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PSYCHIC PHENOMENA IN THE OLD TESTAMENT

PROPHETS WHO WERE SEERS AND MEDIUMS

By H. ERNEST HUNT

THE difficulty in dealing with this subject is the wealth of psychic material available, for practically all the phenomena with which we are familiar to-day can be found illustrated in the Old Testament with the exception, for very obvious reasons, of psychic photography!

Dowsing is one of the first phenomena, and it may at any rate be plausibly contended that Moses, when he was told to take his rod with him to find water, was but anticipating a process with which we are more familiar than were the Israelites.

Psychometry, wherein from inanimate objects living history may be obtained, seems to be referred to in Joshua xxxiv. 27, where it is said that "this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall therefore be a witness unto you." The idea of a stone "hearing" and thus testifying is not in the least incongruous to one familiar with psychic phenomena of this order.

Clairvoyance appears again and again as the "open vision" which was precious in the Old Testament, and Ezekiel explains that through the spirit he sees "in the visions of God." Proverbs xx. 12 records that "the hearing ear (clairaudience) and the seeing eye (clairvoyance) the Lord hath made even both of them," and II Chronicles xxvi. 5, mentions Zechariah "who had understanding in the visions of God." The Seer was naturally one who saw, but there would be no point in any such mention unless the sight were supernormal. We are told in I Samuel ix. 6, that the Seer was a man of God, an honourable man, and "all that he saith cometh surely to pass," this indicating that the clairvoyant sight penetrated into the future. The loss of this inner vision is clearly implied in Psalm lxxix. 23, where it says "Let their eyes be darkened that they see not," while the preceding verse reads "Let their table become a snare before

them: and that which should have been for their welfare let it become a trap."

One wonders whether this reference to their "table" means the table that is so frequently used to-day in elementary communication, just as one may ask whether the reference so often made to trumpets and voices that speak foreshadows our present means of manifestation. Habakkuk ii. 2, says "Write the vision, and make it plain upon tables, that he may run that readeth it": Isaiah xxx. 8, tells us, "Now go, write it before them in a table, and note it in a book," While Daniel ii. 27, records that "both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper." We seem to have heard contemporary reference to "lies" at the table prospering no more to-day than in the days of yore.

Clairaudience also is frequently mentioned, being the hearing ear. Samuel is the classic instance, and his earliest experiences are given in I Samuel iii. All his life this gift of inner hearing was with him, and in I Samuel ix. 15, we read "Now the Lord had told Samuel in his ear a day before Saul came;" and Ezekiel in chapter iii, verses 12 and 14, thus narrates: "Then the spirit took me up, and I heard behind me a voice," just as in another verse, xi. 24, he says "the spirit took me up, and brought me in a vision by the spirit of God into Chaldea." Clairvoyance and clairaudience were thus both of them frequent manifestations, and the voice is evidently meant in the various references to be "the oracles of God."

Writing has already been referred to in the case of tables, but the Ten Commandments were "written," the words of the covenant upon the tables, by the hand of Moses; and when he came down from the mount after his fast of forty days, "behold, the skin of his face shone" a phenomenon with which spiritualists will not be unfamiliar. Then at the feast of Belshazzar "came forth fingers of a man's hand and wrote upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote." (Daniel v. 5.)

Voices speak throughout the Bible, and the oracles of

PSYCHIC PHENOMENA IN THE BIBLE

(Continued from previous page)

God are heard in many guises. Sometimes the voice is "direct," generally out of a cloud or out of heaven, and sometimes in darkness under the ordinary seance conditions and the many references to "dark sayings" seem to be rather to the conditions of communication than to any veiled content of the messages. Numbers xii. 8, says of Moses, "with him will I speak mouth to mouth, even apparently, and not in dark speeches," while in the preceding verse we read, "if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream." And of course we know from Job xxxiii. 14, that "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction," and many of us can testify to the educational process that goes on in the subconscious during sleep. On the other hand sometimes the communication is so direct that "the Lord spake unto Moses face to face, as a man speaketh unto his friend," so natural was the process of speech.

Trance is quite a frequent phenomenon according to the olden day records, even as to-day, and the references to deep sleep are many. Daniel viii. 18, has it "Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me and set me upright." Numbers xxiv. 4, has a reference to Balaam as a man which heard the words of God, which saw the vision of the Almighty, "falling into a trance, but having his eyes open," so much in contradistinction to having the eyes normally closed in trance as to be worthy of special mention. Then in Samuel x. 6, Saul is told that he will "be turned into another man"—a phrase which is meaningless apart from psychic knowledge, but which becomes immediately illuminating to those familiar with trance-control. In Numbers xi, there is the story of the seventy chosen elders who when the spirit rested upon them "prophesied, and did not cease. And Moses said . . . Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Numbers xi. 29.)

DREAMS AND VISIONS

Dreams and visions abound, and the problem is chiefly one of interpretation, for unless the interpretation be also inspired there is the possibility of grave misdirection. In Genesis xli, Joseph specifically disclaims ability of himself to interpret dreams, and says "It is not in me: God shall give Pharaoh an answer." Daniel ii. also testifies "there is a God in heaven that revealeth secrets," and "then was the secret revealed unto Daniel in a night vision"; and as a result "the king answered unto Daniel, and said, of a truth it is, that your God is a God of gods, and a Lord of kings, and revealer of secrets."

Healings again are to be found in phenomena ancient and modern, and there is an overlooked reference of interest in the story of the healing of Naaman in II Kings v. 9 and 10, where Naaman after being told to go and wash in Jordan considered that he had been received with scant ceremony. "Behold," said he, "I thought he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." There is a marginal reference to the word "strike" which says "move up and down"; in other words he expected treatment by the approved modern method of passes, hypnotic or magnetic.

Levitations, apparently, were not unfamiliar, for when Elijah was not to be found, the servants said "there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." (II Kings ii. 16.)

The fact that the servants make this suggestion almost as a matter of course indicates that at any rate they would hardly have been surprised if such a thing had indeed happened.

Fire tests, such as we know in the case of D. D. Home and others, are paralleled in the incident of the burning bush and in the adventure of Shadrach, Meshach, and Abednego in the burning fiery furnace. It is at any rate a spiritual fire which discriminates and is prepared to consume all the prophets of Baal, while refusing to singe even the hair of the prophets of the Lord.

MATERIALISATIONS

Materialisations are a little difficult, for while to us at present they are somewhat recondite phenomena, one can only conclude that in Bible times they were more or less a matter of common experience. The woman of Endor is the classic case of materialisation: but angels appear quite naturally and are taken for and treated as normal men, then they disappear, and only the fact of their mysterious disappearance acquaints the visited with the fact that the visitors were supernatural, or, as we suggest, materialisations. For example in Genesis xvi, the angel of the Lord finds Hagar in the wilderness and talks to her in a most natural fashion, giving sound advice. There is no ceremony and no surprise. In a contemporary book, *The Masters of the Far East*, much the same type of happening is reported to have occurred in the experience of an American expedition in Thibet. It may be that only the peculiarly artificial and material character of our civilisation to-day inhibits the very practical inter-working thus of the physical and superphysical spheres.

Mediumship runs throughout the pages of the Bible, for the Prophets were Seers and Mediums, and sometimes they were treated with scant ceremony as when Jeremiah found himself lowered by ropes into a deep dungeon and "sunk in the mire." The Prophets "enquired of the Lord," for they were the sole means of communication with the invisible, they kept the door for the oracles of God, and when there was no prophet there was no word of the Lord. When the invisible spoke, their formula for giving out the information was the frequent formula "Thus saith the Lord," or "The word of the Lord came unto me, saying —."

As to-day, the Biblical phenomena were obtained not infrequently at regular sittings, such as Ezekiel describes amongst other places in Chapter viii. 1, "it came to pass as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord fell there upon me," and various psychic events followed. Zechariah ii. 8, also says, "Hear now, O Joshua, thou and thy fellows that sit before thee"; and again Ezekiel xiv., "Then came certain of the elders of Israel unto me and sat before me. And the word of the Lord came unto me, saying . . ." What can these various "sittings" represent other than the conditions found favourable all down the ages for the production of phenomena and the very basis of mediumistic intercourse with the invisible?

Much might be said with reference to the serious way in which the Prophets took their mediumship in the olden day, and of the way in which inspiration was regarded as a gift to be diligently sought; but we can only quote in conclusion the beautiful verses in Daniel ix.

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

"I am come to shew thee; for thou art greatly beloved."

[The above Article contains the substance of a lecture delivered by Mr. Hunt at the L.S.A. on Thursday evening, June 22nd.]

MRS. EILEEN GARRETT'S WORK IN AMERICA

SCIENTIFIC INVESTIGATION OF HER TRANCE MEDIUMSHIP

AFTER an absence of twenty months in the United States, where she travelled from coast to coast, Mrs. Eileen Garrett has returned to London. She is in splendid health and there is a new firmness and determination in her genial and engaging personality. She has been the subject of many interesting psychiatric and psycho-analytic experiments in America. Impressed by the possibilities which they open up for a wider scientific recognition of mediumship and psychic phenomena she will do her utmost to be at the disposal of British science both for a repetition of the American or any similar experiments. This is important news, and reason for hearty commendation and congratulation. For Mrs. Garrett is one of the best trance Mediums in the world and the scientific exploration of trance is yet, owing to the idiosyncrasies of most of our Mediums, in a sad and neglected state.

In view of this it is of great interest to know of the line which American men of science have taken in their experiments. The most important series was initiated by Dr. Adolph Meyers, head of the Department of Psychiatry at John Hopkins University. He met Mrs. Garrett through the A.S.P.R., engaged her for three weeks, and has made, in sixteen sittings, an approach to the study of mediumship from the psychiatric angle which is likely to make a stir.

Dr. Meyers' attention was concentrated on the problem: Is trance-control a form of multiple personality or is the control an extraneous and independent entity? Mrs. Garrett, in the conscious state, was given the "association test": a series of words which she had to answer according to the association which each word evoked. The results, which disclose various aspects of personality and intellect, were duly noted. Then she passed into trance. Uvani, her guide, was given a different association test. So were the other controls. On comparing the results, Dr. Meyers found that the reactions differ as widely as they would in case of different, independent personalities.

Next, the association test was tried with a galvanometer attached to Mrs. Garrett's hand. According to the emotions which the words evoked the galvanometer registered tension of varying degrees. Uvani, on being given the same words, disclosed an emotional scale which again differed from Mrs. Garrett's.

Crystal-reading with a galvanometer attached was similarly tried. There was a noted difference in the reactions induced by crystal-vision and those of actual sight.

"Do some automatic writing!" Dr. Meyers said. Mrs. Garrett did. "Read it!" "I cannot." "Take a pencil and write down everything that comes into your mind." She did. She wrote that it was cold, that she wondered what time they would finish, etc. On comparing this with the automatic script, no relationship was discovered between the conscious and "subconscious" thought.

Experiments in psychometry and clairvoyance of music and voice followed. A bar of music was played and Mrs. Garrett was asked to describe the shape, spread, break and echo of the sound. There are delicate instruments which can trace these forms on paper and that was the basis of comparison. Mrs. Garrett's clairvoyant description was found to be very close.

This last experiment was carried a step further by Porter Evans, a young scientist of the Camden Laboratories, New Jersey. He devised means to photograph the human aura in colours, and Mrs. Garrett gave him tests of the colour of music and sound.

Previous and successive to the experiments at John Hopkins University, the Psychiatric Institute of New York, with the assistance in an advisory capacity of

Hereward Carrington, carried out a number of tests at which well-known professors from the psychology department of New York University attended. They evinced great interest in the results obtained.

Another line of investigation was taken up by Dr. Livy who is considered the foremost psycho-analyst in the younger school in New York and specialises in all forms of arrested mentality and child psychology. Starting from the psycho-analytical idea that mediumship is sex hysteria, he tested Mrs. Garrett's personality by ink-stained card symbols. He got the correct and anticipated reading from the normal Mrs. Garrett. But Uvani's reading was nothing anywhere near to what was expected. Dr. Livy tried to break down this personality, to analyse it away. But Uvani plainly baffled him.

Another psycho-analyst, Dr. Menas Gregory who is attached to the Bellevue Hospital in New York, grappled with the problem of psychometry and came to the conclusion that Mrs. Garrett would make an excellent psycho-analyst. He expressed the hope that he could continue his experiments when Mrs. Garrett pays another visit to the States.

Beside these purely scientific experiments of far-reaching significance, Mrs. Garrett had many experiences of the more sensational type. She was consulted in the Lindbergh case by members of the family and supplied the police, from the toys of the kidnapped child, with important clues. However, discretion has been imposed upon her, so the full story of this thrilling mediumistic adventure may not be disclosed.

On the request of the *Scientific American*, the monthly which started the first "Margery" investigation in 1922, Mrs. Garrett gave psychometric readings of the ill-fated Akron airship which crashed into the sea with the loss of so many lives. She found constructional faults which were more or less known to the Navigation Department, as the airship had not been behaving as she should have. She also disclosed that the airship was overloaded and that the neglect of this factor was the partial cause of the catastrophe. All this tallied with what was suspected; but as the remains of the airship were not recovered from the sea positive proof could not be acquired.

Of the many places which Mrs. Garrett visited, Hollywood showed the keenest interest in things psychic. This was both social and scientific. Dr. Cecil Reynolds, a noted psychiatrist, conducted some experiments and other doctors of San Francisco followed in the line.

This summary, which Mrs. Garrett kindly gave for *LIGHT*, points to a significant share in the greater consideration which is being shown by American science for psychic claims. We can only trust that the advantage offered by her return and her willingness to undergo any scientific test will be gladly seized upon and that it will lead to findings which will make orthodox science open its portals for the reception of this tremendous field of research.

N.F.

ALEISTER CROWLEY AND RUDOLPH STEINER

Aleister Crowley, in the *Sunday Dispatch* (June 25) gives a new reason for Germany's failure in the Great War.

"Whenever the affairs of the world reach a critical stage," he says, "the Adepts always have someone behind the scenes. Rudolph Steiner, the man who was responsible for the defeat of Germany, was Grand Master of the O.T.O. in Austria, a semi-masonic order of which I was the Grand Master in England. Steiner broke away from the Order, because he became terrified at one of the ordeals he had to go through. He was thus cut off from the true magic, but he became secret adviser to Von Moltke. Steiner's direction resulted in Von Moltke's failing to take Paris when it was within his grasp, and that mistake cost Germany the whole war. Steiner had proved his inability to become a great magician and he was deceived by treacherous powers into defeating his country."

FOREIGN NOTES

METHODS OF CONTROL

MONSIEUR C. de VESME, the well-known French author, deals with methods of control in an article in the June issue of *Psychica*. "Those who desire to obtain authentic phenomena in their experiments with Mediums," he writes, "have two methods open to them: (1) They may devise such a strict system of control that the Medium cannot elude it; (2) They may allow the Medium a certain amount of freedom in the expectation of phenomena which by their very nature eliminate all possibility of fraudulent production. At the outset the former method may well seem preferable, for reasons that are easily understood. Beginners invariably adopt it and strive to render it more and more rigid; I myself did the same. Gradually, however, experience demonstrates the mistake of this system. Place a Medium inside a sealed sack: obviously you will have the assurance that he cannot get his hands out for purposes of trickery, unless with the connivance of an assistant. But you may also rest assured that under such conditions—except in extremely rare cases—no phenomena will be produced."

HORSES AS POLTERGEIST VICTIMS

In "Mitteilungen der Gesellschaft für M. F." for April the Editor, Dr. Schroeder, gives three instances of horses being interfered with supernormally, and asks his readers to contribute any further information they may have on this subject.

The first example is quoted from the *Steglitz Advertiser* (Dec. 29/32) and is a detailed account of how the inhabitants of a certain district in Denmark were annoyed and completely baffled by a mysterious Night Rider. Again and again the swiftest horses were taken from their stables during the night, to be returned at dawn covered with lather, and in a state of trembling and obvious fear. They were utterly exhausted, and invariably refused food for some time. Though the strictest watch was kept, the mystery was still unsolved.

The second case occurred in the Editor's own family. His mother used to often tell them of what happened in her home just before the war of 1870. "Brownie," a favourite horse, was missed one night from the stables in which he had been safely shut up with four other horses before dark. Grooms and their master searched in vain; there was no trace of the missing steed. At daybreak Brownie's well-known whinny brought them all running to the stable-door. There he stood, trembling all over and dripping with lather. It took two to three days for him to recover, during which time the horse refused all food.

The third instance is taken from the *Gazette Literaire de Berlin* of 1765. It relates how the master of an old castle had a particularly valuable horse in his stables, with the rest of his stud. In this case the mischievous spirit befriended this particular horse to the detriment of the others. They would be discovered tied by their tails to their mangers, whilst all their fodder had been transferred to the favoured hunter. Peals of merry laughter were heard from various parts of the stables when the

pranks were discovered; but no one was ever seen. The favoured horse was frequently found in the early morning perfectly groomed and curried. Its master ordered the stable boy to daub it all over with mud. In spite of locked and bolted stable doors, there it stood next morning not only beautifully groomed, but with its mane plaited up into a mass of finely interwoven knots.

A REMARKABLE DOG

Writing in *Psychica* for June, Jane Rupffie tells the story of her remarkable dog as follows:—

"I hope that on your next visit to Toulouse I may have the pleasure of introducing you to my dog Taufan, with whom I have obtained some remarkable results. He can count up to 10, either by barking, or by tapping with his paw, and although he makes occasional mistakes, he can add, subtract and multiply up to 10. At present I am teaching him the numbers by means of cards. We are just at number 4. Placing the cards upon the table I touch one after the other with a pointer and without looking at Taufan, I ask: 'What number is this?' As long as the dog's attention is not distracted—a frequent occurrence—he replies correctly.

"He is still young, barely 9 months old; in time he will become more attentive. I have been amazed at the rapidity with which he learns all sorts of things.

"Can he really calculate, add, subtract and multiply? Or does he simply read my thought? I have tried thinking the wrong answer—he will give the correct one. Was the latter in my subconsciousness? Hardly have I formulated a question when without a second's reflection he taps the reply. Sometimes he will even begin the reply before I have finished the question. What a puzzle for us to solve."

MYSTERIOUS KNOCKINGS

La Baronne Sourcouf, in a lecture on her experiences (reported in *Psychica* for June) relates the following occurrence:—

"A friend of my youth of whom I was very fond, had gone to the Soudan. Before he left I had given him a little locket, which he always carried with him. One evening I was in Brittany. It was the 10th of May, and about half past eleven. I had retired to my room, when I was startled by a most unusual noise at such an hour. Downstairs on the ground floor I heard the windows and doors being closed, by the heavy iron bars which were used for this purpose. I concluded that some of the servants must have come in late, and said so to my husband, who had also heard the noise.

"Wishing to inform my steward of this, I went to the door, where I was surprised to see him just coming downstairs; he looked worried and was hastily getting into his coat. 'Is anyone ill, Madame?' he asked; 'I heard all the doors being opened.'

"We searched carefully everywhere, even down to the very cellars, but were forced to acknowledge that nothing had been moved, and were wholly unable to account for this mysterious disturbance.

"Some weeks later I heard of the death of my childhood's friend; and upon taking into account the difference of longitude, we found that his death must have exactly coincided with the time when we heard the strange noises. This impression is strengthened by the fact that a friend who was with him told me later on that immediately before passing out the dying man had spoken of me and of the locket I had given him.

"What was the power, the unknown force, which had thus materialised his last thought, enabling it across all that distance to reach me in the form of those repeated knockings?"

Mr. Alfred Vout Peters goes to the Continent to-morrow (July 1st) to fulfil engagements and expects to return to London on July 28.

FOX-TAYLOR RECORD

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SIR OLIVER LODGE'S "PRONOUNCEMENT"

CONVINCED OF DEMONSTRATED SURVIVAL

CLARNESS of statement is one of the outstanding features of Sir Oliver Lodge's "pronouncement to the world" contained in his new book, *My Philosophy* (Ernest Benn, Ltd., 21/- net), of which a preliminary notice appeared in *LIGHT* last week. Whether "the world" agrees with it or not, it cannot fail to understand what Sir Oliver has to say.

To-day a few quotations are given by way of showing how Sir Oliver states his conclusions; in a review later some attempt will be made to indicate how comprehensive and important they are, ranging as they do over the whole field of human knowledge, experience and hope.

On the subject of human survival Sir Oliver speaks with simple directness and assurance.

"*Basing my conclusions on experience,*" he writes, "*I am absolutely convinced not only of survival but of demonstrated survival, demonstrated by occasional interaction with matter in such a way as to produce physical results.*"

Explaining the spiritistic hypothesis based on these results, Sir Oliver says that "in its simplest and crudest form (it) is that we are spirits here and now, operating on material bodies, being, so to speak, incarnate in matter for a time, but that our real existence does not depend on association with matter, although the index and demonstration of our activity does."

Dealing with the possibility of establishing identity by means of communications from those in the after-death condition and the trivial nature of some of these communications, he speaks of his own intentions.

"I just want to insist," he writes, "that the triviality is part of their merit, and to say that, if I myself find an opportunity of communicating, I shall try to establish my identity by detailing a perfectly preposterous and absurdly childish peculiarity or habit, which I have already taken the trouble to record with some care in a sealed document deposited in the custody of the English S.P.R., with supplementary information deposited with the L.S.A. I hope to remember the details recorded in this document and relate them in unmistakable fashion. The value of the communication will not consist in the substance of what is communicated, but in the fact that I have never mentioned it to a living soul and no one has any idea what it contains. People of sense will not take its absurd triviality as anything but helpful in contributing to the proof of the survival of personal identity."

Referring again to this experiment Sir Oliver says, "I mean to try something of the kind in my own case when the opportunity occurs, and I appeal beforehand for reasonable treatment."

Sir Oliver points out that "the necessity for some kind of organ or instrument for an emancipated spirit has been instinctively felt by many inspired writers," and suggests that the "spiritual body" of which St. Paul speaks is etheric. "By 'spiritual body' St. Paul did not mean one made of spirit," he says, "but one that served the needs of the spirit; just as by 'psychical body' he did not mean one made of 'psyche,' but meant the material body which served the psychical or mental need. The psychical body is made of matter and used by soul. So also the pneumatological body is one used by spirit and made of X. My hypothesis is that partially and approximately $X = \text{Ether}$."

"We shall find, I think," Sir Oliver says, "that we possess all the time, a body co-existent with this one that we know—a body essentially substantial and related to space and time, not really transcendental, but yet in no way appealing to our present senses. Intangible and insensible, it may yet exist; and, if it exists, it may be detachable and capable of separate existence. It will be the etherial aspect or counterpart of our present bodies,

but more permanent than they. For there is no property in the ether which suggests ageing, or wear or tear."

In the "survey of existence" with which he opens his pronouncement, Sir Oliver shows that his intimate knowledge of science does not hold him down to earth.

"This Universe," he writes, "in which we find ourselves is an infinite reservoir of possibilities. We have scratched its surface on the material side—the side which appeals to us through our senses—and have penetrated some of its secrets, but the amount which we do not know, even on this side, is portentous: science is a comparatively recent development of humanity."

"Instinctively we know that we are not the highest of all the Beings in existence. The revelations of science—the fact that all we are now aware of has been going on from time immemorial, long before humanity appeared on the scene, and the certainty that we have had no hand in bringing all this beauty and adaptation and marvellous structure into existence—suffice to show, or enable us to infer, that there must be grades of existence higher as well as lower than man; and it is reasonable to suppose that such grades of existence extend upward at least as far as they extend downward; they can hardly have a limit short of infinity. The Infinite Being we call God, and we seek after Him if haply we may find some token of His Presence, some notion of His Nature, some indication of His Purpose and Aim. In this search we may make blunders and go astray; but we are encouraged to do our best, and are conscious of help from time to time vouchsafed by the Higher Powers with whose will and intention we reverently try to co-operate."

DESIGN AND PURPOSE

Sir Oliver makes a strong appeal to what is known as the argument from design, which in some quarters is thought to have been invalidated by the theory of Evolution.

"We infer," he writes, "from the carvings and decorations of prehistoric works of art the existence of an intelligent race with some approach to culture. A work of beauty and design hands down to posterity a world of meaning and can be far more instructive than are the physical laws of energy involved in its construction. I claim that the material universe, with its variously designed atoms and the way they have been used in the construction of all the objects, mineral, vegetable and animal, that we see around us, is a sign also of gigantic Design and Purpose and is a glorious Work of Art. Accordingly, I say that when we come to philosophise on existence at any stage, we not only may but we must transcend the limitations of physical science, even in its broadest sense and admit the working and operation of a superhuman guiding and directing Power . . ."

"The universe is ruled by Mind, and whether it be the Mind of a Mathematician or of an Artist or Poet, or all of them and more, it is the one Reality which gives meaning to existence, enriches our daily task, encourages our hope, energises us with faith wherever knowledge fails and illuminates the whole universe with Immortal Love."

"What Life and Mind are," Sir Oliver writes in a later chapter, "I do not pretend to say; but I know that they are not functions of matter. We employ matter in the exercise of our functions at present; but there is every reason to believe that we ourselves continue to operate even apart from matter and that the destruction of the material organism only interferes with our mode of manifestation."

G.H.L.

In the pamphlet, *Stainton Moses, a Short Sketch of His Life and Work*, by Miss Cordelia Grylls, it is erroneously stated that Mr. A. W. Trethewy's book, *The Controls of Stainton Moses*, is out of print. Copies are still obtainable from the L.S.A. Book Department.

INTER-RELIGIOUS CRUSADE "LIGHT" SUSTENTATION FUND

PLANS FOR MAKING IT EFFECTIVE

PLANS for giving practical effect to the proposed Inter-Religious Crusade were discussed at a meeting held at the Grottrian Hall, London, on Monday evening.

Mrs. St. Clair Stobart—to whom the crusade owes its inception—presided, and was supported by representatives of various religions—including Christian, Jewish, Hindoo and Muslim. She explained that the object of the Crusade was to emphasise the fundamental concepts of religion and to show unity of purpose by working together to commend religion to the many thousands who were outside all the churches. It was, she said, an effort to internationalise spiritual politics. To this end it was proposed to hold a mid-day meeting each week somewhere in central London, at which representatives of two religions would speak. At these meetings, emphasis would be laid on the fundamentals of religion and not on creeds and doctrines. She invited suggestions as to how this proposal could best be put into effect.

A number of suggestions were made—some favouring a hall as the meeting-place and others a theatre. Mr. Hannen Swaffer's view was that the opening meetings should be held at places where there would be the certainty of an audience, and in this connection Whitfield's Tabernacle and the Guild House were mentioned.

Ultimately the decision was left to the Council of the Crusade, which is a very representative body with power to add to its number.

The Rev. Leslie Belton (Unitarian) urged that efforts should be made to make the Crusade still more comprehensive by interesting people who did not associate themselves with Spiritualist or Theosophist or advanced religious movements; and the Rev. I. Livingstone (Jewish) said they should each hold fast to their own particular faith and aim at obtaining harmony in diversity.

Financial needs were also discussed, and forms were distributed showing that the minimum annual subscription for a member was 2/6 and for an associate member 1/-. A considerable number of these forms were signed and collected by the stewards.

As an interlude in the proceedings, a musical setting of an ancient Sanscrit peace chant was played on the 'cello by Miss Ethel Zillhart (the composer) and a translation of the words was read by Mrs. Stobart.

MR. OATEN AT QUEEN'S HALL

MR. E. W. OATEN, president of the Spiritualists' International Federation and Editor of "The Two Worlds," was the speaker at the Marylebone Association's service at Queen's Hall on Sunday evening, when there was an audience of about 1,400.

Taking as his theme the text "For the things that are seen are temporal, but the things which are not seen are eternal," Mr. Oaten contrasted the position of the Seer or Medium with that of the investigator who received the message. The Medium whose vision was open obtained direct knowledge, so that he was a person who *knew* and was able to pass on his knowledge to the investigator. Mediumship in this sense was an extension of consciousness by which access was obtained to the unseen things, of which others could only know at second-hand. To this extension of consciousness, there was no known limit. Swedenborg, for instance, did not need to wait until spirit-beings came to him with their messages; he could visit the spirit-world and see for himself. And not only Swedenborg, for he (Mr. Oaten) knew at least six people in England to-day whose extension of consciousness enabled them to have similar experiences. These people he believed to be examples of what in the course of evolution all men and women would be.

Mrs. Estelle Roberts' clairvoyance at the close of Mr. Oaten's address was startling in its evidential value.

DONATIONS to LIGHT Sustentation Fund continue to reach us, but not quite so plentifully as we could desire. The total is now £521 5s. 6d., and our estimate is that £1,000 is required to meet the temporary drop of sales-revenue which will follow the reduction of the price from 4d. to 2d.

To all those who have contributed to the fund and sent us good wishes, we give our very hearty thanks; to our readers who have not yet contributed we renew our appeal. LIGHT is worth helping, both because of its fine record of service to the cause of Spiritualism and Psychical Research and because of the work it is now doing and has yet to do.

Donations received since the previous list was made are as follows:

Previously acknowledged ..	£	s.	d.	Mrs. M. B. Julian	1	0	0
Dr. L. R. G. Cran-	503	1	6	Mrs. L. Gair Wil-			
don ..				kinson ..	1	0	0
W.W.P. ..	5	0	0	Mrs. A. P. Murly..	1	0	0
Mrs. Leverson ..	2	2	0	Mrs. Cadell ..	1	0	0
London District	2	0	0	Mrs. A. Thompson	1	0	0
Council of the				W. J. McCully ..		10	0
S.N.U. ...	1	1	0	J. D. Turner ..		10	0
C. A. Pickwood..	1	1	0				
Mrs. I. R. Hyams.	1	0	0	Total	£521	5	6

Other ways in which readers can help are: (1) by becoming subscribers if they are not already on the subscription list; (2) by agreeing to continue their subscriptions at the present rate of 20/- per annum for a period of twelve months from the date (yet to be fixed) of the price-reduction. A considerable number of readers have become subscribers (by transferring their orders from newsagents to this office), and there has also been a welcome response to the request for a promise of continuance, but we hope the number will be greatly increased, as stability of revenue will thereby be assured.

SURVIVAL DISCUSSED

THE strength of the case for Survival was strikingly demonstrated by the discussion at the Grottrian Hall, London, on Saturday evening between representatives of the Occult Committee of the Magic Circle and of the Spiritualist Central Council. The subject was "Do psychic phenomena justify belief in Survival?"

Mr. Ernest Hunt, who opened for the affirmative, described how hypnotic lucidity, veridical dreams, out-of-the-body experiences and other phenomena provide a sure basis for belief; and Mr. Maurice Barbanell completed the case by citing several instances, drawn from Mrs. Estelle Roberts' voice seances, in which, in his own presence, definite proofs of survival had been given and confirmed on enquiry in the most convincing manner.

In answer to this positive evidence, Mr. Douglas Dexter took the traditional but ineffective line of naming various Mediums who had been "exposed"; and Dr. E. J. Dingwall asked what there is in man to survive, and complained that he had not been able to gain admission to Mrs. Roberts' seances. These points were dealt with by Mr. Hunt and Mr. Barbanell in the "second round."

In his concluding speech, Dr. Dingwall urged that Spiritualists should encourage scientific enquiry and that Mrs. Roberts should follow the example of Mrs. Piper and Mrs. Leonard by providing opportunities for investigation on purely scientific lines.

The discussion, which lasted for nearly two hours, was characterised throughout by commendable courtesy and good-humour, and applause was given so freely to all the speakers that it was difficult to tell which side had the majority. Dr. E. Emrys Jones presided and there was a large audience. G.H.L.

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.)

RUDI SCHNEIDER PHENOMENA

From Professor D. F. Fraser-Harris, M.D., D.Sc. (Lond.), F.R.S.E.

Sir,—In regard to the report by Lord Charles Hope and others on a series of private sittings with Rudi Schneider (of which extracts were given in LIGHT last week) I think the chief conclusions we may draw are:

1. Rudi Schneider put forth a "power" capable of interfering with infra-red rays.
2. It has not been (up to now) photographable by infra-red photography.
3. The power can penetrate a muslin screen around Rudi Schneider and around the rays.
4. Telekinesis is fully confirmed; it was best when the infra-red rays were *not* in use.
5. Decided *cold* was experienced when some phenomena were occurring.
6. As Rudi Schneider was always perfectly controlled, fraud, legerdemain and trickery are eliminated.

I regard the galvanometric tracings of the occultations as most valuable *objective* proofs of the existence of an emanation or "exteriorised" force. Physicists have at last successfully entered the seance-room and have not returned empty-handed.

The Athenæum.

D. F. FRASER-HARRIS.

* * *

POSITION OF SPIRITUALISM

Sir,—Once I sat alongside Mrs. St. Clair Stobart at a seance at the British College of Psychic Science, at its old headquarters, but we had no opportunity to know one another. She had been spoken of most highly by a friend, now passed on; and it is only of late I have realised how much we hold in common on Spiritualism. Her article on the "Position of Spiritualism" emphasises all the points which I have been stating, under spirit guidance, ever since I took up the pen or spoke for the great truth of our movement. *Spiritualism is not a religion.* This statement made by me and others has shocked many—as does the still more important truth which I now make, viz., that Jesus as man should not be worshipped: it is the Christ, the God Presence shining through him, we should adore. That same Christ Presence has shone through many but never more effectively than through our Lord.

FREDERICK H. HAINES.

* * *

SPIRITUALISM AND RELIGION

Sir,—Just as Survivalism is not religion neither is Spiritualism, if that word connoted only the phenomena associated with its name in proving survival. The miracles of Jesus—viz., those operations of law performed by his psychic or mediumistic power—are not the religion of Christianity. The evidences of his survival are not religion. Survival as a law of nature—whatever is accepted as a proof of it—is only the first step in making possible a spiritual religion, that understanding of the self that it is something greater than the so-called material body and that its real life is on a higher plane of expression than that termed physical. Spiritualism is a religion because it conceives of God and man's relationship to Him. Its conception is nobler, grander and much more beautiful than those put forth as Christianity. Its understanding of humanity as a unit in and of a spiritual whole is such an exalted ideal as to bring forth here and now the effort to worship and attain to a greater consciousness of the Infinite whole. Spiritualism as a religion is fully aware that the infinite laws must be so absolutely wise and selfless that its realisation is only

obtained in some degree through a living expression in all the manifold activities of life.

Spiritualism is my religion and through its teachings has made possible some realisation of the reality of life in, through and by God.

A. G. NEWTON.

Southampton.

* * *

CONVINCING PSYCHIC EXPERIENCE

Sir,—About 1923, I had a sitting for psychic photography at the Psychic College, using the plates specially provided. Upon developing them, I noticed that, owing to the spirit-sitter having moved, it was not, in the wet condition, possible to recognise her. Requesting that prints be sent on to me, I proceeded downstairs, but on one of the landings I met an old friend who was and is a fine clairvoyant. We had a little chat about past times and then she said: "Oh, Mr. Blackwell, your sister is here and she says she hopes it will turn out all right." I had not thought of my sister when in the studio, but the prints proved that she had manifested. Unfortunately, she had moved three times and had represented herself as during her fatal illness.

Shortly afterwards, a noted materialising Medium, Miss Bessinet, came over from U.S.A., and I was invited to attend her first seance which was held the day after she arrived. During the sittings I was delighted to be greeted by my sister looking bright and happy. She sent her love to her family and then said: "I was glad to come on the photograph."

H. BLACKWELL.

* * *

WORLD OF EXPERIENCE

Sir,—“Pure logical thinking can give us no knowledge whatsoever of the world of experience, all knowledge about reality begins with experience and terminates with it.” On reading this sentence from Professor Albert Einstein's lecture before the intelligentia at Oxford on June 11th, I thought how well it could be applied to those phenomena of which psychical researchers are familiar. In speaking of the relation of pure theory to the totality of the data of experience, he says “Here is the eternal antithesis of the two inseparable constituents of human knowledge, experience and reason, within the sphere of physics.”

The astounding incidents I witnessed during a dark seance with the Everitts would take too long to describe, so I will briefly refer to another experience. During a spell of very hot summer weather, I took a camp bed on to the lawn, as I preferred this to sleeping indoors. I was awakened during the night by three sound slaps on my face and I immediately looked around expecting to see somebody running away. Nobody was visible and I packed up my bed and took it into the house as it was raining at that time. On enquiring at breakfast if anyone had played a joke on me, I was assured that nobody had left the house. I was at a loss to account for this “slapping” as I was certain it was no dream.

The following night I was invited to meet Mrs. Etta Wreidt and during a seance a powerful direct voice said to me, “How did you like the cold duck last night?” For the moment I thought of that edible bird and said I had not partaken of any, when the voice replied: “I saw you walking off with your bed in the rain.” On questioning this friend, he gave me his name and said he had awakened me during a storm.

Now pure logical thinking will fail to give a complete explanation—in physical terms—as to how such things are accomplished. If I discuss them with, say an engineer, I can point out that raps are well known in “water hammers,” or where a collapse takes place in a vortex cavity, and I can produce a tiny rap, or even thunder on a small scale! He has had experience of these phenomena, but without experience of psychical phenomena, where intelligence produces raps, he is left cold after any attempted explanation, or even a recital of facts.

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

Light

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ETERNAL FORM

SPIRITUALISTS are sometimes accused of being Materialists because of the views they hold regarding conditions in the After-Life. Generally speaking, they agree with Tennyson that

Eternal form shall still divide

The Eternal Soul from all beside,
and that, consequently, recognition and companionship will be possible there as here.

"Form," of course, implies substance; Sir Oliver Lodge thinks the substance of the eternal form is ether. In a review in *The Observer* (June 23) of Sir Oliver's new book, *My Philosophy* (extracts from which are given on another page), Mr. Basil de Selincourt takes up this idea as a help to belief in Survival. "I have always felt," he writes, "as Sir Oliver does, that if we survive death we must survive it materially—he would not use that word; I prefer to use it, since I see no other means of avoiding confusion between matter and spirit, between the *fact* that we live and the *manner* of our living."

"Material," is not the word that Spiritualists use, since it connotes flesh and blood conditions. They speak of the "etheric" body, the "astral" body, the "spiritual" body. What they have in view is a condition of reality in which consciousness, memory and active recognisable personality will be fully preserved. This is what a rational conception of individual survival demands, and this is what can reasonably be deduced from communications from the "other side."

SCIENTIFIC INQUIRY

AT the Grotian Hall discussion (briefly described on another page) Dr. E. J. Dingwall urged that Spiritualists should encourage scientific inquiry concerning the psychic phenomena on which reliance is placed for experimental proofs of Survival. We imagine that, in doing so, Dr. Dingwall must have known that he was "pushing an open door," for it is a matter of recorded history, with which he is no doubt

acquainted, that representative Spiritualists have continuously pleaded with scientists to examine the facts; and, further, that a considerable number of scientists have actually done so and been completely convinced that psychic phenomena are real and that the evidence for survival is conclusive. Witness the famous researches of Sir William Crookes, the mechanical experiments of Dr. Crawford, the long investigations of Sir William Barrett and Sir Oliver Lodge, and the recent reports of Dr. Osty of Paris and a group of British scientists on the phenomena of Rudi Schneider. Witness also the psychological investigation of trance conditions and "controls" conducted by American university men, with Mrs. Eileen Garrett as Medium, which are described in an article in this issue.

We suggest that Dr. Dingwall should address his exhortations to scientists, and induce them, individually and collectively, to recognise that psychic phenomena are worthy of their attention.

THE PSYCHIC FACULTY

THAT the Bible is a storehouse of psychic lore is a fact well known to psychic students, but it is one which calls for frequent enforcement and illustration, for there are still many people, even amongst the well-educated, who seem to be altogether unaware that it is a fact. Were it generally known, and were its implications understood, it may be supposed there would be an end to the fear now harboured so extensively by religious people, and proclaimed with wearisome reiteration by so many preachers, that psychic manifestations must necessarily be evil; and there would also be an end to the altogether erroneous belief that psychic phenomena have only recently been discovered and that they are exclusively associated with the Spiritualistic movement.

The truth is, of course, that the psychic faculty is natural to man, that it is and always has been the bridge between the visible and the invisible, and that psychic manifestations of varying character and degree have been associated with all religious movements.

As shown by Mr. Ernest Hunt in his L.S.A. lecture—the substance of which appears in an article by Mr. Hunt in this issue—there are actually to be found in the Bible (as in other ancient writings) descriptions of every kind of psychic phenomena known to modern investigators (with the exception of psychic photography), and it would appear that some of them, particularly materialisations, were more frequent and more convincingly manifested in ancient times than is the case to-day. Much has been written to this effect and much has been said about it in lectures and addresses, but it still seems necessary to keep on enforcing the facts and trying to make their implications clear.

BOOK REVIEW

By H. F. PREVOST BATTERSBY
THE BYWAYS OF INSPIRATION

THE word which provides a reviewer with his most serious discontent is "inspirational." A writer's views one can consider on his own superficialities of imagination and reason, but, when one is faced with matter from a more elusive sphere, one is conscious of a quite different re-action.

"Here," says the author, "is something that quite transcends my own powers of composition. It has been communicated by, it may be, some saintly ascetic in the Himalaya, or some puissant spirit in the other world. I lay no claim to its magnificent achievement, but merely offer it, as I have been instructed, for the salvation of mankind."

Well, what is one to say to that! One feels just the difficulty of which St. Paul was conscious when confronted with "principalities and powers in heavenly places."

Take, for example, these two excellently well-meaning books—*The Vision of the Nazarene** and *Christ's Love for Animals*.†

The first, by an anonymous author, was, we are informed, impressed upon him by "the Master Jesus, who now occupies a Syrian body," and it "has been authenticated by two trained and independent investigators along the line of Spiritual Science."

One could not quarrel with its contents, their Christianity has a faintly occult flavour, but is none the worse for that; a flavour strongly pronounced during its Alexandrine days.

But what, one asks perplexedly, is: Why was the inspiration of an Initiate needed to write it, since it contains nothing that has not abundantly been set forth before?

Our second volume illustrates quite another aspect of inspirational adventure. Its author is deeply concerned with man's relation—as a user and consumer—with the lower animals. He is one of those excellent people who would, by robbing humanity of its grosser inclinations and aptitudes, advance the date of the Millennium. And to lend Divine authority to his plea, he unearths for us a *Gospel of the Holy Twelve*, which was apparently antecedent to all the other Gospels, was sent by a community of the Essenes, living near the Dead Sea, to a Buddhist monastery in Tibet for safety, where it was discovered by a learned mystic, and communicated telepathically to the Rev. J. G. Ouseley. This Gospel was, it seems, published in full in 1902, but only quotations that serve the author's purpose are disclosed for us here.

Now, it is obviously a little difficult to prove not only that Jesus was a vegetarian, but that he said "For this end have I come into the world, that I may put away all blood offerings, and the eating of the flesh of the beasts and birds that are slain by man."

The absence of such a statement and its corollaries from other Gospels, the author explains as due to the work of the "Correctors" who, "appointed to correct the text of scripture . . . simply cut out every word about love of animals and abstinence from flesh," and were responsible for "a shameful pollution by human traditions and cursed innovations, through the wit, malice and unwearied industry of men and devils."

Nor was it only the Gospels that were tampered with, for we learn that "Moses never did order blood sacrifices nor sanction flesh eating. . . ." since if he "really was a good, not to say a holy man, he would never have approved of either the one or the other, much less enjoined them." We learn, too, that Christ's "coming in Palestine was but the culmination of many previous attempts to

stop the barbarous sacrifices in the temple," and that "that was the purpose for which the prophets had been sent."

We are given several examples of what the "Correctors" eliminated from the text. The Wise Men from the East, hurrying to Bethlehem, overlooked the needs of their beasts, and, in consequence, the guiding star was hidden from their sight. In his wanderings through "Assyria, India, Persia and the Land of the Chaldeans" Jesus intervened to save a lion from its hunters, and it is explained that the propensities of the carnivora are due only to their corrupt association with man.

"In the beginning, all creatures of God did find their sustenance in the herbs and the fruits of the earth alone, till the ignorance and selfishness of man turned away many of them from the use which God had given them": a statement which shows a curious indifference to prehistoric biology.

We are also shown Jesus rescuing cats, camels, pigeons and rabbits; and from his comments thereon we are told: "We have here an emphatic condemnation not only of flesh-eating, but also of vivisection, and of the preparation and use of vaccines and serums obtained by wronging God's creatures."

This wronging is a very subtle business. It is explained for instance, anent St. Paul's escape in Malta: "The account says that he shook off the unfortunate viper into the fire, but we may safely take this for one of 'the enemy's' tares, as no good man would be so cruel."

Another of the enemy's tares was the feeding of the five thousand with loaves and fishes. Nothing so gross, we are told, was originally in the Gospels. Five melons was the provender divided. "Needless to say there is no mention of fish. The statement in the received Gospels that He fed the multitude on fish is a pure invention of the corruptors . . . had they been awake spiritually, the very idea of his giving the people dead bodies to eat would have revolted them."

Another, and even more serious fish trouble has to be overcome—the miraculous draught obtained by Simon Peter at Christ's command. It reads like a simple story, admirably told, and, since Peter and his mates got their living as fishermen, has a probable air. But we learn from the "Holy Twelve," that such an inhuman slaughter could not have been permitted. The thing never happened. "When the story was written the disciples had been dead for centuries." It is a piece of pure symbolism. "Simon" stands for the Inner Court of the 4th century, "the fish," of course, are men and women, and the "ships" are the churches which are intended to lift the fish out of the water and enable them to breathe the pure air of heaven," which seems, even for symbolism, a trifle mixed.

It sounds like symbolism gone mad, but the "Holy Twelve" are capable of even stranger flights, since their Gospel is "entirely without mention of five events which are not, and were never meant to be taken as history—namely, the birth, the baptism, the transfiguration, the crucifixion (which taken together form but a single event) and the ascension. These events . . . form, when taken together, a beautiful allegory of the perfecting of man, and they stand for the five stages of the path of holiness."

To treat so unpromising an effort at such length may seem inconsequent, but this continued output of inspirational work, far from being of assistance to Spiritualism, is doing not a little to discredit it.

We do believe that communication from the other side may add to our enlightenment; but if, indeed, from that side has come this "Gospel of the Holy Twelve," such communications are more likely to add to our confusion.

The early Christians, more closely than we in touch with the departed, evidently had to deal with some queer stuff, and were warned to "Try the spirits" before trying to digest it. It is plain that we must heed the same warning and apply it specially to the spirits of inspiration.

**The Vision of the Nazarene*. By the Author of *The Initiate*. G. Routledge & Sons. 1933. 6/-

†*Christ's Love for Animals*. Rev. E. Francis Udny, M.A. C. W. Daniel Co. 1933.

RUDI SCHNEIDER

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.
PART 131, VOL. XLI. 6/-.
BULLETIN V. OF THE NATIONAL LABORATORY OF PSYCHICAL
RESEARCH. LONDON. 2/-.

HERE, in these contrasted reports of sittings with the same Medium, we have a sample of the uncertain atmosphere in which Psychic Research is steeped. The investigation in either case was conducted by men with experience of scientific methods, and of neither group have we reason to suspect an unfair bias. Yet they have come to opposite conclusions. Yes, and opposite conclusions not only as to fraud or honesty, but as to such details as breathing and trance.

Quite apart from their verdict, the explanation of fraud offered by the Viennese Professors—(in Bulletin V)—it surprises one that they should have thought it worth while to assist at a seance where the control of the Medium was so confessedly inadequate. It is ridiculous to accuse a Medium of fraud when you have offered him the opportunity of being fraudulent. The most ordinary precautions would have prevented Rudi Schneider from performing the acrobatic feats which are offered as an explanation of his "levitations," and the glee of the Professors at being able to imitate his performances under a like lack of control is almost childish.

"KNOWN LAWS OF NATURE"

Their ineffectual attitude is illustrated by a phrase in the conclusion of their report, that they were "forced to accept the natural and plausible explanation which is in accordance with the known laws of Nature."

What are the "known laws of Nature?" Merely the explanations devised up to date by our ignorance to explain happenings which frequently we cannot understand, and which are subject to constant revision as our ignorance decreases. You would think from the Professors' credulity that they were a code divinely received.

And what is the very meaning of research but the unveiling of something that had escaped our previous reckoning. In this matter of "levitation," for instance, from which the Professors took refuge behind the "laws," Science hid its ignorance for many years under the blessed word gravitation, and has not yet amended to its complete satisfaction this "law of Nature." Does it consider "levitation" as sufficiently established to demand an explanation? Does Spiritualism know anything about it? I don't think it does.

The most illuminating facts on the subject have been given by Madame David-Neel, who during fourteen years in Tibet, was initiated into the method of many mysteries, amongst them the acquirement by physical means of this capacity for levitation. Physical means may, of course, be devised to detach psychic powers, but their use does, at least, catalogue levitation as within the human repertory.

The levitation of such sensitives as D. D. Home, who had no special training, may fall into another category; but the Professors would be well advised to read Madame David-Neel's description of the adept of *lung-gom-pa* before getting mixed up with the known laws of nature.

H. F. PREVOST BATTERSBY.

ASTROLOGICAL PREDICTIONS

Mr. Edgar Bray, B.Sc.(Lond.) writing on Astrology in the *Sunday Referee* (June 25) says: "As to picking Derby winners by Astrology, I should imagine that would be a very difficult process. I should want to know the minute of birth of all the horses running, and preferably of all the owners as well, before I would risk my reputation on a prediction. It may, however, interest 'Preciosa' to know that by observations over many years I have satisfied myself that cats are just as subject to planetary influence as are human beings."

DR. FODOR IN SCOTLAND

DEALING with the subject of "Obsession" at the Psychic College, Edinburgh, on June 16th, Dr. Nandor Fodor differentiated between the medical view of "obsession" as domination by fixed ideas, and the theory of "possession," claiming that the medical faculty had something to learn from psychic research, and must acknowledge "possession" as a factor to be reckoned with.

Addressing the Glasgow Association on Sunday morning (June 18th) on "The Coming of Religion," Dr. Fodor mentioned his former agnostic and anticlerical attitude which might make it look rather curious for him to be now speaking on such a subject. When he was a student of physics, Dr. Fodor said, his teacher had referred to the inexplicable properties of water—that it has its maximum cooling at 4 degrees centigrade, slightly below freezing point, without which rivers would freeze to the bottom, and life in them perish, adding: "It is the strange things of Nature that make us think of God." Personally, he had always had a reverential sense of some omnipresent majestic influence at work which he could not express, yet he was then unable to reconcile religious beliefs with scientific facts. His study of psychic phenomena and spiritualist philosophy had now enabled him to do this.

Dealing in the evening with "The Mysteries of Psychometry," Dr. Fodor said that psychometry could be exercised both as a personal gift or quality of the psychometrist or by discarnate spirits through Mediums. Many problems were raised by the different phases of psychometry, one was that of periodicity, another that of predictions in psychometric readings. Possible physical changes produced in objects or acquired by them in contact with human beings were insufficient as an explanation. Something in the nature of a planetary memory, aware of everything, past, present and future, would provide a basis to work upon, but that introduced fresh problems.

On Monday evening (June 19) Dr. Fodor lectured in Glasgow on "The Problem of Human Levitation." He cited examples from ancient and mediæval literature as well as modern cases, but confined himself to those which did not involve "transportation" or passage through material such as walls, etc., as these, while involving levitation, had other factors introducing further problems. Effects attributed to rhythmic breathing and concentration were referred to, also Yogi methods, and the suggestion made that expert professional dancers seemed in some cases to display a form of levitation. Dr. Crawford's cantilever theory might shed some light on the problem, but his psychic rods were very sensitive to light, while many cases of human levitation were recorded as happening in good light.

A CONSOLING EXPERIENCE

Mrs. G. Osborne Leonard is contributing a series of articles in the *Wolverhampton Express and Star*, in which she tells some of her psychic experiences. One of these she describes as follows:

"I was away from home and was awakened in the night by seeing my mother close to me—smiling kindly and reassuringly at me. I noticed how well she looked, and was very surprised, as she had become haggard and drawn through a long illness. She only stayed with me for a few moments, and I was so pleased at seeing her looking so healthy and bright. I did not realise till she disappeared that it was her spirit-body I had seen and not her physical self.

"The next day I received a message telling me that she had died just before the time I had seen her, so I felt quite certain that she had wanted to show me that she was still alive, happy and well, and that it was just as I had tried to impress upon her—'There is no death.' I looked upon her visit as a most consoling and encouraging experience."

FICTION, FANTASY AND FACT

By DAVID GOW

MR. ARTHUR MACHEN is not only one of our finest prose stylists, he has a vein of invention that has given him distinction as a novelist. Amongst his best-known novels may be mentioned *The Great God Pan*, *The Three Imposters* and *The House of Souls*. He is much concerned with the mysterious, the magical and occasionally the *macabre* side of things. He can tell what the prosaic reader would regard as an impossible story and invest it not only with glamour but a kind of probability.

In his newly-published work *The Green Round* (Benn, 3s. 6d.) Mr. Machen has with a high degree of success returned to the same vein, after an interval of some years and at a time when his fame as a writer had seemed to be growing a little dim. *The Green Round* deals with the remarkable adventures of a certain Mr. Lawrence Hillyer who finds the common round of his existence invaded by incursions from the region of the supernatural. Odd and inexplicable things seem to happen to him—nay, actually happen, for there are witnesses to testify that what Hillyer in his despair is ready to attribute to delusion are stark facts. There are weird doings on a mountain and some poltergeist manifestations.

Mr. Machen has for years been a studious and critical reader of *LIGHT*, as well as an occasional contributor, so it is not surprising, as, indeed, it is not unpleasant, to find that in his Epilogue he makes reference to Dr. William Brown and the Rudi Schneider manifestations; to that famous book, *An Adventure*, recounting the visions at Versailles, testified to by Miss Ann Moberly and Miss Eleanor Jourdain; and to the weird story of the "mountain adventure" recounted in *LIGHT* of May 23, 1931, which some readers will remember for its note of authenticity. Mr. Machen doubtless cites these (as he might have cited many other well-founded cases) by way of justification for his excursions into the region of mystery in daily life. The author's lucid style and fine descriptive powers make his story of special interest to readers who wish for art as well as thrills.

OLD TESTAMENT SPIRITUALISM

L.T.-COL. N. P. CLARKE, a member of the B.C.P.S. Council, spoke on the above at the weekly lecture at the College on June 21st. He sketched the growth of the spiritual idea in the Hebrew nation, which at times seemed tied to a militaristic phase, such as the guidance which Joshua followed in settling the tribes in Palestine; while at other times the higher conception of monotheism held sway, but the Bible accounts leave us in no doubt that during the wanderings the people often followed the views and the practices of the nations among whom they sojourned and the task of their best leaders was to keep the spiritual contacts as uplifting as possible and to eliminate by definite penalties the grosser taints.

Col. Clarke has shared in various recent archaeological researches in the Holy Land, and has promised a further lecture in the autumn, dealing particularly with Joshua and Spiritualism, to be illustrated by special photographs of work carried out in Jericho.

A good discussion followed and a hearty vote of thanks was accorded to this new speaker.

ELSIE GRASSER.—Some months ago a communication was received by *LIGHT* from Elsie Grasser. It is believed that this communication is part of an interesting "cross-correspondence" and Mr. J. Brossy, 6 Elysée Reclus, St. Etienne, France, is anxious to get into touch with the writer, who is asked to communicate direct with Mr. Brossy or to write to the Editor of *LIGHT*.

RAYS AND REFLECTIONS

"UNCONQUERABLE HOPE"

"Still nursing the unconquerable hope, still clutching the inviolable shade." That well-known quotation from A. H. Clough floated into my mind lately and I thought how appropriate it would seem to a satirist who noted the defence of Hope the Medium and the devotion of the Spiritualist to what the materialist would regard as "shades."

* * *

MR. JOSEPH DE WYCKOFF

I spent a few hours with Mr. Joseph De Wyckoff on his recent visit to London and renewed an old acquaintanceship. The vigour of his mind, the shrewdness of his judgment of men and things, and his whole-souled devotion to the Spiritualist movement were to me amongst the most notable features of his character. He was inclined to regret the fact that he is not an orator, having no taste for public speaking, but what he has to say on any subject is well worth listening to. A dominating personality and yet modest of his achievements; a man quite unspoiled by riches, and with a fraternal understanding of men—such is "Joe" De Wyckoff.

* * *

"ALL DUE TO TELEPATHY"

Now that telepathy is so much to the fore as a theme for discussion, it is appropriate to refer to the work of Sir William Barrett, who, if he cannot be regarded as the discoverer was at least the first person to draw scientific attention to the subject. This was so far back as 1876 when he read a Paper on the subject before the British Association. Long ago, by personal experiment I became convinced of the reality of the matter, although I have heard an infinite amount of nonsense about it from those who do not even know what the word means. Several times I have listened to solemn wisacres dismissing psychic phenomena as being all due to "telepathy," a shallow conclusion which was easily exposed when they had to answer questions from intelligent Spiritualists in the audience.

* * *

LIFE AND LUCRE

Things of beauty or things of grace
All are chained to the market-place.
The trail of the huckster taints them all
Like the slime of a snail on a garden wall.
Ministry, medicine, science, art,
All must bend in the traders' mart.
Prices and tolls and tithes and fees
Life (for the body) means always these.
And he who goes *sans* purse and scrip
Must suffer in stripes from Custom's whip;
While hard compulsion ordains the schemes
That traffic in ghosts and trade in dreams:
A guinea to bring an angel down,
A revelation for half-a-crown. . . .
And so with patience we must await
A moneyless life in a future state.
Hard to imagine, of course—no banks,
No wage for labour, but only thanks.
Where nothing is ever bought or sold
And nought accounted of notes or gold.
But the change is made at a trifling cost—
"All for love and the world well lost."

D.G.

Mr. Ernest Hunt asks us to make known that the Green Cross Corps, of which he is a Governor, has just opened a Residential Club at The Hall, 6a, Primrose Hill Road, Regents Park, N.W. The Club is not run for profit, and the first-class premises are intended to accommodate girl workers in London who earn not more than 42/- weekly. Residence costs approximately 22/6 per week, and application may now be made to the Manageress.

London Spiritualist Alliance

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

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ARRANGEMENTS FOR NEXT WEEK:

Tuesday, July 4th, at 3.15 p.m., Group Clairvoyance. Mrs. Livingstone.

Wednesday, July 5th, at 3.15. Group sitting, limited to ten. Mrs. E. A. Cannock.

Thursday, July 6th, 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.

STRANGE RECURRING DREAMS

A MEMBER of the Alliance has recently returned from Australia and gives news of a lady whom he met, a friend of his cousin, who has had for several years recurring dreams of exactly the same nature and substance. This lady, Miss B., is apparently a natural psychic as will be shown by the following spontaneous normal occurrences.

One day, when motoring, Miss B. was stopped by a Spaniard who suddenly appeared in front of the car and asked her to pull into a siding in the road. Although greatly surprised she followed these instructions. A few moments later, a car approached from the rear at a great pace, apparently out of control, swerved and overturned, and two of the occupants were killed. Had Miss B. not followed the instructions of the apparition her car would undoubtedly have been crashed into by the other car. An Egyptian woman, who is one of the characters in her recurring dream, has been described by a witness.

Miss B. claims to see clairvoyantly a colour quite unlike any other she has seen normally, and describes it as a strong colour, stronger than red.

One of the recurring dreams is described by Miss B. as follows:—

A DREAM IN SECTIONS

This dream is always in three sections and dreamt on three consecutive nights. It occurs always in the same order.

FIRST NIGHT—I am standing in a large room (temple?) with a row of coloured pillars on my right hand, and behind these a wall with coloured pictures on it. In front of me is a stone statue, but I cannot see (properly) higher than the knees, the feet and knees being close together, carved from one block with the pedestal. I have a bunch of flowers in my hand and am about to place them at the feet of the statue. From behind me a horde of reddy-brown and black men pour in through a door at the end of the room behind me, rush up the room and stab me in the back; drag me through another door to the left; across the sand; and leave me lying under a leaning palm at the edge of the river (?) about twenty feet from the building.

Here a curious situation arises. There are three "me's" on the scene at once. There is me-the-dreamer (conscious that I am dreaming and almost like watching a moving picture of myself acting); there is the "me" who has been stabbed and lies on the ground; and there is the "me" who is rising out of the dead "me" and seats myself beside the body and watches the following events.

Having disposed of "me" in the dream-flesh, the men rush back into the room (temple?) and begin to injure the building. They knock down the statue, drag it through the same door as "my" body, take it down on broken palm-stems to the edge of the river (?) and abandon it. They break in two halves a small earthen

trough which stands beside the door (No. 2 door) and leave it lying on the sand. They do other damage.

A sense of time steals over me—and night comes. The body "me" is being torn and eaten by hyenas and jackals, while the other me which came from the body lies along a bent palm and watches. There is no feeling of horror and but little interest. The dreaming "me" watches the "picture." When the animals have picked my bones I wake up.

SECOND NIGHT—I dream nothing whatever, but sleep very heavily, and awake in the morning feeling (sometimes) a little headachy.

THIRD NIGHT—The dreaming "me" is watching another "me" who looks quite modern. I am seated on the top deck of a launch and with me is a tall, bearded man in a grey sac suit, and a small round woman in a blue dress. They are trying to keep the "launch me" awake, and I am feeling overcome with sleep. There are two young men with a big black box somewhere behind me, and I seem to know that there are other people about on the launch, but they are unimportant.

A feeling of a long time passing comes in here. After what seems hours and hours, the river (?) broadens and the mud-banks give way to a flat, sandy country with low mounds or sand-hills behind. Another lapse of hours. Presently some palm trees are beginning to appear on the shore to the right. They come nearer. There is a clump of palms growing right down to the shore, the end palm is bent and crooked. Behind the clump are the ruins of a building, very much knocked down. The launch is stopped, and the tall bearded man and the woman put "me" into a dinghy and row me ashore. They appear very much excited, and through my drowsiness I can hear the murmur of their voices. We land. They shake me awake. I can hear the squeak of the sand under our shoes. They take me up to the ruin and I begin to recognise it for the remains of the temple (?) in the first dream. The young men are doing something with the black box. (I am inclined to regard this box as a moving-picture outfit—but there is no certainty about it). I point out to the grey man and the woman a spot in the sand, and some of the unimportant people dig there. They dig out the two halves of the earthen trough. The bearded man and the woman become tremendously excited. I next point to another spot near the bent palm, and they have the people dig there. A skull and a thigh-bone are unearthed. This further excites the bearded man and the woman. They give orders and some of the people go out in the dinghy and begin to probe about in the water. Presently they announce that they have felt the figure of the statue. (I forgot to say that the edge of the river is now much closer to the ruins than it was in the first dream).

A sense of time passing. They bring to shore the statue from the temple, covered in mud and slime. The dream closes.

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.
(Telephone : Western 3981)
Hon. Principal : Mrs. CHAMPION DE CRESPIGNY
Secretary : Mrs. M. HANKEY

PRIVATE APPOINTMENTS

MRS. MASON	Trance
MISS FRANCIS	Trance
MRS. GARRETT	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing
MRS. PERRIMAN	Direct Voice

Appointments may also be booked with Mrs. ANNIE JOHNSON, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, Shri PUROHIT SWAMI, and Mr. KIRBY and Mrs. SINGLETON (Reflectograph.)

AFTERNOON GROUPS by

Mrs. MADELINE KELLAND of S. AFRICA will be held on TUESDAY, JULY 5th, 12th, and 19th, at 3 p.m. (Limited to 10 sitters.)

GROUP CLAIRVOYANCE

(Limited to 10 sitters. Seats must be booked.)

Friday, June 30th, at 5 p.m. Mrs. ROUS
Friday, July 7th, at 5 p.m. Miss JACQUELINE

DISCUSSION TEA

Thursday, July 13th, at 4 p.m. . . . Mrs. EILEEN GARRETT
(Members 1/-; Visitors 1/6.)

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Telephone : 6814 WELBECK

SUNDAY, JULY 2nd, 1933

11 a.m.—Mr. K. Y. Mulbagala.

Clairvoyante : Mrs. Fillmore.

6.30—Dr. H. P. Shastri.

Clairvoyant : Mr. Thomas Wyatt.

Sunday, July 9th, at 11 a.m. . . .

Mr. HORACE LEAF

Clairvoyant : Mr. Horace Leaf.

Sunday, July 9th, at 6.30 p.m. . .

Mrs. CHAMPION DE CRESPIGNY

Clairvoyante : Mrs. Helen Spiers.

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WEEKDAY ACTIVITIES

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.

Library Talk and Tea, Friday, July 14th at 4.15. Tickets, 1/- each.

Speaker : Miss E. B. Gibbes.

Subject : Inspirational writings through Miss Geraldine Cummins.

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

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 :

Mr. Glover Botham.

Miss Frances Campbell.

Mrs. Esta Cassel.

Mrs. Fillmore.

Mrs. Annie Johnson.

Mr. Horace Leaf.

Mrs. Rose Livingstone.

Mrs. Helen Spiers.

Miss Lily Thomas.

Mrs. Beatrice Wilson.

Mr. Thomas Wyatt.

Membership: minimum subscription 10s. per annum; those who can afford are asked to contribute more. Library, to members, 2s. 6d. per annum, 1s. 6d. six months; Non-members, 5s. per annum.

To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.

(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sunday, July 2nd, at 7 p.m. Speaker: Mr. SHAW
Clairvoyante : Mrs. Estelle Roberts. DESMOND

Sunday, July 9th, at 7 p.m. Speaker: Rev. DRAYTON
Clairvoyante : Mrs. Kingstone. THOMAS

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.
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IMPORTANT ANNOUNCEMENT

Arrangements have been made for a Special Training Course for Students who wish for guidance and practice in developing mediumistic powers. (Leaflet giving full particulars can be obtained from the Library.)

PRIVATE APPOINTMENTS

Psychic Photography Mrs. DEANE
Trance Mediumship Mrs. G. P. SHARPLIN, Mr. GLOVER BOTHAM, Mrs. COOKE, Mrs. BENISON, Miss NAOMI BACON and Mrs. BARKEL.
Clairvoyance Mrs. ROUS, Mrs. LIVINGSTONE, Mrs. ABBOTT, Mrs. BLACK HILL, and Miss FRANCES CAMPBELL.
Automatic Writing Mrs. HESTER DOWDEN
Psychic Diagnosis and Treatment Mr. KEEN
Reflectograph : Appointments booked for Demonstrations.

Weds. 3 p.m., Circle, (Limited to eight) July 5th, Mrs. GRACE COOKE
Members 3/-; Non-members 4/-

Thursdays : 3 p.m. Instruction Class for Development. Miss EARLE and Mrs. LIVINGSTONE.

Thurs. 5.30 p.m. Devotional Group (Absent Healing). Miss STEAD

"AT HOME"—Friday, June 30th, at 3.30. Mrs. GRACE COOKE
Subject : "Prophecies and the World Crisis" (Trance Address)
Non-Members 1/-; Tea 9d.

SPECIAL CIRCLE IN AID OF THE RE-DECORATION FUND
Friday, June 23rd, at 3 o'clock. Members 2/6. Non-Members 3/-

SYLLABUS ON APPLICATION.

SOCIETY ARRANGEMENTS (contd.)

The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, July 2nd, at 11 a.m. Address and Healing Silence. Dr. W. J. VANSTONE
 " " " at 6.30 p.m. Address and Clairvoyance. Mrs. HELEN HUGHES (of Dunham.)
 Wednesday, July 5th, at 7.30 p.m. Clairvoyance. Mr. T. WYATT
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 Wednesday, July 5th, at 7.30 p.m. Mrs. F. TYLER
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 Wednesdays 3 p.m. to 6 p.m.

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LINDSEY HALL, THE MALL, NOTTING HILL GATE, W.8.

Sunday, July 2nd, at 6.30 p.m. Miss MARIAN MORETON
 Address and Clairvoyance.

In Small Hall entrance West Mall.

Monday, July 3rd, at 7.45. Psychometry. Mrs. BROWNJOHN
 Wed., July 5th, at 3 p.m. Psychometry. Mrs. EVA DONALDSON

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