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PRINCIPAL CONTENTS

Position of Spiritualism. By Mrs. St. Clair Stobart	385-6	Mr. Clifford Bax on Survival. By Mrs. Hewat McKenzie	390
Scientists and Rudi Schneider	387	Science and the Supernormal. Review by H. F. Prevost Battersby	393-4
Clairvoyance and Second Sight. By Leigh Hunt.	388	Sir Oliver Lodge's New Book	395
A Letter from America. By Frederic Harding	389		
"Light" Sustainment Fund	389		

POSITION OF SPIRITUALISM

NOT A RELIGION BUT THE BASIS OF ALL RELIGIONS

By MRS. ST. CLAIR STOBART

[In an address at the Spiritualist Community Service at the Grottrian Hall, London, on Sunday last, 18 June.]

I WONDER how many Spiritualists ever stop to ask themselves where Spiritualism stands to-day in the category of world-Faiths? Is it a Faith? Is it a Religion? What is it? What is its status, if any, as an evolutionary factor in religion and in civilisation?

I am leaving out of count those who are solely interested in the scientific aspect of Spiritualism; having, for the sake of our argument, eliminated these, we should, I think, find that the majority of earnest-minded and reverently-inclined Spiritualists, would say that Spiritualism is a religion. And they are confirmed in this belief by the fact that Sunday services are held by many spiritualist societies, and that these services are treated and regarded as religious services.

Now, I hold that this view—the view that Spiritualism is a religion—is erroneous. I maintain that though Spiritualism is the basis of religion, since it is that without which there would be no religion, yet it is not in itself a religion. I further say that in regarding Spiritualism as a religion, we are running a grave risk of blotting out religion altogether. What then is religion, and why is it that Spiritualism should not be included in the category of religion? What is religion? I find that in the dictionary (Ogilvie and Annandale) religion is defined as "that sense of duty which we feel for the relationship in which we stand to some superior power." Or, it is "an acknowledgment of our obligation to God, accompanied by a feeling of reverence and love." Or, it is "practical piety, godliness, devotion, etc."

Obviously the fact of being a Spiritualist does not necessarily imply a sense of duty felt by relationship to some superior power. Nor does Spiritualism neces-

sarily bring with it an acknowledgment of our obligation to God accompanied by a feeling of reverence and love. Nor are practical piety, godliness and devotion, essential adjuncts of our belief in the facts of psychic science. We can be very keen Spiritualists and yet be quite devoid of feelings of piety, devotion, and love of God. (I have even myself come across a few of these.)

But let us leave aside all such more or less metaphysical definitions of religion, definitions which only bring us into wordy arguments. Let us visualize what the word "religion" conjures up in the minds of most people. Is not the word indissolubly linked with the idea of certain religious systems, such as those known respectively as the Christian, the Jewish, the Buddhist, the Mohammedan? You ask a person, "What is your religion?" and he replies the Christian, Jewish, the Buddhist, the Mohammedan, etc.

Let us confine ourselves to the religion which is called Christian on the understanding that the argument is applicable to all the other religions. We say, do we not, that Christianity is the religion of the Western world, as also, of course, of other portions of the globe? Now please note that even though we Spiritualists know that Spiritualism was the basis of the Christian religion, that the Christian religion was founded upon the fact of the so-called Resurrection of Jesus of Nazareth, even though we know that there would have been no recognised religion of Christianity had it not been for the materialization of Jesus, and the psychic evidence he afforded to his disciples and to the people of his day of the truth of survival—notwithstanding all this awareness, we Spiritualists still say, with the rest of mankind, that Christianity is the Religion of the Western world. You see that even though we know that the religion of Christianity was dependent upon Spiritualism for its establishment as a world religion, we do distinguish religion—the thing-in-itself—from Spiritualism, which was its accompaniment—even although this accompaniment was an important and essential adjunct. And in

(Continued on next page)

THE POSITION OF SPIRITUALISM

(Continued from previous page)

my view we ought to be careful not to confuse the thing-in-itself with its adjunct.

When divorced from subsequent accretions, the Christian religion stands for the person and the teaching of Jesus of Nazareth.

But, if we are right in saying that Spiritualism has been the basis not only of Christianity but of all the other great religions of the world, how can we expect that there should be consolidation and a unified system of belief in Spiritualism? Unless, of course, you wish to annihilate all these various religions and substitute for them something which throughout the history of the world, has only served as corroboration of the teachings given by the great religious leaders. By all means let us value and cherish the corroboration, but let us not ignore that which was corroborated. And in my humble view it is high time that we began to distinguish the teachings from their corroborations.

There is much talk to-day about the need for consolidation in the ranks of Spiritualism. But, friends, though for my part I desire harmony, I do not desire consolidation nor identity of belief. This would be giving to Spiritualism a rôle for which it was never destined. It would be making, not a new religion but a new religious sect—many religious sects, for the Christian Spiritualist would differ from the non-Christian Spiritualist, as he would again differ in his religious outlook from the Buddhist, the Jew, the Mohammedan, etc.

I maintain that, with Spiritualism, the conditions for the formation of a set religion are not present, and that Spiritualism is only in its true setting when it is used by each and all of the existing religions as corroboration of the mystical truths conveyed in the set religions by personalities who were specially inspired.

NOT THE THING-IN-ITSELF

The psychic phenomena are present in all the religions, as an indispensable background, but they do not constitute the thing-in-itself. Spiritualism is the "least common denominator" of all religions, but it cannot at one and the same time be that Whole of which it is only a part. And I hold that Spiritualism is no more a religion to-day, than it has ever been, and that, in attempting to raise it to the status of a religion, we are losing sight of that which constitutes the essence of religion—namely the teachings of religion. We are running the risk of losing sight of religion altogether. Spiritualism is that which makes religion real, but it is not in itself religion. The religion of Christianity is made real for us to-day by the fact that we can believe the Gospel story of the life, works and resurrection of Jesus, by means of our present-day experience of psychic phenomena which are of a nature analogous to the phenomena recorded in the New Testament. But though the Christian religion can be interpreted by Spiritualism, Spiritualism is not therefore a synonym for the religion of Christianity, and we are missing the essence of Christianity if we mistake the interpretation for the thing-in-itself.

As I see the situation, Spiritualism is in danger of being given a false position. Instead of regarding it as a corroborative factor of religion, we are setting it up as a religion, as an idol to be worshipped for itself. We are perhaps scarcely to blame for this, because the Churches, in whose hands has lain the responsibility for the teaching of religion, have alienated reasoning people by their ignorant handling of the Christian story, and in our youthful elation at the re-discovery of psychic facts, we Spiritualists have forgotten that the value of our discovery lies not in the psychic phenomena, but in the fact that these psychic phenomena go to prove the truth of the

religion itself. They are the signposts on the way, but they are not the ultimate goal.

Spiritualism has performed this great service: it has made religion real, and it has done this, not only for the Christian religion, but for all the religions of the world; and it has made possible, at a moment when it is badly needed, a general renaissance of religion. But for Spiritualism, the anti-God campaigners would have it all their own way, for they have based their campaign on the assumption that religion is founded upon miracle, and that, as miracle is to-day ruled out of the universe, religion must also be ruled out.

The implications of this Spiritualist discovery, that religion can be made real and the existence of spirit and a spirit-world can be proved, are tremendous. Of course, as many of us know, Spiritualism has been in the world from the beginning of time, but in this 20th century, a tremendous thing has happened. *Spiritualism has entered into the consciousness of mankind.* It has saved the world from Agnosticism and Atheism. It has presented the world with a great ideal—the ideal, namely, of a unification (which does not imply uniformity) of all the religions of the world, the ideal of a true and general renaissance of religion.

BOND OF BROTHERHOOD

There is not, there could not, there should not be, identity or uniformity. Nations and races and people have their individualities and these must find expression in varying forms of ritual and ceremony, but the teachings of the Founders of the great religions form a common bond of brotherhood for all who care for the essentials of religious life. Such precepts as: Belief in God, prayer, brotherhood, service, purity of life, self-reliance, love, peace, sanctity of life, tolerance, inspiration, immortality or future life—these are some of the points of unity to be found in the teachings of all the great founders of religion. And if we could carry even some of these precepts into effect the millennium would be with us.

Is it chance, is it coincidence, or is it in the divine scheme of things, that at a moment when 65 nations are met together in conference to find the way to world peace, there should have been inaugurated a crusade for the promotion of religious peace. On Monday evening, June 26th at 8 p.m. a further meeting will be held in the Grotrian Hall to discuss the future of the crusade, and all who sympathize with our aims, are asked to attend and offer helpful suggestions. We must necessarily, in order to stress points of unity, abstain from obtruding our Spiritualist beliefs—in the same way that all the other schools of religious thought are abstaining from obtruding their individualist beliefs. But in our hearts, we should be proud of the fact that it is the truths of Spiritualism which have opened our eyes to the One-ness, the At-onement, of all religions! The position of Spiritualism in the world to-day is rarely understood. It is overestimated by its too-zealous supporters, and it is underestimated by its enemies.

The world is to-day in chaos for lack of religion, whose ancient fires are rapidly being extinguished. Spiritualism alone can re-light those ancient fires and give life to those dying embers. Without religion civilization must perish; and without Spiritualism religion must perish—not the Christian religion only but all religion. Spiritualism has therefore a terribly important rôle to play as an evolutionary factor in the history of religion and in the history of civilization. Let no man lightly toss it aside as a drawing-room game for idle folks, but let every intelligent man and woman who is interested in the future of mankind make a study of that science which, rightly handled, is a light to lead us to the truth—the truth which has been, throughout the ages broadcasted to the world, by all the great teachers.

SCIENTISTS AND RUDI SCHNEIDER

SUPPORT FOR CLAIMS PUT FORWARD BY DR. OSTY

A LONG and detailed "Report of a Series of Sittings with Rudi Schneider," by Lord Charles Hope and others, is contained in the June issue of the *Proceedings of the Society for Psychical Research* (Part 131, vol. xli, price 6/-).

In his introductory notes Lord Charles Hope says the report is based on a series of twenty-seven experimental sittings held in London during October, November and December, 1932. The object of the sittings was "if possible to repeat the absorption effects of infra-red rays noted by Dr. Osty as taking place in Schneider's presence when he was in trance," and the general result is described as follows :

"On the whole, the phenomena noted were weaker and less frequent than those reported as having taken place with the same Medium elsewhere, *but the results obtained go far to support the claims put forward by Dr. Osty in his report.*"

Of the twenty-seven sittings, thirteen were held at 65 Cadogan Gardens, London, the residence of the Dowager Lady Rayleigh, and fourteen at 16 Queensberry Place, South Kensington, in a room hired exclusively for the purpose from the L.S.A.

Mr. C. V. C. Herbert, B.A., F.R.A.S., who was responsible for the scientific part of the work as regards its physical aspect, describes the apparatus and how it was used. The experiments, he writes, were started with a view to obtaining direct photographs of Osty's *substance invisible*; but although "deflections were noticed in the galvanometer of the photo-electric circuit, and plates were taken often when the deflection was at its maximum, no sign of any occulting substance could be seen on the negatives. The *substance invisible* was invisible still." Summing up his observation Mr. Herbert says: "In my opinion, the deflections were undoubtedly produced by the Medium by paranormal means."

In his concluding sentence Mr. Herbert expresses thanks "to my friend, Rudi Schneider, who cheerfully submitted to all our tests and who bore without complaint all the indignities of being investigated by suspicious scientists."

Professor A. F. C. Pollard, A.R.C.S., F.Inst.P., A.M.I.E.E., who attended eight sittings, refers to telekinetic phenomena described in the report and adds: "All I can assert about them is that those which happened during the sittings at which I controlled Rudi were certainly not due to him in the ordinary sense, as I was fully alive to the position of his body and to every movement he made with his hands or feet throughout the session."

Mr. C. C. L. Gregory, M.A., D.I.C., F.R.A.S. (Wilson Observer in the University of London) was present at fourteen sittings. His conclusion is: "I think it may safely be stated that many of Osty's observations have been repeated, in some cases under improved conditions as regards the preclusion of trickery, and of this, I may say, there was never the smallest sign so far as I could observe on the part of anyone; nor did Rudi's ordinary self seem at all compatible with the suggestion of deception of any kind. On the other hand, the 'Olga' personality seemed much like that of a conceited child, playing a game of make-believe. . . . Apparently, the more his audience enter into his rather crude acting, the more self-assured he feels and the better the phenomena, though how he actually does them remains a complete mystery."

Comments on the sittings are also made by Lord Rayleigh, F.R.S., Professor D. F. Fraser-Harris, F.R.S.E., Gerald Heard, Dr. S. Wheeler Robinson, and Dr. William

Brown (Wilde Reader in Mental Philosophy in the University of Oxford).

ALLEGATIONS OF FRAUD EXAMINED

In a special section of the report, Lord Charles Hope examines in great detail the allegation of trickery brought against Rudi Schneider by Mr. Harry Price on the evidence of a double flash-light photograph taken at the National Laboratory for Psychical Research, South Kensington, on April 28th, 1932, which showed Rudi's left arm free from control. Lord Charles states his conclusions as follows :

"I submit that neither the evidence Mr. Price adduces nor his method of presentation is such as to make his charges count for anything against a Medium with Rudi's record. What does emerge from Mr. Price's report is his own reputation as controller, conductor of investigations and critic. Mr. Price asks us to consider how much of Rudi's phenomena produced in different series of sittings can, after this 'exposure,' still be considered genuine. I am quite prepared to face that problem, but what exercises me, and perhaps other readers of the report still more, is what weight is now to be attached to any report, whether positive or negative in its conclusions, or any phenomena produced under Mr. Price's direction or control or recorded by him?"

In an addendum, Mr. Theodore Besterman, Librarian of the S.P.R. says: "Quite apart from other and important considerations, Mr. Price's report appears to me to be in itself quite worthless as an exposure. It can have no effect on Rudi Schneider's standing."

Lord Rayleigh, in the course of his observations says: "A good deal has been said at different times about Schneider being able to release a hand for the fraudulent production of the phenomena. Even if there is evidence that he has occasionally done this, I confess it seems to me absurd to argue as if a man with each hand or arm firmly grasped by a hand of a trustworthy controller in the prime of life might be regarded as literally free."

Dr. Fraser-Harris in his comments says: "The criticism that has been made that singing was for the purpose of withdrawing our attention from the Medium's 'tricks' would have some weight if any tricks had ever been proved to have been done; but none have been."

Captain the Hon. Victor Cochrane-Baillie was responsible for taking the notes of the sittings, which are set out in full detail, together with complete lists of those present at each sitting, measurements of the seance-rooms, a tabular synopsis of the personnel and phenomena at the sittings, and six plates illustrative of the reports.

PITFALLS AND BLIND ALLEYS

From an old issue of *LIGHT*, we take the following, as being well worth repetition :

"Any strict survey of Spiritualism has to take in a certain proportion of impostures, delusions, misrepresentations, and of people who are either self-deceived or who deceive others either from ignorance or malice. But we live in a world where it is apparently ordained that the unscrupulous should prey on the gullible; and the rogues will practise on the fools until the fools have learned wisdom by experience. But it is never to be forgotten that the psychic region, for those who are not well-grounded in reason, whose wills are flabby and judgment weak, has many pitfalls and blind alleys. We may note the dangers without considering it necessary to scream about them, having observed that they are not more numerous, more deadly or more unavoidable than those that beset us in our everyday life which calls equally for care and discretion. We have long seen that life is so ordered that every soul receives with mathematical exactness just the experience which it *needs*—very rarely, of course, what it *wants*!"

CLAIRVOYANCE AND SECOND SIGHT

By LEIGH HUNT

A CLAIRVOYANT Medium is understood by many persons as being one whose sense of sight or perception is capable of acting upon two planes of activity, the physical and the psychical. Sometimes it acts entirely on the physical plane, sometimes on the psychical plane alone, but often it seems to be active on both planes simultaneously.

Personally, I consider a clairvoyant Medium should be one who rather transcends those limits, one whose perception rises above the physical and the psychical to the *spiritual* plane of being. There are a great many so-called clairvoyants who seldom, if ever, touch the spiritual planes. These, I think, are best described as persons gifted with "second sight"; "clairsentient" is a word which has been coined to describe them—that is to say *clear-sensing*, not necessarily culminating in *clear-seeing*.

The platform Medium should be one who combines "clear-sensing" with "clear-seeing," and who can use both qualities when occasion demands. Such occasion will arise when the clairvoyant, who is not clairaudient and who, therefore, cannot *bear* sounds beyond the physical, sees a spirit-person and has to sense the message he brings, or the object he has in showing himself. Careful development is needed when a clairvoyant is not also clairaudient, for the insufficiently-developed Medium is all too likely to let his imagination run away with him. Hence the many long-winded inaccuracies we hear from some platforms!

I remember one occasion when, as an official of a society, I had to share in the responsibility of bringing to London a young Medium whose gift as a seer of spirit-people was remarkable, but whose development was, alas! of a very imperfect nature. When she attempted to state the desires of the spirit-person or the message he wished to give, she fell into the vernacular of the district she came from, and this, combined with her fervent imagination, resulted in an exhibition which was not exactly edifying.

I could give many more instances, some at private seances, where it was apparent that the clairvoyant who essayed to give evidence of spirit-return could touch only the psychical plane with any degree of accuracy, and therefore her gift should have been understood as second-sight and not as clairvoyance.

Thus it is that I consider the word "clairsentient" best describes the person gifted with second-sight, but whose mediumship does not include the seeing of spirit-people. To me, the term clairvoyant should be only used to denote one whose vision extends to the spiritual planes of being. "Clairvoyance" when used to indicate what is merely second-sight involves a confusion of terms detrimental to a full understanding of a class of mediumship the high development of which should be the aim of all who are fortunate enough to possess it.

FOREIGN NOTES

TRANSLATED BY MISS M. A. BUSH

USE OF SUGGESTION

AN article by Professor Langsner in *Dein Ich*, Berlin, (June) deals with his own observations on, and experiments in the use of Suggestion. Suggestion is frequently quite involuntary:—

A mother saw her child place its head close to a wheel and realised what would happen if the machinery should suddenly be set in motion. When she snatched the child away, it had a discoloured mark round its neck.

A man saw his companion being dragged along the ground by his foot which was caught in the stirrup; the looker-on felt the agony in his own foot and went lame for the rest of his life.

The chief value of suggestion lies, of course, in its medical application, and the Professor points out that suggestibility is not in itself a sign of weakness: mental patients and defective children are not as amenable to suggestion as are normal types. Alcoholism, bad habits, stammering, easily yield to hypnotic suggestion; and as Dr. Esdaile found many years ago in India, severe operations can be successfully carried out during hypnotic sleep, without any suffering on the patient's part, and with none of the undesirable after-effects of an anæsthetic.

The article concludes with the old warning that hypnotic measures have their attendant dangers, which can only be known and successfully avoided by the trained expert.

DREAMING UNDER CONTROL

Eduard Baumert, a teacher of music at the Academy in Berlin, contributes to *Dein Ich* an account of how he came to produce paintings and drawings under the control apparently, of the spirit of a former Bavarian artisan. Baumert's knowledge of drawing was restricted to what little he had learned at school; he knew nothing whatever about the technique of painting. He had for some time been practising automatic writing, when one day to his amazement he found his pencil producing lines in place of words. He was given the most precise instructions as to materials and methods to be employed, and bidden to place himself passively in the hands of his control; "Technique is essential," he was told; (1) "Technique as it comes from me, and (2) the technique of transmitting it through thee. To that end thou must leave to me the full control of thy motor nerves. Sufficient if thou hold the brush, if needs be with thy toes."

The Medium has such defective sight, that he is frequently obliged to put on other glasses before he is able to distinguish the import of the picture that has been rapidly limned by his own hand; paints are mixed, dashed in, or scraped off again with, to him, baffling inconsequence, revealing only to subsequent examination the effects intended. When produced in his own home, these are invariably detailed mountain landscapes (and Baumert has never been to the mountains); produced at the Metaphysical Institute, they are always symbolic in character.

THE SUBCONSCIOUS

Monsieur Guy Launay, in *Le Matin* of March 27, 1933, in reflecting on the strange ways attributed to the subconscious, writes as follows: "We used to hear about the voice of conscience; to-day we only hear about that of the subconscious. You are unconscious of your subconscious. That is a fact, and that is how it is; we cannot help it. The old conscience had something good about it, but the subconscious plays you tricks. We cannot even be conscious of our own personality. No doubt the lamb is subconsciously a sleeping wolf, and the conscientious woman is a subconscious vampire. Should you be amazed at the piling up of follies, it is but our subconscious that is to blame; and as this subconscious keeps itself as secluded as the Grand Lama, behold an admirable pretext for building up excuses."

FOX-TAYLOR RECORD

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MR. CLIFFORD BAX ON SURVIVAL

By MRS. HEWAT MCKENZIE

FRESH and even daring points of view meet the reader of *That Immortal Sea* by Clifford Bax (Lovat Dickson, 7/6 net), views on religion and on sex, two of the most discussed subjects of the day, on both of which the opinions of serious and sympathetic thinkers are welcomed. On the former, the author betrays an intelligent if not a convinced interest in Psychical Research, and warns us not to accept too readily the dictum of the popular writers who present the most recent scientific findings as supporting a materialistic view of the Universe. Science is continually shifting its ground as new facts are examined. "The men of 2,000 A.D. will know more than we know, they may even know that death does not snuff out a man's consciousness. Huxley once confidently asserted that an atom was indestructible and that every atom in the Universe had existed in precisely the same form since the beginning of time. His successors appear to prove that he was wrong, but the science-worshippers of his day accepted the statement as an important truth. If then we have any common sense, we shall not wait for science to make certain of every inch that we travel. Our lives may well be over before it has assured men, as it may, that they are, after all immortal, though for a long time they dared not think so."

"How many times," Mr. Bax says, "I have seen a pitying smile creep-up the face of my interlocutor when he hears me admit that I believe in the survival of the soul." "It is not always a love of life that makes a man believe in immortality, neither is it a craven fear of death." "I never hear of a friend's death without experiencing the sensation of emptiness which comes to us when a liner glides away and we can no longer distinguish the hand that was waving farewell . . . I am left behind among familiar things, and sometimes it seems the living, the left-behind, who seem to me ghostly, not the dead."

And again: "The world is strangely divided in its verdict upon psychic phenomena, and with how strange a ferocity do men of a certain kind resent the suggestion that they may not be wholly mortal. Do some of them so vehemently repel any attempt to prove the survival of consciousness because if they were forced to accept that view they would have completely to rearrange their minds?" he asks.

Mr. Bax's ideas, however sympathetic to the general idea of survival, are limited from lack of experience when it comes to practical proposals to demonstrate the fact. "My knowledge of mediumship is practically negligible . . . I take it however that any sensible person would agree that most Mediums are shams." Certainly not, Mr. Bax! And then follows a reassuring word: "Only a few months ago, Mr. Justice Cluer informed the world that 'Spiritualism is all quackery,' and yet while he was giving us that assurance, somewhere in England Sir Oliver Lodge was at work; Sir Oliver who has no doubt whatever that the dead and the living have communicated. If Mr. Justice Cluer, as we have a right to presume, has investigated the subject as laboriously as Sir Oliver, what shall we think about the bewildered men-in-the-street? And what would we not give if we might put the judge in a witness box and hear him discourse upon his years of experience?" Mr. Bax is not the only one who has longed to test out the knowledge of a judge on psychic science by cross-examination.

He proceeds to sum up the rationalistic position:—"No person is so unreasonable as the rationalist. He will tell us that our psychic or spiritual experiences are without value because we are not scientists, not trained observers, not strict thinkers, and often enough he is right. But no sooner does an eminent scientist—Sir Wm. Crookes, for example, or Sir O. Lodge—investigate

(Continued at foot of next column)

TWO VERIDICAL DREAMS

By A PARSON

ORTHODOX Psycho-analysis is quite unable to deal with those dreams in which information is conveyed from, or about, persons physically distant. Some years ago, living in Scotland, I dreamed one night that I met another parson who wanted to get a book by me on a certain subject. We went together into a bookshop, but he was offered instead a book by a relative and namesake of mine. In the dream, I specially noted (and definitely with a view to future reference, being familiar with the idea of "meeting" people in sleep) a physical feature of this parson. He had a big nose. I duly awoke to receive a letter from a parson whom I had never seen or heard of, asking me to read a paper on the subject in question to a London clerical society of which he was secretary. I attended its meeting, and was surprised to find the secretary the owner of a big nose. I asked him if he had got into touch with my cousin, and he said that he had written to him first to ask for a paper, but he had been referred to me as the person he sought.

In the above dream, there is contact made with, and information received from a distant person. The big nose is directly seen; the book-shop incident conveys in a simple symbolism what my correspondent had actually done in his attempt to reach me.

Another veridical dream. I was about to resign my parish, but did not wish that my resignation should take effect longer than the (legally necessary) month before the date fixed for my successor's institution.

I was therefore waiting to hear from him when he was going to be instituted. One night I dreamed that I saw him and that he told me he was to be instituted on the 25th September. "That means," I said to myself in the dream "that I resign as from August 25th." This was towards the end of July. I heard nothing from him about his institution, and on August 1st went to the Bishop's lawyers to sign my deed of resignation. I was about to resign as from a few days after, when a clerk came forward and said:—"This letter has just come in from Mr. X. He is going to be instituted on September 25th."

There are, of course, millions of veridical dreams such as these of mine, of which I suppose many thousands have been recorded in print. There are also dreams in which events still future have been foreseen in detail.

Psycho-analysts have much need to remember and to apply to themselves Hamlet's words:—"There are more things in heaven and earth, etc."

'spiritualism' and pronounce upon it in a sense which is opposed to the prejudices of the sceptic than he declares that the investigator can no longer be truly termed a scientist. I can only say that if I were an anti-immortalist, I should find Sir Oliver Lodge's book 'Raymond,' exceedingly disconcerting. Had I comfortably settled myself in the conviction that after my death I should be 'nowhere and nothing,' as Plato puts it, that book would make one shift about uneasily. How, I wonder, should I explain away the remarkable incident of the group photograph? Somebody no doubt has explained it away to his own satisfaction; but even if a physical explanation is manufacturable, it would not necessarily be true. And in feeling that the balance of probability tips over, almost decisively, in favour of Sir Oliver, I am probably at one with most of those who are not mental crustaceans."

"If we could see matter as an obstacle to mind, not mind as an attribute of matter, every subject might appear in an altered light," is a wise remark, and on states of consciousness, telepathy, reincarnation, the growth of the mind, the author has interesting things to say, and concludes that as man seems to be the only living creation who has developed the faculty of standing aside from life, he may be right in "feeling that there is a part of him which is not under the dominion of life and in consequence not under sentence of death for, "Nothing which can see death dies."

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.)

THE VINDICATION OF RUDI SCHNEIDER

Sir,—Readers of LIGHT will be pleased to see Lord Charles Hope's cogent vindication of Rudi Schneider and many will hope that such "exposures" as Mr. Price has attempted will not be repeated. They do infinite harm even when exploited by the Sunday papers. It would not be profitable to canvass Mr. Price's motives for, as a critic of psychic matters, he is now dead, and Rudi still deserves the credit he has earned by much self-sacrifice.

"The dog to gain some private end
Went mad and bit the man:
The man recovered of the bite
The dog it was that died."

For these apt lines I am grateful to the poet.

R. FIELDING-OULD.

* * *

WHAT IS LEARNED FROM SPIRITUALISM

Sir,—The question is often asked as to what is learned from a study of Spiritualism and cognate topics, to which it may confidently be answered that it supplements previous revelations of evolution throughout the universe by progressive measure indefinitely. Revelation, inspiration, and great diversity of workings of the Spirit, with their varied degrees and limitations, are shewn to be of no special age, or period, but continuous. Their special feature in modern days may be noted in the world-wide observation and study of the revelations and attendant manifestations, affording as they do a more close and intimate knowledge of survival and nature of the spirit realms of life in, around, and beyond.

Life and Spirit are apparently indestructible and transmutable, changing by degrees as evolution proceeds, gradually becoming more and more perfected. The hierarchy of the heavens is by some thought to be the ultimate haven for human souls, who by their love and services earn the reward of good and faithful workers by working out their own salvation—if not with fear and trembling, yet with hope and trust in the supremacy of the "All in All"—God. It is written, "no man has seen God at any time," so it may be affirmed that the finite cannot comprehend the infinite, and must consequently await later evolution ere gaining enlightenment on the greater mysteries.

Canada, Battle, Sussex.

THOMAS BLYTON.

* * *

Mr. & Mrs. E. A. S. HAYWARD IN CANADA

Sir,—We shall be leaving Winnipeg on 8th June to spend the summer at a lovely beach near Bathurst on Bay Chaleur, New Brunswick, where we hope to recuperate after our long and arduous winter's work. On the way we have been asked to stay over a day at Kenora on the beautiful Lake of the Woods to speak to a group of people who are anxious to have an opportunity of hearing our experiences, and learn of the truth of survival. Thence we continue by train to Port Arthur, where we take a passage across the head of the Great Lakes to Port Nicoll.

I have been invited to give my Lantern Lecture on "Psychic Photography in the Light of Modern Science" on the 12th June at the Britten Memorial Church at Toronto, of which the Rev. Mrs. M. S. McGuire is in charge, and the following evening my wife and I are to give a combined talk on "Why We Believe in Survival." This is the Church at which Sir Arthur Conan Doyle

spoke during his Canadian trip. We then continue our trip East via Ottawa and Montreal, where we are to talk to a group.

We are being kept busy up to the last, and our many friends are loth for us to leave, and very much want us to return next winter, but so far as we can see at present this will not be possible. We depart with the knowledge that we have been able to do a lot of useful work amongst the most intelligent section of the community here, and have given them an entirely different outlook on the truths of Spiritualism, and have disabused their minds of many erroneous conceptions.

E. A. S. HAYWARD.

* * *

TRANSCENDENTAL PHYSICS

Sir,—When one enters the sphere of what is known as transcendental physics, experience baffles reason, and faith is supplanted by fact, and the all powerful influence of Mind over matter confronts us.

The interesting article by Monsieur Larpenteur on the "Problem of Independent Raps" in your issue of June 9th, brings to my mind two experiences I had, the one being with the late Mrs. Everitt and the other with Mrs. Etta Wreidt. It was my privilege to partake of tea at a house where Mr. and Mrs. Everitt were visiting, and in full daylight, we all heard raps at our table in response to questions put to a spirit friend named Znippy. He was doubtless in constant attendance with Mrs. Everitt, as on the following night we went to the theatre and our friend signified his pleasure by "rapping" on the floor and chairs so loudly that it was heard by others beside our party. I relate this incident to indicate that no seance in the ordinary sense was required.

I asked Znippy to demonstrate to me the sound of a "brace and bit" boring a hole through the tea-table, and immediately this was done, and much laughter was occasioned when I asked and obtained a noise such as would be heard when the bit or tool came against a nail or hard knot in the wood.

H. E. YERBURY, M.Inst.C.E., M.I.E.E.

* * *

INDEPENDENT RAPS

Sir,—I received your issue of LIGHT this morning and was struck by the first article on "independent raps," for the article describes my own experience exactly. For a long time I heard knocks in my bedroom without realising any significance, until early one morning the usual odd raps on first one and then another piece of furniture—drawers, table and wardrobe—were followed by three determined loud quick raps on the wardrobe close to my head. This convinced me that some intelligence earnestly desired to speak with me. Then for about three weeks the raps ceased until this morning when they were resumed with more emphatic single knocks as of a man's knuckles briskly applied to all three articles of furniture in succession.

That these experiences should be followed by the receipt this very morning of confirmatory evidence seemed to me significant and encouraging.

Lincoln, June 9.

J. E. WEST.

LIGHT SUSTENTATION FUND

Donations to LIGHT Sustentation Fund now amount to £503-1-6. The sum required is £1,000, so that the halfway mark has been passed. The list of donations is on page 389.

Light

All communications for the EDITOR should be addressed "The Editor of *Light*, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3751. (Editorial only)
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SCIENCE CHALLENGED

EXPERIENCED spiritualist investigators who read the latest report on the Rudi Schneider phenomena (summarised on another page) will probably be inclined to say it is a case of "much cry and little wool." That the phenomena described by Lord Charles Hope, Lord Rayleigh and the other scientific men who took part in the inquiry are genuine will not be doubted by any unprejudiced reader; but, compared with equally genuine phenomena witnessed in the presence of other Mediums, past and present, the results are almost ludicrously trivial. Yet though trivial, they are important, *because they have been scientifically studied and verified.*

The report confirms, so far as it goes, accounts of physical phenomena written and vouched for by investigators at frequent intervals during the past eighty years. That is important, because it gives scientific support to the disputed claims of Spiritualism. But, more important still, the verification of the phenomena constitutes a direct challenge to orthodox science, for it indicates possibilities, hitherto ignored, which may lead to revolutionary changes in scientific knowledge.

Years ago, the German Professor Jodl said that Telepathy, if proved to be a fact, "would indicate a crack in the very foundations of all (scientific) views of Nature." The existence of that particular "crack" has been to a large extent admitted; and to-day, by the verification of the phenomena of telekinesis and occultation of infra-red rays by a substance which cannot be photographed, the physical sciences are, in their turn, faced by a "crack" in their accepted views, to which ultimately scientists will be compelled to give serious attention.

IS THE UNIVERSE "RUNNING DOWN"?

THE modern scientific idea of a Universe which is "running down," by reason of the constant wastage of matter by radiation, is rather a doleful conclusion, even if the end is

millions of years away. But this, as Sir Oliver Lodge points out in his latest book, *My Philosophy*, if it be a fact, can apply only to the physical universe, and he suggests that we may yet make the discovery that, while matter appears to dissolve into energy, the process is reversible and that energy can turn into matter. Andrew Jackson Davis, in the great philosophical scheme outlined in his books, touches on the question, his attitude being in effect that, while in one aspect the universe is running down, from another point of view it is being as constantly wound up again. As Sir Oliver puts it: "Mathematical physicists can trace the fate of the material universe so far as the data allow. . . Yet conspicuously the universe contains far more than matter and energy: it contains a number of things which physics does not take note of and which, if taken into account, may upset the conclusions and render them quite futile." Of course, from the purely intellectual standpoint, it is all speculation. Vision and insight may supplement the intellectual process, but their findings are at present "unscientific," which is not to reflect on Science in any way but only to recognise that Science has its own definite, deliberately-imposed and very necessary limitations.

(A preliminary notice of *My Philosophy* will be found on page 395.)

UNIFYING INFLUENCE

AS it conforms entirely with the view so often expressed in *LIGHT*, we welcome the clear declaration by Mrs. St. Clair Stobart, leader of the Spiritualist Community, London, that it is a mistake to regard Spiritualism as a religion or to desire to see it consolidated into a great religious body with identity of beliefs. In her address at the Grotrian Hall on Sunday last (reported on pages 385-6), Mrs. Stobart took strong ground when she claimed that Spiritualism is the basis of all the great religions and that it is necessary to distinguish between the basis and the structures built upon it. She was also undoubtedly correct when she said that Spiritualism is in danger of becoming, not a new religion, but a medley of new religious sects. That, in fact, is a danger which has to a considerable extent already overtaken the movement and which is bound to lessen its power to act as a co-ordinating and unifying influence, not only for the already too-numerous Christian sects in our own and other lands, but for all the great religions of the world.

Mrs. Stobart is to be congratulated on her practical efforts to make this unifying influence effective by bringing together representatives of many religious bodies for a joint religious crusade in London, and it may be hoped that success will attend the meeting for this purpose to be held at the Grotrian Hall on Monday next, June 26, at 8 p.m.

OUR BOOK REVIEW

By H. F. PREVOST BATTERSBY
SCIENCE AND THE SUPERNORMAL

MR. BARNARD* has written a book for which Spiritualists should be grateful. It is by no means certain that they will be, because Mr. Barnard does not believe in spirits.

That is where his usefulness comes in; he tries to exhaust every explanation for phenomena rather than accept assistance from the denizens of another world.

Spiritualists, on the other hand, are apt to label as spiritual everything that for the moment exceeds their understanding, and we have, in consequence, a confused category of happenings which are accredited to discarnateness through sheer ignorance of our own powers.

It is here that the scientific sceptic should be of use, enabling us to map out a more definite frontier to our terrestrial limitations—a difficult business, because the Western world's interest in psychology is so largely pathological, and views what the East could tell us with supreme distrust. Yet till we know exactly what we are, and what we can do, it is impossible to be certain what is being done for us.

Take, for example, the apparently automatic movement of objects described as telekinesis. Responsibility for this, once ascribed to the supernatural, we now know may be achieved by a mysterious material which can be extruded from some human bodies. But even there we are soon in uncertainty. What is the limit to its power and its range? We do not know. Mr. Barnard cannot tell us, but he makes somewhat exalted assumptions to keep its achievements down to earth. Indeed, he lifts the Medium into an executiveness little lower than the angels, and invests him with capacities which even a Tibetan lama might view with envy. We will come to that later.

Meanwhile he says wisely, "Psychology can no more interpret the Psyche than Biology can interpret Life—it can only analyse its manifestations."

His acceptance of these manifestations separate him pleasantly from the materialists whose only resource is to deny them. He admits evidence in psychology as in any other science, nor does he expect from a Medium the invariability of a test tube, or desire to outlaw him if detected in fraud.

"A Medium depends for his living and his prestige on the production of phenomena, over which he has really hardly any control, which may fail completely time after time when they are wanted, and yet occur in prodigal extravagance in the privacy of his home when they are valueless to him. Is it not natural that, unless his probity is much above that of the average business man, he will almost necessarily learn to have a reserve of trickery on which to draw in time of need?"

From so reasonable a mind we have no cause to fear a wilfully distorted presentation of our case; indeed, we only differ, and that respectfully, from some of its conclusions.

For example, he asserts, "that all the materializations of the seance room are objective expressions or representations of ideas in the mind of the Medium." This surely is an inference based on a very limited area of observation, and on Mediums only capable of a restricted ectoplasmic production?

There are reliable records of ectoplasmic shapes of whose recognised identity the Medium was completely ignorant, and for whose appearance there was no conceivable cause.

This telepathic penetration is, of course, a point impor-

tant to Mr. Barnard in his exaltation of the Medium as the divinity, both in and out of the machine, and its refutation must rest on evidence which he may not be prepared to accept.

Deprived of discarnate assistance, Mr. Barnard is most interesting when explaining mediumistic achievements. He has to summon to his aid the fourth dimension; indeed, from the Spiritualist's point of view he is a fourth dimensional materialist. That is no cause to quarrel with him, in fact, one feels let off lightly with only one more dimension where probably there are many.

But his claim to be thereby more explicit than the Spiritualist one hesitates to concede. It is true that he is only substituting one unknown for another, but his is not only unknown but indescribable, and also, with its corollary, "space-time continuum," reduces to a meaningless vapour certain parts of speech; since deprived of our terrestrial sense of time we have to abandon that of motion where progress through space is meant.

EXPLANATION OF PRECOGNITION

Thus, as an explanation of precognition he writes: "Our conception of the real four-dimensional universe involves the existence of a possibly infinite number of ordinary three-dimensional worlds, lying somewhere in orderly succession, perhaps parallel to our own, or perhaps cutting it in one or many planes."

In consequence "every material object is thus merely the three-dimensional section of a four-dimensional Thing, which is often called a World-line." Thus, supposing "a number of 'solid' worlds lying 'parallel' to our own, stretching out in a series in a fourth dimension . . . to explain precognition we have to postulate the real 'present' existence of, let us say, 'the three-dimensional world in 1950,' now somewhere outside our own present three-dimensional space; and we have to postulate that the Medium, instead of becoming conscious of the next adjacent world in the normal way, suddenly becomes conscious of the world of 1950. To say that the Medium's mind 'moves' along the Time dimension to the year 1950 is not allowable."

That, with apologies for needful compression, is plain enough as a guess at something which eludes our language, if not our understanding; and seeing that 'provisional' must still be attached to each fresh scientific speculation as to the universe, a satisfactory solution for the mystery of precognition would be too much to expect from anyone.

In this matter, Mr. Barnard argues: "We find that the quality of discarnateness does not add anything to the powers of an intelligence. . . thus, if acts of precognition are possible to any mind they are potentially realisable in this life." But, surely, one might presume that the secrets of a four or multi-dimensional universe would be more apparent to such dimensional beings than to ourselves? We are guessing where perhaps they know, and the recent guesses, even of science, have been quite impermanent affairs.

The most unexpected statement in this volume is that "there is no definite ground for supposing that an etheric (or ectoplasmic) double is a permanent constituent of our being."

Such an assertion should surely have been prefaced by some speculation as to what ectoplasm is. Mr. Barnard accepts its existence, and he is aware that neither scientist nor Spiritualist knows the first essential thing about it. Even pathology never has, at least consciously, come across it.

It is the most amazing material in the make up of man. It can be abstracted from him up to half of his weight, and a considerable part of his substance, without effect on his constitution, and can be returned to him in the twinkling of an eye. It is really time the scientists

**The Supernormal*. G. C. Barnard, M.Sc. Rider. 1933. 7/6.

(Continued on next page)

OUR BOOK REVIEW

(Continued from previous page)

found out something about it; meanwhile, though it may not be emittable from all men, it is rather hazardous to deny its existence as a permanent constituent.

Nor is there ground for treating it as an etheric equivalent. There is not, as far as we know, anything common to the two.

But having stated that "it remains highly improbable that there is an etheric body," we would like to have from Mr. Barnard some explanation of the unfortunate people who appear, without intention, in two places at the same time. Of what is the double composed? It is capable of speech, and can handle material objects, and, in cases of "travelling" clairvoyance, the report of verifiable incidents by the way and of happenings at the destination are more suggestive of commonplace travel than of a plunge into the fourth dimension.

One would have thought, too, that the etheric double might have been of assistance to the author in the explanation of apports.

PROBLEM OF APPORTS

Apports, which may involve the passage through matter of material objects, afford a problem the solution of which might present the scientist with a valuable point of view.

The problem is of a composite character; the object has to be acquired, transported, and made amenable to passage.

It is with the latter that Mr. Barnard is most concerned. He dismisses as "gigantically improbable" the hypothesis of molecular disintegration and reintegration. But what is there in the universe which does not seem gigantically improbable to our imprisoned minds? He prefers "to imagine that an apport, or any case of sudden and total disappearance of an object, may be due to the displacement of the object along a fourth dimension which is perpendicular to each of the three of which we are aware." That may seem less improbable but it is no easier to picture.

And has the author any clear conception of the process which can displace flowers, birds, and human bodies through solid walls along a fourth dimension without disturbing their consciousness or their appearance?

The Spiritualist assumes that when living tissue is passed through matter, it is the matter which undergoes disintegration; as in the case of the Medium the author mentions who passed through the wire trellis of the cage into which she had been locked.

Then the acquisition and transport of the apport has still to be accounted for. Apports of no little weight, and brought from a considerable distance have been credibly reported. How has it been done?

Mr. Barnard has relinquished the aid of an etheric double; and though he "projects ectoplasmic structures" far beyond their accepted area to explain the poltergeist, one cannot conceive an extension for the collection of apports.

It is rather surprising that the author should only devote a passing reference to the direct voice. He does, indeed, mention it in relation to "the phenomenon of speaking in an unknown tongue," when referring to Dr. Whyment's experience with the alleged voice of Confucius. "We cannot avoid recognising the possibility that all this Chinese was obtained from the mind of Dr. Whyment himself." But there is no evidence that the Medium had ever heard of Dr. Whyment, or even that Dr. Whyment was in New York when the Chinese speech began to come through.

Why should the Medium have thought of him, or have produced a lot of unintelligible jargon which had no meaning either to the circle or to himself, for it is surely beyond even the scientific mind to imagine that an

(Continued at foot of next column)

A MOTHER IN ISRAEL

THE PASSING OF MRS. KELWAY BAMBER

STRANGE how the old words seem to express most fittingly the passing of a great and good woman! I go back to 1917 for my first contact with Mrs. Kelway Bamber, when out of her need for comfort in the death of her son Claude (later to be the subject of two books, and to bring comfort to many a sorrowing mother) she called on Mr. Hewat McKenzie for some guidance. The books of the Rev. Arthur Chambers had already prepared the way, and, when contact with Mrs. Osborne Leonard was made, the comfort of psychic facts and the conviction of survival became such a reality that from then on she gave herself up wholeheartedly to assisting others.

In a social way she made contacts with and interested eminent people, by correspondence and interviews she entered into the needs of a wide circle of friends, she lent and distributed books wherever there was a need, and during the war period when residing in Datchet, she made it possible for Mrs. Leonard, disturbed by the air-raids in London, to reside near her and to obtain quietness for the great demands made by the war casualties.

Few know how Mrs. Kelway Bamber at this time gave her whole time to this work. Through Sir Oliver Lodge, who sent so many bereaved folks to Mrs. Leonard, she took it upon herself to receive them; many had come long and arduous journeys, and were completely new to the idea of communication. She extended hospitality, prepared them for the sittings, and, when they needed it, talked the results over with them afterwards, and fortified them in the new knowledge. Much work gathered round her later—in London Societies as counsellor and friend, at the Stead Bureau as an adviser to enquirers, and one particular piece of heavy and valuable work came to her in the development and training of Mrs. Eileen Garrett for public mediumship. Later in Fulking, where she and Mr. Bamber made their home, a great ministry to the Church and village opened up to both, as well as in Brighton where the work at the Hospital for Women became one of her great interests. We rejoice that she is free for new activities which her ardent soul longed for, and I like to think that it was the knowledge of Spiritualism which, laying hold upon her, gave a great servant to humanity.

B.McK.

illiterate Yankee could understand as well as create the dialect of Confucius.

And, seeing how impossible it is for any European to reproduce the exact Chinese intonation even after years of study, would a scholar like Dr. Whyment have been likely to mistake a nasal American imitation for the speech of ancient China?

And the direct voice itself does need some explaining. The Medium may be talking casually to a member of the circle, while two or more voices are in the air conversing on independent topics. The Medium need not be entranced; it is unlikely that he is exploring the fourth dimension; and though the voices may not be what they say they are, they have a flavour of personality, of terrestrial experience, or even of scholarship which does need explaining.

Anyone who has, without professional assistance, been at the birth of such a voice, listened to its faint breathless whisperings grow into full human timbre and volume; and character, true to its repute on earth, come into and remain in its communications, occasionally, it may be, at variance with what the circle that contrived it expected or desired—such a one may be pardoned for asking from science a more convincing solution than it has yet evolved.

SIR OLIVER LODGE'S NEW BOOK

A PRELIMINARY SURVEY

"MY PHILOSOPHY" is the title of Sir Oliver Lodge's latest book but, as we may all hope, not his last. It was published yesterday (June 22nd).

Its title reminds me that in earlier years I knew of at least two men of scientific standing who entered on the investigation of psychic phenomena and then excused themselves from going further on the ground that here was something which might destroy the philosophy of a lifetime. Clearly Sir Oliver's scheme of thought was of a different kind, that is to say, it was not a closed system, for his inquiry into psychic evidences, instead of threatening his own philosophy, rather enriched it and gave it completeness.

My Philosophy (Ernest Benn, Ltd. 21/- net.) is far too important a book to be treated in any cursory way. This, therefore, is simply a preliminary survey to be followed by a more adequate notice by another hand.

To commence, then—it is a well-bound and beautifully printed volume of some 312 pages, in which the author sets out his views on the Ether of Space which, as he states in a brief Foreword has been his life study. From that standpoint he surveys the cosmos and in the four parts into which the book is divided he considers successively the fundamentals of Physical Existence, the Evidence concerning the Ether, the Introduction of Life and Mind, and the Evidence for Survival and its Mechanism.

It is comprehensive in its range and packed with illuminating ideas.

Sir Oliver tells us (p. 255) that "the existence of a spiritual world throughout the depths of space is becoming to me a great and fundamental, even a physical, reality. . . . Our spiritual and real home is the ether of space."

DEMONSTRATED SURVIVAL

In the chapter on "The Spiritistic Hypothesis" he re-affirms his absolute conviction of demonstrated survival. On the question of communication with those who have passed into the beyond, he remarks that, on the hypothesis, "we ought to learn from them something of what it is like," and considers that "we have learned something, not very much, but sufficient to carry on with," a conclusion which I imagine will meet with the entire concurrence of most intelligent students of the subject.

The final chapter, dealing with the bearing upon Religion of the doctrine of survival and of a spiritual world, is of vital interest to those who hold that the neglect of Religion is the main cause of the woeful condition of the world to-day. Sir Oliver is a loyal member of the Christian Church and what he has to say should be distinctly helpful to some of those fine minds who in the Church are feeling their way towards what has been termed the "Psychic Revelation."

Finally, I may select, for its bearing on the general scheme of thought outlined in the book, the following:

"The bringing in of the ether into the scheme of psychics, as it has already been partially brought into the scheme of physics, is the work which I feel sure is lying ahead for generations of men. Then—when a serious beginning in this direction has been made—the term "soul" will acquire a definite and clear connotation; no longer will the idea of a spiritual body seem vague and indefinite and difficult of apprehension—there is nothing indefinite about future existence—soul will no longer be regarded as a term to be avoided, but will become as real and recognizable, as concrete and tractable, as are the corpuscles of electricity."

I have quoted sufficient to show how the ideas of Clarification and Construction pervade the book and how far it contributes to a coming synthesis of Religion and Science, and there for the moment I leave it. D.G.

HELP OR HINDRANCE?

THE WORLDLY ASPECT OF CLAIRVOYANCE

WE often hear that Mediums are peculiar, sometimes even that they are to be guarded against as they can ferret out secrets which you would fain keep to yourself. While I would not advise anyone with a dark secret to ask mediumistic advice, the latter assumption is not without an element of exaggeration. A Medium may sense a lot and suspect more, but his information never amounts to positive knowledge unless the sitter confirms. This touches on a very important and little-known aspect of mediumship: its worldly use. Does the gift of clairvoyance work in every-day life, does it help or handicap the Medium?

I have put the question to Mr. Horace Leaf, an admirable psychic, and he answered as follows:

"In thirty years of wide and varied experience of famous Mediums in various parts of the world, I have never had occasion to suspect that psychic gifts have interfered to any great extent in their normal affairs. As a rule, Mediums are just as gullible, even when their psychic powers are working, as other persons, and are apt to trust rogues and misjudge honest people. I pride myself with more than an average judgment of character, yet I am easily taken in on matters of charity. I would have no more faith in the judgment of Mediums than in that of the average man.

"The mediumistic gift, instead of putting useful information in the way of the Medium, may weaken his normal business instinct. The repeated exercise of the gift develops a temperament, renders the Medium self-conscious and produces a marked degree of egotism. This, however, is largely a defensive attitude and reaches back to pre-war days when to be a Medium was more or less considered a social taint. Generally, a business instinct is not very helpful to mediumship. Nevertheless, some of the best I have known would have done well in the counting-house or on the Stock Exchange; but this aspect of their character has not been related to or helped by their supernormal powers. Perhaps it has weakened it. Before making an investment they would have studied the market rather than consulted their spirit helpers. These helpers usually are consulted after the stock market lists and mostly, I suspect, they have been made to say what the Medium wanted.

"The gift does not work for the Medium's own benefit. They cannot find out things about their own affairs. I have seen well-known Mediums reading each other's tea-cups, and hanging upon the words the reader uttered. The use of clairvoyance is for special cases and special circumstances. By a specific effort one must go entirely outside of normal experience. Ordinarily it is beneath the *limen* and it seldom rises unexpectedly above. It sounds paradoxical, but mediumship is almost entirely independent of the Medium. There is no blending of the normal and supernormal. The Medium can always distinguish which is his clairvoyant and which is his normal activity. Normally, his gift does not help him to form opinions of people. But in the seance room things are different. His supernormal powers get the upper hand and the information he delivers is often amazingly correct."

I believe that these statements are illuminating and may help to dispel misconceptions which people are likely to form.

N.F.

Happy the man who has escaped from the town!
Every whispering of the tree, every murmuring of the stream, every sparkling pebble, preaches to him virtue and wisdom. Every shady grove is to him a holy temple where his God waves nearer to him; every green sod an altar where he kneels before the Lofty One.—
HOLTY (*German poet*).

London Spiritualist Alliance

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ARRANGEMENTS FOR NEXT WEEK:

Tuesdays, at 3.15 p.m., Class for Psychic Development, conducted by Mr. A. Vout Peters. Apply to Sec. for particulars.

Tuesday, June 27th, at 3.15 p.m., Group Clairvoyance. Mr. T. E. Austin.

Wednesday, June 28th, at 5 p.m., preceded at 4 p.m. by a CONVERSAZIONE. Discussion on Book entitled: "The Lost Keys of Freemasonry," by Manly P. Hall. Leader: Mrs. Marjorie Livingston.

Thursday, June 29th, at 7.30 p.m., Group Sitting, Clairvoyance and Psychometry, conducted by Ruth Vaughan.

Amongst the Mediums with whom private sittings can be arranged are:—

Miss Bacon, Mrs. Barkel, Mrs. Annie Brittain, Mrs. Eileen Garrett and Mrs. Mason, Trance. Miss Frances Campbell, Clairvoyance. Ruth Vaughan, Mental Mediumship, Diagnosis, Magnetic Treatment.

THE BOOK OF THE MASTER OF THE HIDDEN PLACES

CAPTAIN GARSTIN, in dealing with the work of the late Mr. Marsham Adams, formerly Fellow of New College Oxford, on the relationship between the so-called Book of the Dead and the Great Pyramid, at the L.S.A. on Wednesday, June 14, began by disarming criticism on one or two points that have been advanced against the suggestions put forward. Marsham Adams has, for example, been criticised for using the comparatively late Turin Papyrus as a basis for his theory, and it has been suggested that this is purely arbitrary. On the contrary, however, it may well be argued that, as this particular recension pays no attention to the date of the various chapters of which it is composed, the arrangement was deliberately calculated to correspond with the arrangement of the pyramid passage system and architecture in general. Again, the correspondence between the chapters of the Book and the courses of masonry in the Pyramid has been attacked on the ground that the courses were invisible, being overlaid with casing stones, to which the reply is that such was obviously the intention of the builder, the real construction being concealed from the eyes of the profane. This fact once being grasped, the correspondence is not only apparent, but so close that no other conclusion seems possible than that it was by design

and that the Pyramid and the Book enshrine the same original, the one in stone and the other in writing.

Captain Garstin then gave a brief description of the external and internal construction of the Pyramid, outlining the general plan of the passages and chambers and indicating the pathway taken by the soul of the Holy Departed or the candidate for initiation as the case might be, showing how the descent was made to the bottom of the well-shaft, where the catechumen glimpsed his soul, re-born from the Chamber of Hathor—or Isis—and enthroned at the head of the well. Inspired by this vision, he is fortified for the ordeal in the lower chamber which precedes reunion with the soul. Then followed the ascent of the entrance passage, the passing of the Hidden Lintel, the Judgment and Weighing of the Soul and the final passing beyond the Veil into the King's Chamber.

These various stages were illustrated by the quotations from the corresponding chapters of the Book, showing the very close parallels that are to be found throughout between the Ritual and the building. Special emphasis was laid upon the fact that death was regarded as but a transition to a wider life, a life leading by stages to illumination and finally to union with the Divine Principle of All Things.

On Wednesday next (June 28) at 5 p.m., Mrs. Marjorie Livingston will introduce a discussion on Manly P. Hall's book, *The Lost Keys of Freemasonry*. This promises to be a particularly interesting gathering.

ANSWERS TO PRAYER

By MRS. E. S. NORFOLK

ON the night of December 31st-January 1st, 1915-16, I was staying in Torquay with a friend. My husband was with his battalion on the Western Front. I sat up alone in my room to "see in" the New Year. I prayed most fervently for all those I loved, and our gallant men in their hours of danger. As I prayed—I asked God if he would preserve my husband's life, and I actually used these words: "If he *has* to be wounded, I pray he may only be wounded in the leg, and may he come safely home soon." At that very hour my husband (who was senior captain) was leading his men in an attack on the enemy lines. The plan was given away by spies and the whole undertaking was a failure—60 per cent. of his men (about 250 in all) were killed or wounded. My husband and the telephone operator were crawling along towards the German trench when flares went up, gongs were beaten and the whole place was alive. The telephonist was shot through the head by a sniper, and a bullet struck my husband, passing through both his ankles, shattering the right one completely. Four of his men stayed by him, and inch by inch dragged him by the arms over the No Man's Land back to our own lines.

The distance was about 250 yards, and it took them over three hours. One man was killed, another seriously wounded—but although my husband received another bullet in the calf and his coat was riddled, he was never touched again. Our own trenches were being shelled on their return but even in raising him over the parapet he was never hurt again. The *age of miracles* is not past.

My prayer was *heard and answered*. A Christian Scientist said a terrible thing to me. He said: "You wounded your husband—you allowed Fear to enter your mind—if you had only asked God to keep him safe he would never have received a scratch, but you dictated to God." I could not forget it and was dreadfully sad until a kinder friend said: "God put it into your heart to pray those words, and it was a greater miracle that he should save your husband from a worse wound."

I like best to be reminded just that my husband was saved for me in that awful night.

Perhaps if we all dwelt spiritually "in the secret place of the Most High" no harm ever would or could come near us.

"A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

"So He bringeth them to the haven where they would be."

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Wednesday, June 28th, at 8.15 p.m. .. Mr. T. WYATT
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SUNDAY, JUNE 25th, 1933.

11 a.m.—Mr. Dimsdale Stocker.
Clairvoyante: Mrs. Grace Cooke.
6.30—Mr. Ernest Hunt.
Clairvoyante: Mrs. Hirst.
Sunday, July 2nd, at 11 a.m. .. Mr. K. Y. MULBAGALA
Clairvoyante: Mrs. Fillmore.
Sunday, July 2nd, at 6.30 p.m. .. Rev. HERBERT DUNNICO, J.P.
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Monday.
2.30—4 p.m.—Mrs. Livingstone, by appointment.
2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments, write to Mrs. Moysey (Hon. Secretary).
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments, write to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday.
2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

Wednesday.
12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary).

Friday.
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Students' Class.

Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

June 28th.	2.30—Mrs. Beatrice Stock.
	6.30—Mrs. Livingstone.
July 5th.	2.30—Mrs. Livingstone.
	12th. 2.30—Mrs. Fillmore.
July 19th.	2.30—Mr. Wyatt.
	26th. 2.30—Mrs. Helen Spiers.

By Appointment :
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Mrs. Esta Cassel. Mrs. Fillmore.
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Sunday, July 2nd, at 7 p.m. Speaker: Mr. SHAW Clairvoyante: Mrs. Estelle Roberts. DESMOND

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