learned to know him, during their co-work in an Official Commission, sent through a mutual friend the following greeting: "Remember me to Rev. Anderssen, he is the most harmonious soul I ever met!"

CLERGY AND SPIRITUALISTS

SUCCESS OF THE FIRST "CONFRATERNITY MEETING"

THE "Confraternity" luncheon-hour meetings began very successfully at the Fortune Theatre, London, last Friday. Despite heavy rain, some three hundred people gathered in the Theatre; and, on the stage from which the message of "Power" was so often delivered in days not so long ago, the first of these demonstrations of friendly co-operation between Clergy and Spiritualists was given amidst hearty signs of approval and goodwill.

Following the addresses, a most convincing series of clairvoyant descriptions and messages was given by Mrs. Estelle Roberts, who, it was announced—like everyone connected with the movement—had given her services free.

Mrs. St. Clair Stobart, the Chairman of the "Confraternity" (which consists of a number of Clergymen and Spiritualists who have agreed to co-operate) presided and opened the proceedings with an explanatory address.

OBJECT OF THE MOVEMENT

"We are here," she said, "to demonstrate the fact that a movement of co-operation—a *Confraternity* as we call ourselves—has been set on foot, between Clergy of the Churches and Spiritualists. The Clergy do not claim to be officially representative of their respective Churches; neither do the Spiritualists claim to represent official Spiritualism—if there is such a thing. Most good work is done before officialdom steps in.

"In ever increasing numbers, Clergy all over the country, and Spiritualists, are realising the fact that we have a common foe, Materialism, the foe of all mankind, and that belief in man's survival of death is the surest antidote to Materialism and the keynote to a spiritual outlook on life—concrete belief in man's survival of death based upon knowledge and experience, rather than abstract faith in resurrection based on tradition. Faith is all very well and it has its uses, and there is still plenty of scope for Faith, but in a practical world, knowledge on a subject of supreme importance is more valuable.

"The Churches," she said, "have been declining in influence because they have lost the knowledge which gave life and impetus to the Christian Church in the first three centuries A.D., and they are now beginning to realise that a knowledge of the laws of psychic science will recover for them the lost inspiration, and enable them to give to the Bible—the text book of their teaching—its original interpretation, an interpretation which restores its credibility and reinstates it as a fountainhead of spiritual wisdom. Through knowledge of the laws of psychic science, the Churches can *prove* that man has a dual nature which permits of his continuance of life at the death of his physical body. Through Spiritualism they can *prove* survival and regain lost influence.

CHURCHES AND SURVIVAL

"And on our side, we Spiritualists—some of us at any rate—gladly co-operate with the Clergy because, amongst other reasons, with all their shortcomings in the past—and are we Spiritualists free from shortcomings?—the Churches, and the Churches alone, have throughout the centuries kept the idea of survival alive. They have performed this great service to the world. They have kept alight the torch—albeit a faint and flickering torch—of faith in a future life. And now that Faith is being transformed into knowledge, knowledge of survival, with what worthier champions of survival could we co-operate than with the Clergy?—men dedicated to the service of God and of mankind, men who through their environment are endowed with all

the accessories for maintaining spirit-communion on the highest plane, under conditions of dignity and reverence; and—especially in the country parishes—with influence to guide the uninitiated in their study of a subject that is fraught with pitfalls and dangers.

"We of the Confraternity agree to ignore differences of opinion on creeds and doctrines. These are subsidiary to the one great need to preach survival. Under the banner of survival, we can and we shall fight shoulder to shoulder in the first line of battle, against the common foe, Materialism. Of what account are differences of uniform when we are all armed with the self-same powerful weapon—*Truth*?"

"In the spring," Mrs. Stobart continued, "we propose to renew and extend our caravan tour through the country. And in the meantime we are accepting invitations to hold joint meetings at towns all over England. We have no funds, and all campaigns, to be successful, need financial support. Such support is always forthcoming for the provision of murderous guns, bombs and poison gases, and we trust that those interested in the historic movement now set on foot will come to our aid. Is this not a campaign worthy of support? For we hope that, as John Wesley of old quickened the hearts of the people to re-act from dead formulas to a realisation of the Spirit of God within, so may we stir the dying embers of a moribund Churchianity into a living fire of enthusiasm for that truth which is the basis of all religion—the truth that man has a dual nature, and that, as Spirit, he survives the grave, that he is literally a Child of God and has for his inheritance Eternal Life."

COMPLEMENTARY TEACHINGS

Mr. Ernest Hunt had the distinction of being the first speaker for Spiritualism. He began by paying a warm tribute to the courage of the Clergymen who are taking part in the Confraternity movement, for they were doing so, he said, at the risk of ecclesiastical displeasure. He then, in a closely-reasoned address, described how Spiritualism could fill up the "vacuums" in religion as taught by the Churches; and how the Churches could fill the "vacuums" in the teachings of Spiritualism. There were, he said, two sets of ideas which were largely complementary. He looked forward to the time when the Bible would be regarded not only as the Word of God, but as the Word of Science; and when Jesus Christ would be accepted as the chief corner stone of their religion.

The Rev. Maurice Elliott, vicar of St. Peter's, Cricklewood and Secretary of the "Order of the Preparation for the Communion of Souls," was the speaker for the Clergy. Christianity, he said, was rooted and grounded on "signs and wonders." The Apostles required proof of survival after death, and Jesus gave it not only by appearing to them after His death on the Cross, but by communicating with Moses and Elias before that event. He protested against references to the "holy dead." The dead, he said, were no more holy than the living, and there was nothing dishonouring to the dead in seeking to communicate with them. Survival was not now merely a matter of belief or faith; it had been proved to the satisfaction of many reasonable people; and it had been proved also that conditions in the after-life depended on the use made of the life on earth.

The second meeting will be held to-morrow (Friday, October 11th) at the Fortune Theatre at 12.30, when Mrs. Stobart will again preside and the speakers will be the Ven. A. F. Sharp, M.A., Vicar of St. Stephen's, Hampstead, and Mr. Shaw Desmond. Mrs. Estelle Roberts is to give clairvoyance at all the meetings—which are to be continued weekly until Friday, November 15th.

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).

SPIRIT HEALING

Sir,—I can safely predict that when our good friend Dr. Worth makes his passage to the Spheres, he will join a Healing Band, and give of his knowledge in ministering to stricken humanity.

His opinion that help from the Spheres is not given in cases of illness, although acid proof is available, is of little value, for he refuses to examine the evidence! He calls testimony of cases vouched for, in scores of instance by able practitioners, "statements"—of course they are, but statements of *Proof* as solid as can be.

Dr. Worth is quite wrong in stating I was not cured by the wonderful Persian physician Abduhl Latif. When I broke two ribs, the shock upset the whole nervous system, and at the age of 77 it took some time to recover, but, in common with thousands of sufferers I have good cause to bless the name of Abduhl Latif, who has advised me all along, and brought back to me a measure of health. Abduhl Latif can teach Dr. Worth much that he does not know.

The extraordinary mixture of fraudulent electric belts and bogus consumption cures which the Doctor cites, and which he wishes to be considered as reflecting on Spirit Healing, is humour quite misplaced, and the "whining" of unfortunates in their agony who can get no relief from his profession, might have been regarded with some sympathy by one who has seen what great pain really is.

R. H. SAUNDERS.

TRY THE SPIRITS

Sir,—Spiritual healing is quite safe because drugs and the use of the knife are taboo. During my 35 years of Spiritualism, I have yet to meet the case where spirit healing has been detrimental. On the other hand, one can quote really serious mistakes made by drugs and the use of the knife. Try the spirits. Some have the gift of healing.

F.E.

SURVIVAL AND COMMUNICATION

Sir,—Are Spiritualists right in laying such emphasis on the word "Survival," while neglecting to accompany it with the word Communication? After all, it is not belief in Survival, but belief in communication with the departed that distinguishes Spiritualism. To say to a Christian: "We can prove Survival," is like saying to the man in the street: "I can prove gravitation." As the latter might reply, "No thanks, I am content with the word of Sir Isaac Newton on that point," so the Christian is well entitled to say, "I have never doubted Survival, having the authority of Jesus of Nazareth for that." But, as soon as you say: "We prove possibility of Communication with the dead," you are on a different footing, and taking your stand on the only vital matter that distinguishes Spiritualists from other people.

VERBUM.

SPIRITUALISTIC SERVICES—A SUGGESTION

Sir,—For over a year, off and on, I have gone to Spiritualist evening services of a Sunday, and I think I can honestly say that for by far the greater part of all that one hears could be heard at any ordinary Non-conformist or Scottish Church. The general impression of such services that I have come away with is that, so far as telling the ignorant man in the street about the philosophy and general tenets of Spiritualism is concerned, he might just as well have been picking mushrooms in Timbuctoo.

My opinion is that if instead of having more or less stereotyped addresses, or sermons, as they would be

more properly called, a hundred times more good would be done, and far more new members roped into the cause, if one of their very good readers were to give a reading of a chapter or two of Findlay's *On the Edge of the Etheric*, and then explanatory remarks so that the man in the street would get to know the meaning of various technical words, and then set apart a portion of the time for friendly discussion of what had been read out.

Then, of course, there should be a much longer period of clairvoyance, and not just about ten or twenty minutes given by a Medium who has tired himself out with a long discourse, probably in trance, lasting for close on an hour, to a congregation sitting on very hard and uncomfortable seats.

JAS. H. BURN-MURDOCH.

MR. BLIGH BOND AND THE A.S.P.R.

Sir,—Mr. Frederick Bligh Bond, in your issue of the 5th September, writes that the "Executive Secretary of the A.S.P.R. is not privileged to divulge the number of complaints and resignations received," but that he knows that "they have been numerous." As a Trustee of the A.S.P.R. I am not only privileged, but entitled to examine the complaints and resignations. They are not "numerous;" they are three in number.

Thus Mr. Bond's statement that the "resignations run well into three figures" approaches the truth—three ones make three and that is the sum total of the resignations consequent upon Mr. Bond's dismissal. As for complaints, there have been none addressed to the A.S.P.R., and but two to Mr. W. H. Button, the President (of course, exclusive of the seven voting members), who informs me that he has received many letters of commendation.

(Mrs.) HELEN T. BIGELOW,
Trustee.

15 Lexington Avenue, New York.

"FIRE-WALKING"

Sir,—I was much interested in your account in *Light* of September 26th, p. 617, of Mr. Price's rather costly experiment.

That "fire-walking" is possible, is undoubtedly a fact, but that it is absolutely necessary, at this experimental stage, to ascribe it to psychic power *per se*, is, in my humble opinion, rather premature, to say the least.

Many of us are familiar with the following interesting experiment. Take a clean handkerchief and lay it on a flat surface, say a piece of glass, slate, or even the table-top. Now put a piece of tinfoil between the handkerchief and the flat surface—ordinary silver-paper in which chocolates or cigarettes are packed will do—and then apply the red-hot end of a lighted cigar or cigarette to the upper surface of the handkerchief! You need have no fear that a hole will be burned in it, and if held quite tight and flat, the handkerchief will not even be visibly scorched.

The explanation, of course, is that before any damage can be done to the handkerchief, the applied heat is immediately absorbed by the metallic paper underneath—the cambric or cotton textile acting as a sort of loose sieve for the speedy passage of heat.

And if the feet of a so-called fire-walker are smeared with lead-oxide or some other metallic ointment, he will stand a good chance of coming through the ordeal unscathed.

I am not advancing this as the actual explanation in this particular case. But I should certainly like to know if the doctor present examined the feet of Kuda Bux, the Kashmiri Muslim, immediately before the experiment, by scraping them with a knife or other suitable instrument and subjecting any fatty substance or powder found on them to chemical analysis!

H. D. THORP.

The Hague, Holland.

LETTERS TO THE EDITOR

MASSED PRAYER FOR PEACE

Sir,—We ask all Spiritualists to form themselves into an army, more powerful than any in the material world, an army invoked by prayers for peace. Certain laws have to be obeyed in all spiritual matters, and the one law we have to fulfil at the present time is that we must *ask if we are to receive*. Experience has taught the writer, following instructions from the other side, that there is one way of asking that we believe is infallible, if only people will follow the instructions given us.

At this crucial time, massed prayer—that is, using the same words at a given time—will bring these millions of spirits to our aid. Spiritualists have the responsibility and the opportunity to prove this truth. A prayer for PEACE, composed by “Dr. Lascelles” has now been distributed to over 100,000 people. One million of these prayers have been ordered, and we find that every one we have approached (whether they believe in our truths or not), are yet willing, only *too* willing, to help us in this effort.

The time draws near to that awful zero hour, let us make a combined effort to have those million prayers said before that hour comes.

Cars leave 29 Queen's Gate morning and afternoon to the suburbs of London delivering Peace prayer cards. The Y.M.C.A. have come to our help, and certain sections of the Girl Guides. We now appeal to all Spiritualists to join us in the campaign, by offering their services at 29 Queen's Gate, or writing us for cards, which will be sent post-free.

CHAS. A. SIMPSON.

TO STOP WAR

Sir,—It is strange that war should need its apologists in the Spiritualist movement. Captain Dampier would have us believe that war is an unpleasant necessity, at times quite justifiable. I have approached the people on the other side of life on this question and they seem unanimous in declaring that war is not only wrong but is not in any way justifiable.

War may not be the only thing to be eliminated to ensure progress, but if we want progress to be made in other things we must do something to see that civilisation is not wiped out before we can attend to these other things.

The only way to stop war is for decent people in every civilised country to refuse to kill decent people in other civilised countries, merely for political and imperialistic ends.

JAMES M. McLINTOCK.

“IS LIFE OF NOTHING WORTH?”

Sir,—The writer under the above heading (LIGHT, 3rd October), after expressing an opinion on conceptions different from his own, proceeds to quote an isolated text by the Great Teacher, who also said: “I came not to send peace, but a sword.” However, no reference is made to the essential point urged in the original letter, *i.e.*—“Denunciation of war by Spiritualists as a remedy for that evil,” compared with the suggested alternative, “Endeavour, here and now to act truly and ‘be’ our part towards all whom we contact or affect,” as a step towards universal peace.

I yield place to none in genuine admiration for those who intelligently strive towards attaining the very desirable goal of universal peace, but am unable to include those who, whilst using the centuries' old cry: “Give peace in our time, O Lord,” yet fail to perceive and live their part in the present environment towards ensuring eventual peace for mankind.

If we are “individuals” with free will, sent here to develop, it would seem that one's own conception and opinions may be right within our own orbit; but if they are forced upon others, harm may ensue.

Therefore, we can but proffer to our fellows, for consideration and possible use, our knowledge, opinions and practical assistance, which latter, provided the other great attribute, “true affection,” as distinct from what is termed “love,” is present, may involve defence of the weak and aged?

Though finding difficulty in expression, I suggest that life would seem to have just that degree of worthiness to which each individual (carnate or discarnate) has progressed.

E. P. DAMPIER (Capt.).

THE FLOWER MEDIUM

Sir,—Mr. Sproull's case is, I think, that he obtained Hilda Lewis's “confession” that flowers were bought by her, found in her clothes; and from these facts he drew the inference that all her phenomena were, are, and ever will be, fraudulent. There appears to have been no seance. I do not defend, and never have defended, a character indefensible unless as a medical “case.” I only offered Mr. Sproull an additional fact which does not fit his inference; whereupon he turns and rends me (or tries to). I am fully aware of the information given to him on the seance of April 13th, but do not consider that anything *prior* to that seance can affect what took place *at* that seance. My conclusions are substantially the same as those of Mr. Parsons and Dr. Fodor.

Also, I am not conscious of any “enthusiasm” for Miss Lewis; quite the contrary! I merely state what I have seen. I say, *Respice finem*; await reliable experiments without any sort of duress. Such experiment will rest on facts alone, without reference to the Medium's character. I have already shown how this may be done. I have also seen it done.

STANLEY DE BRATH.

A “CIRCLE” EXPERIENCE

Sir,—Spiritualists, be they of long or short experience, know that it is often the small happening at a sitting which carries with it most important implications.

At a series of sittings a very regular attendant was on one occasion prevented at the last moment from being present. For the first quarter of an hour or so, the sitting proceeded as usual, and then, suddenly, I felt as if I were being “thrown” across the room towards the position our absent friend usually occupied. I, of course, exercised a physical restraint, and the feeling passed off.

Subsequent conversations with friends—on both sides of life—have led me to think that a mediumistic person may become conscious of the change of psychic conditions (“the slackening of the chain” one friend called it) caused by the absence of a sitter, and the consequent “tightening up” process, which may result, as it did in my case, in a physical effect being produced analogous to one being thrown forward.

LEIGH HUNT.

Confraternity Luncheon Hour Meetings

will be held at

THE FORTUNE THEATRE, RUSSELL STREET, W.C.2

12.30 to 1.30 p.m.

at which

Addresses will be given by Representatives of the Churches, and by Spiritualists, followed by a Demonstration of Clairvoyance by Mrs. ESTELLE ROBERTS.

Chairman - Mrs. ST. CLAIR STOBART

Speakers:

FRIDAY, OCTOBER 11th	The Ven. A. F. SHARP, M.A.
(To-morrow)	Mr. SHAW DESMOND
FRIDAY, OCTOBER 18th	The Rev. S. M. WHITWELL
	Mr. G. H. LETHEM
FRIDAY, OCTOBER 25th	The Rev. R. W. MAITLAND
	Mr. ARTHUR FINDLAY
FRIDAY, NOVEMBER 8th	The Rev. T. B. CLARK
	Miss ESTELLE STEAD
FRIDAY, NOVEMBER 15th	Mrs. ST. CLAIR STOBART
	Mr. GRAHAM MOFFAT
	(The Ven. A. F. Sharp in the Chair.)

Refreshments may be had in the Theatre.

Admission Free. Silver Collection. Doors open at 12 noon

Light

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EDITOR GEORGE H. LETHEM

As We See It

PRAYERS FOR PEACE

CALLS to prayer are very frequent and very insistent just now. To-day we publish an appeal for "massed prayer" for peace, the object being to get at least one million people making their supplication to God at the same time, and in the same words.

There is good Scriptural authority for individual and corporate prayer. Jesus Himself gave to His disciples—and through them to all the world—a prayer to "Our Father," which is repeated millions of times every day and in which petitions are made for all the Good that men can need or desire, including Peace—for there would be no war or discord in Christendom if all Christians forgave those who trespass against them, *even as they expect God to forgive them.*

Then St. James, the most practical of all the Apostolic writers, tells us that "the effectual fervent prayer of a righteous man availeth much," and quotes the striking but somewhat doubtful example of Elijah who, through prayer, brought a devastating drought of three years and six months duration on the people of Israel because of the misdeeds of Ahab, their King (1 Kings, xvii).

In olden days, it was believed that the efficacy of prayer depended entirely on what (with reverence) may be termed the *personal* reaction of God—who, it was supposed, accepted and answered prayer because it pleased Him to do so, or because (as described in the parable of the "Unjust Judge," Luke xviii.) He was "wearied" into compliance by those who cried, "day and night unto Him."

Even in these present days there are, doubtless, devout praying people who hold this anthropomorphic view of God; but there are also many to whom such a view seems insufficient and even repellent. What are they to do? Must they give up prayer?

Fortunately the new prominence given to the reality of thought-transference, or telepathy, opens up a new conception of prayer—or rather gives emphasis to an old conception, which is worth consideration.

If individual human minds be parts of the one Universal Mind, then prayer, individual or massed, must be effective in proportion to the extent to which it affects the Whole—which may be much or little, depending on the strength of the desire and the will-power by which it is directed, and also on the strength of the desires with which it is in conflict.

That prayer is often answered, there can be no reasonable doubt, whatever the explanation of the answer may be. Let us hope that the prayers for Peace will be answered now.

TUNING-IN TO GOD

AN UP-TO-DATE SIDELIGHT ON PRAYER

IN a book entitled *Tuning-in to God* (Mott, 5/-), Mr. Francis J. Mott has some interesting things to say about prayer. His thesis is that men and women resemble wireless receiving sets, and that they "tune-in," knowingly or otherwise, to what he describes as the "earth mind control, the mass mind control" or to God—using the word "God" to indicate "that unknown Something in the universe which gives it its undeniable unity."

"To contact this central One-ness of the universe, to find ourselves linked with the everlasting values of it, to get into touch with the Inner Temple of the world—that," Mr. Mott says, "is the desire of all men who are not blinded by ignorance and whose Receivers are not paralysed by the impulses of the Earth and the Mass-mind."

"The act which I have described as tuning-in" Mr. Mott continues, "is usually described by people under the name of prayer. Unfortunately prayer has been sentimentalised out of public favour by the false priests. It has been made to appear as an appeal to a Creator to interrupt his own universal processes in favour of some individual cog in the machine, and thus to descend from his grand position as a God of Law to become a sort of sentimental politician.

"Real prayer is nothing of the sort, but it is a recognition that the universe runs according to law, and it is an attempt to put ourselves into touch with that law. It is a recognition that we are, as it were, so many radio-controlled battleships which are controlled entirely from a distant point and which must keep in touch with the controlling station if they are to manoeuvre safely and not blunder into collision and disaster.

"A man who truly prays is not a man who weakly calls upon a fickle god for mercy, but a man who, recognising that he is only one of a vast concourse of similar instruments, wants to keep his controlling aerial in tune with the Mind which dispenses the Law.

"Prayer is, in fact, not a question of asking for something, but of making ourselves right to receive. When you tune a wireless set you do not need to make a herculean effort to produce music, nor do you observe the wireless set doing so; all that you need to do is to tune the set, and after that, so far from any effort being needed, the less noise you and the set produce of your own accords the better for those who wish to listen to the music.

"This applies absolutely and entirely to prayer. Tune yourself! Smooth out the frictions in your organism! Clean out hatred, malice, lust, fear, and all the other frictions, and you will find that, entirely without any other effort on your part, there will pervade your being and your life that hitherto unheard wave of spiritual power.

"You can do it," Mr. Mott says, "but you can only do it if the aerial of your receiver is tuned to the God-power that sustains the universe."

Summarising his argument in the closing sentence of the book, Mr. Mott says: "The understanding of man as a 'wireless set' that is able to be tuned to pick up God-power will truly enable us to begin to do something practical about life, for the present attitude of drift leaves us all the prey to the vagrant emanations of the mass mind which, like our neighbours' oscillations, cut us off from the true broadcasting station of Life and leave us the prey to death, disorder, and fear—a statement of fact which you will not care to deny if you look around the world with an eye for reality."

Matter is manifestation of God and is not evil. India fell from her spiritual eminence when she began to despise matter and to forget that the Lord is omnipresent in matter as well as in spirit.—Dr. H. P. Shastri.

LOOKING ROUND THE WORLD

PEACE OR WAR ?

IT seems foolish to speak of the preservation of Peace while guns are booming and men (white and black) are stabbing each other to death with bayonet and dagger among the hills and on the sandy deserts of Abyssinia. But, as yet, from a world point of view, it is "only a little war" that has started—Mussolini, the Italian Dictator, says it is "only a colonial war," and need not be allowed to spread. But if it is allowed to continue there is grave danger that it will spread—and that is one of the problems by which the League of Nations is faced.

THE ARCHBISHOP'S VOICE FOR PEACE

The League of Nations, it would seem, must put "sanctions" into operation against the aggressor State, or confess that the Covenant is inoperative and the League useless as the preserver of peace against a Great Power. And Mussolini has declared that "sanctions mean war." What is the League to do?

Our government stands for *collective enforcement* of the Covenant and refuses to consider the possibility of *isolated* action; but there are in this country a considerable section of people who express determination to have peace in Abyssinia even if they cause *other people* to fight for it.

To these militant peace-lovers the words of the Archbishop of Canterbury may be commended. Speaking on Saturday evening, Dr. Lang said there was plainly need for something to be done, "but the force used must be spiritual and not material, because material force never established peace."

ASTROLOGICAL "STRAWS"

Clearly, the civilised world is faced by a great crisis, and the "way out" is not yet in sight.

This week, the Astrologers are not very helpful. Mr. Naylor, of the *Sunday Express* (who has persistently predicted that there would be NO GREAT WAR, although there would be some fighting in Abyssinia) is silent—making no reference whatever to the subject. But in the *Sunday Dispatch*, "Scorpio" who now contributes a weekly page of astrological comments and predictions to that journal) points hopefully to Saturday next (October 12th), when "the sun sextiles Mars," as a date when a "powerful pacific element" will be brought into play, and predicts that "constructive efforts will then be made to find a solution for outstanding international difficulties."

"Mars," says this authority, "is in his war-paint, so to speak, and he is powerful; but so are the celestial causations making for peace."

We do not know what reliance—if any—can be put on astrological predictions; but, as we have written before, just as drowning men clutch at straws, so we may at least be glad that the astrological signs point towards a limitation of war rather than to its spread.

Perhaps the "spiritual force" of which the Archbishop speaks will operate so as to bring pacific influences to bear on our stupid and stupefied world; and whether that force comes from the stars or from the unseen hosts in the spirit world, who (as we have been told) are working strenuously to avert a world-catastrophe, it will be welcome.

MRS. STOBART'S AUTOBIOGRAPHY

Under the arresting title of *Miracles and Adventures*, Mrs. St. Clair Stobart's autobiography is to be issued by Riders in the first week of January. It will include descriptions of her war experiences in Belgium and the Balkans, and tell how her attention was turned to the study of Spiritualism, of which she is now one of the most active and convincing exponents. This is a book which—despite its price of 18/-—is certain to be eagerly read, and which may quite probably give rise to animated discussion.

FAMOUS ENGINEER'S TESTIMONY

PROOF of Spirit-return is sometimes found in unexpected places. Reviewing the autobiography of the late Sir William Willcocks, the famous engineer, *The Times* (October 4) says—

"In the most remarkable passage of his autobiography, Willcocks tells us how, when he had just begun the work which was to culminate in the design of the Assuan Dam, he was overwhelmed by the news that three officers had been promoted over his head. As he walked in the desert railing against his fate, his father, who had been 14 years in his grave, appeared to him, argued with him, and eventually left him humbled but resolute."

FIRE-WALK—A SECOND TEST

It is revealed in *The Listener* of 2nd October, that Kuda Bux, the Indian "fire-walker," gave a second demonstration at Carshalton on September 17th. Some changes were made in the lay-out of the fire-pits; and, as on the first occasion, Kuda Bux walked twice over a fire-pit which measured 11 feet long, 6 feet wide, and 9 inches deep, taking four strides each time in 4.5 seconds and 4.3 seconds respectively. A third walk was suggested, but Kuda Bux (also as on the first occasion) said he could not do it again as "something inside him had broken."

Commenting on the experiment, Mr. Harry Price says: "We have proved that the immunity from burns is not due to the callosity of the skin, as Kuda Bux has soft skin, which is not callous. We have exploded the theory that ash acts as an insulator, as the wind and our rakes removed it all. We have proved that it is a fallacy that 'anyone can do it.' We have proved that the feet are not prepared in any way, and we were successful in providing an even hotter fire than is usual in India—thanks partly to the high wind."

Two onlookers who tried to emulate the "fire-walker," had their feet burned and blistered.

L.S.A. COUNTRY BRANCHES

There is a phase of the work of the London Spiritualist Alliance which is not so widely known as it should be—namely, its readiness to organise and to give effective guidance and help to country branches. There are in existence quite a number of such branches, which are effectively linked to headquarters, with its fine psychic library (the most complete of its kind in the country), and its staff of carefully-chosen and reliable Mediums.

As examples of the facilities provided for members of country branches who are so far removed from London that they can make only occasional visits to headquarters, it may be noted that on Friday this week (October 11th), Capt. G. S. Gillon is to visit the Winchester branch and lecture (at 3 p.m.) on Spiritual Healing, of which he has practical experience as a healer; while on Wednesday, October 23rd, Miss Eveline Canon, the well-known clairvoyante, is to give a demonstration at a meeting of the Otford branch. Readers interested in either of these meetings should write to Mr. Stuart Plowright, Ashridge, Compton, near Winchester, and to Mrs. Foote, Hillfoot, Greenhill, Otford, respectively.

A VOICE FROM ITALY

Mrs. Isabel Emerson (known to readers of *LIGHT* as the contributor of a long series of interesting and informative Notes from Italy) recently spent a month's holiday in this country, chiefly in London. Regarding her experiences she writes:

"I cannot tell you what my time in London meant to me, with the wonderful opportunities offered by the Alliance and Quest Club, or how much I appreciated the kindness you all extended to me. The atmosphere of 16 Queensberry Place is something quite unique, and I only wish I could visit it oftener."

TOPSY : THE STORY OF A SOUL

I.—INTRODUCING TOPSY

"To my readers all. As you read this my book, I wish you to know ME as the Soul of it. All of you making your journey of Life I want to help; that is why I, a Soul, desired it to be written. Within its pages may you who mourn find solace, you who are weary hope, you who are lonely, a friend in... TOPSY."

TOPSY is the little girl chief Control of Mrs. P. NASH, that gifted Medium, now becoming so well-known in the Midlands for her remarkable trance work. The words quoted above are those with which Topsy herself prefaced the story of her life on earth, which was gradually drawn from her during a long series of sittings and admirably pieced together into a coherent whole by Mr. NORMAN SWAINE, by whose permission we are allowed to give a series of extracts.

Topsy died at the early age of eight or nine, so that her memories cover only a short span of her brief existence here; but fortunately, later on, SISTER FRANCESCA (another of Mrs. Nash's Controls and spirit-mother of little Topsy), after a prolonged search through the spheres, succeeded in finding and bringing to the circle, the little girl's erstwhile earthly parents, Kamal and Roma; and they then, through Mrs. Nash, were able to fill in the portions of the narrative that preceded Topsy's own story.

In his personal Foreword, Mr. Swaine definitely asserts that this story is not intended as in any way a PROOF of Survival or anything else; rightly insisting that nothing we merely hear from others ever brings true conviction—only that which we ourselves actually experience. He merely claims that it is "The True Story of Topsy, the Story of a Soul."

But he adds this proviso: "The continued life of a soul in the Spheres, working along the paths of self-progression, tends to blur the memories of pain and hardship, and in revealing new values of thought, aids forgetfulness. In this new world, where the absence of a physical body means the absence of physical pain, where the wonder of friendship and love spelt happiness for a love-starved Topsy, can it be marvelled at that she should choose to forget?"

Then he continues: "I have known Topsy intimately for more than eighteen months and have sat with her at innumerable circles in Walsall, Birmingham and Wolverhampton... Topsy is a most lovable soul; a wonderful donor of 'sunshine' in the form of messages of consolation and good cheer, messages invariably accompanied by irrefutable evidence. By her lovable-ness, her spirit of good humour, her quaint choice of phrase and her happy disposition she has crept into the hearts of many thousands of people who speak of her as 'Our Topsy.' I myself have learnt to love her for the splendid beauty of her soul, for her charm and loyalty and for the unselfish service she is eager to render to those who are still traversing the earth-plane."

Most people assume that Topsy is of negro descent. Others, having heard the little girl declare "Topsy was born in Brazil" think she was a Brazilian. Both suppositions are untrue; but this was not known until Topsy's father and mother were brought to the circle, to contribute their portion of the story.

ROMA, the mother (described by Topsy as "she is very beautiful"), and KAMAL or plain KAM ("he is olive-brown," says Topsy, "tall and of fine build; strong, with a handsome face and beautiful white teeth"), were natives of one of the smaller islands of the Samoan Group, and were born there about the years 1823 and 1821 respectively. They lived a simple happy life; their needs were few and easily supplied; they were courteous and kindly, affectionate and just, members of a fine strong race of people.

Sir Basil Thompson, K.C.B., in his Survey of Polynesia, and speaking of the Samoans, says: "In all

the essentials of civilised people—in manners, in knowledge of human nature and in courtesy—they are the equals of Europeans; their backwardness lies rather in their conservatism and in the smallness of their country."

Mr. Swaine continues: "Life was a simple happy process to those stalwart men and beautiful women of the Samoan Islands. Their communities were run upon simple yet model lines, and each member knew just what was his portion of the allotted daily round of tasks."

The sea was regarded as their friend, and Kamal was just as much at home whether swimming or diving in the blue waters of the lagoon, or paddling over it in his canoe fishing for their daily supply of food.

He and Roma tell of their joy in building their home: "We were very happy," they state, and Roma adds: "As I walked, I would sing. I would tell my secret to the birds and the flowers, and whisper to them that before many moons there was to be a wonderful baby coming to share their care and their love."

A TERRIBLE HURRICANE

But, alas, the Samoan Islands lie in the "hurricane belt," and one terrible day, without a moment's warning, one such dreaded destroyer swept over their island, carrying away everything before it—houses, trees, everthing! Some of the inhabitants managed to reach their canoes and paddled swiftly out of the lagoon in order to escape the following tidal wave. Amongst these were Roma and Kamal—foodless, homeless, drifting out to the open sea, exhausted by their frantic effort to save not only themselves but the child that was to be. Other canoes disappeared one by one, some overturned, some were blown far from them. Time after time huge waves threatened them, and only Kam's strong arm and skill with the paddle prevented their frail craft from being overturned or battered to pieces.

With the coming dawn they were picked up by a passing coasting vessel, the terrified girl-wife being by that time too ill from fear and exposure to realise whither she was being carried. Pacified at first by assurances that they should eventually be taken back to their island home, Kam soon discovered that day after day they were being carried further and further from Samoa, whither he knew not. On and on went the white man's ship, across vast stretches of water. It grew cold, and Roma and Kamal were not used to cold. Chilled to the marrow, often hungry, terrified and bewildered, Kamal did his best to tend and care for the sick Roma, working hard amongst the crew in order to earn enough food for them both. But he suffered agonies of spirit, and was ever on the watch to protect the gentle Roma from the wild and rough white sailors.

Slowly the ship crept across the waste of waters, round Cape Horn and then up the east coast of South America. The air got warm again, but nothing was familiar, and Kamal knew they could not be near their beloved islands. The schooner made many calls at various ports and for the first time Kam and Roma saw "white man's structures," for previously he had been too worried to leave Roma's side when in harbour. "Together they looked and wondered; and into their wonderment crept a home-sickness that was a physical pain. Kam saw the tears in Roma's eyes as her hands reached out to him, and her one plaintive cry was for home. He led her down below again and wrapped her up in such clothes as he could gather; then he sat by himself in the bows of the ship gazing at the mountains beyond the town."

Topsy tells us that when her father tried to bring back the memory of those months of wandering from port to port, of anxiety, bewilderment, hope and fear, "he puts his hands to his face as if he would shut out the horror of that time."

(More about Topsy next week)

ITALIAN NOTES

By ISABEL EMERSON

INTEREST IN PSYCHIC MATTERS

THE Italian daily and weekly press shows an increasing interest in psychic matters, recording phenomena and the discussions of scientists thereon, reviewing books which at one time would have been studiously ignored. *Il Giornale della Domenica* and *L'Illustrazione del Popolo* devoted considerable space to the Italian translation by Isabel Emerson of "The Road to Immortality," which was also reviewed at some length in *La Ricerca Psichica*, *Ali dei Pensiero*, *In Mistero* and *Preludi Spirituali*.

Dr. Gusgo, writing in *Excelsior*, declares himself fully convinced of the reality of mediumistic phenomena and the possibility of communication with the Other World.

Il Messaggero and *Il Secolo XIX* are publishing a series of articles on Telepathy by Dr. Emilio Servadio.

The Archbishop of Salerno has published a circular letter to his clergy, exhorting them to avoid the "formalism" which has invaded the Church, and to return to earlier, more spiritual traditions.

La Ricerca Psichica has a long and interesting review by Professor Bozzano of Mrs. Champion de Crespigny's Autobiography, and *Ali del Pensiero* has an account of Dr. Nandor Fodor's infra-red film of Mrs. Bullock's transfiguration, of which several photographs are reproduced.

Spiritualism in Italy has lost one of its pioneers in Innocenzo Calderone, a well-known criminologist who passed on recently; he was over eighty and worked for the Cause up to the last.

Another loss to the Italian progressive thought is Contessa Maria Bachiocchi de Péon, a highly-cultured writer on experimental psychology. She had studied many branches of philosophy and mental science and sought to present these teachings in popular form. Her chief works were "The Education of Character," "The Psychic Forces and their practical application," "The Training of the Moral Forces"; another volume, "The Mastery of Ourselves," was in preparation.

WAS BELLINI A MEDIUM?

The following is from a recently published volume of Anecdotes of Bellini by Virgo Fazio:—

Vincenzo Bellini used to say that, when he was composing, the strange spectre of an old bearded and spectacled man would often appear, standing near the piano and gazing at him ironically. When he stopped playing in dismay, the phantom would bend over him and examine the notes he had written down, then make a sarcastic grimace and vanish. The young composer would then resume his work with a sigh of relief. Bellini believed the unwelcome visitant to be none other than the personification of Pedantry, against which he, an innovator in art, was struggling courageously. Spiritualists might place another interpretation on the phenomenon, knowing as they do that genius and mediumship are akin!—*La Ricerca Psichica*.

MORE THAN COINCIDENCE

In a strictly controlled sitting with Madame Gal of Nice, held in April, 1933, by the "Fiat Lux" Spiritualist Society in that town, five cameras obtained photographs from different angles of clear and complete materialisation of a young woman, who moved about the room and was seen by twenty-three persons. The entity also spoke and said:

"I am Fanny Joyard, my married name was Faure, I was born at Lyon in 1802 and died at Nice on January 24th, 1831, at the age of twenty-nine."

A search was made in the archives of the town, but as the dates given were before the French annexation of Nice, nothing could be traced. All efforts had been discontinued, when one day in May, 1933, Madame Gal's

mother went to visit the grave of a relative in Nice cemetery, and felt an urge to wander along a deserted path leading to a remote corner of the graveyard. Here her eyes fell upon a tombstone bearing the inscription: "Fanny Faure Joyard, of Lyon, died January 24th, 1831, aged twenty-nine; pray for her, the best of wives."

Following on this surprising discovery, the entire "Fiat Lux" group went in a body to the tomb and covered it with flowers.

A DREAM DOUBLED

The Medium, Pascal Fortuny, was indisposed and asked his wife to have a hot water bottle put in his bed. The order was given to the maid, and when Fortuny went to his room he found the mattress soaked with water from the bottle. Madame Fortuny went to rouse the maid, who was in a sound sleep, and ordered her to prepare a dry bed for her master. The girl did so by substituting her own mattress, and Fortuny went to bed. His slumbers were disturbed by a vivid dream of burglars in the house and the theft of a statue. Next morning he was recounting his dream with full details to his wife, when the maid, who was in the room, exclaimed: "Why, that is the dream I was having last night when Madame came and woke me; it was exactly the same, the statue and all!"

It looks as though the maid's dream had been passed on to her master by the changing of the mattress!—*Mondo Occulto*.

ANOTHER CASE OF STIGMATA

Sister Elena Aiello, of Montalto Uffigo, popularly known as "the holy nun," has for the last fourteen years experienced the phenomena of the stigmata with a copious flow of blood from her head, regularly on Good Friday and every Friday in March.

This nun had to leave her convent after a short time there, on account of bad health, and at the age of eighteen she underwent an operation which left her bedridden. After some time, one day, to the astonishment of the doctors, her malady completely disappeared. Then one Friday in March, while reading in the Life of S. Francesco da Paola of his love for the Crucified Saviour, Sister Elena fell into a mystic ecstasy and, after a few minutes, blood began to flow from her head, and wounds appeared in her hands, feet, and side. The annual repetition of the phenomenon caused the Ecclesiastical authorities and many Italian and foreign doctors to study the case. They all agreed as to the genuineness of the stigmata; a small twig could be passed easily through the wounds in the feet.

The nun is now at Cosenza in Calabria, where she has established a small home for destitute children. When the phenomenon was repeated last March a reporter of *Il Messaggero* was present, and described it minutely in his paper, with a photograph which has since been reproduced in *Ali del Pensiero*. On that day the phenomenon lasted six hours, during which Sister Elena, who appeared to be unconscious, repeated from time to time: "Enough, Jesus! . . . How many thorns, Jesus! . . . Enough!"

DIRECT VOICE IN FULL LIGHT

The *Clartés Nouvelles* publishes a full account, sent by the Secretary of the Fiat-Lux Circle, of a direct voice sitting held at 1 Rue de Pierlas, Nice, on Friday, March 29th, 1935. After the usual greetings from the child-control Lydia, and an address from the "Master," the latter directed that full light should be turned on. Thereupon, to the amazement of all present, Lydia not only spoke in direct voice, but sang several verses of a song. "The Medium," says the report, "throughout these phenomena, sat in full light, completely awake, enjoying this new development, laughing with us, talking to little Lydia, and joining in the chorus with the rest of the sitters."

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

(Clairvoyance and Psychometry.)

October 15th—Mrs. STELLA HUGHES. (Silver Collection)

Wednesday, October 16th, at 3 p.m. Demonstration of Clairvoyance—Mrs. Evelyn Thomas.

Thursday, October 17th. LECTURE—Major C. H. Mowbray on "Some Experiences in Physical Phenomena." Chairman—Commander J. Scott Dove, R.N. (Retd.)

Group Seances—Fridays at 7 p.m. (Limited to 10).

October 11th, Miss Jacqueline.

October 18th, Miss Evelyn Canon.

Wednesday, October 23rd. Second of a Series of Addresses on "The Teachings of Spiritualism as a Guide to Life."—The Rev. C. Drayton Thomas. Admission, including tea (3.30 to 4.45 p.m.) 1/-.

SYLLABUS ON APPLICATION

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

Physical and Psychical Diagnosis and Psychometry: Ruth Vaughan Monday, Wednesday (morning) and Thursday.

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30—5.30;

Mr. Stanley De Brath: Fridays, 3—6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30—12.30 and 2.30—5.30, and during Evenings when Meetings are held (it is advisable that appointments be made).

L.S.A. AND QUEST CLUB NOTES

MEETINGS FOR CLAIRVOYANCE

ON Tuesday evening next, the first of the meetings for clairvoyance will be held. In past sessions these meetings have been very popular and well-attended. The first to give a demonstration will be Mrs. Stella Hughes, and we may be sure a good company will assemble to welcome her.

The afternoon meetings for clairvoyance also will start on Wednesday next, when Mrs. Evelyn Thomas will be the demonstrator. These meetings afford many opportunities of experiencing what this form of psychic phenomena is like, and often good evidence of spirit-return is provided.

THE THURSDAY EVENING LECTURES

The coming week will find the work of the session in full swing. On Thursday next, October 17th, Major C. H. Mowbray (whose interesting notes on his experiences have lately been appearing in LIGHT will give a lecture on "Some Experiences in Physical Phenomena." This should prove an exceedingly interesting topic, for the physical phenomena of Spiritualism are regarded by many with wonder. Many strange things occur at seances for physical phenomena, and the reports of competent investigators are always worth listening to. Physical phenomena present many problems, and even now some doubt their reality, but in the main, they have passed the stage where people simply deny them; they are accepted as happening though discussion as to their causes still goes on. Are the causes of these peculiar happenings in the embodied human mind, or are they to be sought for in some excarnate mind? Major Mowbray will, no doubt, give us particulars not only of physical phenomena, but of the intelligence associated with them, and be able to state whether the intelligence is that of the Medium,

the sitters or someone the world calls "dead." Commander J. Scott Dove, R.N., will be in the chair.

HEAL THE SICK

There is little to add to what I said last week about our healing work. It goes on steadily and effectively, and many are finding relief from suffering through the ministry of both the direct and absent healing.

TIMES OF HEALING GROUPS

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4; Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession Group, Saturdays, 3—3.30.

W. H. EVANS.

LADY FRY'S TESTIMONY

WHEN my husband passed over 18 months ago, I felt desolate. Faith did not really fail, but it seemed as if no one could give me certainty of a future life. A great friend of mine (a clergyman's widow, whose husband was killed in the War—he was a chaplain) came and told me of the comfort that had been brought to her through a Medium, 14 years after her husband had left her. Also, a cousin of mine told me of the comfort she had from absolute certainty of our future lives, through Spiritualism.

So, after waiting about five months, I joined the Quest Club, and immediately got into communication with my beloved husband. I went to the Club as a stranger, and, through Mr. Leigh Hunt (clairvoyant), my husband was beside me. His face, figure and many particulars were given and his uniform was described; and beside him was our mutual friend, the Rev. Basil Bouchier, who had passed over three days before my husband.

After that, I made an appointment with Mrs. Abbott for a sitting, and the results are marvellous. He talks to me through her, gives me advice about our family, and helps with his guidance. Also, he sends messages through others. For instance, he sent messages to me through my widow friend, saying he and her husband had met, and he thanked her for bringing me this joy and happiness.

My husband tells me of their lives and work, and what our lives are to be together when it pleases God to give me the call to come. All my relatives and his relatives are round him and send me personal and loving messages. When I ask him to give them messages, he says: "Already they have received them, as your thought has reached them."

Mrs. Abbott is a wonderful means of communication for us. My husband says he likes the lady whose throat he uses; all is so clear through her and free from outside contact. He comes to me direct through her, and once or twice his own voice has come through. He has also helped a friend of mine to get into touch with her dear ones.

My husband has told me I may let this be known, but that our private communications are too precious for publication. I just feel I want to assure those who have passed through grief like mine that they can be helped, by God's grace.

(LADY) E. FRY.

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THURSDAY, OCTOBER 10th, at 4 p.m.—
DISCUSSION TEA
 Mr. S. De Brath will answer written questions.

FRIDAY, OCTOBER 11th, at 5 p.m.—
 Group for Clairvoyance—Mrs. Evelyn Thomas.

MONDAY, OCTOBER 14th, at 3 p.m.—
 Group for Clairvoyance—Mrs. M. Kelland.

MONDAY, OCTOBER 14th, at 5.30 p.m.—
 Lecture—"Soul and Body"—Mr. Ernest Vickers.

WEDNESDAY, OCTOBER 16th, at 8.15 p.m.—
 Annual General Meeting of Members.

FRIDAY, OCTOBER 18th, at 5 p.m.—
 Group for Clairvoyance—Miss Lily Thomas.

WRITE FOR SYLLABUS.

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SUNDAY, OCTOBER 13th, 1935.

11 a.m.— Mr. HORACE LEAF
 Clairvoyant: Mr. Horace Leaf.

6.30 p.m.— Mr. SHAW DESMOND
 Subject of Address: "What We Really Know about the next World."
 Clairvoyant: Mr. R. E. Cockersell.

Sunday, October 20th, at 11 a.m. ... Mr. JAMES LEIGH.
 Clairvoyante: Mrs. Helen Spiers

Sunday, October 20th, at 6.30 p.m. ... Dr. H. P. SHASTRI.
 Clairvoyante: Miss Lily Thomas

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OPEN MEETINGS

Mondays, 6.30 p.m. **Wednesdays, 12.30 p.m.**
 Organ Recital, Address, Questions Answered and Clairvoyance. *Admission Free*

Monday, October 14th.— Speaker: Mr. Frank Wall
 Clairvoyant: Mr. R. E. Cockersell.

Wednesday, October 16th.— Speakers: Miss Eddison, Mr. Ernest Hunt and Mr. G. H. Lethem will answer the question:—"How is it that Spiritualism, which has been known to the world for many thousands of years is not yet recognised by science, or by mankind in general."
 Clairvoyante: Miss V. M. Thorndick

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Sun., Oct. 13th. Speaker: Mrs. BARCEL
 (Trance Address.)
 Clairvoyante: Mrs. Helen Spiers.

Sun., October 20th. Speaker: Mr. H. ERNEST HUNT
 Clairvoyant: Mr. Thomas Wyatt

For particulars of weekday activities at Headquarters, Marylebone House, 42 Russell Square, W.C.1. Apply Secretary: MUSEUM 0676

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).
Tuesday. Mrs. Livingstone, by appointment.
Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)
Members, 3s.; Non-Members, 4s.

Oct. 16th. 2.30 p.m. Mrs. Livingstone. **6.30** Miss Canon.
Oct. 23rd. 2.30 p.m. Mrs. Evelyn Thomas. **6.30** Miss Lily Thomas.

Private Sittings arranged daily with the following mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

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SUNDAY, OCTOBER 13th.
 11 a.m.—Mr. T. W. ELLA.
 6.30 p.m.—Mr. C. GLOVER BOTHAM,
 Address and Clairvoyance.

WEDNESDAY, OCTOBER 16th, at 7.30 p.m.
 Mr. GEORGE DAVISLEY, Clairvoyance.
 (Silver Collection).

FRIDAY, OCTOBER 18th, at 8 p.m.
 Mr. W. G. HIBBINS, Lecture.

Fridays at 6.30 p.m. Commencing Friday, October 18th—
A Course of Four Lectures by Miss Jacqueline
 October 18th—Subject: "The Aura of Living Things"
 Chair - Mrs. ST. CLAIR STOBART

Saturday, October 19th, at 7.15 p.m.—**Whist Drive**
 Tickets 1/6 each, including Refreshments.

Wednesdays at 6.30 p.m. Commencing Wednesday, Oct. 30th.
Instructional Course.

A Series of studies in Spiritualism. 12 classes, held by Miss Eddison and Dr. A. E. Neale. Fee for course: Members, 5/. Non-members, 7/6.

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"AT HOME"—**FRIDAY, OCTOBER 11th, at 3.30 p.m.—**
 Trance Address. "SILVER FOX" through Mrs. Sharplin

WEDNESDAY, OCTOBER 16th, at 3 p.m.—
 Mr. GLOVER BOTHAM.
 Circle for Clairvoyance
 (Members 3/; Associates and Visitors 4/-)

HEALING—Mondays, 2.30 to 4.30 p.m.; Wednesdays, 5 to 7 p.m.
Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE (Silver Collection).
Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.
 (Members, 1/-; Associates and Visitors, 1/6)

Tuesday, October 15th, at 8 p.m.
 Trance Address.
 "WHITE HAWK" through Mrs. Barkel.
 Subject—"The Way of Discipleship."
 Members, 1/- Associates and Visitors, 1/6

For further particulars write for Syllabus.

CONFRATERNITY LUNCHEON-HOUR MEETINGS
 at THE FORTUNE THEATRE, commencing Friday, Oct. 4th, 12.30—1.30
 Addresses by representatives of the Churches and by Spiritualists
 Clairvoyance—Mrs. ESTELLE ROBERTS
 For further particulars see page 647.

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 Sunday, October 13th at 11 a.m. and 6.30 p.m.—
MOON TRAIL SPEAKS
 Clairvoyance: Mrs. Mary Lilly.

VISION IN CHURCH

By E. A. REEVES, Author of "Recollections of a Geographer."

FOR some time past I have occasionally seen some remarkable visions, and although they have lasted only a few seconds, they have been very clear while they have remained.

One of the most striking of these occurred during the service at the church of which I am a member, on Sunday morning, March 31st, 1935. As we were engaged in prayer, there appeared in front of me a large expanse of dark water, and upon its surface I saw the head and shoulders of some elderly person. The head was thrown back upon the water, and the eyes were closed, but as the back of the head was towards me it was impossible to see the face clearly. The arms and hands were raised as in an appealing attitude, and the whole scene was, for the moment, one of sadness and distress. Then a light appeared from behind, and some bright and wonderful Being, arrayed in white and shining robes, walked silently on the water. As he drew near he stooped down, and placing his hands under the arms of the one I saw apparently sinking in the water, raised his head and supported him.

A WONDERFUL SCENE

While I was contemplating this wonderful scene I looked up and saw that the sky, that hitherto had been dark, was suddenly filled with light; and from what appeared to be golden clouds were many beautiful hands and arms reaching down towards the water. Some of the hands were beckoning upwards, while others were held lower, and apparently about to grasp those being held up for assistance.

Then the whole vision vanished and I saw no more. The solemnity and beauty of what I had seen filled me with awe and wonder; and I felt sure that I had been permitted to witness the closing hours on earth of someone I knew, and that I should hear more about it later.

Several persons came to my mind, but I could think of no one it was at all likely to be; and, as stated before, as the back of the head was turned towards me I could not see the face sufficiently well to recognise it.

I described what I had seen to my wife and daughter upon reaching home, and then the matter was left for the time.

However, I did not remain in doubt very long, for I afterwards found that while I was seeing this remarkable vision in our church, in another church, close by, the minister was telling his congregation from the pulpit that their beloved former minister was then in a very critical condition. He passed away the next morning.

I knew nothing of this until later, and indeed since he retired thirteen years ago I had heard little of this dear man. He had been the minister of this church for over thirty years, and no one was ever more respected and loved. For three years before he retired I, and others of my family, were members of his church, and we were all extremely fond of him. His sermons were always most helpful; but sometimes during these his face, naturally somewhat rugged, was suddenly illumined as by a heavenly light. My wife and I frequently referred to this. On one particular occasion we well remember his speaking of some of the imagery used in the Scriptures to describe the glories of the Home Beyond when a bright smile and a heavenly light came over his face, and he said: "Imagine it all as beautiful and wonderful as you will, but when you arrive there you will find it to be far, far better."

We have often thought of these words since, and the look on his dear face as he uttered them; but it will be readily understood from what I am about to mention, they have now a very special significance.

On August 2nd last, I attended a private seance with Miss M. D. Hands, a Medium connected with the Christian Spiritualist Association, at Richmond, Surrey,

(Continued at foot of next column).

WHITE BROTHERHOOD

THE aims, ideals and work of the "White Brotherhood" were explained by Grace and Ivan Cooke in a lecture given at Edinburgh Psychic College on Tuesday night last week (October 1st).

It was stated that the whole of the work of the White Brotherhood was based on the unseen contact with the power of the spirit which its followers felt. This power had been revealed to certain people at different stages of the world's evolution. Until man did learn to contact this tremendous power he would remain in a state of darkness. Although the religious teachings of the past had helped man to the moral path, they had been more or less primitive as far as his inner self was concerned.

Modern psychic signs were beginning to reveal to man the unseen power that was around him. This sixth sense was being recognised by men of science. Through this sixth sense the speaker got in contact with a group called the White Brotherhood, who declared that a work was to be done on earth. Other people, it was discovered, were receiving precisely the same messages from the same group. The instruction came that men and women would be called together on the earth plane and be directed in their work by the elder brethren of the White Brotherhood. The work of the individual was first of all by selfless endeavour to purify itself so that the light of God might radiate through more clearly. The time had come when this divine power must be brought through to outer expression.

The Edinburgh group of the White Brotherhood, it was stated, was founded about six months ago. The badge of membership is a six-pointed star—(*The Scotsman*, October 2nd).

MARY PICKFORD—PREACHER

MARY PICKFORD has changed her rôle from the "world's film sweetheart" to that of a serious and effective exponent of the fact and implications of Survival—although she claims to rely on "intuition" instead of actual proof. In the *Sunday Express* (October 6th) she writes:

"Life cannot be destroyed. A body is put off, but that is all that happens. That is why suicide is such a foolish business.

"A visible body can be discarded, but the invisible essence of it, the living personality, will only find itself faced with the same problem it has attempted to escape.

"It is as if a person tried to sneak into a higher grade in school without having finished the lower grade.

"If he hadn't learned his multiplication table, how could he expect to work an algebra problem?

"We can't dodge life. And so we had better face and master it. Each of us is really immortal and perfect, right this minute—only some of us are ignorant of the fact."

(Continued from previous column).

After describing several persons whose spirit forms she saw around me, she said "I now see someone who looks like a parson or minister. He is giving the name of Alexander, and informs me that he knew you on earth and had several nice talks with you. He is now saying: 'Tell him I have found it to be far more beautiful and wonderful here than anything I ever imagined.'"

I was then asked if I knew who this was, and had no hesitation in saying that I did. This was evidently our dear old friend and minister. He had found to be true what he had said in that sermon long ago, and was repeating it now, doubtless because he knew we had often thought of his words, and by doing this he felt I should be sure of his identity.

To me, then, had been granted the privilege of witnessing the triumphs and glories of the closing hours of his earthly journey! The thought is wonderful.

Psychic Certainties

Collected and Arranged

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