

Light

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AN AUTHENTIC GHOST STORY

INCIDENT WHICH COMPLETELY ALTERED THE WRITER'S OUTLOOK

By HENRY C. HALL

AT a dinner party at a friend's house recently, the conversation turned to a subject on which, to my surprise, I was the only one present able to give first-hand information. The subject was that of ghosts, or spirits, and a general discussion developed. Not ghosts, or ghost stories, talked of in the usual flippant manner, but spirits from the other world, and whether they are visible at times on this earth. During the conversation, a lady remarked she had never yet met anyone who had actually seen a ghost. I was immediately an object of interest, when I quietly announced the fact that I had definitely seen one. As the details of my experience caused considerable astonishment, I have decided to write them down for the benefit of readers of LIGHT.

The incident happened when I was a boy of 15 years of age. We lived in a large house at Nottingham, a very old house with fairly extensive grounds. As the actual house is occupied at this moment, I do not propose to reveal the exact address, as it might upset the present occupier to know it is haunted. But the house stands in what is known as the Sherwood Rise district, and to those who know Nottingham, this will give them an idea of its whereabouts.

It was a summer evening in July, and the day had been oppressively hot. The time was round about six o'clock, so that it was broad daylight. I had been in the garage with one of my brothers, where we had been amusing ourselves with shooting darts from a toy revolver. Presently, I left to go into the house, and crossed the yard with the toy revolver in my hand, still loaded with one of the harmless rubber darts. I made to enter the house by the back way for a short-cut, passing through a glass porch to the back door, which opened into a small square lobby. On this hot evening, the back door

stood wide open; and, passing into the lobby, the kitchen door was on my left, and this was also wide open. Facing me on the far side of the lobby was a swing door that led into the front part of the house, and this door was closed. At this particular moment the kitchen was unoccupied, the maids being elsewhere in the front portion of the house.

I should mention here that the kitchen quarters were entirely isolated and cut off from the rest of the house when the swing door referred to was closed, so that the lobby, kitchen, scullery, and larder (each leading out of the other) being deserted, there was no human being on this side of the swing door besides myself. There was no back staircase or other means of communication from this part of the house, to the front. It is important to remember this.

Hanging on the far side of the kitchen wall, directly facing the kitchen door, was the kitchen clock, one of the old-fashioned type, with a large dial. When the kitchen door was open, it was an easy matter to glance at the time as you walked across the small lobby, and I did so on this occasion. Suddenly a bright idea entered my head. What a perfectly delightful target the clock face made for me with the loaded revolver in my hand. Now for a bullseye with my last shot. I would stand and take direct aim at the clock, through the open kitchen door. I took up my position, pointed the revolver, and prepared to take sight before pulling the trigger. During these few seconds there was dead silence. A great stillness seemed to pervade the place, a hushed deep calm, which I could almost feel. That kind of stillness which is inseparable from a house on a hot summer evening, when there is no life or movement; and save for the regular ticking of the clock, the silence was profound. It was at this precise moment that the great event happened.

With my finger still on the trigger, taking deliberate aim, I saw a ghost—a ghost in human shape—appear before my eyes. This unearthly apparition was that of

AN AUTHENTIC GHOST STORY

(Continued from previous page)

a man, tall, and of medium build, enveloped from head to foot in a hooded long grey cloak or shroud. The substance of this uncanny thing appeared to be some kind of vapour, or thick smoke, partly transparent, but with a well-defined, clear-cut outline. It emerged slowly and stealthily from the interior of the kitchen, presenting a most eerie sight, and drifted noiselessly and warily along the floor, directly across my line of fire.

I was so utterly bewildered and dumbfounded, that I could not move, and stood and gasped in amazement. I gazed before me as if in a trance, completely stupefied. Suddenly my hand released its grasp of the revolver, which fell to the tiled floor with a crash. This breaking of the silence appeared to startle the ghost, for it turned its head in my direction, as if caught unawares, not knowing till then that I was there. We stood face to face for one awful second. Then hesitating, as if uncertain as to its next move, the ghost mysteriously glided back again, and withdrew from sight to where it had come from. It had completely vanished, the kitchen was empty. Where was I? Had I been asleep? Was it all a dream? No, I had not moved. There was the clock, there was the revolver on the floor, there was the daylight, and there was I, fully conscious of everything, so that it was all real and true.

Uttering a cry, I dashed through the swing door leading into the front hall, rushed up the front staircase, and stirred the whole household with shouts that I had seen a ghost. My mother and other members of the family came to know what the noise was about. By this time, I was in a very agitated and excited state caused by the shock, for I had experienced something beyond all belief and passed through a somewhat terrifying ordeal. Between my sobs I told of what had happened, and, gradually coming round, I gave them a more graphic account. They saw I was genuinely upset; and, while wanting to discredit my story, were anxious not to increase my distress by doing so. After a time, they went down to inspect the exact spot and make investigations, and try to prove to me there was nothing there. Of course there was not, and the kitchen, scullery, larder, and cellars, were all searched in vain to prove I was mistaken. There were no curtains, no draperies about, no shadows, no dark places; nothing in fact could be found to help the family in their argument. It was still daylight with the evening sun streaming through the windows.

NOT MISTAKEN

I was not mistaken; there was nothing to be mistaken about, and the search was futile so far as I was concerned. What I had seen was as clear and definite as my own reflection in a mirror. My experience, however, was the sole topic of conversation for the rest of that night, and finally I went to bed, but could not sleep. I had seen something that was not of this world, and was worried to think I should never be able to explain it, never be able to make it real or believable to others. It had to be seen to be realised.

It was not long after all this happened that my father decided to sell the house, and we ultimately left it for another residence. And then it was that I was told something of which my own experience was a counterpart. It seemed that some two years previously, late one winter night, one of our maids had rushed from the kitchen, and through the same swing door, screaming she had seen a ghost, and went off into hysterics. Everyone had gone to bed except my father and mother, and they returned to the kitchen with the maid to prove the absurdity of her assertions. They declared such a suggestion was wholly preposterous, and so annoyed were they about it, that the maid was given notice to leave the following day

—and leave the poor girl did, all for having seen a ghost! I had never been told of this incident, and it was not until after we had left the house that I heard of it. There is not the least doubt of course, it was the identical ghost that I saw two years later. And while my experience needs no support from outside sources—being beyond all doubt or dispute—the incident of the maid-servant doubly strengthens my story of the whole phenomenon.

And that is the end of my uncanny adventure, strictly true in every detail. *I have seen a ghost just as definitely and assuredly as I write these lines.* I can see it to-day as vividly as I did at the time; it is indelibly stamped upon my memory and consciousness. The experience became part of my conscious self or personality, and will remain part of it for all time.

And now for the sceptics, if any, and to answer possible queries of readers of this narrative. As a boy, I was perfectly normal in every way; I was mentally sound, I had no delusions, and had no foolish fads or fancies. I was certainly not imaginative, and had never even read a ghost story. To-day, as a man, I am a very normal sort of individual, plain and matter of fact, but a great and keen searcher after truth. Had it not been for the amazing occurrence just related, I am the type of person who would have laughed to scorn any idea of the possibility of seeing a ghost. But this incident completely altered my whole outlook from that day onwards, and at this juncture I am as certain and as matter-of-fact about this, as about anything that has been actually solid and substantial in my life.

In these days it is difficult to be certain about anything, but I am well convinced and satisfied beyond all doubt, about just three things. More than that, I am *equally* convinced about each. Those three things are:—(1) I have seen a ghost. (2) I am a living being. (3) I shall live again after death.

GRAY'S INN "GHOSTS"

ALTHOUGH the *Sunday Dispatch* has had many hard things to say about Spiritualists and Spiritualism, it is constantly providing evidence intelligible only on the basis of what is called "haunting." In a recent issue stories are told of two "ghosts" which have made their presence felt in the legal surroundings of Gray's Inn, London. "Ghost" number one was not seen, but had a playful habit of "laying a heavy hand" on the shoulder of anyone sitting in a particular room, and of making noises like footsteps. This—according to the Special Correspondent, is vouched for by "a level-headed London solicitor and his wife" whose flat is the scene of the manifestations. "Ghost" number two is "vouched for by an official of the Inn." He had heard ghostly sounds; and a friend who came to see him—apparently a clairvoyant—"saw the figure of a girl, sitting obliquely to the wall, her chin resting on one hand, her elbow resting on nothing, gazing obliquely through the wall into space." This apparition, it is stated, "was later seen by several people in turn, though never by the official; and when, in the course of reconstruction, the wall was demolished, a bricked-up window was discovered "exactly at the spot where the ghostly gazer had sat."

INTER-RELIGIOUS CRUSADE

Mrs. St. Clair Stobart informs us that it has been arranged that the four opening meetings of the Inter-Religious Crusade in London are to be held at Whitfield's Tabernacle, Tottenham Court Road, from one to two o'clock on Thursday, September 14 and the three following Thursdays.

PUZZLING APPORT PHENOMENA

REMARKABLE DEMONSTRATION UNDER STRICT CONTROL IN BUDAPEST

By DR. NANDOR FODOR

OF all the puzzling phenomena of Psychical Research, apports may be the last to which official science will, in time, give a place in the sun. In comparatively few cases apports have been seen (Tweedale: *Man's Survival After Death*), and even photographed (with T. Lynn) in the course of arrival; but generally the phenomenon, as far as our eyes are concerned, occurs in a split second: an object is all of a sudden discovered where it has no physical right to be. Its stark reality, even if there were no possibility of mystification, militates against the supernatural. And if we consider that no Medium in England would, at present, sit for apports under suitable control, we must not be surprised that, for instance, Sir Oliver Lodge is non-committal, that Prof. Richet finds apports doubtful, and that generally the very suggestion of the phenomenon is ill-received by science.

In only two cases has there been a special investigation of apports in the last ten years. I refer to Heinrich Melzer's and T. Lynn's visits to the British College of Psychic Science. For in Elynor Zugun's case at the National Laboratory of Psychic Science the apport was an epiphenomenon. Privately, one hears of many trance Mediums who, from time to time, produce apports for their sitters. But if they are not overjoyed, or if they doubt that the gift is "highly magnetised" and must not be touched by anyone, they assure themselves of a cool reception for the future. No wonder, then, that no progress is being made to gain recognition for the phenomenon.

One may, therefore, imagine the delightful surprise I had during a recent visit to Budapest. I had been admitted as a guest to the circle of Dr. Elemer Chengery Pap, the President of the Budapest Society for Metapsychical Research, and had the rare opportunity to watch a Medium in action of whom little is heard outside Hungary, yet who may easily prove himself as the foremost apport Medium in Europe. He is a carpenter, named Lajos Pap (no relation of the President), non-professional and, from the scientific viewpoint, peerless. Dr. Chengery Pap who carefully trained him for a number of years, has a special seance room, bare of furniture, into which no one is admitted without being thoroughly searched. *Not only the Medium, but also his immediate controllers have to don special garments which button at the back, have no pockets and are fitted up with a number of highly-luminous stripes.* All sitters wear luminous straps over their ankles and wrists, and the room is, I could almost say, illuminated by ten fairly large luminous boards, a luminous lampshade, clock and table-top. One certainly can see every movement and almost divine the features of the sitters in the chain which they form.

But this is not all. Lajos Pap is unique, for, to my knowledge, *he is the only Medium whose "Control" a certain Rabbi Isaac, will stop proceedings during trance, inquire for any further suggestions of control and switch on a hundred watt green lamp (they use green instead of red) to allow examination again and again.* The Medium is held all the time by the wrists. He twists about little, but performs queer scooping motions on the floor with a luminous basket, frequently mounts his chair, turns about and asks for the turning in of the luminous board that faces him. He may only shield himself from the effects of concentrated gaze, for I was certainly allowed to follow him and watch him at touching distance.

Under such conditions, *I saw him snatch, with his controlled hand in the air, and deliver to me beetles of an inch in size, all alive and vigorously protesting against the proceedings.* In less than an hour he "caught" thirty beetles, then

scooped up from the floor a heapful of scurrying, roachlike insects, and finished with the production of several twigs of yellow acacia flowers. During the intermission we found some small crushed butterflies on the floor and after my departure (for I could not wait until the end of the sitting) a four-inch long cactus plant arrived with soil, also bunches of wild rose-buds and showers of perfume.

Did Lajos Pap swallow and regurgitate all this? Under the conditions of control this is the only alternative to the genuineness of the phenomenon. But Dr. Chengery Pap has thousands of objects, apported by Lajos Pap, in his museum, living and dead birds, squirrels, mice, toads, vicious beetles with big horns, butterflies, and a big stone cross which arrived in daylight and was traced to a nearby cemetery. I believe that not only the objects but also the story of their strange journey would have to be swallowed.

THE MEDIUM'S FEELINGS

I was told by the Medium that previous to his first apport of a frog, for two days he heard continual croaking. It seemed to him to come from his stomach (solar plexus?) and he kept on asking people if they heard nothing. Similarly he heard the chirping of apported grasshoppers a long time before their arrival; and, preliminary to the apport of a large packet of needles he felt pricking sensations over the back of his hand. This narrative seems to be in close agreement with observations recorded in the case of Lynn.

I have also seen Lajos Pap produce *beautiful telekinetic phenomena* with illuminated baskets, having on one occasion actually observed what I can only suppose to have been ectoplasmic threads supporting it; and I understand from the records of Dr. Chengery Pap that he demonstrates curious luminous phenomena in white, yellow, green and red colour which occasionally light up the laboratory and were sometimes known to be capable of producing fire. Considering that Dr. Chengery Pap was a chief chemist to the Government before he retired, it does not seem very probable that a carpenter under the closest control could beat him at his own game.

As a last curiosity of my interesting night in Budapest, I may mention that Lajos Pap does not wake from trance in the fashion we are familiar with. Before coming to, he turns his back to the sitters and, with outward sweeping passes, "demagnetises" himself. In his earlier years, he was frequently magnetised by passes and it is probably in this way that the idea has taken root in his mind.

I found Lajos Pap a plain and simple man. For a Medium, he is surprisingly modest, yet so sure of himself that he shirks no conditions or examination. His health permitting, he sits once every two weeks but the seance is unusually long. It lasts, with several intermissions, from three to four hours. It would be too hasty to acclaim him on a single sitting but what I have seen was too remarkable to pass over in silence.

A RECTOR'S VISIONS

Rev. Frank Luget, rector of All Saints Church, Middleton, Essex, has told an interviewer (*Pearson's Weekly*) that he and his organist, Dr. Thornber, have seen visions frequently in and around the Church during the past six months. The Vicar estimates that the Virgin Mary has appeared to him over two hundred times. Sometimes she walks on the rectory lawn, but more often he sees the vision in the church, standing on the gospel side of the altar. Nearly always angels attend her, sometimes as many as six at a time.

The rector adds that cherubs and angels visit his bedroom in the rectory almost every night, and that he goes to sleep with numbers of them flying about the ceiling.

Dr. Thornber, the organist, is equally emphatic in his description of the visions that have appeared.

FOREIGN NOTES

DOWSING IN THE 17th CENTURY

MONSIEUR CHARLES RICHET (*Revue Métapsychique* May, June) has been interested in an old book on Dowsing written in 1696, and bearing the lengthy title of: *Physics of the Occult, or a Treatise on the Divining-Rod and its uses in the discovery of water springs, metal-bearing earth, hidden treasure, thieves, murderers, and fugitives; together with the principles which explain these most curious natural phenomena; by M. L. L. de Vallemont, Pr. D. en Th.*; to which in this edition is added a treatise on the knowledge of the Causes of Magnetism, Sympathetic Cures, Transplantations, and the Action of Philtres."

As to why movement only takes place when the rod is held by certain persons, M. de Vallemont is of opinion that the earth gives off vapours, corpuscles, or atoms (he even illustrates his book with the picture of a diviner surrounded by a cloud issuing from the ground), which vapours act upon certain sensitives, but not upon others.

In his chapter on the "Discovery of Thieves and Murderers," he relates the following story: "On July 5th, 1692, at 10 o'clock in the evening, a wine-seller and his wife were murdered in a cellar, at Lyons. The murderers escaped. Thereupon the authorities sent for a certain peasant, named Jacques Aymar, who was said to "see things" by means of the rod. He was conducted to the place of the crime. Led by his rod, he then walked to the banks of the Rhône, from there to the camp at Chablanç, then to Beaucaire, where he stopped in front of the prison. Still led by his rod, he indicated a hunchback, who confessed to being an accomplice. After that they carefully hid the blood-stained bill-hook used by the murderer, in order to test Aymer's lucidity. Each time he found it with his rod. "After that," concludes M. de Vallemont, "could there be any further doubt?"

ORIGINAL SIN

Dr. Abden Sanchez-Herrero, writing in *La Luz del Porvenir* (Spanish) refers in a very interesting article to the doctrine of "Original Sin." Origen (c. 185-253) could not believe in this doctrine but he was a believer in reincarnation, and Alen Kardec contended that it was contrary to all Divine laws. The doctrine of the Church is that at the same moment as the human body is conceived, the soul is born, and that a child is born bearing original sin. If this is so, can a dumb body which can do neither right nor wrong, sin before its birth? This is a very strong argument but if we admit that there is such a thing as original sin then it must be that the individual defects not having been corrected in the previous existence, man is reincarnated so as to expiate them in his successive existences.

[TRANSLATOR'S NOTE.—Most of the Latin countries are Roman Catholic in their beliefs, and it was this Church which propounded the doctrine of original sin. This is probably the reason why the Spaniards, French and South Americans are Reincarnationists. In this way, Spiritualism does not interfere with the doctrines of their Church, and they can remain "true sons of the Church."]

Rev. C. L. TWEEDALE'S BOOK

La Revue Spirite (Paris), speaking of the English and Italian editions of Rev. C. L. Tweedale's well-known work, *Man's Survival After Death* says: "This magnificent work, which established in such a searching and positive manner the identity between Christianity and Modern Spiritualism—as touching human survival and the phenomena which prove it—has caused an enormous impression in ecclesiastical circles. It is a work of the first order, which in Italy will enlarge and accentuate the feeling in favour of psychic study and research, outweighing all confessionals and dogmatisms."

TELEPATHY RULED OUT

MRS. OSBORNE LEONARD RELATES AN INTERESTING EXPERIENCE

IN one of a series of articles published in the *Express and Star*, Wolverhampton (July 6th), Mrs. G. Osborne Leonard, the well-known trance Medium, relates an incident which, she claims, could not be explained by any theory of telepathy or thought-reading.

"One evening in the autumn of 1914," she writes, "I visited a friend's flat in Bayswater with the object of meeting two or three other friends and having a table sitting. We had all known each other very well, with the exception of one lady, whom I will call Mrs. C. Through the table several communicators spelt out short messages, none of a very interesting kind, and a short interval came during which the table seemed to become quite "dead" and still.

"We waited, wondering if the seance were finished, when suddenly the table began to move again, first in a halting, rather uncertain manner, and then gradually becoming firmer and stronger. A name—Christian and surname—was spelt out. None of the other sitters recognised it. I did, but did not acknowledge it, as I did not for one moment think it was meant for me, as the only person I knew of that name was still, so far as I knew, on earth, and I felt sure I should have heard if he had passed over. So I said nothing.

"Again the same name was spelt out, this time very strongly indeed. The sitter, whom I have called Mrs. C., then said to me, 'Mrs. Leonard, I am occasionally clairvoyant, or I sense things, and I am strongly impressed that this communicator knows you, and wishes to speak to you.' 'Well,' I said, 'I do know someone of that name. It is the name of an uncle, but he is, I am quite sure, alive and well, or I should have heard. I am certain that it cannot be he.'"

"As I finished saying this the table lifted high and literally banged out, 'Yes—I am he—I am your uncle—and I passed over suddenly,' again repeating both Christian and surname.

"I still could not believe it, and asked him the name of his house, which was in a place two or three hundred miles away, and quite unknown to any of the other sitters. This was given correctly.

"Mrs. C. spoke again: 'I can see this communicator so distinctly. He is standing just behind you, Mrs. Leonard. I will describe him to you.' She did so minutely, and it was an excellent description, which would have fitted very few people except my uncle, who had a very unusual personality.

"I felt, then, that it must be he, and told him I was glad he had come to me, as my mother and I had been very fond of him; he was an exceptionally good and kind man, if ever there was one. He then proceeded to give me some information about his youngest son, information that again it seemed impossible to credit. He said his son had been detained as a prisoner in Germany. This did not fit in at all with what I had known of the family's recent plans and movements.

"I was more puzzled than ever. He then asked me to write and tell his wife, my aunt, that he had communicated, and said she would verify all his statements. I promised to do so."

Mrs. Leonard says she did write and had all the details of the message confirmed in a letter from her aunt.

Commenting on the "telepathic theory," Mrs. Leonard writes: "The idea that all evidence can be explained by the theory that the Medium simply reads the mind of the sitter and finds certain information there, and makes use of it mentally and verbally, converting it into a supposed communication from a discarnate spirit, is now being worn so threadbare that serious and experienced students of the subject are finding out that that kind of telepathy enters very little if at all, into a seance with a fully developed Medium."

MR. MYERS' MEDIUMSHIP

RIGID TEST SPOILED BY TWO MISHAPS

THERE was a crowded audience at the Caxton Hall, Westminster, on Saturday evening last, to witness what was hoped would be a complete vindication of the mediumship of Mr. John Myers. Mr. Hannen Swaffer and Mr. Maurice Barbanell were the speakers.

A committee of investigation had been formed, composed of a Doctor of Laws, the House Surgeon of a well-known London hospital, a well-known Engineer, a Captain in the Indian Army, a prominent member of the Peace Committee, and two well-known professional photographers.

Unfortunately, there had been two accidents before the meeting, Mr. Myers slipped and sprained his ankle, which caused him much pain; and the photographer who brought his camera made a mistake with regard to the place of the meeting, (being under the impression that it was to be held at Ealing) and so arrived late. These two accidents were particularly trying for the Medium, happening just before such an ordeal. The audience heartily applauded Mr. Myers' pluck in undergoing a test in spite of these difficulties.

The first two test exposures were blank and Mr. Myers said that he was willing to try again, but the second test also produced no result.

The meeting had been arranged by the Victoria Psychic Research Society of which Mr. Myers is Vice-President. Notwithstanding the failure, the Society decided to have a further test as soon as it could be conveniently arranged.

The Committee, giving their report, said that Mr. Myers had agreed to all excepting one of their stipulations, and that exception was in regard to the plates. The plates were purchased after visiting fifteen chemists, and Mr. Myers said there would be no results. The Committee offered fifty pounds to any Society the Chairman cared to name if Spiritualistic phenomena were produced on plates purchased by them.

On behalf of the Society Mr. Maurice Barbanell refused to accept this challenge, saying that the spirit-world could not be tempted by money.

It was interesting to note that by far the greater proportion of the audience were enthusiastic supporters of Mr. Myers' mediumship. This, under normal circumstances, should be most helpful in creating the necessary harmonious atmosphere for a successful result of the test.

As the collection amounted to only £13 5s., and the expenses incurred had been £15 16s., the chairman asked for a retiring collection to be taken as the people left the hall, and this was generously supported by the audience.

W.S.

INFRA-RED RAY DISCOVERY

IT has been discovered that infra-red rays—about which so much has recently been heard in connection with psychic experiments—can penetrate the tissue of the human body. This discovery (says the *Daily Mail*) has been made by Dr. C. H. Heald, a London specialist.

He has proved not only that they can penetrate the wrist, the forearm, or the knee, but that they can, by means of a photo-electric cell, show a deflection on a galvanometer. This second part of the discovery is hailed by many doctors as offering a possible aid to diagnosis second only to X-rays. X-rays do not give satisfactory results when passed through soft tissues. Infra-red rays, from Dr. Heald's experiments, can apparently record the presence of moisture in a joint or tissue, and inflammation is often associated with such moisture.

The infra-red rays may therefore be able to locate the presence of inflammation exactly. So far only narrow parts of the body can be penetrated. Dr. Heald is continuing his investigations (says the *Daily Mail*) to ascertain whether the rays can be made to penetrate the thickest parts of the body.

MR. ARTHUR FORD

LECTURE AND CLAIRAUDIENT DEMONSTRATION TO NEW YORK CHURCH PEOPLE

ARTHUR FORD continues to do good work in American Spiritualism. Recently he gave a lecture and lengthy clairaudient demonstrations before six hundred persons in the Oradell, New Jersey (U.S.A.) High School Auditorium.

This meeting was patronized by the Rectors of two Episcopal Churches in this wealthy suburban district near New York City. Tickets were issued only to those who applied for them, and were limited to members of the parishes. The Auditorium seated only six hundred, but applications for twice this number were received. The Rev. Phillip Dales, Rector of Holy Trinity Church, Hillsdale, New Jersey, was in the chair, while a reception afterwards was held in the Parish House of The Church of The Annunciation, Oradell, of which the Rev. John Frampton is Rector.

The great interest in the subject among the many residents of the community is due largely to the quiet influence of Mr. Francis R. Fast, a New York business man, whose country estate is in Hillsdale.

The Rev. Mr. Dales, in presenting Mr. Ford, said: "We are beginning to recognize that the psychic sciences have a wealth of meaning for the church, and that Spiritualism can be a wonderful ally to established religion." He referred to the help he had received from several communications through Mr. Ford's mediumship.

Mr. Ford said in the course of a lecture on Spiritualism as a Science, a Philosophy and a Religion: "I do not come here to-night to talk about anything new, nor to invite you to join a cult. I want simply to direct your attention again to certain facts in Nature, and to remind you that psychic phenomena have always occurred, have been at the foundation of every religion that has held the interest of the race, and are the expression of laws which are wrought into the very structure of the universe."

Following the lecture, Mr. Ford gave clairaudience for over an hour, reaching scores of people with their first communication.

After this meeting the interest was so keen that Mr. Ford gave a series of four lectures on the Philosophy of Spiritualism in the Parish House of the Church of the Annunciation, with over 125 persons in attendance each evening.

LIGHT SUSTENTATION FUND

FURTHER donations to LIGHT Sustentation Fund—for which we tender very sincere thanks—bring the total so far received to £565 3s. The minimum aimed at is £1,000, so that there is still a long way to go.

Readers who desire to help—and have not yet done so—are assured that every donation, however small, will be welcomed. The fund, as before explained, is required to cover the drop in sales-revenue which is expected to follow the proposed reduction of price from 4d. to 2d.

Donations received since the publication of the list last week are as follows:—

	£	s.	d.		£	s.	d.
D. P. Curcumelli-				E. A. Sutton ..	1	0	0
Rodostamo ..	5	0	0	W. Ridley Make-			
W. W. Grundy ..	2	2	0	peace ..	1	0	0
A.H.R. ..	1	1	0	Mrs. E. M. Lynch-			
Rev. Lionel Corbatt	1	1	0	Staunton ..	10	0	
Miss Violet Twee-				Mrs. N. Armitage ..	5	0	
dale ..	1	0	0	Miss N. Bruce ..	2	6	
Mrs. Fitzherbert-				Amount previously			
Bullen ..	1	0	0	acknowledged ..	549	1	6
Fleur Charley ..	1	0	0				
Mrs. Ramsden ..	1	0	0				
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RUDI SCHNEIDER'S MEDIUMSHIP

By ALICE REUTINER

MR. HARRY PRICE'S latest Bulletin (V.), a further attack on Rudi Schneider's mediumship, is not at all disquieting to serious investigators of Rudi's phenomena. In fact, Mr. Price could have spared himself his effort, had he taken the trouble to read carefully Schrenck-Notzing: *Die Phaenomene des Mediums Rudi Schneider* (Dec. 1932) and Dr. Osty: *Les Pouvoirs Inconnus de l'Esprit sur la Matière* (Paris 1932). In June, 1933, Lord Charles Hope's report of a recent series of experiments with Rudi Schneider (*S. P. R. Proceedings*) has appeared.

These Reports dispose successfully of the many accusations published recently by Mr. Price. For those, however, who have had less opportunity for investigation and yet have a profound interest in the matter, some points still need elucidation.

The vague and ill-informed theories of fraud of Professors Meyer and Przibram (who took part in some few sittings with Rudi in Vienna in 1924), which are now brought forward by Mr. Price as chief evidence against the Medium, can be lightly dismissed. It is significant that since that date Mr. Price has defended Rudi constantly against all attacks in Great Britain, on the Continent, and in America, while he had the chief handling of the Medium, such defence implying that he regarded the statements of these professors as puerile and negligible. Baron von Schrenck-Notzing's posthumous papers, recently published by his wife and mentioned above, finally dispose of these accusations.

Referring to Dr. Osty's work with Rudi, Mr. Price makes a strong point of the presence at 15 seances (out of 77) of an "accomplice," against whom, as a possible danger, Dr. Osty had himself sent Mr. Price a warning in a friendly and confidential manner. This warning was merely given in case Mr. Price's precautions against any possibility of fraudulent results should be ineffective. But, be it noted, Dr. Osty's methods, far more scientific than any used by Mr. Price, included a muslin net screen, 5 ft. 6 ins. in height, which was stretched right across the room, separating the area in which phenomena occurred from that occupied by the Medium and all the sitters, and made it clearly impossible to produce fraudulent results.

I myself have been present on two occasions at Rudi sittings in Paris and can appreciate the value of this screen in addition to the tactile control. This special precaution has been noted by everybody interested, except Mr. Price, and Dr. Osty's methods and results have done more than those of any other investigator to arouse the interest of scientists in the reality of physical phenomena.

As regards Rudi's knowledge of the questionable photograph taken at the Laboratory, it seems strange that Mr. Price makes so much of this, considering the many mishaps which occurred in this experiment, on Mr. Price's own acknowledgment, and in view of his loss of control of the Medium at the moment of exposure. Can one wonder that the vague imprints on a super-imposed plate did not leave a deep impression on Rudi's mind, especially as he himself does not feel responsible for any loss of control, and Mr. Price had asked him to say nothing about it, as "it would be of no consequence"? Furthermore, does it seem astonishing that after nearly a year had passed, Rudi's memory should have become somewhat confused, as the incident seemed to have been an entirely accidental and negligible matter, in the light of the fact that in the intervening months Mr. Price had published glowing accounts in England and abroad, such as the one which appeared in *LIGHT* May 20th, 1932? "Rudi Schneider, the famous Austrian Medium, left London on May 6th, after a three months' visit. This is the third time he has been in England and on each occasion he has added to his laurels. For three

years Rudi has been subjected to the most stringent laboratory tests in England and France, and has passed every one with flying colours."

At what moment exactly did Mr. Price decide to forget the successes and call up the doubtful result? Experts have differed considerably regarding the double exposure of this photograph, and the whole strange event is dealt with in detail by Lord Charles Hope in the *S.P.R. Report*, mentioned above. The same Report makes the doubts, expressed by Mr. Price on page 16 of Bulletin V (and also in Bulletin IV), as to the value of the apparatus used by Lord Charles Hope and his friends, quite unnecessary. This publication of their serious work (Oct., Nov. and Dec. 1932) confirms the strictly scientific findings of Dr. Osty and may put Mr. Price's mind at rest as to the necessity for infra-red ray experiments to be made by "trained physicists of established reputation," etc., etc. (ref. to page 16 of Bulletin V.).

In Bulletin V. and elsewhere, Mr. Price, in referring to the conditions under which Rudi was willing to sit at the Laboratory in 1932, tells his readers: "Unfortunately, we were compelled to have this person [the supposed 'accomplice'], as Rudi would neither visit the National Laboratory nor hold a seance without her." To anyone who has studied the Rudi mediumship it is hard to believe that Mr. Price has any authority for this statement, for Rudi had often before and has since that date given sittings without making any such stipulation.

Again, on page 19 of the Bulletin and elsewhere, Mr. Price seeks to make capital out of the word "rehabilitate," which appeared in a letter to him from Rudi of December 1932. It is evident to me that Rudi merely repeated this word (first used in a letter from Mr. Price), in a tone of mild sarcasm, remembering all the acknowledged successful sittings he had given in the past and the certificate of genuineness he had received from Mr. Price on behalf of the Laboratory, etc.

Mr. Price states in the Bulletin (page 19) and other publications that Rudi promised to return to the Laboratory in the coming autumn, and expressly mentions in *LIGHT* of May 26th, 1933, that this consent followed after he (Rudi), had seen Bulletin IV containing the allegation of fraud. By this statement Mr. Price hopes to make it appear that Rudi acknowledged the accusation. The facts are that Rudi (to whom Mr. Price had not sent a copy of Bulletin IV) was not informed of the accusation until after he had written his letter of March 7th, 1933, agreeing to return to the Laboratory. Curiously enough, Mr. Price himself seems to realise this, for in a letter from him, dated March 8th, 1933, to Dr. Gerda Walther, former scientific secretary to Dr. von Schrenck-Notzing, and member of the International Research Council of Mr. Price's Laboratory (since resigned), he says: "I heard from Rudi this morning and he did not mention the report, although Osty must have had his copy by then. I expect they are keeping it from him. In his letter, Rudi has accepted my offer to come to the Laboratory again in next autumn."

There is also an attempt on p. 20 of Bulletin V. (and in Bulletin IV) to prejudice readers against Rudi by saying that the latter was in London for three months in the autumn of 1932 and did not dare to come and see Mr. Price. As is well known to several members of the Laboratory Council, both past and present, Rudi, some time before he left London, wrote a polite letter to Mr. Price suggesting a call at the Laboratory, but no invitation followed.

Lastly, we have been told by Mr. Price that in the spring of 1932, at the end of the last series at the Laboratory, "Rudi altered the date of his departure" from London, implying his anxiety to leave in a hurry. The truth is that the date was altered by Mr. Price himself—ostensibly

(Continued at foot of next column)

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.)

AMERICAN PSYCHIC LABORATORY

Sir,—I beg to call your attention to the article headed: "American Psychic Laboratory" in your issue of June 16th. There is a mis-statement of fact in the report wherein it is stated that the new laboratory is to take the place of the Los Angeles Section, for that is still in existence and will, in all probability continue. Also, the Los Angeles Section is not termed the L. A. Psychical Research Society, for it is in reality and name The Los Angeles Section of the American Society for Psychical Research, Inc.

In addition, Glenn Palmer should be indicated as the President of the L. A. Section, not the President of the American Society for Psychical Research, for Mr. Wm. H. Button is the President of the A.S.P.R.

Trusting you will correct your records as outlined above.

15, Lexington Avenue, (Mrs.) HELEN T. BIGELOW,
New York. Executive Secretary,

New York Section A.S.P.R.

[NOTE:—The report referred to was quoted from a Los Angeles newspaper. We regret the mistake.—ED.]

* * *

DR. MEYERS' EXPERIMENTS

Sir,—I have read with the greatest interest the account, on page 403 of your issue for June 30th, of Dr. Meyers' experiments with Mrs. Garrett. So far as the use of the word-association test and psycho-galvanic reflex is concerned, this technique was suggested by me as far back as 1921 (*Proc. S.P.R.* xxxi, 401 *et seq*) and it is gratifying to note that it has now been adopted. I await further details with keen expectancy, for I am myself now undertaking similar work with a well-known Medium and in collaboration with an experienced sitter.

WHATELY CARINGTON.

* * *

UNIVERSE "RUNNING DOWN"

Sir,—In your issue of June 23rd you cite objections to the scientific idea of a Universe which is "running down." May I call attention to what Professor Soddy says on the subject, in the conclusion of his book on *Radio-Activity*. He writes:—"The essential law of the Universe may be that the total quality of energy is constant and that what we call low-grade and high-grade energy is the expression of the limited means at our disposal for utilizing it. If we lived in a sub-atomic instead of a molecular world, possibly the significance of the terms would be reversed. The Universe would then appear

(Continued from previous column)

because of a shortage of sitters; but the real reason perhaps lay in the fact that Mr. Price had been informed of an invitation from a group of investigators asking the Medium for further demonstrations to be held elsewhere. This sudden departure arranged for Rudi by Mr. Price seems peculiar in the light of recent events, for one might imagine that Mr. Price would have been anxious to make further photographic experiments to verify the vague result of April 28th, the date of the suspected photograph on which the serious accusations are based. But Mr. Price let Rudi go without further photographic attempts and did not even choose to give his Council the slightest inkling of the matter.

It seems necessary that the above corrections should be published in the interest of truth and in fairness to one who understands little English and is unable to defend himself. At the time of writing, Rudi is giving sittings to a scientific group in Vienna and good reports are reaching us.

as a conservative system, limited with reference neither to the future nor to the past, and demanding neither an initial creative act to start it nor a final state of exhaustion as its necessary termination."

Transposed to the natural category of thought which includes the sub-atomic, this passive mode of expression becomes positive. For, as spirit, we are even now in sub-atomic correlation, but with only the negative consciousness of it consequent upon physical existence. Positive relation of consciousness to a sub-atomic or spiritual universe is not possible except by assumption of negative relation (*pro tempore*, as in certain transcendental states of mind, or permanently by death) to the molecular, or physical universe.

W.B.P.

* * *

SPIRIT, BODY, MIND

Sir,—One of the earliest teachings of Spiritualism was "Man is a spirit." And in order to correct the faulty common expression that man is a *spirit* the words "and has a body" were added. That is what I learned thirty odd years ago. Man's make-up we know is capable of numerous subdivisions, but that fact does not in any way controvert the old statement.

I am led to make these remarks, and to ask a question, by the report in *LIGHT* of June 2nd, of the interesting lecture by Miss Olive C. B. Pixley, "The Freedom of Two Worlds." I have no intention to criticise the lecture, but I venture to call attention to the rather confusing way Miss Pixley used the terms which indicate some of those subdivisions. On page 338 she says: "If *your spirit*, working in harmony with *your body* through the agency of your mind . . . you are, through *your mind* and *spirit*, creating for *your soul* your heaven on earth." (The italics are mine.)

I should like to ask if I may: If you have a spirit, and a body, and a soul, and a mind, who and what are *you*?

Palmer Park Avenue,

E. ELLIOTT.

Reading.

* * *

INDETERMINACY

Sir,—The publication of *The New Background of Science* by Sir James Jeans has started another wave of discussion about "indeterminacy" in the physical universe. Is this "indeterminacy" possible? If you say that a certain result represents the sum of the action of the factors in their causal relation to the result and at the same time that these factors, unchanged, can produce a different result, you say that determining power can be got out of nothing; for if you add a *thing* (no matter of what kind) you add another determinant to cause the different result and so go back to the system of causal determination and have no "indeterminacy." Therefore you must get the power of the alternative result from nothing. But can you get action from the non-existent?

Of the "law of change" Kant wrote that "everything which happens must have a cause in the phenomena of a preceding state." The italics are in the original. ("Critique of Pure Reason," Meiklejohn's translation, p. 334).

Brookside, Wraysbury,

GODFREY BURCHETT.

Bucks.

* * *

VISION IN A CHURCH

Sir,—I am much interested in the article in *LIGHT*, June 9th, on "Thought Forms," as I have lately experienced something of the same, and had been wondering if such a thing as a thought becoming visible were possible, though I had never heard of it before. It is three years since my husband passed away, and I was recently in the church in which he used to officiate when I saw a misty white light gathering where my eyes were fixed which slowly and distinctly took the face and form of my husband standing in his robes; it remained, and is still quite visible to me although it is some weeks since I first saw it form.

Tynemouth,

E. M. SHEPPARD.

Northumberland.

Light

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WRONG IDEALS

SHOULD the World Economic Conference fail—and complete success now seems very improbable—its failure will provide convincing proof that there is something radically wrong with the ideals by which the economic affairs of the world are controlled and against which even the best of the world's statesmen seem to strive in vain. These ideals are almost entirely materialistic. They are based on the assumption that the interests of men and nations are material and *only* material, and that wealth in its various material forms is the sole standard of individual and national success. That "knowledge is power" is admitted, but "power" is visualised chiefly as ability to press men and nature into the making of wealth more and more abundantly, and only secondarily as being important in itself for the development of men. These materialistic ideals have been dominant for many years—and the result is chaos so great and so general as to endanger not only many of the laboriously-acquired fruits of civilisation but even civilisation itself.

Spiritualism, it is often claimed, presents alternative or complementary ideals which, if adopted, would lead to economic peace and prosperity. These are that wealth is *not* the only standard of value for human beings—that it is not even the most important but that, on the contrary, men and women are spiritual beings to whom moral and cultural considerations are of prime importance, and that only by attention to such considerations can individual and national well-being be attained. This, it will be recognised, has been the message of religion throughout the ages; but, unfortunately, as physical knowledge grew, knowledge of the spiritual nature of man became obscured until belief in survival was all but extinguished and the voice of religion became less and less effective in the affairs of individuals and nations until, for all practical purposes, it was silenced. What Spiritualism can hope to do is to revive and enforce

the teachings of religion by providing scientific demonstration of survival and so proving that spiritual ideals are real and practical.

These ideals are not new but they are tremendously important. "Godliness," as St. Paul pointed out to Timothy, "is profitable unto all things, having promise of the life that now is and of that which is to come." If statesmen could be brought to realise that this is sober truth and not simply pious opinion, a new spirit would be introduced into national and international discussions and there would be new hope for the world.

IMPLICATIONS

WE note with pleasure that Mr. J. B. M'Indoe has been unanimously re-elected President of the Spiritualists' National Union, which claims to be the largest organised body of Spiritualists in this country. We congratulate Mr. M'Indoe on the honour thus done to him and even more we congratulate the delegates of the Union on the wisdom they have shown by retaining him in the position of leadership.

In accordance with the traditions of the S.N.U., and with his own convictions, Mr. M'Indoe in his presidential address (briefly reported in last week's issue of LIGHT) re-stated the view that Spiritualism is "both a philosophy and a religion." In this statement he differs from the view frequently expressed in LIGHT—namely, that Spiritualism is not itself a religion but the basis of all religions. The difference, however, is more apparent than real, as it is on the religious *implications* of psychic phenomena that he lays stress, and in this we agree with him. These implications are clear, well-founded and of the greatest importance, and those who understand them cannot do other than use them as standards by which to measure the truth and value of religious beliefs. To some—including the adherents of the S.N.U.—this process of valuation suggests the elaboration of "Principles" in keeping with the conclusions to which the implications point, and the formation of distinctively Spiritualist organisations for their promulgation; to others, it provides an effective means of interpreting the teachings of the religious bodies to which they belong.

Experience has proved that uniformity of belief (religious, social or philosophical) is not to be obtained amongst Spiritualists; and, while gladly recognising the value of the work done directly by organised bodies such as the S.N.U. and the Christian Spiritualist League, we hold that it is the permeating influence of their testimony to the reality of survival and communication that is of the greatest importance. Actually, because of the permeating influence from these and other Spiritualist organisations, the teachings of church and chapel are being brought steadily into line with the implications on which Mr. M'Indoe insists.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

MATERIALISM AND THE UNDERTAKER

CAN that die that never was alive? Mr. Whately Carington essays to celebrate the death of Materialism;* but to a Spiritualist, the wonder is that its corpse has remained so long unburied. It is amusing to remember the ignorance of Materialism, at its most blatant, about the very thing from which it took its name. Amusing also to recall its certainty about functions which only interest it now as effects.

Perhaps it was Planck who first disturbed its complacency and Einstein who accelerated the flight from cock-sureness; and now Mr. Carington is being helpful in offering it an escape from its own depressing certainties—though, as he admits, “rigid proof of survival appears to be impossible on account of the nature of the subject,” an ordinance which he considers just as well, “for if anyone were to produce, at the present time, a proof of survival so cogent that no sane man could dispute it, he would become a strong candidate for assassination. Nothing could be better calculated to disrupt our existing civilisation, built so extensively as it is on an implicit Materialism with its correlates of lust, avarice and exploitation.”

Can this be the explanation of every Government's attitude to Spiritualism—a dread lest proof of a future life should “disrupt our existing civilisation?” A poor compliment, if it be so, to the faith of the Churches.

It is through an analysis of Consciousness that the author hopes to be convincing. He differs from Professor Hogben's contention that “modern biological enquiry is disintegrating consciousness into an atomic nexus of reflex arcs,” and objects that, to the Professor, “the epiphenomenal concomitants of reflexes are of so little interest that for all scientific purposes he ignores their very existence”; indeed he hints “that the Professor regards Consciousness as something Not Quite Nice which must be hustled off the stage as quickly as possible,” though, despite their different conception of consciousness, he is ready to affirm “that Professor Hogben and I are more alike in the way we are conscious than either of us and a duck-billed platypus.”

In such a discussion it is, of course, impossible to escape the thrust of Pavlov's conditioned reflexes, though Professor Hogben safeguards himself by declining to assert that all aspects of conscious behaviour will eventually be explained in terms of them; and thereupon, turning his back on the Materialists, Mr. Carington starts on “the formidable task of evolving something tolerably resembling a theory of consciousness *regarded from a physical standpoint*,” without perhaps an expectation of anything more definite than Sir Arthur Eddington's dis-illuminating phrase, “something unknown is doing we don't know what,” which is not much more helpful than the schoolboy's statement that it was “uncertain whether, how, when, where and why Homer was born.”

The author's final suggestion that “Consciousness is a correlate of that public predicate known as complexity of organisation,” is he believes, as near as we shall ever get to saying what consciousness *is*, but one would think it doubtful how far that would assist the Materialist to an appreciation of man's spiritual nature.

The concluding chapters of the book deal rather with phenomena than mathematics.

Paragnostic phenomena, the author points out, suffer in the first place from being incompatible with classical psycho-physiology, and, in the second, from their unpredictability.

As Dr. J. J. van der Leeuw puts it: “A doctrine or truth, presenting itself without proof on the bare value of

its own nobility, is as disturbing a factor to the majority of men as would be the stranger without name or country. We are afraid of it, it is to us an invasion from an unknown world,” and, on the second point, the author adds: “Not enough is known of the conditions which determine their occurrence to predict them or to produce them at will with any degree of certainty.”

On the question of Telepathy, about which he examines several unsatisfactory solutions, one wonders if he has come across an illuminating example of it given by Madame David-Neel in one of her Tibetan volumes, which makes the “crude conception of ‘ideas’ hurtling through the air like bullets, from one mind to another,” seem not so “preposterous”; and would not the mental transmission of a picture to a photographic plate suggest a somewhat similar mechanism?

His definition that “Telepathy comes about, not by transmission of ideas but by a community of consciousness; not by transference of a thought but by identity of the thinkers,” does not seem to cover a wide enough area.

He quotes, in conclusion, Vaihinger's remark that “The so-called riddles of the universe can never be solved, because most of what appears puzzling to us consists in contradictions created by ourselves, and arises from trifling with the mere forms and shells of knowledge,” yet expresses a hope that his arguments “have contrived to provide as it were a keystone, so that the two halves of the experimental arch, Mystical and Rational, join very perfectly to form a structure incomparably more stable than is either by itself.”

One trusts, indeed, that his labours as an architect will not be in vain, even though one may not feel seriously concerned about those who require a mathematical demonstration of man's soul.

A REMARKABLE VISION

LAST year I had a remarkable vision while having a tooth extracted under gas. I had been awake all night and in great pain, but I felt nothing under the anæsthetic. Suddenly I found myself amid clouds of vapour—all boiling and eddying round me as it were, and among them I saw the clear faces of my loved ones, now in spirit life, their eyes most brilliant and beautiful, smiling into mine. We talked and embraced and I was unutterably happy. Then, alas, I “awoke” in the dentist's chair, terribly sad to have to return and leave them. I had felt no sensation from my body. *It* may have felt pain, but I was far away from it on the astral plane.

People may say, “But this is only imagination, only the figment of the brain.” But there is a difference between really living through these experiences and ordinary dreaming. One really happens and the other you may imagine. Also I can remember my true visions perfectly in every detail long afterwards.

I am a sensitive, as I always know whether to trust or to distrust people. Certain houses and places I like or dislike immensely.

Once I stayed in a new bungalow in Ceylon which I declared to be haunted. I knew nothing about the place, but I felt the presence of someone who was terribly unhappy. We were spending a cheery week-end there with delightful friends. But directly I was alone I felt depressed and distressed. I even *knew* in some strange way that a young man was near me whom I felt compelled to help. Before I left I prayed for peace to come to this unhappy spirit. As we drove away on Monday morning, and not till then, my husband told me a poor lad of seventeen had shot himself in the bungalow two years previously. Then I understood and wished I had done more to give comfort and reassurance to him. Others in that house have heard footsteps on the drive and seen a “ghost” in bright moonlight from the window.

MRS. E. S. NORFOLK.

**The Death of Materialism.* Whately Carington (W. Whately Smith). London. George Allen & Unwin. 10/-.

AN INSPIRATIONAL WRITING OF THE 17th CENTURY

By MRS. HEWAT MCKENZIE

"THOMAS STORY: A Forgotten Saint," is the subject of an article in the *Friends' Quarterly Examiner* for January last. Story was a native of Cumberland, born about 1633; a man of position, who, finding the orthodoxy of his day left his soul unsatisfied, joined the despised Quakers, and subsequently journeyed on their behalf, not only throughout England, but in many foreign lands.

In the course of a long life he had many visions and deep mystical experiences. Such were sought for by the Quakers; "Get an experience" was the advice given by the elders, for they knew that out of a living experience arises the apostle.

Story kept a folio Journal and in it the following experience, which left a deep impression upon him, is recorded; and it is not without interest to psychic students:

"On the afternoon of the 21st day of the 11th month, 1689," he writes, "silence was commanded in me, though not by me, in which it was given me to remain until the evening and then I began to write as things opened in my mind and manner following." And there poured through him a song of praise, "To the saints in Zion," which as L. Violet Holdsworth, the writer says, "is not only a treasured possession of the Society of Friends; it contains many verses written in the true patois of heaven that unites the saints of all ages and all climes."

Story goes on to describe its reception; "This writing, being begun about the fourth hour of the evening, was finished at twelve that night: and then going to bed I had comfortable rest till the morning, and that day looked it over sedately. I observed many things therein writ in the first person, which did not belong to my state at that time, which gave me some uneasiness as if I had wrote things not true; so that I was ready to destroy the writing. But being stopped by a sudden return of thought and remembering and considering the mind in which it was writ, the phrasing of the matter, without any premeditation or contrivance of my own, the assurance and evidence of the Divine Presence, and of the truth of these things at the juncture of writing them, I was confirmed it was the mind of Truth and not my own only, and that these things were true in that mind in which they were written and dictated and might answer the (spiritual) states of many I knew not and (which) might be my own in time if faithful and obedient. Examining it further I found it sententious . . . and then I reduced it and so preserved it, but kept close to the Root whence it sprung as my only safety and guide."

We note that the writing followed a period of silence and withdrawal, that it was unexpected, that it required no effort of composition, was dictated in fact; that on reading it the next day, Story did not recognise his own thoughts or experience and was ready to destroy it through over-conscientiousness, but that the Power in which it was written caught him up again and indicated that the writing might be of value to others or to himself in spiritual need. His critical faculty saw its prolixity—a feature of inspirational writing—and he revised it, still under guidance, and reduced it considerably. The process is familiar to many who receive fine inspirational matter to-day, handed on to others as a living message.

To those who do not know the hymn, the following stanzas will reveal something of its high quality:—

He called for my Life, and I offered it at his footstool,
but he gave it me as a prey with unspeakable addition.

He called for my Will, and I resigned it at his call,
but he returned me his own in token of his love.

He called for the World, and I laid it at his feet, with the
Crowns thereof: I withheld them not at the beckoning of his hand.

But mark the benefit of exchange. For he gave me,
Instead of earth, a Kingdom of Eternal Peace,
And in lieu of the Crowns of Vanity, a Crown of Glory.

HAVE ANGELS WINGS?

By AUBREY TURLE

IN a lecture some time ago Sir Oliver Lodge expressed his belief in "angels and spiritual beings," referring to the former as a distinct class.

Although I do not know the precise evidence on which our great scientist relies for his belief in the existence of angels, it is one which is shared by both the Roman and Anglican Church. Catholics speak of angels as "free beings" and men of "perfected humanity," whilst many Protestants believe that we ourselves shall be transformed into angels when we pass over. An old clergyman I once knew often alluded in his sermons to children who had died as: "God's little angels." I recently received a letter from a lady who had lost a dear friend, in the course of which she remarked: "And now she is an angel in Heaven." We have the same thing in hymns as, for instance, "Lead kindly light":

"And with the morn *those angel faces smile*
Which we have loved long since, and lost awhile."

I was lately discussing the matter with a medical friend who is an orthodox Churchman. He fully believed in the reality of angels with wings, but thought it improbable that human beings would ever possess them, giving as his reason that when Moses and Elijah appeared to Christ on the Mount of Transfiguration they certainly had none.

The idea of wings seems inseparable from angels. From time immemorial, in old prints, engravings and stained-glass windows they are always represented as possessing pinions. How the idea first arose it would be difficult to say, but the ancients probably derived it from the flight of birds, as being the most light and airy things that could be imagined, and since then it has been handed down as a tradition.

I have often asked clairvoyants and others if they had ever seen any spirits with wings, but could never obtain any satisfactory information on the point, though friends who communicated have assured me that on some of the other planets there are beings analogous to man who possess wings. If this is correct, it would seem that they should retain them in the next life as the psychic body is stated to be an exact replica of the physical one. I have been told, however, that spirits from other planets cannot visit the earth, which would explain why they have never been observed by clairvoyants.

The question arises of what use wings would be to spiritual beings? The Creator does not work without purpose and there would certainly be no need for them in the spirit-world. The atmosphere, even in its most rarefied form, does not extend for more than about 100 miles up and, as has recently been shown, even a parachute will not open until it reaches air of a sufficient density in which to act. In the ether of space they would be a useless encumbrance, and we are presented by Sir Oliver Lodge with the hypothesis that the next life is life of an etheric nature.

DECEASE OF DR. E. E. FOURNIER D'ALBE

Dr. Fournier d'Albe, who passed away last week at his home at St. Albans, Herts., made a great reputation in Science. He was a physicist, but he was also interested in Spiritualism and Psychical Research, as some of his writings, especially his book *New Light on Immortality* (1909), remain to testify. He also wrote a Life of Sir William Crookes, but his attitude towards the psychic side of things revealed at times a rather hostile, or at least a negative, bias. He came especially into public notice as the inventor of the optophone, which enables the blind to recognise and locate light by means of the ear and so to read ordinary print, but its cost was an obstacle to its general use amongst the sightless. Up to the time of his death, it is stated, he was experimenting with the device with a view to reducing its cost. During his 65 years of life he held some important posts in science and achieved much good work.

A WORLD OF DREAMS

By DAVID GOW

IT is interesting and pleasantly refreshing to observe how the findings of modern science tend to confirm the conclusions of our spiritual philosophy. Long ago the mystic and the advanced Spiritualist took up an attitude towards the sense-world radically different from that of the scientific materialists of the last century. And the latest science is gradually arriving at the same standpoint.

We have lately read how Professor Henri Pieron, the French psychologist, at a gathering of the American Association for the Advancement of Science, put forward his considered opinion that "life is merely dreamed" and that those things "which we see, hear, touch, smell, taste, are merely shadows."

Well, why not? Centuries ago our great poet-philosopher wrote that "We are such stuff as dreams are made on," since which time innumerable minor poets have discoursed on the theme that "life is all a dream." Doubtless, in order that one true sentiment should not corrupt the world, many moralists were inspired to tell us that this idea is not to be taken too seriously, as for instance, Longfellow who proclaimed that "Life is real, life is earnest," and not by any means "an empty dream."

Half-truths are dangerous, as we have seen in the outcry against the statement that "we live in a world of illusion," the fact being that the illusion has for practical purposes, to be treated as reality, although not ultimate or true reality.

Dr. Pieron tells us that the things of which our senses inform us "are symbols of objects but not objects themselves," and that "not only the sense of orientation in space but the sense of duration or time as well, is wholly the product of our sensory experience." We have heard it all before, but in earlier days it was labelled "Philosophy." Science was inclined to sniff at it as mere metaphysical moonshine. To-day the case is altered with a vengeance!

"We are all shadows," it seems, and we live in a shadow-world. That used to be poetry, now it is becoming scientific. One may easily reconcile oneself to the idea by remembering a dictate of commonsense: that there can be no shadow without a *substance*.

I have sometimes thought that all we see in this world is in the nature of reflections or impressions, as of the impress of a seal stamped on soft wax. The seal remains, but the impression lasts only until the wax is again melted to take another imprint. We are probably seeing the melting process at work in the world to-day.

One looks round on a world where it is not improbable that the Dreamers are the only wide-awake people, the only really practical people in the higher and larger sense, while those who are regarded, from the material standpoint, as "wide-awake" folk are really bemused with a false sense of reality, and maintain "with phantoms an unprofitable strife." Yet no sensible person would undervalue their purpose in human affairs. The dreamer conceives but he needs the assistance of the man of action to carry his dreams into effect.

The point is to deal faithfully with the world of sensory experience, recognising that while, as Science seems to be discovering, it is quite illusory, one can only ignore it at one's peril. An idealist, looking at a railway observed that even a train is only a "train of thought," but added the sage reflection that one could only catch it by being on the platform in time!

Professor Pieron's pronouncements may startle scientists, as they are alleged to have done, but they will not come as a new revelation to the philosophic Spiritualist or indeed to the advanced thinkers of the world at large.

If we are all dreaming, obviously the wise plan is to dream well and dream truly, and to preserve that sense of proportion which some sleepers possess, viz.: to dream and know that they are dreaming!

RAYS AND REFLECTIONS

WELL SAID

When asked if she believed in ghosts, Lady Oxford is said to have replied with the witty remark that "appearances are very much in their favour."

* * *

A GREAT FLARE

The rage for publicity in some directions reminds me of a man who, dissatisfied with the small but useful light of a candle, sets the candle itself on fire. There is a great flare, but it lasts only for a short time and soon gutters out in smoke and ashes. * * *

NOTHING DEFINITE

Some circles for psychic manifestations who sit with no definite idea of the nature of the results remind me of the artist in Don Quixote who sat down to paint an animal. He was asked what animal he proposed to produce. "That," he replied, "is as it may turn out."

* * *

MISCHIEVOUS ACTIVITIES

When we are fully assured of the truth of spirit-communication we cease to be very much concerned about the mischievous activities of the fanatics, the half-wits and the good but easily-gullible folk who hover about the subject. It is true that they hinder and confuse the progress of the work, but they are too unimportant to prevent its ultimate triumph. If Wisdom cannot conquer folly, then it is not entitled to its name.

* * *

WHAT NEXT?

Amongst the people who, with an appearance of wisdom, pronounce on the claims of Spiritualism, is a class only to be described as babblers. I have listened to them for many years. They began by saying: "There are more things in Heaven and earth, Horatio, than are dreamed of in your philosophy." They said it so many times that my head went round with it. When I had heard it or read it several hundred times, I thought I should go mad if I heard it again. But a kindly Providence intervened. A new fashion sprang up—"Telepathy." And I heard that explanation repeated and reiterated until I became almost hysterical. Then "cryptesthesia" came along and I might have had more of *that*, but for the fact that some of the babblers could not remember the word and the others could not spell it, for which I had reason to be grateful to Professor Richet who coined the term. I wonder what the next *cliché* or catchword will be. I once suggested "circumambient empyrean" but it did not find favour. Anything, of course, that avoids the recognition of spiritual beings is welcome in some quarters.

D.G.

BIRDS AS MESSENGERS

MRS. AGNES COOK, writing from South Africa, tells the following stories about birds:—

"The first happening in our family which made me, as a child, look upon birds as message-bearers, occurred on the occasion of my mother's death. We were all staying at Hastings on account of her illness while my grandmother took charge of our home in London. There was a very strong tie of affection between my mother and grandmother and the latter solemnly declared that at the very hour of her 'passing' a dove came to her window three times. 'What message have you for me, my pretty bird?' said she; it was no surprise to receive a telegram next morning announcing my mother's death.

"On several occasions in Cape Town we have noticed coincidence with regard to birds. For instance some few years ago a very close friend passed away in London, and while my husband and daughter were seated on the stoep during that morning, a dove walked round and round them so near as to excite comment and Violet said 'Father, this is to tell you about Mrs. Christie' (who had been ill for a very long time.) In due course the mail brought the announcement of her death at that time."

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FROM A RECENT L.S.A. SITTING

II.

AS some readers of LIGHT have expressed appreciation of the previous article of the above title, further extracts are offered. It might be stated that the communicator and the writer during their long years of close friendship (though much physical separation) were united in their faith in, and deeper search for, the Unseen; also that a very great deal of suffering, sorrow and loneliness befell in both lives.

From a sitting about two months after the communicator's death:

"She says she is so happy to see you this morning. She radiates happiness. 'I have been old for years with trouble, now I am young, so young. Nothing has been told me of what I am now feeling . . .' Her children are laughing: she forgets sometimes and wears black (since her son's death she had worn nothing else). She feels now she should not have dressed so dully. She is glad you did not put on anything black for her (correct).

"All we talked together about, the great subjects, were given by guides. I have met them. They said: 'For a while, be just happy with your son and daughter.' That is what I am doing. It is perpetual joy. Though I cannot be completely happy till you come. Where you live, my boy and girl have made a place just over it. Your house and garden have a spiritual double. (Cf. Sir Oliver Lodge's recent pronouncement—LIGHT, June 23, p. 375—of his belief in "the existence of a spiritual world throughout the depths of space.") We are there. She says you have got to behave for they see you! Did you read books together? (Correct). She says what you read together she is learning on that side.

"I feel selfish to experience it all before you come. (Shall I come soon?) *You are to cast your mind on things of the spirit* (said with authority). It won't be long; it cannot be long. Put out of your mind all thought of being ill. You will come quickly when you come.

"The great ones reveal themselves to us in a natural way. They pass, whispering words of love. We three go together to a wonderful place—when you are asleep—and are taught wonderful things. We have walks together we visit 'old' people, people who won't be young.

"They (evidently the guides, or the great ones) say to you: 'Just go on, don't feel it too difficult.' They are there with you. When they see you alone they help you the more.

"All you learn on earth goes with you. All you discussed together helps her. When the spirit has left the body, everything is intensified. My love for you is enormous. If we love and try to discover the best things they are all ours. *We can only go as far as we aspire* (said very impressively).

"I felt as if I had been crushed on earth, but it is that which has brought me all I now have. You are being crushed now; that is bringing you the highest. Remember you are coming forward (nearer) not going

back. (What can I still do?) Your period is now for listening and waiting. I am digesting all I talked about. You must digest too. We hurry too much on earth. Even here progression does not go with a rush. Wait patiently, you will learn in the stillness of your heart."

Many references to the sitter's daily life were made, conveying the strong impression of its being human and shared. For instance: "You have been where there was a nice view? (Correct. A place in Wales). She's never been there with you (correct), but now she has been looking at it with you and loved it with you. Was it damp? Was it melancholy? (correct). You wanted to get back home. The boy says you had no bother with luggage? (A complicated journey had gone off smoothly). We never leave you, we always help you. (Thank you, I wish I could do something for you). You always gave us things; we bring you the things of our world, love and strength and serenity. We make a wall of protection round you. If we were not near you, you would not so constantly be thinking about us. . . .

"Have some chickens got into your garden? (No.) Well birds, large birds. Starlings (correct). The boy is laughing. There's some joke. Is it water? Is it where they bathe?" (The happenings in the bird bath—sometimes two or three starlings or thrushes in at the same time—had been a frequent source of amusement.)

The sitter asked if there was a message for the person the communicator was with when last conscious (*i.e.*, when the car accident occurred). EMMWELL SEA.

A SITTING WITH Mrs. RUTH VAUGHAN

"YOU have been worried about a young child, a boy, very fragile build but wiry constitution. He is very sensitive and imaginative. He has been having bad dreams following an illness. He was poisoned as a baby. He suffered ill-treatment. He was frightened and suffered from shock. I see him on little 'tottery' legs, thin and brown, with dark eyes. He will be very clever, he needs care and understanding. He will be able to develop better if allowed to work with his hands. His mind should not be excited at bed time." (Particulars of a diet followed.)

All this concerns the child of a friend and is absolutely true.

A doctor controls Mrs. Vaughan and he gave me some very valuable diagnosis and advice about my own health. The diet he prescribed was one which already had been given me by a London specialist, a well-known man, some time ago, and one which I know I would do well to adopt. Mrs. Vaughan gave me the impression of dependability and assurance and great attention to detail in everything she said. As a healer I should say she would excel. She was so kind and gentle and sympathetic.

Wonderful personal mediumship followed, with accurate descriptions of my friends "over in the Beyond," and conversations that left no room for doubt as to their identity.

E. S. NORFOLK.

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11 a.m.—Mrs. Hewat McKenzie.

Clairvoyant: Mr. Glover Botham.

6.30 p.m.—To be announced.

Clairvoyante: Mrs. Grace Cooke.

Sunday, July 23rd, at 11 a.m.

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6.30 p.m.—Open Meeting in the Grotrian Hall.

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26th. 2.30—Mrs. Helen Spiers.

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