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THE VISIONS OF SWEDENBORG

HIS POWER OF COMMUNICATING WITH THE SPIRIT WORLD

By the REV. G. A. SEXTON

(Minister of the New Church)

OF all the visions of the Spiritual World that have been granted to men on this earth, there is none so complete as that of Emanuel Swedenborg. For twenty-eight years of his life he lived in both worlds at once—seeing, hearing, and touching the things of the Spiritual World, as sensitively as the things of this world; talking with people in that world, including nearly all those whom he had known in his earth life, who had passed on, and giving many proofs that he did converse with those who had passed death.

It is difficult to have an absolute proof of conversation with those in the other world. To hear a voice that is recognised may be helpful to some, but is not proof, because a voice might be imitated. To derive information that is known to be correct by some person present is not proof, because it might be derived by telepathy from the mind of that person. Even to obtain information that is only known to someone in a distant part of the earth is not absolute proof, because telepathy might act at a distance, and without the consciousness of the person. But, to derive information that was known to no person on earth, but only to persons in the other world, would be proof that those minds which held the knowledge were still existent, and were directly or indirectly the source from which it was derived.

Amongst the evidences given by Swedenborg was at least one such incident which, providentially, took place before about thirty witnesses.

A lady whose husband was "deceased from this world" was very troubled for want of an important document, and Swedenborg, hearing the trouble mentioned, said that he would see her husband and ask him about it. A short time later he went again to the house, and said to the lady that he had seen her husband, who said that

the document was in a drawer in his desk. The lady said that that could not be true, because that desk had been thoroughly turned out; but Swedenborg replied that the husband had said that there was a secret chamber in the desk, and described not only how to open it, but the other papers that would be found there. Then the whole company, of whom there happened to be about thirty present at the time, went to the study, examined the desk, and found the secret chamber, and the other papers in it exactly as described.

In that case the information could not have been known to anyone else on earth. Even if the maker of the desk had been alive, and known of the secret chamber, he would not have known what other papers were in it.

This incident, however, does not stand alone. Swedenborg's life was full of such confirmatory happenings; and it may be useful to quote one or two examples.

There was the case of Queen Ulrica of Sweden, who asked Swedenborg to give her remembrances to her brother in the other world, possibly scarcely thinking that he could do so; and at their next meeting, Swedenborg brought a message from her deceased brother which very much astonished the Queen, who is reported to have said, "Only God and my brother know what he has told me."

Again, there is a case that was put as an intentional proof. A man came to Swedenborg and, after introducing himself, said that he had heard about Swedenborg's gift of talking with those in the other world, and asked if Swedenborg would mind giving him a proof that it was so. Swedenborg replied that it would be very unreasonable if he were to be offended at such a request; whereupon his visitor asked if he could find a friend of his who was now deceased, and find out from him what was the subject of their last conversation together. Swedenborg said that he would try; and in due course he brought greetings from the man to his friend along with a detailed account of that conversation.

We cannot take time now to extend these descriptions,

(Continued at foot of next page)

HUMANITY AND TIME

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

SERIOUS thinkers have long endeavoured to discover the real nature of Time. The questions they have tried to answer are: Is Time a fact or an illusion? Is it continuous or more comprehensive? In popular estimation Time is regarded as an unbroken series of moments—a palpable contradiction. There is, however, a large amount of evidence to support the idea that Now includes the Past and Future.

The scientific and philosophical implications of Time are tremendous, and to a large extent Materialism depends upon them. If Time is continuous, there must be good reason for believing that Man is a temporary creature, living and dying in this world, without prospect of survival.

The subject is peculiarly complex. Viewed from one aspect, Time is a tremendous moral and spiritual factor, affording material from which character is developed. In this sense, Time may be regarded as both the friend and enemy of mankind, as character can either be good or bad, and thus make for the happiness or unhappiness of the individual and the race. It is a moot question whether Time has added to the goodness or badness of humanity, or increased happiness. That a large portion of mankind has become more educated is undeniable, but that they have become intrinsically more moral may be disputed. There is a vast difference between physical and mental hygiene. It must not be forgotten that with the improvement of public conduct there has been a tremendous increase in the forces of law and order, whilst the temporary withdrawal of these forces has in recent times resulted in outbreaks of lawlessness of a primitive character. The indications are that evil tendencies have been merely repressed, not eliminated.

If Materialism is correct, mankind is a purely planetary product; and Time thus being an integral part of its make-up, we should be content with our planetary environment, certainly with Time. But a close consideration of the subject shows that this is not the case. Men and women constantly endeavour to "kill Time," and make every effort to escape from it. From the first moment of consciousness people appear to make unceasing efforts to escape from Time by concentrating on anything which will enable them to forget it. They eat, drink, walk, talk, work, go to the theatre and the cinema to distract attention from Time; and when every other means fails, they try to sleep. Anything is better than to have Time

"hang on their hands." Nothing is more unpleasant than undiluted Time.

This fact has become so well recognised that "to give a person Time" is used as a description of punishment. To make a man sit for long periods alone in a cell is regarded as on the whole more drastic than to inflict corporal punishment; and, if the punishment is to be extra severe, it is considered sufficient to place him in a dark cell alone for a longer or shorter period—that is, to leave him more effectively alone with Time. It cannot be the fear of darkness which causes this suffering, for the dark cell is a safe place out of which the prisoner is sure of emerging. The fact is, darkness and silence so reduces perception that he is left alone with his thoughts, and few people can long sustain mental effort without the aid of sense impressions. Time, therefore, becomes obvious and makes the victim suffer.

Time is full of deadly dangers and disturbing features. We usually cease to worry when we sleep, because in escaping Time we escape its contents. The waking life of the average person is literally full of manifold cares.

Time is also laden with destructive elements. The moment a child enters consciously into it, destructive forces are directed unremittingly against him and dog him persistently through life until at last they destroy him. Youth tries to take the fort of Time by storm; middle-age, realising the strength of the forces Time has arrayed against him, grows diplomatic, at the expense of his ideals, strives to insinuate himself through life; old-age bows to necessity and waits patiently to die, hoping for a peaceful end.

I have enumerated these undeniable facts because they are significant of an important truth—namely, that men bear all the signs of being Timeless creatures, and show with nearly every important planetary reaction that the Earth is not their home. If it were, there could be none of these deplorable features. The magnificent struggle put up against the inroads of Time are pregnant with evidence that men in striving to escape from it are alien to Time. It appears to be a mask hiding their natural state, and the sense of futility which characterises the average human life arises from the Timelessness of its being.

Then there are the vital facts that man can reproduce the Past and penetrate into the Future. This he does first by memory and hope; then by the nature of his dreams, and lastly by the cultivation of psychic powers which enable him to bespeak what will befall him.

VISIONS OF SWEDENBORG

(Continued from previous page)

nor to multiply examples, for the evidences given in full would make a volume by themselves. It being accepted that what Swedenborg wrote was truly the result of personal experiences, the manner in which those experiences were derived becomes a matter of interest, and the knowledge acquired therefrom is of great importance.

Swedenborg encountered almost, if not quite, every sort of spiritual experience possible; which, he says, were granted to him in order that he might know the manner of all such, and explain how they are produced; but the essential part of his enlightenment was not derived through any sort of mediumship, or automatic writing, or controlled speech, for by these we can get only the thoughts of persons who are altogether abiding in that realm, and speak through such means to us in this world; but Swedenborg's own spiritual sight was quickened, so that he saw the spiritual worlds around him with his own eyes, and his hearing was also quickened, so that he heard the words of those there with his own ears, and moreover his spiritual sense of touch was also brought into

action, so that he felt the solidity of that world, with a sensation as real as we experience when we handle the things of this world. He declares that that world is even more real, and more solid to the spiritual touch, than this world is to the touch of the material body; that it is a very similar world to this in appearance and in outward details, though differing in many essentials as to the use and quality of the things there. He explains at length the differences, showing the reasons for them, according to the laws of creation, and describes the manner of the production of practically all spiritual phenomena.

In *Heaven and Hell* (104) he writes: "Whenever I have spoken with the angels face to face, I have been present with them in their dwellings. Their dwellings are just like the houses on earth, but more beautiful. In them are rooms, inner rooms, and bedrooms, in great number; courts also, and around them gardens, shrubberies, and fields. Where they live in communities, their houses are side by side, arranged in the form of a city, with streets, lanes, and squares, exactly like the cities on earth. I have been permitted to walk through them, and to look about on every side, and occasionally to enter the houses. This occurred when I was in a state of full wakefulness, and my interior sight was opened."

"FEAR" COMPLAINTS AND PSYCHIC HEALING

By IVAN COOKE

IT is notable what meagre success follows efforts to cure maladies that I have heard described by a Guide as "fear" complaints.

Within this category are included asthma, epilepsy, and kindred ailments, together with certain forms of insanity which appear suspiciously like obsession, as well as other milder cases of mental trouble. Many of these, the Guide states, take rise not so much from any organic affection but from some injury to the astral body (our terminology is loose and unsatisfactory; some call the astral body the "soul," "psychic," or "etheric body"; in this article let us retain the old occult term "astral"). Injury to this body is usually caused by a severe fright during childhood, a fright which may be aggravated by other "fear episodes" during later years, all of which accentuate the injury.

A child's "psychic resistance" is only in process of formation, and violent and terrible fear may create harm as real in the psychic realm as, say, a broken limb in the physical—harm far more lasting in its effect, far more difficult to rectify. Indeed, until people recognise that disease often originates in the astral body—I do not here write only of the "fear" diseases—and that the symptoms in the physical are no more than a reflex of some underlying cause in the astral—until then, says the Guide, we shall see little progress in the alleviation and cure of many complaints.

INJURY TO THE ASTRAL BODY

An injury to the astral body may be described as a "breach" in its defences. Of the several psychic "centres" or "chakras" the two most frequently damaged are situated at the forehead and at the back of the neck, the symptoms of a "breach" at the former being lack of or weakened powers of concentration, and sometimes partial loss of control; at the latter, this being the "control" centre of the trance Medium, obsession in one of its several forms.

We shall do well to note, however, that "obsession" does not always involve some evil entity attempting to control. It has been my experience—and that of most, I trust—that of the many one meets, extraordinarily few people could be described as "evil," and this being so, presumably evil spirits on the other side must be equally scarce. But in the astral world there exist thought currents or vibrations of fear, distress, and sadness to which it must be far more dangerous to be exposed psychically than physically to the bleakest nor'easter. Even the normal and healthy man feels and reacts to these in the present troublous days, little as he may realise whence come creeping depressions and fears, so it is easy to conceive the reaction of those who lack the normal and natural psychic protection which most of us build up in the course of years and experience.

A "breach" may take place at two other of the psychic "centres," situated at the heart or solar plexus. From the former arise certain heart symptoms such as are sometimes described as a "nervous heart"; from the latter that most distressing complaint, asthma. It must also be remembered that there exists a circulatory system in the astral body as complex as the circulatory system of the blood, and that when a "breach" occurs there may follow a "hold-up" of the psychic "flow" at that point, a clogging of the aura which thus becomes surcharged by astral "matter." This clogging sometimes becomes precipitated into the physical body and actualises itself as catarrh, and thus we get some of the many catarrhal affections of the body and the resulting acidity which follows.

The foregoing is put forward, not as final or dogmatic fact, but as suggestive teaching which may, when understood and followed, rid the world of much suffering. From personal experience I knew much of it to be true—

that a breach in the astral body can happen only too often. Some cases of obsession in children which I have observed have demonstrated this fact pretty forcibly, and if a healer possess any power of diagnosis by touch he can locate the site of the trouble immediately. To the sensitive it feels as if the astral body has become actually deformed—as no doubt it has; while a clairvoyant can locate by the clouding of the aura the place of a "check" in the psychic "flow." Diagnosis is not difficult, but the healing is another matter.

What is required, it seems, is not so much the cleansing away of diseased or "dirty" magnetism, which is the main object of much of the magnetic healing of the Spiritualist, but rather the re-building of the astral body by the sealing and subsequent healing of the breach, and the restoration of a normal psychic "flow." Passes will assist the latter only if the healer knows the "direction" of the "flow" and can thus assist its passage. The choosing of a healer "attuned" to the patient's astral body is another important factor, but even then there may be little success. What is often necessary is rather that rare type of healer who heals, not by magnetic passes but by the "direct ray," the pearl or silver ray which can so wonderfully burn up poisonous accumulation in the body. But even this ray must be restrained, since there may be little to be destroyed, much to be restored. Therefore the silver ray must be so modified by the healer's love (there is no other word to explain the pity and understanding and compassion in the healer which can alone change this ray) as to become the "golden" ray—the ray which can rebuild and restore. And then will follow great hope of complete cure, especially if the patient is neither too old in years nor his symptoms too aggravated by neglect or misunderstanding.

DECEASE OF MRS. J. J. CADWALADR

We have to record, with a regret that will be widely shared, the transition of Mrs. J. J. Cadwaladr of Ladbroke Gardens. She had been ill for ten months, during which time she was nursed devotedly by her cousin Miss Mabe. She passed away on the 14th ulto. while on a visit to the seaside in the care of her cousin. The funeral took place at Hove on Tuesday, 19th ulto. In earlier years Mrs. Cadwaladr was engaged in journalism, and, as we learned from her own lips, was associated with the *Idler* (edited by Jerome K. Jerome and Robert Barr) and other magazines of the 'nineties. She also published a volume of verse. When, in recent years, she took up the subject of Spiritualism she brought to her work a capable mind, endowed with Celtic fervour (she was a Welshwoman). She did much work as speaker and writer, and incidentally carried on Rescue circles for the aid of the darkened spirits, her cousin Miss Mabe being the Medium. Full of the spirit of service and humanitarian sympathies, she has passed on to what we doubt not is a larger field of labour and more congenial conditions than earth can supply.

MAN, SPIRIT, ANGEL

by G. A. SEXTON

Everyone who is interested in what the other world is like should read this book, which gives some remarkable evidence in parallel quotations from Swedenborg, Vale Owen, Sir Oliver Lodge, and other sources, showing how all witnesses agree in the essential facts.

3/6 FROM THE NEW CHURCH,
VICTORIA STREET, JERSEY.

FOREIGN NOTES

APPORT EXPERIMENTS

PROFESSOR KARL BLACHER, of Riga University, has published in *Zeitschrift für Parapsychologie* for June an interesting account of a series of experiments conducted and carefully observed by himself and others, with an apport Medium BX. The latter was strictly controlled; a red light was used, and luminous screens were placed under the hands of the Medium, who was stripped to the waist, and were also frequently held both in front of and behind his body. Notes were taken, and the impressions of different observers carefully compared. The following are some of the results obtained under these conditions.

The Medium, when in trance, usually showed signs of distress, sighing, groaning heavily, and often complaining of pain and "lumps" in his body, which he would beg the investigators to feel. Occasionally he would retch for some time, and would then produce from his mouth nails, screws, or pieces of iron. At other times these would be visibly drawn out of his chest, his armpits, or his arms, as could be clearly observed by means of the luminous screens. On one occasion a length of wire over a yard long was drawn from the man's bared chest; another time Professor Blacher himself was told to catch hold of an end that was protruding from the same spot, and drew forth a long leather strap. This apport came out smoothly and with but little resistance, in spite of the fact that it proved upon examination to be an old strap with a buckle attached, and a thickening in one place where it had been mended.

At another sitting, the Medium produced a heavy slab of metal from his chest; and from his left arm a piece of wrought steel weighing over 3 lbs. Coins, eggs, pages from the Bible also appeared whilst the Medium's hands were being held out over a luminous screen in good red light.

During these experiments Professor Blacher definitely attempted to direct the order of the Medium's development along certain lines. He appears, however, to have come to the conclusion that it might have been better to leave this development entirely to take its own course, so as to avoid the danger of forcing it by suggestion out of the normal. This idea gains support from the fact that on one occasion the Professor, somewhat against his personal feelings, allowed two quite sceptical investigators to sit together very close to the entranced Medium. This sitting was to all intents and purposes entirely negative.

Mr. Blacher promises to give a fuller account of his findings and deductions in a later number.

BRAIN RADIATIONS

The June number of *Zeitschrift für Parapsychologie* opens with a translation by Dr. Gerda Walther of an article by Professor Cazzamalli, of Milan University. The latter has now perfected a set of extremely delicate instruments, by means of which he has been able to register the radiations given off by the brain under the influence of certain paranormal states, such as trance, dreams, hallucinations, etc. The detailed observation of cerebral reaction to various psychical and emotional stimuli will, he believes, before long throw fresh light on the problems of dowsing, dreams, telepathy and all such psycho-physical phenomena.

Pour la Verité of June, has much to say about the psychic apparatus "*L'avertisseur H.V.*" for which it is claimed that it gives unusually reliable results. It was apparently designed by the late Monsieur Henri Vandermeulen, who sent from the Other Side detailed directions for its construction, and particularly emphasised his wish that it should not be used for commercial profit-making. It has been sent free of charge to many genuine enquirers and societies, and several of them have returned very favourable reports as to results obtained.

CURIOUS ANCIENT BURIAL MOUND IN MEXICO

By THOMAS GANN, J.P., F.R.G.S. AND MARY GANN

WHILE travelling through the bush, early this year, in Quintana Roo, Southern Mexico, in search of ancient Maya ruins, my wife and I encountered a very remarkable sepulchral mound, buried in the forest, near a small group of temples hitherto unexplored.

The mound was conical in shape, with a truncated apex, and measured 33 feet in height.

Its sides were covered with blocks of cut stone, which had originally, probably, formed a pavement covering the entire surface of the mound. A great section of the eastern side had slid down, possibly owing to the fall of some large tree, which had formerly flourished on its steep side and been blown down.

This landslide had exposed the entrance to a long, narrow, arched chamber, running into the mound from east to west.

The chamber was divided into a front and back part by a central arch, and the roof was constructed of parallel courses of masonry approaching each other, the narrow opening at the top being covered by large, flat, stone flags. At one end of the chamber the roof was prolonged upwards as a small funnel-shaped dome.

The chamber was filled with light sandy material, to within four feet of the roof, and proved to be the burial place of a young adult, probably a chief, or noble, amongst the ancient Mayas.

The mound had evidently been erected over the ruins of a former temple, or house, as, thirteen feet from the base, a wall built of squared stones, and covered with stucco, had been exposed, evidently forming part of the original building, which had been completely covered in by the cruder masonry of the present structure.

The most remarkable thing about this mound was first discovered by my wife, while making a water-colour sketch of it, from a distance of about eighty feet, and afterwards verified by myself.

On gazing fixedly at the dark aperture of the burial chamber, the whole structure became obscured by a thin mist, within which movements seemed to take place amongst the masses of grey stone and brown alluvium which covered its sides.

The stones gradually assumed a regular transverse alignment, which appeared to cover the dark opening of the tomb, and extending towards the summit, transformed the mound from a truncated to a sharp apexed cone.

The mist, next, gradually cleared, and the side of the structure appeared as if covered with regular courses of aligned square stones, instead of by irregularly placed blocks, and was prolonged upwards to a sharp pointed summit, while the black opening was no longer visible. The whole building appeared, in fact, very much as it must have done soon after its builders had first erected it over the ruins of the more ancient temple.

We got our foreman, Esquivel, an intelligent Spanish Indian, to look at the mound, without of course telling him what we had seen. He noted the appearance of the thin mist and the vague movements behind it, but nothing more.

I am unable to offer any explanation of this curious phenomenon. It may possibly have been caused by some peculiarity in the lighting, due to the slanting rays of the westerling sun penetrating the surrounding high forest, or to some trick of perspective; or it may have been that our subconscious minds had built up an imaginary picture of what the mound must have looked like originally; or it may have been due to none of these.

I can only describe the occurrence, exactly as it appeared to us. We were, unfortunately, unable to repeat the experiment, as at sun up next morning we had to be in the saddle and away.

DR. GLEN HAMILTON ON TRANCE PERSONALITY

Dr. T. Glen Hamilton, in the fourth of a series of articles written for the "Winnipeg Free Press" (Canada) deals with trance personality as follows:

EARLY in our observations of the Mary M. mediumship, which began during the opening months of 1928, and, like the Elizabeth mediumship, was under our personal supervision from its inception, we encountered a new trance personality, whom we shall refer to as the Young Man or "Y.M." Using the normal voice of the entranced Medium, whose normal consciousness, it must be remembered, appeared to be completely cut off, he made the claim that with our co-operation he was about to set out to prove to us the continuity of existence. He would, he intimated, do startling things; real and tangible things which would make us "sit up and take notice." For a start, we were to fix up a bell and he would ring it.

Taking this promise with the proverbial grain of salt—for in researches of this nature one not infrequently encounters will-o'-the-wisp propositions which seem to lead nowhere—I constructed a bell equipment patterned after the Scientific American "bell-box" used in the now famous Margery experiments—a wooden container, holding an electric bell and dry batteries, the bell circuit being closed by depressing an overlid supported by a spring. Fastening this to the wall of the cabinet six feet from the floor—which placed it well beyond the reach of the Medium seated within the cabinet—we awaited results.

On the evening of April 25, the hands of the Medium and sitters all being securely held, the bell in this position rang repeatedly. What was even more arresting, like the raps on the table in the Elizabeth experiments, it appeared to be endowed with intelligence.

Ask it to ring three times and it rang three times. Ask it to ring two long and two short and it rang two long and two short. In brief, it appeared to be under the influence of an unseen human being. "Y.M." of course claimed to be this being. He insisted that his will, not the Medium's, was supreme.

BELL USED AS A SIGNAL

Following repeated demonstrations of bell-ringing under rigid conditions of control, "Y.M." spontaneously suggested that it might be a good thing if I were to take a photograph at the moment the bell was ringing, the photograph being taken as in previous experiments with Elizabeth M. by pressing an electric push-button in readiness in my hand which in turn electrically ignited the flash powder and so allowed the already open cameras to record whatever might be present.

"Y.M." made the further suggestion that I await his signal. The signal, he said, would be six rings, stop; two rings; the flash to be exploded on the last ring.

At a sitting held on June 3, "Y.M." again declared that he would give this signal and on June 4 it came exactly as pre-arranged and a flashlight record was made as promised. Apart from the satisfaction of recording the fact that the hands of the Medium and sitters were being held at the moment the bell was ringing we did not seem to have accomplished very much. Later this photograph was to prove of more value than we at first supposed.

Most interesting to us, however, was the dual exhibition of supernormal intelligence: the trance voice which directed that a photograph be taken and which arranged for the signal, and the bell which without human contact or anything else of a known physical nature, helped to carry out these directions by giving the pre-arranged signal. As in the case of the intelligent rappings we were forced to admit that we were in the presence of a phenomenon of startling import.

Repeatedly before and after this date "Y.M." stated

that he was using teleplasmic cords to bring about the ringing of the bell. Little attention was given to these claims until August 5, when our second photograph was being taken, again on the advice of "Y.M." and again on the same signal as that given on June 4.

We found, to our amazement, that the cameras had registered, first, the presence of a large twisting mass of pure white teleplasm depending from the Medium's left nostril; and second, the presence of two exceedingly fine cords, presumably also teleplasmic, extending from Mary M.'s head to the ringing bell-box above.

My interest now being aroused, I carefully re-examined the plates of June 4 under magnification and found, again to my surprise, that the two cords had been present on this occasion also.

REPEATED EXPERIMENT

But the matter did not end here. A second bell-box, similar to the first in construction except that it required more pressure to depress the overlid and thus close the circuit, was made and placed securely on a shelf within the cabinet directly opposite the first one. Presently this bell, too, began to ring under conditions of rigorous control of the Medium, and at a sitting held on Sept 23, the signal on this occasion being one which I suggested (three rings, stop; two rings, stop; one ring, fire), a third photograph was secured which again revealed the presence of two teleplasmic cords connecting the Medium with the ringing bell-box three feet above her head.

But what, someone may say, is the use or the significance of all this? What is its real value to science? The answer is not far to seek.

In the first place, the discovery that the teleplasmic cords were present at the very moment the bell was ringing—that is, at the very moment that the upper lid was being depressed by something unseen—brings to light new proof that this quasi-material substance has something to do with causing movements of objects without contact; that it is in all probability a conveyer of energy from the Medium's body to the object moved both in its visible and in its invisible state.

Many investigators have been led to believe that this was the case, and in fact Crawford succeeded in obtaining several photographs of teleplasms actually holding in place a table in the act of tipping. His was the first photographic proof of this theory, the Winnipeg photographs of the bell cords supply the second.

In the second place—and we come now to the fact of even greater interest from one point of view—the visible presence of teleplasmic cords supply objective, black and white proof that the unseen trance director, "Y.M.," knew exactly what he was talking about; he said he used cords in bringing about the supernormal ringing of the bell and three times the cameras proved his word to be true. This is both legal and scientific evidence of the first order. The "Y.M." intelligence, therefore, is a force which cannot be ignored.

The seemingly simple phenomenon then of the bell which rang itself, which manifested intelligence, and which, by giving the signals for taking the photographs, appeared to be under the command of an invisible operator, becomes a phenomenon of singular interest and importance.

DR. NANDOR FODOR'S ENCYCLOPAEDIA

We are glad to announce that Messrs. Arthurs Press, Ltd., are actively preparing for the publication of this book later in the year, and the actual date of publication will be announced in due course. Those of our readers who have not yet sent in their order for the book should note that the special offer of the work for One Pound closes on the 31st inst. After that date the price of the book will be 30/-.

SCIENTIFIC PHILOSOPHY OF TO-DAY

By C. WICKSTEED ARMSTRONG

XI.—TELEPATHY

IT is frequently assumed that telepathy is in some way a rival hypothesis to Spiritualism: that if we concede the reality of telepathic phenomena there is no longer any basis for belief in the spiritualistic. But it might just as well be argued that if we admit the reality of steam we need no longer believe in petrol. Spirit communication and spirit influence are one thing; telepathy between living persons another but allied class of phenomena. There may be phenomena that admit of either explanation, but by accepting the one and rejecting the other in any particular instance, we do not necessarily imply that either is to be invariably rejected. On the contrary, it should be evident that if telepathy be conceded, Spiritualism is thereby reinforced, and vice-versa; while materialism it is that must be finally and definitely rejected.

HOW DOES TELEPATHY OPERATE

From the earlier articles of the present series, it will have been gathered that my conception of the *modus operandi* of telepathy is not that of a vibratory force acting between human brains. This view is scientifically refuted by the fact that all radiation conforms to the law of inverse squares, while telepathy most certainly does *not*. Nor is it the passage of thought across space from one *mind* to another. My view is essentially that so clearly expounded by Mr. Whately Carington in a paper read before the S.P.R. lately. There exists an underlying common consciousness of humanity, and telepathy comes about, not by transmission of ideas but by community of consciousness; or, if you will, by the passage of currents below the surface of the sea of consciousness which is the World-Spirit, from one centre to another, very much as neural currents pass in the individual body from one nerve centre to another.

Once we concede the oneness of all spirit, the surprising thing is rather that telepathy is not more common or more evident than it is, for it can surprise us no longer that thoughts and emotions existing in some centres should communicate themselves to others. Mr. Carington draws attention to the fact that, if matter is in any sense created by spirit, or an illusion of spirit, the unanimity of human experience with regard to matter—objects affecting the consciousness of all individuals in the same way—can only be explained by the hypothesis that all spirit is one. Time and Space are, in a sense, illusory, as is matter. They are useful fictions created by spirit, when clothed with flesh, for the more convenient ordering of mundane thought. And yet, inasmuch as they are mathematically sound conceptions, they are, in another sense, real. Matter may be called the concrete conviction of the World-Spirit, while Time and Space are abstract conceptions of the same Spirit.

Telepathy, then, acts at a distance as it does in close proximity; for consciousness is not, in reality, *localised* at all; since it has nothing to do with place or position. This view explains all sorts of paragnosis or knowledge beyond that ordinarily acquired through the senses. It also explains the instantaneous communication of discarnate spirits with living persons at whatever distance. For there can be no essential difference between telepathy and spirit communication, both being community of consciousness as between different centres of the World Spirit.

COMMUNITY OF EMOTION

Furthermore, just as there is community of thought, there is community of emotion. In the physical world, storms are localised; and in the spiritual world particular storms may be more or less confined to certain centres of consciousness. That emotion passes telepathically from one so-called individual to another is even more firmly

established by common experience than is the passage of thought. Fear becomes panic when it spreads to many centres. Martial enthusiasm seizes a whole nation or many whole nations, mocking at pacifism, once the cry *to arms* is heard. Love passes like an electric current from one individual to another, and is instantaneously returned. The man whose only thoughts are of women has himself a peculiar fascination for women. Similarly, those who, like the Man of Nazareth, can pour out their love upon the souls of children, are loved by children; and he who loves God feels the warmth of the Divine love within his own being. It is true that love is not always reciprocated; but when not returned it generally meets active aversion, a fact which also has its parallel in the physical world.

I want to insist here upon the fact that all emotion is telepathic, communicating itself in greater or lesser degree to those around us—and often to those at a distance. We believe ourselves to be separate individuals. We speak of the *ego*, yet we are quite unaware of the greater part of our own personalities, which can only be revealed to us through hypnotism or psycho-analysis. It is then hardly to be wondered at that we are unaware of our oneness with all humanity—and indeed with all life. In truth we are *partially* individualised, but we are under the delusion that our individuality is complete; and in this respect let me insist again upon the purposefulness of all our illusions. The illusion of beauty gives us joy; that of free will develops character; while that of complete individuality develops independent thought and action—for the tendency of Evolution is to perfect the process of individualisation.

I believe the most important thing about telepathy is the passage of emotion, and among the emotions the supreme one is *Love*. It is commonly supposed that love can be either good or bad. But that is a gross misconception; all love is good, for it is only lust, completely divorced from love, that is bad. Love is the spiritual attraction—similar to an electric or magnetic force—which is generated by the process of individualisation, and may be called the principal *raison d'être* of Evolution.

TELEPATHY A FACT

Members of every society for Psychical Research, as also most Spiritualists, are aware that the great majority of such scientists as have seriously studied the evidence acknowledge that telepathy exists; though with regard to its universality or its prevalence there may be great difference of opinion. It is manifestly impossible, within the limits of such an article as the present, to go into the evidence for and against. Suffice it to say that, to prove the existence of paragnosis, it is not necessary to prove each case; for if the number of cases where knowledge has apparently been conveyed otherwise than through the senses is so great as practically to preclude the possibility of mere coincidence—and for that it need not be very much greater than what the theory of chances would indicate—paragnosis must exist; and telepathy is certainly the most reasonable hypothesis to explain the vast majority of cases of paragnosis. But apart from scientific proof, almost everybody has personal experiences that must convince him, if he be open to conviction, of the reality of the passage of thought or of emotion between himself and others.

In the present article I have therefore been concerned, not so much with the question as to whether or not telepathy is a *vera causa*—I take it for granted that it *is*—as with the question of its nature; as also with the supreme importance of its highest manifestation, which we call Love.

We have our bias, like Bowls upon the Green, and the Player, in whose skilled hands we lie, has need of it to place us where we count best.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

THE VAGRANCY ACT—AN ENQUIRY PROMISED

Sir,—The Home Secretary's promise of an enquiry into the use that is being made of the Vagrancy Act, and of his intention to investigate it thoroughly, is timely. I hope his enquiry will cover not only the question of "sleeping out without visible means of subsistence," but the whole of the clauses of this 109 years' old Act.

The Act has been so applied that it restricts the activities of Spiritualists, whether in their worship, the practice of their religion, or in their scientific investigations, and the date of the Act is a clear indication that it could never have been intended to apply to the practices of sincere and honest people who view Spiritualism as their religion, or to the psychical investigations which have come into being in this country only since 1850.

Both modern Spiritualism and Psychical Research are impossible without Mediums, and in the present state of the law, the exercise of mediumship (whether for payment or without) is subject to the risk of police-court prosecutions as fortune telling, and in consequence treated as illegal. As a result of this position Spiritualists have been denied the right to marry, and bury with appropriate services. In a land which boasts of religious equality, such restrictions are an anomaly. They ask that Mediums who are honestly working in accordance with their conscientious beliefs shall be free from the interference of the police, unless they are guilty of fraud or misrepresentation.

That fraud and misrepresentation are practised by some Mediums unallied to any registered or recognised association of Spiritualists is admitted. Spiritualists are prevented from dealing with this matter by reason of the fact that no discrimination is made in law between genuine mediumistic practice and the activities of the charlatan. If the right of the genuine Medium is admitted, Spiritualists believe they can then check and largely eliminate the harpies who batten on the legitimate Spiritualist movement.

ERNEST W. OATEN.

Levenshulme, Manchester.

* * *

ANOTHER AUTHENTIC GHOST STORY

Sir,—I was an observant fully-qualified engineer, Assoc. Mem. Inst. C.E., and over 60 years of age when I was in a fully-lighted shop in Lowestoft with a lady who is very psychic (I am rather psychic myself). We had experienced many things in the living-rooms above the shop—some of them detected tricks, but some quite inexplicable except on the spiritist hypothesis, which is no longer a supposition but a fact of some kind.

My friend was talking to someone with her back to me, and suddenly a white opaque wraith, like a twisted sheet and quite as substantial, appeared apparently through the side wall of the shop and directly facing me as I stood near an archway that divided the shop into two portions with a few steps. It came directly towards me through this arch, and then, about six feet away, suddenly turned into a little *cul-de-sac* behind a small counter and disappeared before I could attract the attention of the lady. I told her what I had seen and she instantly rushed behind the counter and examined the whole place but could not see anyone.

I am as certain of this as I am of the presence of the lady herself and in a sense it was not less substantial. An animated sheet would describe it exactly: it moved very swiftly. There was no possibility of trickery of any sort whatever, and I do not think any of the people about the shop were aware of it. But it is a fact: and corroborates the story told by Mr. Hall (LIGHT, July 14) with certain differences not material to the proof. It was about four years ago.

FRED. J. HADFIELD.
Dovedale Cottage,
Oulton Broad,
W. Lowestoft, Suffolk.

* * *

"DIFFERENT FROM WINGS"

Sir,—In view of the article "Have Angels Wings?" in your issue of the 14th, I beg to quote from a script received automatically by myself in the course of last winter.

Dealing with her reception into the after-life, the communicating spirit writes:

"While still lying and wondering how I came to be so situated, I perceived a strange person wearing a long flowing garment tied round the waist by a cord. He appeared to be a person in authority . . . In due course this individual approached the part of the garden where I was, when I realized . . . that there was something about him which was unlike anything I had ever previously seen about anyone. For, although his general appearance was that of a human being, yet I perceived that his limbs differed . . . the arms were different from those of humans, being shaped rather like the wings of a bird. This struck me at once as suggesting the picture of angels I had seen as a child . . . I realised that the garment he was wearing had something unfamiliar in the design. The shape was like that of a long loose dress, but the sleeves had been cut away, so that where the arms should have been I saw also the bird-like wings. However, they were something different from wings, for they had the peculiarity of being able to seize hold and also to feel."

CHARLES THORNTON.

Westonbirt,
Nr. Tetbury, Glos.

"LIGHT" SUSTENTATION FUND

LIGHT Sustentation Fund now amounts to close on £600 and we have complete confidence that the £1,000 at which we aim will be forthcoming. As readers know, £1,000 is required to cover a probable temporary falling-off in sales-revenue when the proposal to reduce the price from 4d. to 2d. is put into effect.

As a means of raising part of the £400 still required we direct attention to the following letter received from Mr. G. Burchett, of Brookside, Wraysbury, Bucks.:

Sir,—In the hope that it may be useful, I will gladly make a further contribution of £5 to the LIGHT Sustentation Fund if nine others will do the same. I feel sure that very many readers will agree in the opinion that LIGHT has done invaluable service for the cause which is now of the greatest moment to mankind, that this service continues undiminished and that it is as necessary now, when acknowledged victory is in sight, as it was in an earlier day.

G. BURCHETT.

We shall be glad to hear from readers to whom this proposal appeals.

A further list of donations will be published in our issue of August 18th.

Light

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THE LAW OF THE HERD

IN the earlier days of what may be called the modern Psychic Dispensation, there were many amazing manifestations of supernormal power. They were in some respects more remarkable than the phenomena seen to-day. Those who witnessed the experiments usually shunned publicity, and this and the earnestness with which they pursued the matter probably tended to favour the phenomena and to give them a certain intensiveness.

Some of the most astonishing of these phenomenal events happened in the 'sixties in a circle of people including some ladies and gentlemen whose names were then well-known in Spiritualist circles. There were trances, levitations, lights and apports. These apports included instances of articles—candlesticks and the like—transported from one part of London to another in the twinkling of an eye.

Now all these things, as being strange and antecedently improbable, were against what may be called the "Law of the Herd" which, in the human as well as in the animal world, is firmly fixed and established against the incursion of anything apparently unnatural and certainly unfamiliar. Theology and Science, when they got wind of the matter, became instantly shy and stood aloof—in this case the Law of the Herd was not to be broken except under pains and penalties which very few cared to face.

As to the people immediately concerned, their attitude seems to have been that the happenings were of the miraculous order and, in at least one instance which we have in mind, were attributed to the interposition of saints and angels; the names of Michael and Gabriel and many other Bible characters were indeed freely used in connection with such things as trances, levitations, healings and other phenomena. That in itself was quite sufficient to put off all the rationalistic minds.

But, even in the case of the people amongst whom the manifestations occurred and who

accepted them as indisputable facts testified to by their senses, we saw the Law of the Herd at work. The manifestations were clearly miraculous and, as such, assigned to a region outside of Nature, as generally understood. Therefore they belonged to the Christian dispensation and were under Biblical sanction. Hence an extremely pious and devotional attitude on the part of most of the witnesses. The hand of the Lord and his unseen ministers was plainly to be seen in the wonders granted, as by Divine favour. It was really wonderful how many Biblical characters came into the story, even when it was a simple case of curing a toothache—St. John, St. Peter and others of the apostolic company amongst them. The Law of the Herd required that the facts, being admitted, should be classed as religious miracles.

Now, these things would have been immensely instructive to the scientists of the time if they could have witnessed the manifestations and seen them to be true. They would naturally have rejected the pious interpretations but they would have seen that the phenomena were solid facts. However, herd-law in that case was too strong, and to-day it is only being broken in a timid and perfunctory sort of way, yet sufficiently to bring in some recognition of psychic phenomena. It is sad to think how faint and feeble are the evidences gained in rigidly scientific conditions compared with what happened in the earlier days when the atmosphere was more hospitable.

But now that to-day men are getting out of the old ruts of prejudice and tradition, we may look forward to a time not far distant when the recognition of a spiritual world and of survival of death will gradually become part of the folk-consciousness, part of the Law of the Herd which all through the ages has had to be expanded and liberalised bit by bit by a few pioneering souls standing each erect and thinking each for himself instead of following the herd-law of abject servitude to custom and fashion and rule and rote.

BEYOND

Since first we met, a wish has filled my breast
('Tis so in every breast that Love makes warm)
To see behind the Veil . . . a strange unrest
To know more beauty, colour, music, form;
Beauty of faces in a sunlight dimm'd,
Colour of spaces where a glance inspires,
Pale green the distances, and lakes, blue-linn'd,
Merged in the echoes of angelic choirs.

When this vain earth shall die and you and I
Are riv'n from Chaos, Sadness, holding fast,
Upwards and onwards to that glorious High,
There shall we know true perfectness at last;
Nor sin nor tears, nor quiet, strange unrest,
All these being gone, Love holds our life—the best.

JOHN R. WATSON.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

REINCARNATION IN ROMANCE

WHY, I wonder, does one dislike the use of certain aspects of psychology as a ground-work for fiction? So often it seems like trying to make an omelet with something one is not quite certain is an egg.

Mrs. Eyles, in *Strength of the Spirit*, certainly gives us a wide choice of psychic products. The story opens with a seance round "a mummy of a priest of Amen-Ra, who died at Thebes about three thousand years ago." It was expected that after that interval the mummy's soul would return to take possession of its body. Instead, a spirit arrived, announcing itself as Peter Kraill, who had been "a lord of commerce, an Empire builder . . . who was responsible for the death of ten thousand natives in East and Central Africa"; and using dreadful language, declared his evil intentions against Flail, the editor of a Sunday paper who had smashed Kraill's reputation and brought about his suicide.

But, after the first round, an account of which had excited journalistic London with the lurid prospect of the Empire builder's return, we learn that the spirit is not Kraill's after all, but that of a powerful and vindictive "entity," who "listening in" to Flail's conversations with a certain Lord Greaveley and Kraill himself "on the astral," has picked up the main features of the story and impersonates the Empire-builder in order "to enslave Flail," though why he should consider the enslavement of the editor of such importance is not quite clear.

Helen Kent, a woman who had just joined the editor's staff, comes into the story with a fond determination to foil the demon. She had once, in the course of a few thousand lives, been a fighter under "one of the greatest warriors of all time," Ishmael, Hagar's son; and "many millions of years ago in Atlantis," when she was a great seeress, had warned the victor to desist from the tortures he was devising after "a terrible battle" in which "there were as many killed in five days as in the whole of the Great War."

ROYAL PRIEST AND PRIESTESS

Later, when she and Flail had been a royal priest and priestess, they had been present in the Great Pyramid at the dying of Amen-ti, whom we meet further on in the story as John Morton. In that, or some other pyramid, she had been walled up for the crime of sacrilege with her lover, who also, as Serge, comes into the story, as well as into some previous incarnation when she "was a queen and he a warrior of her bodyguard," for, "being a royal lady she enslaved wherever she would and was a law unto herself" in the land where she had "felt the purr of the desert, the cold of the moon, the smoke of ancient sorceries, the blasting fire of lightning passion."

Serge in real life proves less satisfactory; but, when she discovers that, in addition to herself, he is "making love to heaps of women," she forgives him, remembering how, thousands of years before she had ordered his execution.

It is depressing how reincarnation always seems to lower the social status; that all these very undistinguished people had been Pharaohs, and Queens, and gorgeous warriors and royal Priests; though, of course, if it were the other way about, we should lose the glamorous recollections of a great existence in which these pages are so often and rather distractingly bathed; a distraction increased by scenes on the astral where the living meet the living and sometimes remember and sometimes forget.

Meanwhile, the demon, whose name is Bandu, is still after Flail; but his efforts have been kept at bay by John Morton; till one day, Helen, looking up from

SPIRITUALISM AND THE RADIO

"Referadio," the *Sunday Referee* Radio Supplement (July 23rd) contains an article by Leslie Baily who offers some pertinent remarks on this question. He alludes to an article in the *Two Worlds* (June 30th) protesting against the bias shewn in regard to the broadcasting of matter favourable to Spiritualism, and after quoting a passage from it, observes: "I have no axe to grind for Spiritualism but this allegation of gagging by the Religious adversary needs investigation."

Certainly it is a matter that should be looked into, even though we admit that the B.B.C.'s position is not an easy one. All the same, in other countries—the United States and Holland, for example—wireless talks on the evidences for survival are permitted. It is not a political question or a religious question—it concerns one of the greatest interests of mankind: survival of death, and that is a question of fact. Mr. Baily, by the way, makes effective use of a statement by Mrs. M. A. Hamilton (a governor of the B.B.C.) when speaking at Oxford, viz.: "People must be ready to listen to opinions they do not like, to opinions which they might even think are dangerous and then they must consider the question for themselves." That has an even wider application than this subject of human survival which is not necessarily a religious question but rather a fact of human experience that, as the years go by, its opponents will find it more and more difficult to suppress.

"PSYCHIC PICTURES ARE POSSIBLE"

THAT "psychic pictures are possible" and "rigorous tests usually impossible" is the conclusion of Mr. Francis Sandwith, A.R.P.S. (Manager, Photographic Department, R. H. F. W. Bernard Ltd.) as set forth in an article by him in the August issue of *Photography* (*World's Press News Supplement*). Mr. Sandwith states that during the past three years he has sat with all the well-known photographic Mediums and as a result has little doubt that the photographing of "extras" is possible. He expresses doubt whether the "extras" are spirits or thought-forms projected from the astral plane and materialised in ectoplasm from the Medium. He relates that at a recent sitting, in which he had contrived that trickery should be rendered quite impossible, he obtained an excellent likeness of a friend killed in the war. The features were strongly marked and the face was immediately recognised by the relatives. Mr. Sandwith rightly emphasises the necessity of a sympathetic but not uncritical atmosphere and remarks that the testing of a Medium by newspaper reporters who are more interested in crying "fraud" than discovering the truth is unlikely to be successful. He regards the majority of photographic Mediums as men and women of integrity. The frauds, he remarks, "are usually distinguished by the large fees which they extort from gullible victims."

(Continued from previous column)

her work in the office, discovers that Flail has become possessed, and with changed features and much foul language is being forced to write "a complete vindication of Kraill, an utter damning" of himself, though why this should interest Bandu is not quite clear.

Helen telephones to Morton, only to discover that a few hours earlier he has been stabbed to death by his wife, thus accounting for the demon's victory. Flail, finding his copy has been destroyed by Helen, tries to murder her; but she, summoning Morton's spirit from the shades, succeeds with him in dispossessing the demon and restoring the editor to sanity.

Well, that is the omelet, quite heftily concocted, and doubtless there are many to whom assimilation of its ingredients will present no difficulty.

Strength of the Spirit. Leonora Eyles. London. Constable. 3/6.

AN EDINBURGH GHOST

By JEAN M. SPEEDY

IT is strange how often the conversation turns, in these days, on the subject of ghosts. Formerly one referred to them, if at all, usually with an expression of apology. Nowadays they seem to have earned at least the right to be discussed in terms of high seriousness.

I heard about an Edinburgh ghost the other day. He pays strange unlooked for visits to a house in the Newington district, this ghost of a little, old man, with stooping shoulders and grey hair, who wanders about, wearing an old dressing-gown with a girdle and flapping tassels at his waist.

The house where he is seen is about a hundred years old, and overlooks the tram lines. The family who live there have occupied it for over twenty years. The little old man has been seen only upon three occasions during that time.

The lady of the house related to me how, one afternoon, a year or two after she went to live in the house, she was seated in the dining-room making a frock, her needlework completely engaging her attention to the exclusion of all else. Suddenly she felt about her a cold breeze which raised her hair about her head. Looking up, on feeling this inexplicable sensation, she saw through the open door the figure of a little old man walking in the hall, just at the bottom of the staircase.

Surprised at his uncalled for intrusion, she went out to make inquiries, and—there was nobody there! When her family came in she told them of this strange "appearance," but her story was treated as a joke; they seemed to imagine her to be the victim of an hallucination.

* * *

Some time elapsed ere the ghost made his second appearance. On that occasion the lady had been sitting in her drawing-room, which is situated above the dining-room, talking with her son.

The hour was about midnight. Remembering something to be done downstairs, she left the room, and there, once again, in the same position in the hall, she observed the little old man walking with downcast head, wearing the same dressing-gown. Before she could reach him he had disappeared. Returning to the drawing room upstairs, the lady questioned her son as to whether there had been anything in their conversation which might have led her fancy to conjure up a ghost. He agreed with her that they had been talking of perfectly matter-of-fact, ordinary affairs.

The third and last occasion on which she saw the little old man occurred some ten years ago. Awakening about two o'clock in the morning, she felt some mysterious compulsion to open her bedroom door. She opened the door, and there he was again, pacing the hall. On each occasion he disappeared, as though into the wall.

As no one else living in the house, save the lady in question, has ever seen the mysterious visitor, one may feel inclined to inquire whether she might not indeed be the victim of an hallucination. She had no doubt herself that the apparition was an objective not a subjective one, but she endeavoured to make inquiries as to the history of the house. The previous tenants had gone abroad and were therefore out of reach.

* * *

One day, however, she met a gentleman who was able to tell her that once upon a time the house had been occupied by a funny little old man, who stooped in an exaggerated fashion as he walked—the description fitted exactly the little old man whom she had seen upon three occasions!

He is not a malevolent-minded ghost, this little old man, the sight of whom might arouse only feelings of

ANGELS AND THEIR WINGS

THE word angel, as most people know, is derived from the Greek term for messenger. Nowadays it is used in a rather haphazard way to describe a being of celestial or supposedly celestial origin, whether a messenger or not. The popular idea that angels are always celestial ought to have been corrected by such phrases as "the Devil and his angels." But common usage takes little account of exactness of meaning, as there are many other examples to prove.

I was led into these reflections by reading the article entitled, "Have Angels Wings?"

If we look at the question from the anatomical point of view it is quite evident that a winged human shape is a simple monstrosity—one cannot with any regard to the fitness of things have arms and wings also. And, indeed, the conception of wings for spiritual beings is clearly symbolical. They are assumed to fly, and the wings are added merely to convey the motion of flight. Still, for ages we have grown so accustomed to the wings shewn on human figures in statues and pictures that the intrinsic unnaturalness of the combination does not occur to the average mind.

There have been many communications from "the other side" on the subject, as for example the statement that a spirit-being may temporarily assume wings out of consideration for the mentality of those who could not conceive of a wingless angel. Accepting the idea that spirits may clothe themselves or alter their shapes by the power of thought or will, this seems reasonable enough. It has been said that the haloes which the old painters depicted around the heads of the saints probably arose from clairvoyant perception of the actual aura; but the wings given to super-terrestrial beings were more probably put in as a symbolical touch, arising out of some old idea that the angels could never have descended from skies without the aid of pinions. Miss Olive Pixley, by the way, in a lecture to an L.S.A. Study Class some little time ago spoke of the auric emanations from advanced spirits as in some instances resembling wings. This may also have served to create the idea of winged angels. But in point of fact the human form is to the artist a thing of beauty in itself, and wings are only a permissible addition in the interests of poetry and imagination. In the case of actual spiritual beings they are clearly superfluous. D.G.

(Continued from previous column)

horror and fear. On the contrary, the lady experiences rather a pleasant sensation each time she sees him. Moreover, the family have noticed that, following upon each visit which she has reported to them, something quite pleasant has happened.

The lady in question strikes one as possessing strong psychic powers. On one occasion when she was very ill, she had the unusual sensation of feeling that she was outside of her body, of standing looking down at it as it lay on the bed.

"It was rather amusing," she remarked, "to see my own face for the first time!" She saw her sister standing with the doctor looking down at her body. She heard him say that he would give an injection, following which he indicated that they had better leave the room for a short time, as the patient must be kept very quiet. They left the room and she went with them, her body left behind on the bed, and she listened to what they said in the next room.

All this, the sceptically-minded will at once assert, might easily have occurred in a dream. But when she recovered she amazed them by repeating to them all that they had said after they had left the room.—(Reprinted from the *Edinburgh Evening Dispatch*).

IMPORTANCE OF PSYCHIC FICTION

By DR. NANDOR FODOR

PSYCHIC papers, as a rule, do not publish fiction. Their true stories are stranger. But fiction should play an important part in the general psychic education of the public which does not read our periodicals. Conan Doyle's *The Land of the Mist*, for instance, is an excellent and widely-read story on Psychical Research. Novelists often take a liking to psychic plots but they usually know little of what they touch upon. This is evident from the singular absence of novels treating on the after-life. There is a demand here which, as yet, has seldom been met.

I am very glad to report on an excellent new attempt. By the courtesy of Mr. Horace Leaf, I have just finished reading his MS., *Ahmed's Daughter*, which is to be published shortly. It is an inspirational script, the life-story of a young Brahman, continued even after his death and giving an intensely interesting account of his peregrination through extra-terrestrial planes. Psychic students will find it in total agreement with all that we know from those who return from the "other side." In good fiction that alone would be sufficient merit. But Horace Leaf's inspirer scatters gems of thought through the pages of the MS.

SOCIAL AND RACIAL MIND

I feel tempted to speak of the *social* and *racial mind* which he introduces. The social mind is "that which determines the manner in which a person thinks and the direction in which his capacities flow. Thus, a Hindu thinks as a Hindu, an Arabian as an Arabian, a Persian as a Persian." The social mind is older than the individual, it is traditional in the main and kept more or less within its limits. The racial mind is more embracing. It determines that the members of a species will breed true, shall have the same kind of form, the same sort of intelligence, and the same kind of emotions. There is, at the back of the human mind, for instance, a stratum which holds the racial memories and the acquired habits of the individual. This aspect of the self is the foundation on which all intellectual achievements are built."

This is adduced to explain *how the inhabitants of the spirit world know so much about its members on the earth-plane*. It is developed into a luminous description of the gradual expansion of consciousness and of the heightened sense-perceptions of our wanderer in spirit lands. While on earth he was compelled to recognise a stone by its qualities of hardness, shape, weight, type and colour; he sees now all round it and through it, and knows all its history. This applies even more definitely to living things, such as trees and animals and human beings. "These new faculties often revealed more than one cared for, revealed much that was meant by the individual to be hidden, yet were essential to a proper appreciation of his character. Therefore the benefits were immense. In this way, my sense of values greatly changed. . . . Out of it had evolved one interesting fact for me: whoever was responsible for the creation of the world doubtless had a great purpose in view, and any seriously-minded person can find indications of what that purpose is. But the truth remained that the world had been constructed on a cunningly mixed principle, blending tragedy and comedy, enthusiasm and indifference, good and evil in an extraordinary manner. Above all stood out the illusory nature of the earth and the subtle way in which this had been hidden from all but the most enlightened minds. The Creator must have had a sense of humour!"

The human touch of this last sentence is well kept up throughout the book and the inspirer, whoever he is, never loses his grip on the wide vistas he opens up, and always brings them within easy understanding. Books of this kind are rare and we ought to wish for an increasing number of them.

RAYS AND REFLECTIONS

PREDICTING THE FUTURE

In an article I was lately reading it was suggested that prophecy and precognition are probably due to the perspicacity of the seer and that no supernormal explanation is necessary. Acute minds, in short, can predict future events by reasoning from the present causes. And I believe that *is* the real explanation in all cases of prevision—viz., the tracing out of a train of sequences. There is no more miracle about calculating results from causes than the feats of the "calculating boys" and mathematical prodigies who answer in a few seconds problems that the ordinary arithmetician takes a long time to solve. The process is the same except that in the former case the mind has an exceptional facility, akin to genius, and in the latter only the ordinary equipment of ability and training.

* * *

A COMMON TRAIT

When Miss Squeers (in *Nicholas Nickleby*) said to the friend with whom she had quarrelled, "'Tilda, I pity your ignorance and despise you," she was exhibiting a trait of mind which is more or less common to all of us. Even the best men and women like to feel a little superior to someone else. So we have the Rationalist pitying the credulity of the Spiritualist and despising him, and the Spiritualist pitying the materialism of the Rationalist and despising *him*! And have we not seen the scholarly person disdainful of the uncultured one, and the latter returning the compliment by a contemptuous reference to "high-brows"? It is all very droll and very human. And it may well be that these superiorities help many people to preserve a dignity and self-respect that otherwise they might find it not easy to support.

* * *

THE DIRECT VOICE

The question recently discussed in *LIGHT* as regards the whereabouts of a spirit-communicator when speaking in the "direct voice" reminds me of an occasion when I addressed an unseen communicator with the inquiry "Where are you at this moment?" The reply was in effect: "I am in the room near you, about a yard away, I am not standing on the floor but in the air about two feet above." That was definite enough. Inquiries on other occasions resulted in the information that a spirit may be many miles off in the physical sense and yet speak as though he were actually present. (The telephone analogy seems to apply here.) These things of course are pretty well known, and I only record my experiences by way of answering those people who say: "Why speculate about these questions—why not ask the spirit people themselves?" because that is precisely what some of us do.

* * *

A FLYING MUSICAL-BOX

When Mr. Pickwick, being lame, was carried on a wheel-barrow to see the partridge-shooting, with Mr. Winkle beside him carrying his gun very awkwardly, the old gentleman protested strongly. And when Winkle said it was "so unsportsmanlike" to carry the gun with its muzzle pointing to the ground, Mr. Pickwick replied that he was not going to be shot in a wheel-barrow for the sake of appearances! Similarly, when at a seance for physical phenomena some years ago, a large musical box was flying round and round the darkened room, a timid sitter desired to leave. He was begged to remain as a witness of these astonishing psychical evidences. His reply reminded me of that of Mr. Pickwick. He said he was not going to have his head broken for the sake of psychic evidences! I may add that the sitter's fears were not justified, for no one was injured and, although there were many fragile objects in the room like gas-globes and vases, nothing was broken.

D.G.

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FROM A RECENT L.S.A. SITTING

III.

THE friend who had been asked by the writer's communicator to go to a Medium arranged for this, and it happened that the time fixed was the very hour at which the writer had her next sitting. This time a new Medium, never met before, had been chosen.

The first person described was evidently the writer's father, but others were longed for by the sitter. "A young gentleman" was described, the beloved son of the writer's friend and usual communicator. Half his name was spelt out. (Not being an English name, it evidently puzzled the Medium). "He calls out mother!" (which the sitter understood to be the boy's call to his mother to come, but the Medium took it to be his greeting to the sitter and referred to him and the girl as 'your son and daughter.') He brings his sister. She has not been over long."

Then followed correct details about the sister's appearance and last illness. Then: "She speaks of a sister who did not live on the earth-plane at all, she grew up on that side. (A most surprising remark; her eldest sister had been still-born.) We see her sometimes, but she is very ethereal."

The Medium became uncertain and hesitating. "Please speak to them. I can't hold on to them." The sitter, longing for her friend, said: "Is there not someone else with them?" Medium waits. "No, daughter says she was very fond of your garden. She spends much time there. . . ." Medium again hesitated. "I can't hold them."

(Sitter rather despaired, thinking that with this new Medium no communication with her friend could be established.) "Is there no one else there?" she asked. "Please do not press that question. The two are receding now." (Sitter glanced at her watch. Half an hour had passed. It was 11.50.) Medium, suddenly: "Oh, there is an older lady now, a beautiful light is round her. She has not been over long. I could not get here before. (An impression of this being exclaimed breathlessly was received by the sitter) I had to help someone else."

When, after the sitting, the writer met the other lady after her sitting, the latter's first question was: "Did you notice the time?" "Yes, as it happened, I did. It was 11.50 when 'E' first spoke to me. The friend: 'She was with me! For half-an-hour she talked to me. I noticed the exact time when she left, 11.50.' The conclusion seems natural that when "the two receded" they had gone to bring their mother.

The messages of love and consolation that followed were accompanied by a sense of the nearness of the spiritual world so powerful that no mere repetition of the actual

messages can reproduce it. It is rather like the difference between ingots being lifted red-hot from the furnace when they twist like fiery snakes and the same later when cold and black and hard.

"We have a life-like house," said the Communicator, "all solid. There are higher states and visitors from them come to us, but at present our life is a replica of our life on earth. All is solid and life-like. Trees, wind, flowers, but all have such a beautiful rhythm. Landscapes like those we knew in England and India. The sun is never monotonous, though there is no night. We still feel the need of sleep. We have the power to make a kind of twilight to rest in. We still feel the need of food. We eat the fruit of trees. When we eat a plum it is a stimulant to help us to work. All our work is love and service. I also paint. I give my paintings to help poor dark souls. But the best one is a lifelike one of you, I made it slowly, I thought each detail. She was very artistic, wasn't she? (Yes). Also she wrote books (correct). We go on writing. She is writing poetry (She did on earth).

"Now as before I am intimately alone with the consciousness of God. (The communicator all through her life followed the practice of meditation and prayer in solitude.) When you pray, I pray. Let us accept what we ask for. Things you and I both know are right. (true, real.) My tears have all gone. We shall never leave you. . . ."

"It seems thou drawest near to me,
Or I indeed so nigh to thee
I catch rare breaths of a delight
From thy most glorious country, see
Its distant glow upon some height . . ."

—(Arthur O'Shaughnessy)

EMMWELL SEA.

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The Library and Rooms will be closed for three weeks from to-day, July 28th, until Monday, August 21st. During this period sittings may be booked with Miss Bacon and Mrs. Garrett and other approved mediums remaining in Town.

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SUNDAY, JULY 30th, 1933.

11 a.m.—Mr. Ernest Hunt.
Clairvoyante: Mrs. Grace Cooke.
6.30 p.m.—Mr. Dimsdale Stocker.
Clairvoyante: Mrs. Helen Spiers.
Sunday, August 6th, at 11 a.m. Dr. H. P. SHASTRI
Clairvoyante: Mrs. Esta Cassel.
Sunday, August 6th, at 6.30 p.m. Rev. C. DRAYTON THOMAS
Clairvoyante: Miss Lily Thomas.
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OPEN MEETINGS—On Mondays and Wednesdays suspended during August. First Meeting, Monday, September 4th, at 6.30 p.m.

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). (Suspended during August; first circle, Sept. 11th.)
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall. (Suspended during August; first meeting, Sept. 4th.)
7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary). (Suspended during August; first circle, Sept. 11th.)
8 p.m.—Mr. Hendry's class for development of the healing faculty. (Commencing Sept. 4th.)

Tuesday.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray. Away Aug. 14th—28th.

Wednesday.

12.30—1.30 p.m.—Open Meeting in Grotrian Hall. (Suspended during August; first meeting, Sept. 6th.)
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). (Suspended during August; first circle, Sept. 7th.)

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Students' Class. (September.)
Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

August 16th. 2.30—Mrs. Helen Spiers.
„ 23rd. 2.30—Mrs. Livingstone.
„ 30th. 2.30—Miss Lily Thomas.

PSYCHIC DEVELOPMENT

Classes, for members only, will commence in September:

Mondays. 7 p.m.—Mrs. Livingstone.
Tuesdays. 6 p.m.—Mr. Thomas Wyatt.
Thursdays. 6.30 p.m.—Mrs. K. Fillmore.
Fridays. 2.30 p.m.—Mrs. Beatrice Wilson.

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