

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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NOTES BY THE WAY.

GOING BACK TO THE APE.

Tennyson's aspiration that mankind should free itself from "the tiger and the ape" is receiving a queer commentary from the experiments in the grafting of "monkey glands" on to human organisms with the idea of imparting health and vigour. Sir Kenneth Mackenzie makes, in the *Referee* of 3rd inst., a strong protest against the operation, on moral grounds. He denounces it as horrible in its possible results on the psychical nature of the human beings who may undergo it, and he refers to the monumental ignorance of the medical profession in this direction. To us it looks as though materialism in medicine were being pushed to dangerous extremes for want of that vision which can see beyond physical effects and can "think nobly of the soul". It is a purblind understanding which can see nothing in life beyond its material forms, and which beholds in the monkey the future saviour of humanity. It would be comical but for the tragic mischief that such experiments may produce. Meanwhile we see in the proposals a grim commentary on the science of to-day, and we think of the warning of St. Paul to the Galatians: "He that soweth to his flesh shall of the flesh reap corruption". That there is another life than the life of the body is the message of Religion and not only of Religion, but of that growing science of Mind and Soul which is rapidly outstripping the hide-bound science of the schools.

HUMAN RADIATIONS.

It is interesting to observe that, in spite of the rather cocksure attitude of certain scientists on the question of human survival, many unscientific people whose mental training and experience enable them to take a rather larger and clearer view of life than the scientific specialist, see clearly how large a part the soul plays in human existence. Mr. Edgar Wallace is one of these—we could cite many others. Mr. Edgar Wallace has noted the influence of mind on mind independently of physical agencies, and in the *Daily Express* lately (we have quoted some of his

observations in "The Lighthouse Window") he asks whether we are "wildly absurd in supposing that human thought has an indestructible substance". There is no absurdity about it. The mind radiates beyond the body, in virtue of its electrical principle, and as Mr. Wallace has noted, we are attracted by some persons and repelled by others at the first approach. Strong sympathy between two persons will in certain conditions connect them in spite of all the barriers of space—which mean nothing to the soul—and hence the thousands of cases of telepathic monitions, warnings, and other instances of telepathic impression. This is, of course, an elementary matter to many of us. But it is still "unscientific"—in some quarters. It is merely a fact, and leads on to the larger question of human existence apart from the body, which is also a fact.

THE SURPLUS WOMEN.

Mr. Alfred Sutro, the distinguished dramatist, has been writing of the sorrows of the "old maid"—the "unwanted" woman, who cannot take her place with those brilliant women amongst the "surplus million" who can make a career for themselves without relying on husbands. There are many thousands of such sad cases, "aimless, helpless, homeless, looking on with bleared eyes at games in which they can take no part"—to quote from Mr. Sutro's article in the *Weekly Dispatch* the other day. It is a happy thing that there is another world—not far ahead for any of us—where the wrongs of this life are compensated, and where, as Browning put it, the "broken arcs" become a "perfect round." Many women are born mothers, but the joys of maternity are denied them here. In the next life these women find their joy in mothering the multitude of waifs from earth, some of them unloved and unwanted children. With some of these children such a woman may discover a spiritual kinship far deeper and stronger than blood-relationship. It is not easy to write of these matters, for sex has on earth so many foul associations, and the subject of "soul-mates" and "spiritual affinities" has been abused to an extent that almost disguises its truth. All the same, the next life holds compensation for every evil of this, although that does not prevent all true men and women from trying to get rid of those evils here, instead of idly waiting for a "better world."

It is naturally supposed, or seems to be naturally supposed, by a great many people still, that all evil persons enter into a condition of spirit-life very terrible, black, barren, dismal, and sorrowful; and every now and then you hear strange stories of dark caverns, gloomy valleys and barren plains where those poor creatures live in a state of terror, of affright, and torment. You seem to ignore sometimes the fact that it is absolutely necessary that certain experiences of the spirit-world should be described to you symbolically because a literal description is impossible by reason of the differences in the conditions of the spirit-life and the conditions of this life. Symbols and allegories are necessary to convey ideas and to describe conditions rather than give exact statements of literal fact. J. J. MORSE.

THE AUTOMATIC WRITINGS OF "M.A., OXON."

[By the desire of some valued readers we reprint one of the scripts which first appeared in *LIGHT* many years ago, given by automatic writing through the hand of the Rev. William Stainton Moses. They were transcribed by Mr. Speer from manuscripts received from Mr. F. W. H. Myers.]

The following script is dated Easter Day, 1873.

"I strove with the utmost of my power to restore that part in me which is divine to that which is so god-like in the whole Universe."—*The last earth-utterance of PRUDENS, DOCTRINÆ MINISTER.*

(I had sat down with the hope of communicating further with Doctor, when my hand was controlled as above. Having read the message with the help of a glass, I enquired:

You are known to me as Prudens. What were you on earth? And why do you give me your last words?)

I give them to you that you may see and know how a Philosopher could die: in what hope, yea, in what confidence.

(Do you know Philosophus? Has he been with you throughout?)

DOCTOR: He is a high and noble spirit. Many of your thoughts and pursuits are, and have been, guided by him. Your love of philosophy, and the Platonic tone of thought come from him. You will hear of him more, but at present he writes with difficulty. I was desirous that he should give a message, that you might be assured of his personality, and know his earth identity, as you wished. One by one these pieces of information shall be given to you. Only be patient, and try, as far as may be, to preserve a passive frame. I require silence; curiosity hinders us.

(I will endeavour to obey you. Have you any message for me?)

Prudens wrote for you his dying words, that you might see that even in those days of imperfect knowledge, a man could work out for himself a hope in the future, and could pass from a life of which his senses were cognisant, to an unknown future, in placid hope that the spark of the Divine which he felt within him might not be quenched, but go to join the Divine soul which interpenetrated the universe. It is the craving after immortality which has been, in all ages, the great undying principle which influences, and has influenced, philosophies and religions; which enabled Socrates to drain his poison cup; which taught Plotinus to aspire after a union with the Divine mind; which, in larger, fuller, truer knowledge, turned the Cross of Jesus into a Throne from which he spake the noblest words of confidence and trust in his God; and which, in ages since, has enabled the faithful soul to realise and cling to the eternal verity of God and the Hereafter. It has been confined to no age, or Church, or sect. It is a feeling common to man wherever he draws the breath of life, and his soul breathes the spirit ether, which feeds it and unites it in common aspiration with those who have preceded.

(Yes. This is the feeling that has perpetuated to-day's festival.)

Friend, the fact which Christians celebrate year by year on Easter Day, however ignorantly, is an undying truth. Men foolishly imagined that the mouldered earth-body should be gathered together again, piece by piece, and, withdrawn from its after

combinations, should be reunited to its original elements—so that the body should be resuscitated, and restored to its pristine state. In fabricating such a theory they have missed the truth, though they have partially enshrined it in their dogma. The body of earth, friend, cannot be restored, when once it has been resolved into its elemental state. It is dissipated once and for ever, and in future combinations becomes the perpetual constituent of other forms of matter. The fabled resurrection cannot be. But men have taken no count of another body, the Spirit Body, though one of your greatest Teachers told you of it. Men have seen naught of what is, in very truth, a resurrection from the dead; a resurrection of the immortal spirit from the dead elements with which it has been surrounded in its earth education. Your sacred records tell you of the new birth of the soul; they preach to you the allegory of spring. They say well. Even as on your earth, the bud bursts forth under the genial rays of your sun, the source of light and heat, and shows to your eyes signs of a new life of which there was no sign before; so it is with your spirits. The spirit-body, your real self, has clothed itself for a time with atoms of matter, which are in a state of perpetual change. When the process of earth-education is complete, these changeable atoms are cast aside, and your resurrection takes place. Resurrection of what? Of the dead worthless atoms? Nay, verily, out of the jewel which those old rays of mortality have enshrined, the Spirit Body, the Real Man, rises from earth and is transported to its real home.

(Resurrection at the end of the world?)

Vain dream! The rising is no rising of mouldered flesh and bones long since dissipated, but an instantaneous vivifying of what has been a shackled and confined individuality; a bursting of the bud, a releasing of a prisoned and hampered spirit; at a distant period, after a sleep in the unknown, but instant, immediate now. The old garment is flung aside, and the soul new-clad, refulgent, instinct with vigour and life, rises to that sphere which has become congenial to it as a home by the tenor of its earth life. The evil, spotted with corruption, tainted with sin, scarred by a degraded life, betakes it to its own congenial society, to work out step by step, through years of persistence and ages of progress, a salvation from its own sin and folly. The bright and pure and noble soul rises upwards to bask in the rays of the sun of light and love, to pursue the onward path of purity and progressive knowledge, and to learn more of God and goodness, while it teaches those whose aspirations make for light. This, friend, is the Resurrection of the Soul. This is what your ancient teachers dimly saw and mistook for an impossible resurrection of the body. They saw that there was life. They knew not that the body was done with. So they erred, but ignorantly.

(Then there is no resurrection of the body? What of Christ?)

The appearance of Jesus was of the Spirit Body, which he was enabled to manifest in tangible form. The Earth Body never rose.

(The saints who rose—Lazarus—what of them?)

The bodies of the saints were also spirit bodies. Lazarus' spirit was never wholly absent from the body, although the cord was nearly broken. It was recalled to the body of earth by the power of Jesus.

(What special power?)

The healing power which he possessed in such vast measure, akin to what ye now call mesmeric power.

(The nature of Christ? I should like to have some information.)

There is much we cannot explain to you in this. Jesus was in a very special way the recipient of the Divine Spirit. He was specially chosen and set apart for a special work. He was well provided in all ways—corporeally, mentally, and spiritually. The conditions that surrounded him were the best and purest known. He inherited a body that was the most perfect ever born into this world, and with it a vast store of that power which marked him out amongst mankind. He lived a lonely and secluded life far from the alien influences that surround men in the world now. His soul was pure and noble and loving. His deeds were deeds of mercy and pity: his life a life of benevolence: he blessed others, and was largely blessed himself. He was under nearly perfect conditions, and led a perfect life. This has caused men ignorantly to assign to him that which he himself forbade: and to cast around his life and death a veil of fable he would be the first to rend asunder. He was the Grand Channel between the spirit and the world: the great vehicle of Spirit Teaching from God. He has risen higher than any: blest by his deeds of love: and by a noble mission, nobly done. He has not returned, save when he comforted his friends immediately after his passing away, and when he conversed with John the Seer. To two chosen ones he manifested his power and chose by sign—St. Paul the Missionary, and in after years to the Emperor, whom he himself selected for his special work. He has passed, a Pure, Bright, Holy Soul, to the Spheres of Love and Praise, which are the vestibule of the dwelling place of the Most High.

(Never to return again?)

Never, save by his Angel Messenger.

(Who was the Emperor?)

Constantine, whom men called great, and who was great indeed.

(Christ spoke to him?)

In vision, and showed him how he had chosen him; even as the spirits ever indicate the choice of God to the chosen ones. He showed him a Cross, and gave him a mission.

(Was that Cross of mine intended as a sign of a mission?)

Assuredly, friend. It was the sign of your being chosen to fulfil a work for which you had been set apart. It was the emblem of the choice which the Great Father made. Ah! see that you fall not short of what is sought for you.

(God forbid! But how am I to know? I do not know even now.)

You will be told in due time. Not yet. When you are called, see you fail not. The preparation must be long; the processes slow. Much you need yet; much that can only be got by patient waiting, by earnest watching, by self-abnegation, by prayerful dependence on the means placed at your disposal. This is your present work—peaceful, quiet, and not before the eyes of men. The time will come when the reason for this preparation will be made manifest. Before anything can be done, you must learn patience and passive obedience. Seek not more now.

“DOCTOR.”

TRANSFIGURATION MEDIUM FOR LONDON.—Arrangements are being made by the National Laboratory of Psychical Research to bring over from Paris the French medium, MADAME EUGENIE PICQUART, for a series of experimental seances. Mme. Picquart, in a trance condition, assumes various different personalities, some of which are said to be famous figures in history, such as Coquelin, Sarah Bernhardt, etc. An ancient Egyptian priestess, and a Russian soldier, General Souvaroff, who fought against Napoleon, are two other personalities from the past who, it is claimed, control this medium, whose phenomena take place in full daylight.

MATERIALISATION PHENOMENA.

THE NEED FOR A MEASURING INSTRUMENT.

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

I personally have never had the opportunity of witnessing materialisation in the seance room, but I think one does not have to go to the seance room to witness materialisations taking place. For instance, one may often be looking into a clear blue sky and presently notice a thin haze which thickens, and then slowly but surely a cloud-form begins to build up. The cloud may be said to be materialised; later one may perhaps see it gradually dissolving out into clear invisible air.

The cloud appears to have been dematerialised. Of course, it depends what the actual word “materialisation” means, but I take it that if something fairly dense fades off into something more rarified, partial dematerialisation at least has taken place.

Now a cloud may be considered as the materialisation of water vapour. This kind of materialisation is accomplished by a lowering of the temperature as a rule, that is to say, a lowering of the rate of vibration. It may even be lowered to a point at which the cloud condenses into water-drops, snow-flakes or hail. Thus, what at one moment is clear blue sky, a short time later may have materialised into a solid piece of ice.

In reality clouds are masses of temperature; the water vapour has no definite form of its own. It is the masses of cool invisible air that produce clouds in certain regions of the sky. The material of the cloud is ever leaving it at the base, fresh material being borrowed to replace it. There is some analogy here to the human body which is ever taking in food in order to materialise it into human flesh which is later returned to the earth again. Matter simply flows through the living organism as water vapour flows through the cloud form. The particular form of cloud known as the thunder-cloud is a wonderfully good materialising medium.

If, then, we ourselves are spirit-forms with material flowing through us as water-vapour flows through the cloud-forms, is it strange that some of us, like the thunder-cloud, should attract and materialise other spirit-forms in our vicinity? The actual power which certain people possess in a marked degree that enables disembodied spirit-forms to resume something of the fleshly garment for a few minutes, seems to be in the nature of a particular low vibration, analogous in some way to the lowering of temperature produced by a heavily-charged thunder cloud. For this reason I have often thought that some such word as “psychic temperature” would be more useful than the more common term of “magnetism”, an expression that makes students of ordinary magnetism so contemptuous. This psychic temperature might be measured in degrees upon a scale, if a suitable instrument could be devised. There is little value in saying, “the psychic force is very strong to-night”. If that force could be measured, like radiant heat, radiant light, and radiant electricity, the phenomena must then be recognised by scientists; as a force which, in their complacency, they have overlooked. If we can find out how much of this force a medium is capable of radiating or absorbing in a manner analogous to the way we can find the same sort of thing with regard to clouds, we shall at once be able to detect signs of mediumship with absolute certainty, and it may be we shall be able to discover that certain animals and plants have great psychic influence. I have already indicated in former papers certain lines upon which success appears to be possible.

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LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

THE CARDIGAN CANCER CURE AND RESEARCH.

Sir,—I am indebted to you for publishing the article "A Real Job for Spiritualists" in LIGHT for the 2nd inst. Yet certain explanations are called for to allay any thought that exists in your readers' minds that the Cancer Research Committee is ignorant of the treatment under reference. In June, 1923, a committee of Liverpool gentlemen submitted my claims to the Cancer Committee of the Ministry of Health, imploring an impartial investigation; so persistent was their appeal that the said Committee granted me an interview in September, 1923. Lists of at least twenty cases of cancer that had been cured were demanded—a list of thirty cases cured, ranging from thirty years ago to that time, were supplied; there the matter ended.

Months passed into years, and still no investigation, and on inquiring four years afterwards from persons whose names were on the list submitted, I found that not a single case had been investigated! The British Empire Cancer Campaign also refused to investigate in 1923, unless I gave them my formula first. Let us see. From 1923 to the present time is five years; the death rate from cancer according to statistics is 50,000 a year. Then I take it that 250,000 have died from cancer since 1923. Yet we hear Research appealing for funds, and stating that they are "willing and anxious to investigate any new method."

I see some very distressing cases of cancer—oftentimes the breadwinner smitten, and in a state of despair, devoid of all the necessities of life. Why then, in the name of God, is not a small donation given to these poor unfortunates from the gigantic funds subscribed to cancer campaigns? It would make the evening of their lives far happier and more peaceful. It would also, I feel sure, be supported by the subscribers who would have the satisfaction of knowing that it would be faithfully applied and thankfully received.

Yours, etc.,

D. REES EVANS.

40, Ashburn Place,
S.W.7.

Sir,—I read with the greatest pleasure Mr. Hannen Swaffer's article on the work of Mr. D. Rees Evans in the issue of LIGHT for 2nd June.

It will, I feel sure, interest you and your readers to know that I was cured by Mr. Evans of cancer of the breast in January, 1924. I was examined by a famous surgeon in Liverpool, who stated that an immediate operation was the only means to prolong life. I have never suffered since my cure by the Evans Treatment. A Cancer Research worker from the Liverpool University has investigated my case, and says that my cure is conclusive. I know of many others cured by the same treatment.

Yours, etc.,

(Mrs.) E. SENIOR.

30, Wright Street,
Egremont,
Cheshire.

"SPIRITUALISM AND CRIME."

Sir,—I have just read your Note By the Way entitled "Spiritualism and Crime" (with which I am in strong sympathy), dealing with the readiness of the Press to give prominent publicity to any breach of the moral or legal code by Spiritualists.

I would like to point out, however, that your argument does not apply exclusively to Spiritualists. There is another section of the population of the country which is favoured with similar publicity when one of its members commits a breach of the law—the Jewish section.

It is again a minority question.

Do these publicists, who are of the majority, realise that to emphasise the wrongdoing of a member of a minority is like unto "kicking a dog when it's down," which surely is not consonant with the sportsmanlike principles on which England especially prides itself.

Yours, etc.,

(Miss) D. K.

Hampstead.

A DISCLAIMER FROM SIR ARTHUR CONAN DOYLE.

Sir,—My attention has been called to a statement in a contemporary that "I had no use for professional mediums." I need not say that this is the exact converse of my opinion. I regard an honest well-developed professional medium as one of the most useful members of society. I have many friends among them, and should be sorry to think that any of them attributed such a sentiment to me.

Yours, etc.,

A. CONAN DOYLE.

Windlesham,
Crowborough,
Sussex.

June 5th.

A SPIRITUALIST ORPHANAGE.

It is with a feeling of regret that I find waiting for me a mass of correspondence from the directress of the newly-formed Orphelinat Allan Kardec, giving particulars of that benevolent institution, situated at 14 rue Calas, Lyon. My regret is due to the late arrival of these particulars; I was in Lyon a fortnight ago, and would have made a point of visiting the orphanage, had I been reminded of its existence.

The orphanage has grown out of the Spiritualist Crèche (a branch of the Groupe Allan Kardec), founded some thirty-four years ago for the care of working-class children, a work of devotion which received some assistance from the town, and also from the state. The present institution, which is for girls, gives its protégées not only a general education, but also inculcates moral instruction founded upon Spiritualistic principles. In connection with this orphanage there is an independent organisation for giving free magnetic treatment, for which excellent results are claimed; patients are received four days a week.

N.

THE LATE GEORGE TERRY.—Mrs. L. J. Terry in a letter to the Editor says: "I feel the loss of the physical presence of my husband very much; we were together for nearly forty years. . . . We began to investigate Spiritualism over twenty years ago and have always found the greatest help and comfort therein. Although we could not attend meetings of late years, we have always held our own little circle." Mr. Terry was the eldest brother of Dame Ellen Terry; he had been in indifferent health for many years, having been forced to give up his association with Sir Henry Irving at the Lyceum Theatre owing to a severe nervous breakdown from which he never fully recovered. He had much of the traditional Terry charm, and was described by the late Sir George Alexander as "the ever-kind and always-courteous George Terry." He was a member of the London Spiritualist Alliance, and he and Mrs. Terry had a large circle of friends amongst Spiritualists.

We learn from the Northern District Council of the N.S.U. that the visits of Mr. Arthur Ford, of New York, to Spiritualist centres in the North of England have attracted marked attention, and that Mr. Ford's lectures and clairvoyant demonstrations have drawn large and appreciative audiences. Gateshead, Middlesbrough, North Shields, and Sunderland were visited, and each of these gave the visitor a cordially enthusiastic welcome.

SCATCHERD MEMORIAL FUND.—We acknowledge with thanks, from the BRITISH COLLEGE OF PSYCHIC SCIENCE, £2 2s. 0d.

LIGHT.

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inch; classified advertisements, 1s. per line. Address "The
Advertisement Manager, LIGHT, 34, Paternoster Row, London,
E.C.4." (Phone: Central 1462.)

SIR OLIVER LODGE'S NEW BOOK.

When we wrote, in LIGHT of 2nd inst., that the
echoes of the controversy aroused by Sir Arthur
Keith's challenging statement at Manchester had
almost died away, we were a little premature. There
was a resemblance to that common experience when
a peal of thunder, apparently just on the point of
expiring, breaks forth afresh louder than ever; for
almost immediately came the first announcement of
the Queen's Hall meeting, held on Wednesday last,
and the series of articles in the *Daily News*. Further,
Sir Oliver Lodge's new book, *Why I Believe in Per-
sonal Immortality**, made a timely appearance. Each
event will carry its message, the full significance of
which will be better understood in the years to come.

Meanwhile, we pay attention to the book which,
as giving the considered opinion of one of the greatest
scientists and thinkers of the age, has an importance
not easily to be estimated.

The key-note is struck in the Foreword. After
briefly summarising the traditional arguments in
favour of human survival, Sir Oliver says:—

My whole contention rests on a basis of experi-
ence, and on acceptance of a class of facts which
can be verified at first hand by others if they take
the trouble. I know how weighty the word
"fact" is in science, and I say without hesita-
tion that individual personal continuance is to
me a demonstrated fact.

The extreme care always shown by the author
comes out, incidentally, in the Foreword. The word
Immortality in the title of the book, he explains, is
used in the conventional sense: "Survival of person-
ality is all that we can hope to establish." It is by
such conscientiousness and accuracy of statement that
Sir Oliver has earned the confidence which is nowadays
generally reposed in him.

It is not a big book, but it is a great one. In its
seven chapters it covers deeply, suggestively and
lucidly the whole question. The opening chapter, "A

Cosmic View of Life and Mind", treats the matter
from the larger aspect, and it is remarkable how
much is epitomised in a few paragraphs; for the
philosopher-scientist moves easily amongst issues in
which lesser minds become confused and lost. There
follow seven Postulates—"conclusions or deductions
from a long course of inquiry", which are "looked at
askance by orthodox science", and the next chapter
deals with "The Seven Propositions" in a masterly
fashion, showing how strong is the case for individual
survival, considered as a matter in which psychical
evidences form but a part, however important that
part. Chapter III gives "The Case for Psychical
Research", and here Sir Oliver makes indulgent allu-
sion to the attitude of orthodox scientists.

Is it surprising that science turns a blind eye
and a deaf ear to these weird phenomena, so
troublesome and sometimes painful to produce,
so difficult to investigate?

It is *not* surprising, he admits; but—

those who are by training competent to investi-
gate these things, incur responsibility if they
discountenance them.

The plea of difficulty and strangeness may be held
as a partial excuse, for scientists are only human,
but the responsibility remains.

In chapters that follow the author deals with
Psychical Phenomena, giving some cogent instances
of an evidential kind. An especially interesting one
is the story of a prediction which gave with an
astonishing amount of detail, in 1913, a description of
the house to be occupied by Sir Oliver and his family
some years later. As a proof of the reality of pro-
phetic clairvoyance this case could not easily be sur-
passed. It is a kind of romance of reality, and the
story is made the more vivid by photographs of the
house—no longer a "house of dreams" but a material
reality. The part taken by Raymond, who, in 1913,
took down the prophecy from a clairvoyant, and later,
as a spirit, co-operated with his family in their house-
hunting, is graphically described.

A valuable portion of the book is the chapter on
Mediumship, for here we find the rationale of the
mediumistic gift, set down with such clearness that
no careful student should thereafter be able to find
any baffling mystery in it—he will at least have been
able to master the general principles involved. Chapter
VI discusses the question of communicating with the
dead, and here the subject of mediumship is further
elucidated. The final chapter in which the case is
summed up is an inspiring one; it has many pregnant
passages conveying with exquisite clearness those
larger truths of life visible to all whose thought can
pierce beyond the veils of matter and sense and behold
the spectacle of humanity on its march to perfection.

That happier state which is called the King-
dom of Heaven is the aim and goal; it is to be
reached on earth some day. Towards that end
immortal powers are working. Unruly wills
retard it, greed and strife oppose it; but surely
the powers of good are the stronger, and in
the end will prevail.

It is fitting that the frontispiece should be a por-
trait of F. W. H. Myers, who did a monumental work
in the establishment of the great inquiry into human
survival, and who, as we are fully persuaded, in that
higher world to which he has passed, continues his
active interest, pursuing still that congenial occupa-
tion which engaged his great powers of mind while
on earth.

SEE how Creation bows her massy dome,
Oceans and continents and airy deeps:
All Nature gladdens at the coming age.

—VIRGIL.

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JUNE 16, 1928

LIGHT

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FROM THE LIGHTHOUSE WINDOW.

The *Daily News* is giving a series of articles under the general heading, "Where are the Dead?" by a brilliant Band of Thinkers—a score of distinguished contributors. The contributions are appearing on the leader page. Towards the end of the *News* introductory leader on the subject we read:—

The student of psychical research is striving ceaselessly to probe the mystery; but if he, too, is wise he will be modest in his claims to have even begun to solve it. Yet there is no man, woman or child whom the solution does not affect more than anything else in the world. It is the question of questions, beside which all others are trifling. There may be no answer to it; but so long as man exists he will not cease to try to answer it.

* * * * *

From "The Question" on the above, put to the Editor of the *News*, as by "an ordinary man in the street", we quote the concluding paragraph:—

Every man seeks within himself to create his own image of God, his own conception of the life of the world to come. Is it strange that so many ordinary decent people should come to a negative or a desperate conclusion when the religious professors leave them to pursue, virtually unaided, their crude and imperfect visions of a possible hereafter?

* * * * *

A letter in the same journal expresses the view that "it is to the artist, the musician and the poet we should address the question of proof of life after death . . . the scientist dealing with material things is not in a position to judge".

* * * * *

The *Christian World* quotes several contributions to an American discussion on "What Happens After Death?" and concludes:—

If we take a careful survey of what is being said in America on the subject of the future life, it becomes clear that the aspiration for immortality is fairly general and that the belief in it does not wane. Indeed, as man advances in knowledge and experience and aspiration, he finds it increasingly difficult to believe in the extinction of his soul. He realises that there is something within him that is indestructible.

* * * * *

It is interesting to find Mr. Edgar Wallace writing in the *Daily Express* (4th inst.) as follows:—

Similarly, you have met men and women in whom you have discovered an immediate affinity. So that emanations of the mind are as real as the ether or the atom. They are, for the purpose of argument, matter, and matter is indestructible. The ether within the range of human understanding is impossible: it has properties which are incompatible, substance and infinite elasticity.

The human mind cannot find a scientific explanation for telepathy—but telepathic communication is a proven fact.

The *Observer* (June 3rd) records a curious story from Budapest. A dying peasant woman in a small village on the Danube, whose son, Janos, was lost in battle in 1915, declared that her boy was really alive, and left instructions that after her death her eyelids should not be closed, as she wished her dead eyes to rest upon him. A few days after her death and burial a letter was received from Janos, announcing that he was alive and on his way home from Siberia.

* * * * *

Miss Nellie Tom-Gallon and her communications with her departed brother Tom Gallon, the novelist, were mentioned in the *Evening News* recently. He assists her with her stories, although the plots are always her own, and she tells how once when George Burgin was present with her at a seance Tom Gallon "reeled off the complete plot for a novel". But it was his own type of plot and not one that she could use.

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From the *Daily News* we gather that the prophecy about the tidal wave has proved a splendid advertisement for Weymouth. "In fact, so popular will the stunt have made the place that the other health resorts will be seriously considering something of the same sort for themselves."

* * * * *

The same paper, in the course of some of its many comments on the series of articles, "Where are the Dead?", refers to the fact that Huxley said if he had to choose between denying mind or matter, he would deny matter, and it adds that this, "at its very lowest, seems to be the view of normal educated man, a view which is emerging already from this deeply interesting debate".

TIME AND THE SOUL.

We have sometimes speculated regarding the real nature of Time as it exists in the next world. The fact that a spirit on returning to earth conditions for the first time takes up the thread of existence here at the point at which he left it is significant. It shows that there is a different Time-order. But there is yet another consideration. We have several times received spirit-messages announcing that a certain event had happened; for example, that some friend at a distance had passed on. This was untrue at the time, but a few days or weeks later it became true. The thing happened, or the person named passed on. Now it occurred to us that these things might be the result of a difference in time-values. It is a subject that has occupied the attention of writers on psychology. Already it is recognised that Time has several aspects. It may yet be found that advanced spirits are ahead of us not merely in spiritual qualities but in Time also; in other words, that some of them have in a comparatively brief period reached a point at which it will take earth-humanity thousands of years to arrive.

"STANTON MOSES: SPIRIT TEACHINGS."—We are asked to state that this book (published by L. N. Fowler & Co., at 1s. 6d.), referred to in *LIGHT* of 9th inst. (p. 271), is a selection of passages from the scripts published in *LIGHT* in earlier years, and is not taken from the standard volume of *Spirit Teachings*, published by the L.S.A.

Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour.—Stevenson.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

PROMINENT NEW YORK SPIRITUALISTS.

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

New York has many interesting Spiritualists not all of whom attend Spiritualist Churches. One of the reasons for this is that the Churches do not cater for those who, convinced of supernormal phenomena, desire to understand their philosophical significance. My impression is that if New York Spiritualists concentrated as much on the philosophy as they do on the phenomena the movement would be as strong here as it is in London.

Many notable citizens here—New York—are enthusiastic believers, several of them having been converted through the mediumship of Valiantine. Mr. Joseph De Wyckoff has been the principal cause of this. He it was who first realised the value of Valiantine's remarkable mediumship.

One meets everywhere people prominent in the commercial, political and social worlds who have been introduced to psychic science by Mr. De Wyckoff. He has a knack of imparting to them something of his own active propaganda spirit. Although he objects to the name "Spiritualism", the beliefs which Mr. De Wyckoff so fearlessly proclaims can hardly be expressed by any other name.

I first met him with a company of friends, including John McEntee Bowman, the "hotel king" of the United States, John Reilly, a New York lawyer, Francis R. Fast, the tireless, genial treasurer of the First Spiritualist Church of New York City, and John Ticknor, the famous test medium.

More fearless advocates could not be found anywhere. Mr. Bowman is so keen on propagating knowledge of survival that he places on all his desks at least one Spiritualist book, that all may know of his belief and become interested. He maintains that anyone ashamed of his religion should immediately renounce it. Spiritualists have more than a belief, he says; they have a science, a spiritual science, and all should be made aware of it.

This attitude was characteristic of the entire company, not least De Wyckoff, whose objection to the name "Spiritualism" is that of a psychical researcher who sees in psychic science much that should appeal to people apart from its religious implications. There are, he holds, many individuals who confuse religion with theological speculations which do not appeal to them. They therefore taboo Spiritualism and will have nothing to do with its phenomena. If these people could realise the general scientific significance of supernormal manifestations they would, believes De Wyckoff, soon realise their ethical and spiritual importance; but "Spiritualism" is the barrier they are unable to surmount.

Not all of us will agree with him. Nevertheless we cannot outdo him in making influential converts. He is blessed with a pleasing, sympathetic personality, a keen mind, sound judgment, a great deal of experience and a fine gift of language which makes him a most entertaining conversationalist. As a platform speaker he would excel. I soon realised how it was that he prevailed on more than one well-known literary man to lay aside prejudice and sit with Valiantine. The great interest thus stimulated in America and Europe during the last few years through the seances of Valiantine redounds directly to the credit of De Wyckoff. Without him we should not have had that wonderful meeting in Queen's Hall, London, last winter at which so many eminent personalities spoke.

On May 14th last I visited Wilkes-Barre, Pennsylvania, to lecture and demonstrate before (what the Press described as) "a group of society folks", most of whom were strangers to psychic science. Wilkes-Barre is one of the oldest settlements in America, and many of my auditors could trace their ancestry back to the Pilgrim Fathers, a fact of which they were exceedingly proud.

Although social gatherings in which everyone is dressed and acts in a formal manner are not, through the absence of music and the necessary psychological conditions, conducive to good mediumship, this meeting was quite a success, and there is now every prospect of a psychic centre being established in the town.

I find Americans more responsive than Europeans. Whatever may be the commercial spirit of the United States, the social and religious sentiments are excellent.

In New York City the Spiritual and Ethical Society is the oldest and one of the strongest Spiritualist organisations. For more than thirty years it has remained independent of the organised movement, although teaching and practising Spiritualism. It has now come out openly and is in a fair way to joining up with the Spiritualist League. Under the leadership of Mrs. Helen Wells it holds services every Sunday afternoon in the Hotel Astor, and judging from my own meetings it is a very influential and successful society.

The reason for this success is largely owing to the excellent platform maintained. Every effort is made to procure the services of the most capable lecturers, while phenomena are not excluded. Mrs. Wells is herself a psychic of merit and the author of an excellent book, *Life in Ether*, purported to have been dictated through her by Ralph Waldo Emerson.

At this society I met Dr. Alcinous B. Jamison, the author of many books on medical, psychic and spiritual subjects. He claims to have the faculty of seeing Nature spirits, and assured me that all and more than is popularly taught about these subhuman creatures is true. Among them, he claims, exist a group which works in contact with the human mind, "making thought-forms". They are very small, very intelligent and apparently very industrious if every concrete thought involves their activity.

These visions appear to Dr. Jamison when he is quite normal. He cannot account for the faculty and thinks it natural and that everybody possesses it, usually in a latent state. The most important thing in this connection would, of course, be to discover means of making it active. If all the doctor says is true, a general development of the gift would open new avenues of knowledge of the greatest psychological and philosophical interest.

CLAIRVOYANT SYMBOLISM.

BY ALAIN RAFFIN.

In giving clairvoyance in a private house recently to five ladies I had an unusual combination of clairvoyant symbols and clairsaudient messages.

With Mrs. F. on my left I saw the sign of the Square and Compasses. The message to her was that she was always feeling fate drawing circles round her. She, for the last three years especially, had felt all her efforts and endeavours circumscribed, until she began to think no effort was worth while. She was to know that if the compasses put restriction round her, they were guided by the Square of Wisdom. The Divine Purpose would see that things were "squared" for her.

To Miss S. I gave the symbol of a Lectern in the form of a spread eagle. I saw her, in my vision, turn the leaves of the Bible till it was opened at Isaiah II. 4-7. She had many grievances and felt resentful. After the meeting we looked up the passage. It is the message about turning the swords into ploughshares and the spears into pruning hooks. She understood the lesson.

To Mrs. H. I gave the symbol of Cleopatra's Needle. I saw that sorrow and suffering had cut deeply into her life. While the monolith was being chiselled with hieroglyphics it might well have complained of the painful process; but to-day it stands

as an historical document, whereas, as a mere uncut stone, it would have been insignificant. So a wise and intelligent artificer was working the patterns on her life. In this way she would realise they were the carvings of beauty, not the blind hackings of an aimless fool. Pain and sorrow and loss can be translated as an intelligent message once we have the key.

To Miss S. I gave the symbol of the terrestrial globe spinning away rapidly on its axis, and in space. I gave her the message that though she often felt dazed and giddy with the problems of life, she was to remember there was a Power which held the earth in its terrific spin, so that if she had darkness when turned away from the sun, she would realise that light would always come when she looked towards the sun. She was to realise a wise Providence governing all, and if the world did appear to be at a queer angle in its journey, even that was a wise provision. If things seemed at queer angles in her life, it was what caused variety of season. As long as she remembered the Eternal Principle nothing could go wrong, however apparently wrong it might appear.

To Madame H. I gave the symbol of a three-cornered hat with a tablet of Ashes-of-Violet soap in the middle. The three-cornered hat represented the three-fold aspect of her being—body, soul and spirit. Lately, in spite of great faith and love, she felt that all her life things had turned to ashes with her. If only she realised that violets turned to ashes could still give of their fragrance and act as a cleansing power. She was to transmute the ashes of lost hopes and desires into the fragrance of service. They would then fill the space of her three-fold manifestation, giving peace and satisfaction to herself and ease and delight to her fellow-creatures whom she longed to help.

A LAWYER'S RETURN.

By A BARRISTER-AT-LAW.

Some twenty years ago I made the acquaintance of two gentlemen of the Indian Civil Service, named respectively Morrison and McDonald. All three of us had qualified for the Bar. After retirement from the I.C.S., Morrison decided to remain in India where he practised his profession, and for some years I lost sight of him.

Now about ten years ago, at a sitting with the trance medium, Miss Bacon, a spirit manifested, giving a name which the medium had some difficulty in repeating to me. She said it was "Morris-something". I did not recognise the name, and on asking for further particulars I was told that this spirit had died in a hot climate, of cancer. I replied quite definitely, "Then I don't know him. I have never known any man who was a victim of cancer."

Evidently this spirit was particularly anxious to make himself known to me, for "Sunbeam", the control, persisted in her description. "He is taking me," she said, "into a very large room. He says that you and he used to 'mess' there together." This room, which was graphically described, I at once recognised as being Gray's Inn Hall, and I then recalled my old acquaintance Morrison. At that time, however, I had no news of his death and no intimation of the nature of his illness.

Next Call Night at Gray's Inn I made a point of speaking to McDonald, who was (and is still) practising here, and asked him for news of our mutual friend Morrison. He told me that Morrison had died in India some years before, from cancer.

I find it very difficult to explain this case on any hypothesis except the Spiritualistic one.

D. T.

RAYS AND REFLECTIONS.

It is gratifying to see that the writer of the notes on Periodical Literature in the *Occult Review* for June has found pleasure in a *LIGHT* leader ("The Last of the Laughing"—April 21st). He alludes to the "luminous maxim" it contains: "If life is a jest, the meaning of death is the real point of the joke." On which he comments that it creates the feeling "that a gate opens on a wide prospect".

An auctioneer's advertisement in a local paper is headed "Get into Communication with Live People." A waggish friend observes that this is better than getting into communication with dead people—a sly allusion to Spiritualism. The reply is that the dead are often very much more alive than the so-called living. "The dead are not dead but alive", as one of our great poets put it.

Dr. Voronoff, I see, is defending his position, on the ground that he is really only supplying "spare-parts" to the human body, and that the day will come when surgeons will be able to replace "worn-out human hearts, livers, kidneys, and other organs with the identical organs from chimpanzees". In the first instance mentioned this would be giving a man a "new heart" in quite another than the usual sense of the phrase! In any case it is a melancholy prospect. Artificial eyes, teeth, arms, legs, and so forth are disagreeable necessities; but it is dangerous to drive anything to its logical conclusions. What about the chimpanzee's brain? Will it become ultimately necessary to resort to this in cases of worn-out human brains?

Dr. Voronoff admits that God made the "spiritual man", but seems to question the idea that He had as much part in the creation of "material man". There is something in the point, but not a great deal. It rather touches the question of absolute and of relative degrees of divinity. He says, too, that it is "not at all certain that the spiritual man resides in the physical man—near him, perhaps, but not in him." That is a speculation which has interested many thinkers. Many years ago I read an article by a bishop who considered the question whether the human spirit resided in the body. The answer seems to be that the spirit uses brain and body, whether in this world or any other, but they are only its instruments—its means of expression and action in whatever state it may be.

A correspondent in a Midland paper, while remarking that he is not convinced by the arguments against Spiritualists, "who are, after all, only endeavouring to prove what the Christian Church claims to be true," is nevertheless offended by the peculiarities of some of the speakers on Spiritualist platforms. They are often ungrammatical and given to the use of stale phrases, of which he quotes a number. (How well I know them!) But this simply indicates poverty of mind rather than of soul. One of the most impressive meetings I ever attended was addressed by an old man so illiterate and ungrammatical that it would have been a pain to listen to him, but for the recognition that a fine character and real nobility of soul lay behind the tattered phrases and uneducated speech. Sincerity must come first; however important culture and grace may be, they must be added later.

D. G.

THE PSYCHIC ASPECT OF THE ETHER.

At one time, for a number of evenings, a teacher from a higher plane attempted to convey to us some idea of the forces used by them. But because of the difficulty of expressing spirit-powers in mortal terms, he did not succeed in getting much through concerning these forces, although he did tell us of the activities on that plane. Regarding this I asked:—

"You have used the word *electricity*. Do you mean just the power we know as that?"

"No. We use the word you best comprehend. The spirit counterpart is more subtle, more ethereal, but powerful even beyond the earth-force."

When this teacher was trying to describe the power of the higher plane, Sis asked:—

"Has it anything to do with ether?"

"What is ether? Tell me that?"

"We cannot do that."

"Neither can we yet. Wait until knowledge can explain more fully."

But we persisted in our questions at times, and the following replies were elicited:—

"Ether is invisible and imperishable. It is an unknown quantity, filling all space. It has qualities quite unknown to mortals as yet. Higher spirits study its formation and composition and do know about it, but it is in advance of our knowledge."

Through my pencil the following has been written:—

"Ether is a form of latent force. Latent force must be released before it manifests, and the electrons of your world and the 'grains of force' of our world are the ways in which this force is released."

"Is it possible for mortals to learn of ether, its characteristics and powers?"

"They have discovered little as yet. I think it possible; but much research work must be done first. It would be unwise for us to give such information if we knew. Study, and the desire for new truths are stimulating minds on earth, and form one of the steps leading spiritward."

From *Spirit World and Spirit Life*, by Fred Rafferty (Cosmos Publishing Co., San José, Calif.).

SPIRITUALIST COMMUNITY SERVICES.

In the course of an address given at Grottrian Hall last Sunday morning on "The Love of God", Mr. Harold Carpenter said that until Spiritualism had opened up the communication between the two worlds, little or nothing had been known of the intermediate states on the other side of life. The Clergy were cognizant of Heaven and Hell and the people were taught the orthodox views concerning them, but that teaching had not brought the knowledge of the love of God in its train. Love is an absolute necessity to spiritual progression, and is part of our spiritual development. This world is the hardest schooling we shall ever be called upon to endure. Through the lifting of the veil we learn the consequences that befall those who have misused their opportunities, and that the great law of cause and effect operates there as it does here: that mercy and absolute justice are shown to all. But behind it all shines the great love of God to His children.

In the evening, Mr. Ernest Hunt gave an eloquent address, after which followed a wonderful exposition of Mrs. Barkel's gift of clairvoyance.

M.J.C.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 17th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Redfern. June 20th, 8, Mrs. S. D. Kent.

Camberwell.—The Central Hall, High Street.—June 17th, 11, public service; 6.30, Mrs. Rainbow. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—June 17th, 7, Mr. Stephen Foster (Australia). Thursday, 8.15, Mrs. S. Podmore.

Richmond Spiritualist Church, Ormond Road.—June 17th, 7.30, Mrs. Doyle, address. June 20th, 7.30, Mr. Melton, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—June 17th, 3, Lyceum; 6.30, "The Stranger."

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—June 17th, 11.30, circle; 3, Lyceum; 7, Dr. Vanstone. Thursday, 8, Miss L. George.

NOTES ON NEW BOOKS.

"The Morrow of Death." By "Amicus." (Rider, 2s. net.)

LIGHT gave an appreciative notice of the first edition of this useful little book, and I am glad to see that the public appreciation of it has resulted in a second edition. It is an account of life on the other side given through the mediumship of one for whose rectitude of character I have the greatest respect. The statements made by the communicating spirit are simple and reasonable, and coincide closely with the best accounts which we have gathered of "other-world order," as given by the more intelligent communicators who have gained a real understanding of the circumstances in which, as spirits, they dwell. I have already referred to a remarkable test in connection with the book. In it is described a Dickens festival, held in the spirit world. It was stated that at that festival was a spirit who gave his name as Edwin Drew. This was supposed to have been meant for Edwin Drood, but the communicator insisted that it was Edwin Drew, and the name was allowed to go in, although unknown to the circle. But later I was able to confirm its accuracy, having known the late Edwin Drew, a Fleet Street journalist, who in his life on earth was a Dickens enthusiast.

D.G.

"The World Without and the World Within." By Theodora Thompson. (The Bodley Head, 6s. net.)

A great deal of cultivated and sincere thinking has gone to the making of this book, which contains many impressive passages. There are some well-chosen quotations from various writers, and the poetical passages cited show a wide reading and a clear realisation of the ideals which the book sets forth. The keynote of the message is struck at the beginning in the fine lines by Elizabeth Barrett Browning, commencing:

"A two-fold world

Must go to a perfect cosmos."

There is a meditative charm about the work, which none the less abounds in practical good-sense and cannot fail to be helpful to those who aspire to "see Life steadily and see it whole." Here is a specimen passage:

If we would view our lives in true spiritual perspective, we must, in our personal relations, be above all littleness. We must look upon our fellow-men as sustaining with us a relation too deep, too sacred, too divine to be disturbed by the trifling appearances of personal inconsideration which may come to mar the outer life. To allow such things to upset us puts life entirely out of perspective, and places the subordinate things in the conspicuous part of the picture.

D.G.

NEW BOOKS RECEIVED.

"THE PRESENCE OF CHRIST IN THE HOLY COMMUNION." By J. I. Wedgwood. (Theosophical Publishing House, Ltd. 1s. 6d. net.)

"HIGHWAYS IN ASTROLOGY." By Kumbha. (Theosophical Publishing House, Ltd. 3s. 6d. net.)

"THE CAUSAL BODY AND THE EGO." By Arthur E. Powell. (Theosophical Publishing House, Ltd. 15s. net.)

ANSWERS TO CORRESPONDENTS.

R. STURGE.—Thank you for your letter, but in past years we gave great attention to the Kilner screens and are quite familiar with the subject.

MARYLEBONE SPIRITUALIST ASSOCIATION.

REV. ARTHUR FORD AT ÆOLIAN HALL.

On Sunday last in the course of his address, Mr. Arthur Ford said there were three classes of people occupying themselves with Spiritualistic happenings at the present day. There were the scientists who had so long worked assiduously with Matter that their eyes were blinded to finer things; and there were those followers of Christ who with hearts uplifted could recognise the nearness of the spirit world; and again there were those who, like the mystics and seers of every age, had attained attunement with God and His holy angels. The speaker expressed himself "tired of hearing of men and women who were always calling for facts". Spiritualists were talking of what they knew, and had seen or heard, and they held out a stubborn fact to the world to-day.

At the close of the service, Mr. Ford gave convincing evidence of the after-life by means of his remarkable gift of clairaudience.

V.L.K.

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 Clairvoyance, Private Appointments ... MRS. CAMPBELL
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 The Friday "At Homes" will be discontinued during the present session.

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 MRS. W. A. GAVIN, at the Beckenham Branch, 133, Lennard Road,
 Beckenham. Tel.: Sydenham 2942.

THE LONDON SPIRITUALIST MISSION.

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Sunday, June 17th, 11 a.m. ... MR. E. W. BEARD
 Sunday, June 17th, 6.30 p.m. ... MR. R. DIMSDALE STOCKER
 Wednesday, June 20th, 7.30 p.m. (Clairvoyance) ... MRS. FILLMORE

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Mr. Foster has a few open dates 1928-29. Please communicate above address.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, June 17th, 11 and 6.30, Mrs. Ethel Thompson. Thursday, June 21st, Mrs. Ethel Thompson; 3 p.m., Members only; 6.30 for Public.

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 Tuesday, 19th, at 7.30, Clairvoyance ... MISS L. THOMAS
 Thursday, 21st, at 7.30, Clairvoyance ... MRS. E. ROBERTS

Seances for Trance and Normal Clairvoyance.

Monday, at 7.30 ... MISS L. THOMAS
 Wednesday, at 3, ... MRS. A. JOHNSON

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These Seances are now closed to the public during experiments in the Light.

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No. 24

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