

# Light

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## SWEDENBORG ON THE SPIRIT-WORLD

### THE BEGINNINGS OF THE LIFE AFTER DEATH

*In the following intensely interesting article, an outline is given of the beginnings of the life after death as described by Emanuel Swedenborg, one of the world's greatest Seers. It will be observed that this outline agrees in all essentials with descriptions given through other and later Seers, such as the Rev. G. Vale Owen, but the difference should be remembered : namely, while the latter was as a pen through which others wrote, Swedenborg's claim was that he described what he had seen himself by open spiritual vision. The writer of the article is a Minister of the New Church, who has made a close study of Swedenborg's writings.*

By THE REV. G. A. SEXTON, D.D.

FROM the relationships between the spiritual world and the natural world, as indicated by the revelations given to Emanuel Swedenborg, and confirmed by the discoveries in science, it is easy to understand that when a man first opens his eyes upon the new realm, after death, he finds himself in conditions that are practically the spiritual counterpart of the things that he has been looking at on the material side.

We read in the *Five Memorabilia* : "When any man goes after death into the spiritual world (which for the most part takes place on the third day), he appears to himself in a similar life to that in which he had been in the world, and in a similar house, room, and bed ; in a similar covering and clothing, and in a similar company within the house ; if he has been a king or a prince, in a similar court ; if a farmer, in a similar cottage. This happens to everyone after death, in order that death may not appear to be death, but a continuation of life ; and in order that the last of natural life may become the first of spiritual life, and from

this progress to its goal, which must be either Heaven or Hell. The reason that such an exact likeness of all things appears to the deceased is that the mind remains the same, and as the mind is not only in the head, but also in the whole body, he has a similar body ; and as after death he is the same man, there exist similar things according to the ideas of his mind which he possessed in the world at home. But this lasts for some days only."

In this state the man finds himself in a world as real to all sensation as this world is to us ; and it is, in a very true sense, the more real of the two, since it is one degree nearer to the Creator. He finds himself also in exactly the same sort of body, so much so that he would be recognised by any one whom he had known on Earth. Swedenborg writes in *Arcana Caelestia* (5078) : "Man rises immediately after death, and then appears to himself in a body exactly as in the world, with the same kind of face, members, arms, hands, feet, etc. ; and when he sees and touches himself, he says that he is a man just as in the world. . . . That I might be certain of these things, it has been granted me to touch spirits themselves, and to speak with them often about this subject."

By the expression "immediately after death," is of course to be understood within a few days, without waiting for any general resurrection day at a distant date.

And in *Heaven and Hell* (461) : "When man passes out of the natural world into the spiritual, he takes with him all things that are his, or which belong to him as a man, except his earthly body ; for when he enters the spiritual world, he is in a body as he was in the natural world. To all appearance there is no difference, since he does not perceive any distinction, but his body is then spiritual. When that which is spiritual touches and sees that which is spiritual, it is just the same as when that which is natural touches and sees that which is natural ; and therefore, when a man becomes a spirit, he does not know but that he is in his body in which he was in the world ; and thus

# SWEDENBORG ON THE SPIRIT-WORLD

(Continued from previous page)

he does not know that he has died. He sees as before, he hears and speaks as before, he smells and tastes as before, and when he is touched he feels as before; he also longs, desires, wishes, thinks, reflects, is affected, loves, and wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when a man passes from one world into the other, it is like passing from one place to another."

This is all easily understood when we remember that it is the life within, and not the body, that lives, and in which are the real sensations, even here.

Swedenborg was permitted to see and observe the experiences of many, under all conditions, including the first awakening; and talked with some a very short time after their death. He gives us interesting descriptions of how very many persons find it difficult to believe that they have passed death, but the things that bring it home to them first are the meeting of different people, especially those whom they knew to have left the earth; and the discovery that their own senses are actually keener, the small disabilities, such as defective sight, due to the limitations of the body, being speedily corrected.

All limitations due to bodily defect are corrected in the other world, but not instantly; because the spiritual body is an exact expression of the mind; even as the material body, being also built up into its shape by the power of the life within, is healed through that life power in it, so also the spiritual, only more quickly, and without limitation. Thus, a lame man will continue to limp until he gets courage to try and use his foot, and finds that he can do so; and marks that carry the impress of deep soul-stirring emotion, like the wound-prints on the hands and feet of Jesus, will still be seen, when the mind reflects on that experience, as when Jesus showed His disciples the wound-prints, when in a body that was clearly of spiritual substance, because it passed through the material doors or walls.

Having awakened in the other world, the changes that follow come by the natural process of adaptation to experience. There are essential differences between that world and this, which may be summed up in the expression that this world has a greater material fixity, while in that world everything is more sensitive and adaptable, because it is a degree nearer to the source of creation, that is God, whose essence is Infinite Love and Wisdom, that is Infinite Mind.

The first thing that is discovered there is that it is impossible to speak differently from what one thinks or feels, and be believed; because those there see through the deception; consequently, very quickly, the first lesson is learned—namely, to be oneself in all expressions. Thus the man passes from the first state, which is called the state of the exteriors, to the second state, or state of the interiors. After that is accomplished, he appears more and more as the expression of his own mind. Those whose mind is good, hate the evil, and seek to escape from it.

The best man, however, has many habits in his nature that are not in harmony with his true character, which Swedenborg calls "his ruling love." Temptations resisted in the world have suppressed for ever some evil inclinations; but before the man can become truly himself, all that remains out of harmony with the ruling love must be put away. That, being a process of real character-development, can only be achieved by actual experience, until the man, after seeing where his lust would lead him, begins to hate it, and spurn the very thought away from him. That experience is not hard—indeed it is welcomed—with a man who has set his mind on realizing the highest ideals that he can achieve; but with those who, though wishing no evil to anyone, have followed every worldly allurement, regardless of duty, and regardless of the consequences to others, it may be

very hard. That process is called "vastation," to distinguish it from temptation; and the parts into which the following of the worldly allurements leads such people and in which those experiences are undergone, with those in whom the evils are deeply planted, are called the "Lower Earths."

These must not be confused with the Hells, which are the permanent state of those in whom the ruling love is essentially evil, that is selfish, for these experiences are remedial. Swedenborg tells us that only those come into these states who can be reformed thereby. Those who are diabolically evil, who take a pleasure in hurting other people, who commit brutal crimes and gloat over them, immediately seek their own kind, with whom only they can be in any sort of comfort; thus, having come together with their own like, they learn by experience that it does not pay to vent their selfishness on each other, and ultimately, to avoid the retaliation of others equally selfish, they are restrained, and live an outwardly orderly life, somewhat analogous to a sort of communal work-house. Thus the evil is led to restrain itself, but even there we are told that there is a government or regulation from the Heavens, to maintain that balanced order. In this condition, even when there is outward order, the uses of life are only performed under compulsion, and the evil lusts restrained by force; while with the good, the uses of life are performed as a delight, and the good desires developed to the full.

As soon as the good have learned by experience to hate all that is cruel and unkind, and to tune their lives absolutely into harmony with the best that is in them, they go on to the next experience, which is that of instruction; for they desire to learn all that they can about Heavenly order. There are many wrong ideas, which can only be corrected by instruction, and it is with delight that that instruction is sought. There are colleges there, for those who want to enter deeply into the study of Heavenly science.

Swedenborg writes in *Heaven and Hell* (513): "The places of instruction are various . . . so that each and all may be there instructed according to their own nature and faculty of reception. . . . Good spirits who are to be instructed are led thither by the Lord when they have passed through their second state in the World of Spirits. But not all; for they who have been instructed in the world have also been prepared for Heaven there by the Lord; and are led into Heaven by another way."

Thus the first three states after death are: the state of the exteriors, which is exactly like the conditions on Earth; the state of the interiors when the man has put off all artificiality, and the state of instruction. These taken together are called the World of Spirits, to distinguish this state from Heaven. It is an intermediate state; and it is mostly from those who are in the earlier stages of this state that communications come to the Earth, except those which are granted under special Divine dispensation for the sake of making such important revelations as are needed to guide the progress of the Church on Earth.

## 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.

# "PREDICTIONS, FULFILLED & UNFULFILLED"

By O. J. WENDLANDT

THE article by Miss H. A. Dallas on July 21st interested me, because a few hours only before reading it I had actually been discussing similar views and theories. The third paragraph of Dr. Nandor Fodor's article in the same issue on "Direct Voice Puzzles" also has a similar idea underlying it. May I suggest another analogy: a public speaker in full stride with his subject, suddenly observes someone or some action in the audience that distracts him; he does not stop but tries to keep his grip on the audience, though, having somewhat lost the main thread of his subject, he has to carry on in a confused and disjointed way, until he recovers himself?

In like fashion a Medium will get off the right track. We have all known cases where a correct and evidential description continues into another, which proves to be entirely wrong and foreign to the sitter being addressed, but in many cases has been definitely found—then or later—to be quite correct for another person.

But to return to "Predictions." Up to 1932, my psychic experiences, many and varied, were some 80 or 90 per cent. based on the "past." But in January, 1932, the President of our S.P.R., the Rev. Alfred Hall, M.A. (succeeding Rev. Dr. Frank Ballard) and myself, both had occasion, without collusion, to make certain explanations on the same day to correct misconceptions in the local Press.

Mr. Hall said: "For one thing, I do not believe in prevision" ("cannot" I think, would have expressed his case better). Following that, starting with February, almost the whole of my psychic communications, through various sources, consisted of predictions, all of which during the course of that year were literally fulfilled. Some were too evidentially and personally complicated to explain in the necessary detail here.

But—to take one or two of the simpler ones:—"I see you standing over a dog that has been killed." This occurred with my own dog less than two months later. Again—"I see you with your right wrist swollen and bandaged." This also occurred a month or so later.

Another, abbreviated, though full of many interesting evidential points surrounding the main point, concerned a statement made by Mr. Denis Terry (introduced by Sir Henry Irving, to make the necessary personal contact, made many months before the event, and communicated by me at the time to Sir Frank Benson), was to the effect that "his father—Fred Terry—would be coming over to the spirit world soon."

Still another—"Write—write—write—don't keep putting it off. It will be successful." No one but myself knew what this referred to. Some ten or twelve years before I started notes for a psychic play, but pressure prevented my doing much at it, and they were lost amongst a conglomeration of other papers. About once a year this "ghost" of the past would accidentally turn up. Sometimes a bit would be added—but always it would get lost again. About ten days before the above message was received, I had once more seen the notes, and asked myself this time—"Now—what about it? You are getting older and busier. This thing should either be tackled or dropped. Which is it to be?" I felt it would take up a lot of time, impossible to give then. Besides, I argued, suppose I did finish and even manage to make a job of it—it was very improbable that it would be successful or reach production. All my time would be wasted. No, and back it went again!

Perhaps the following will suffice to conclude with from many others that could be given. In course of ordinary conversation in my home a Medium said, "I see a very black cloud all round you." There was. Business for one-and-a-half years had been desperate, and the future, with savings of a life-time practically all

gone—was undoubtedly black. "And I don't see any break in it," the Medium added. After other general comments she suddenly said, "Wait—the end of June will see a distinct turn."

At that time only small jobs came through. Larger schemes were always turned down at the last moment for want of capital.

In May, one of the biggest schemes I had had for years began developing favourably—an order practically promised. The last week in June arrived. "When are you going to settle this job?" I asked. "There's a Board Meeting called to deal with it to-morrow," was the reply. The next day I went, holding out both hands for the order, nearly £5,000—a veritable God-send. Imagine the shock when I was told it was put off—more or less indefinitely. This was the last week in June.

Now note the sequel. On July 6th the management 'phoned to my home in my absence, desiring to speak to me particularly before I went out in the morning. It was to say that a special Board meeting had been called, the work sanctioned, and an order was to be issued forthwith!

I said to my wife, "At last I have got a decent order—the best for some years. You remember Mrs. ——— telling me there would be a distinct turn at the end of June. Well, it is not June, but the first week in July—near enough. In any case," I said, "it was really completed ready for ordering in June." She replied—"Well, now, I was not present when you received that message, but she did tell me something similar during that visit, and she told me July 7th would see the change." My wife went to look at her notes made at the time, to be quite sure—and it was so.

It is noteworthy that the message was given to each of us separately, probably of set purpose, for different dates, and, strange to say, both dates were really correct. Even this outline does not convey the full value of this event.

## SPIRITUAL AGENCIES

KEEN discussion has been aroused in South Africa (says a *Daily Express* correspondent) by an address delivered before the Association for the Advancement of Science by Dr. Robert Broom, F.R.S.

Man may change little physically during the next 10,000,000 years, said Dr. Broom, but it is very possible that mentally and morally he may evolve into almost a new being.

"Perhaps the end of it all," he added, "will be the production of spiritual personalities of types far beyond any with which we are acquainted, and for purposes in the universe of which we cannot even dream.

"We seem forced to the idea," he said, "that behind evolution there must be spiritual agencies of various degrees of intelligence.

"As time goes on there is more and more evidence that there are powers in the universe that cannot be studied by either the physicist or the chemist.

"*The strange course of the history of life on the earth appears to admit of but one explanation—that it has been brought about by spiritual agencies, and that the production of man has been the chief purpose of it all.*"

In explanation of his theory Dr. Broom asserted that beauty and cruelty were rarely found together. "The forces that love beauty," he said, "are not the same as those that have evolved the birds of prey and the various venomous reptiles and poisonous insects."

By three roads we can reach wisdom—the road of experience and this is the most difficult; the road of initiative and this is the easiest; and the road of reflection and this is the noblest.—CONFUCIUS.

## ITALIAN NOTES

By ISABEL EMERSON

**SPIRITUALISM** is certainly gaining ground in Italy, although its progress is slow and almost secret, owing to the prejudice of public opinion and discouragement on the part of the Roman Church.

I am told by a leader of the movement that it is steadily spreading among all classes, notably among university students and professors and the more enlightened clergy, to say nothing of many well-known scientists, whom no one suspects of taking an interest in these matters. Seances have been held for some years past in the Vatican, and remarkably complete speaking materialisations obtained, including that of Pope Pius X.

As to spontaneous phenomena, chiefly visions of saints and poltergeist manifestations, they are occurring all the time in country places, and in some instances are so well authenticated as to be worthy of chronicling.

Rhabdomancy is becoming more widely recognised as an aid to excavation, and the position of certain Etruscan remains within a few miles of Florence has quite recently been located by this means by a Medium who uses a kind of pendulum of her own invention instead of the usual hazel wand, which she also uses at times. I have seen her at work and hope soon to give more detailed information as to her findings.

## A NEW MONTHLY REVIEW

*Ali del Pensiero*, commenting on a new monthly review, *L'Idea di Roma*, says: "Its object is to follow the progress of the three ideas—political, economical, spiritual—proclaiming the vital necessity of a return to Spirit and the harmonising of this thought with the practical aims and actions of life. . . . *L'Idea di Roma* will thus carry the voice of Spiritualism into circles hitherto deaf to its teachings, and will be a powerful instrument of propaganda and action under the eternal banner of Rome."

## HEALING AT A DISTANCE

E. F. Petrusch, in an article in *Mondo Occulto*, explains his theory that, as by means of wireless waves distant apparatus can be set in motion, so it should be possible to project through space "forces able to develop chemical combinations" (or psychic reactions) to combat pathological changes in a distant organism.

This theory would appear to be corroborated by a communication in *Ali del Pensiero* from Prof. L. Bellotti of Venice, who claims to be able to effect cures at a distance by means of a special radio-active mineral.

## MEDIUMSHIP IN ITALY

Signor Marc'Antonio Bragadin (*Ali del Pensiero*) describes some seances held recently in Milan to test the powers of the Medium Rachele Margret, at which he was present, in company with Prof. C. Cavalli, Signor F. Cavalli, Avv. L. Petagna, Dr. G. T., Signor C. A. Colombo, and Signora X. Y.

After various unimportant physical phenomena had taken place, the waist-belt which Signora X. Y. was wearing disappeared, unknown to her, and was found later in a corner, securely buckled. This phenomenon was repeated at another seance, when one of the Medium's earrings also disappeared, to be found on the floor with its fastening closed.

The Medium's hands and feet had been controlled all the time, and now a luminous cord was tied round Signora X. Y.'s waist and securely knotted. This time her dress was found to have been removed, although the phosphorescent cord with its knots was intact.

After this, in order to establish a more complete control, Signora X. Y. was placed outside the circle, her hands and knees being controlled by Dr. G. T., the most sceptical of the sitters. In spite of all these precautions, her stockings were removed and laid on the floor, but the shoes remained on her feet. The Medium was sitting

(Continued at foot of next column)

## ANCIENT EGYPTIAN VISION

By HELEN M. BOULNOIS

**ACCORDING** to the lore of ancient Egypt, man may be born with shaded eyesight, even partially blind upon emerging on the other side to new birth after what we call death. They show us logically how this strange fact may be.

The eyes of *Cheybi*—the spiritual soul, and of *Kou*, the Divine spirit, though part of man's actual existence, may have remained closed during his earthly passage. In that case these natural functions might remain temporarily dormant, as is sight in many young animals here, until, like them, nurtured in love, the being ripens and strengthens to this fresh consciousness, necessary to fuller, richer existence.

The Egyptian Initiate considered ordinary man to be in full possession of and in capable control through the five first constituents of his being:—

|               |                |
|---------------|----------------|
| <i>Chat</i> : | Material Body  |
| <i>Anch</i> : | Vital Force    |
| <i>Ka</i> :   | Etheric Double |
| <i>Hati</i> : | Animal Soul    |
| <i>Bai</i> :  | Rational Soul. |

Conscience is doubtless an expression of the two last. Our artistic delights, higher feelings, emotions and devotions spring spontaneously from them; yet many of us do not yet attain to the conscious possession and subsequent dominion of the lower kingdom through the qualities of our last two constituents, forming the mystic seven of completed man:—

|                 |                |
|-----------------|----------------|
| <i>Cheybi</i> : | Spiritual Soul |
| <i>Kou</i> :    | Divine Spirit. |

These last two, considered part of man's actual being here, are unhappily liable to be clouded by the veiling of spirit in earth material; the severe test through which man must pass in his high adventure of passage through this planet.

Blind to our full inheritance, we may grope even over the far edge of this life. Yet the very least of us may add to our hourly thought this happy assurance of our real being from the Ancients; possibly expressing it to ourselves in the more familiar words of our own belief: "Now are we the Sons of God," for, "there is a natural body and there is a spiritual body," and truly the "whole creation groaneth and travaileth together" waiting "the manifestations of the Sons of God."

(Continued from previous column)

in the circle. Certain of the sitters stated that at the time the phenomena occurred they had seen a luminous nebosity near Signora X. Y., who was trembling violently.

Another recent interesting case described in the same paper is that of Leopoldo Leoni, aged 18, a carpenter's apprentice at Leghorn. This youth has developed remarkable powers as a trance-writer. Essays of a highly poetic and philosophic character, far beyond anything his own mentality could produce, are given through his hand, both when alone and in the presence of others. The communicating entity purports to be the poet Giosuè Carducci, and the signature has been found by Dr. Cleomene Quarantorsi of Leghorn to be identical with that of the poet when in his prime, and particularly with that of the manuscript of his "Ode to Dante," now at Pietrasanta, as indicated by the entity himself in the script.

**LIGHT** is fortunate in having secured the services of Mrs. Isabel Emerson as Italian correspondent. Mrs. Emerson was for some years editor of the "Italian Mail," the only English newspaper published in Italy. Her excellent translation of Prof. Bozzano's book, "Polyglot Mediumship," is well known to many of our readers. Mrs. Emerson is an expert Italian scholar and won a Florentine competition for a story written in that language.

# THE AFTER DEATH STATE

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

SERIOUS students of Spiritualism and psychic science must realise that we have not yet thoroughly gauged the truth about the Beyond. Every seance may give rise to the question: "What is the exact condition of those who have died?" There is excellent reason for believing that the average Spiritualist knows much less about it than he thinks he does.

After allowance has been made for even fundamental changes in the psychological make-up of the departed, and for the possibility of the next state of existence differing dimensionally from Earth, there remain numerous factors pointing to the unknown.

What, for example, is the state of complete "darkness" into which some spirits declare they were plunged by death? On questioning them one is compelled to believe that since their passing they have lived, often for many years, in a state not only of mental and spiritual darkness but of sentient darkness also—a state into which no ray of light, as we understand light, has penetrated.

They often admit that their condition is due to the bad life they lived when on earth; but often one is tempted to conclude that the punishment seems to have exceeded their crimes. The unfortunate sufferer may claim to have had no worse fault than an inordinate love of alcohol. But drugs are not altogether without some good qualities. They often open the mind to the actions of powers and faculties superior to those normally active, and reveal unsuspected wonders in the universe. They ease the troubled mind and very often the incurable toper is a kindly soul.

How, also, are we to account for the return of individuals who, although they have been years in the Beyond, still imagine that they are living on earth? The soldier returns still undergoing the emotional horrors that he experienced on the battlefield where he lost his life—sweating, cursing and fighting, his mind rent with terror. The suicide returns repeating the experiences of the last agonised moments he experienced before he hurled his troubled soul into the spirit-world.

What of those who claim that they are still under the impression that they have not died, although an ounce of commonsense should suffice to reveal the error?

Several theories have been propounded to explain these mysteries, but none of them stand up well before the light of reason. Either some people who die become befooled in the Beyond, or there is something as yet unexplained and perhaps unexplainable.

When attempting to solve these problems, all religious prejudice should be laid aside and the facts faced, not as the investigator would have them be, but as they are. To attribute everything to the inerrancy of Divine Justice or Eternal Wisdom is to drag in speculation which may paralyse the power to analyse and to make correct deductions.

Anyone prepared fearlessly to face the facts of life will find much that is unpleasant, and it is often gratuitous kindness on the critic's part to ascribe all inequalities and injustices to the wise workings of a kindly Providence. Of course, such assumptions may be right, but they are nevertheless assumptions, not knowledge, and spring from the tender heart rather than from hard reason.

One does occasionally meet capable people who claim to have made exact discoveries about these matters; but all that I have heard have failed to satisfy me.

There is, for instance, Dr. Titus Bull's theory of spiritual "primaries" and "secondaries" to whose machinations, often unconsciously performed, he attributes a large percentage of obsessions and persecutory manias. Dr. Bull speaks from years of experience of psycho-pathology and Spiritualism, coupled with a thorough medical training. If what he says is true, there can be nothing short of a

well-devised scheme in the Beyond, coupled with a good deal of spiritual helplessness on the part of its inhabitants, for harassing the minds of poor mortals who, above all things, desire to keep their reason. I had the opportunity several times of conversing with Dr. Bull on his theory, but found it impossible to endorse it on reasonable grounds.

Dr. Wickland's work among mental wrecks has not made the situation less difficult. His theory, notwithstanding its apparent beneficial results, reveals a conception of things in the next world hardly to be desired.

Recently I made the acquaintance of a gentleman who has been a Spiritualist for more than forty years. No one who talks with him can fail to realise that he has considerable culture and a strong mind, yet, owing to developing, within the last few months, the faculty of clairaudience, he has been compelled to abandon his previous Spiritualist conceptions of the after life, and form a new theory based upon what he regards as reliable experience.

He never suspected the state of affairs that he declares he has found. He concludes that when people die they do not know that they are dead, usually for a very long time, but move about the earth, drawn by a mysterious attraction to the mental spheres of people who think like themselves. Through these mental affinities they continue to live earthly experiences.

The strange part about this theory is that the spirits are unaware that they are thinking other people's thoughts and experiencing other people's sensations. In their turn, they influence their earthly associates in a similar manner. My informant claims to be able to speak clairaudiently with these spirits, many of whom, he says have given convincing proof of their individuality. So confused are they that they often identify themselves with their affinities, who may live in the Beyond as well as on Earth. To this he attributes the many misstatements and impersonations which occur through some Mediums. These irritating factors should therefore be ascribed to sheer ineptitude and not to wilful lying.

According to this theory, in the Beyond we form parts of groups of souls, and cannot easily separate ourselves from our affinities, who may be numerous. In course of time, however, a soul may succeed in liberating itself from its affinities and escape into a more delectable condition.

There is no reason to accept this theory seriously, although there may be something in its favour. It would, however, be interesting to know if there is anyone else who has had experiences that would endorse it.

## MR. ARTHUR LOVELL

We learn with deep regret of the death, at the age of 70, in tragic circumstances, of Mr. Arthur Lovell, of Chorley Wood, Herts. Although he wrote his books and carried on his work in the name of "Arthur Lovell" his full name was David Arthur Lovell Williams. He had but an indirect association with our subject, towards which his attitude was a rather detached one. But in earlier years his name was well known to our readers as the author of *Ars Vivendi*, *Deep Breathing*, and other books on physical culture, of which he was a prominent exponent, being President of the *Ars Vivendi* League. His interest in psychic matters was limited to their applications to his theories of hygienic breathing. At the inquest at Rickmansworth on Monday, it was stated that he had been in a despondent state since the death of his wife, that he had no relatives, and regarded himself as friendless and alone in the world. He left his property to the State, and desired that his little dog to whom he was much attached should be put into a lethal chamber for a painless ending, and its body cremated with his own.

## THE VELDT TELEGRAPH

### MYSTERY OF NEWS TRANSMISSION OVER GREAT DISTANCES IN AFRICA

"LIGHT on the Dark Continent," by Calvert Wells (Jarrold 16/- net) relates many facts both startling and weird, noted by this intrepid traveller in his African journeys.

"But," he says, "of all the interesting things I noticed among the natives of Central Africa, nothing fascinated me as much as their system of wireless telegraphy; while we marvel at the wonders of radio, these primitive people have been able, for generations, to spread news or send messages over hundreds of miles practically instantaneously. The art of this communication is slowly dying out and the younger generation of natives know little or nothing about it. The older men keep the secret of it to themselves and the actual code has never been revealed to a white man."

He suggests that there is a definite signalling code of smoke fires, or, as in the Cameroons, by the manipulation of a series of drums of all sizes which convey correct news to distant listeners. There may quite possibly be such tribal signal codes, but Wells himself doubts if this explains the "veldt telegraph," where neither smoke nor drums are used, and instances the news that reached Bulawayo within a few hours of incidents happening in Ladysmith, some 500 miles away, during the Boer War when no normal means were available to bring such messages.

Another incident of native news transmission came to light in 1903. Every available man had been sent on a punitive expedition from Zomba in Nyassaland to Somaliland, and a single officer was left behind in charge of the post. One afternoon at 3 o'clock he heard a great noise in the married quarters, and sent a policeman to see what was wrong. He came back shortly to say there had been a great disaster in Somaliland and that six of the company sergeant-majors had been killed. It was verified later that a battle had taken place at Berbera, 2,000 miles from Zomba at 2.30 p.m. on that day, when the Colonel and many officers were killed and the battalion nearly wiped out. The news of the battle was therefore received at Zomba in less than half an hour; it could not have reached the station in the ordinary course under several weeks.

A friend of the author relates the following incident. He was on a coffee estate and his master decided to take a holiday for elephant shooting. A few days after his departure, the estate head-man, a native, told him that the Colonel had shot an elephant at 9 a.m. that morning. The time was then 10.30 a.m. Asked how he could have got the news so quickly, he simply said with a queer smile on his face, "I have received news," and would say no more. When the chief returned a few days later, he said he had shot his elephant on the said morning at 9 o'clock. Determined to find out the secret, the narrator cultivated the friendship of some of the natives and found that the head man was credited with the gift of foretelling future incidents in dreams. He took no medicine (dope) but just went to sleep after his evening meal and during his sleep he got the news. The author compares this method to that of Spiritualists who by "soul-levitation" (!) understand this space annihilating power, telepathy carried to a fine art. "I see no reason," he says, "why a personality should not be able to transfer thought through waves infinitely finer than the ether waves used at present and that others equally trained and sensitive should not be able to pick them up. In fact, I am convinced that this constantly is done and that we are only waiting the discovery of the means whereby it may be crystallised and more universally used."

So East and West, ancient and modern, may yet meet on common ground created through the recognition of the powers of the soul of man.

B. McK.

## A FRIENDLY CRITIC

### BRITISH AND AMERICAN SPIRITUALISM AS SEEN BY A NEW ZEALANDER

A SERIES of articles on "Spiritualism Overseas," by Mr. J. A. Mozle, have appeared in *The Message of Life* (Raeitihi, New Zealand). In the July issue, under the heading of "Phenomena at Buffalo, Los Angeles, U.S.A.," Mr. Mozle writes:—

"Honesty compels me to say that the great majority of the Spiritualist Churches that we attended misrepresented rather than represented Spiritualism as I conceive of it anyway. Able speakers well versed with the literature available and giving cogent or well thought out addresses were certainly the exception, while the platform clairvoyance was so indifferent that we formed the conclusion that really competent clairvoyants, like poets, are indeed rare. Would Spiritualism not be better served if its experimenting were done privately instead of before the public? I am sure in my own mind that the answer to this question is a decided 'Yes.' I am sure that the most desirable type of supporters are driven from the Movement instead of attracted towards it by reason of the mistaken policy indicated and adopted nearly everywhere by the organised Spiritualist bodies. However, I will not stop here to discuss the proposition but will proceed to recite facts . . .

"At Buffalo we attended the evening service of the 'Church of Spirit Communion' held in a beautiful hall of the de luxe 'Hotel Statler.' Dr. A. J. McIvor Tyndall, of London, (a former pastor of the Church) occupied the pulpit and gave one of the most beautiful, impressive and cultured addresses it has ever been my privilege to listen to. The church was large and was crowded.

"In all our travels we never heard a 'trance address' anywhere to compare with such an address as this or those given in such centres as London by some of the best-informed Spiritualists speaking normally; and I include 'trance addresses' given by some of the best clairvoyants in London when I make this statement. The addresses given normally were far and away of a higher level than those given 'in trance'—possibly because more of the personality of the speaker is contained in the normal address and possibly a spirit speaking through another entity is too heavily handicapped with the 'mechanism' of the operation, to say nothing of the possibility of many alleged trance addresses being nothing more than an automatic functioning of the 'instrument's' mind only.

"Whatever the reason, this address of Dr. Tyndall created such an exceptional atmosphere that that in itself perhaps had somewhat to do with the remarkable platform clairvoyance that succeeded. No less than four clairvoyants in succession gave remarkable evidence from the platform—names, christian and surnames—specific details—and most unusual names such as one finds in such a mixture of races as the great American nation comprises. . . .

"The curious feature that puzzled me at Buffalo and still does, is that despite the fact that platform clairvoyance as I usually see it would be valued by me at either 'nil' or almost 'nil,' yet in this instance no less than four clairvoyants in succession gave each in turn a most remarkably convincing demonstration (such as we saw only in London, New York, Buffalo, Los Angeles and San Francisco, and those cities alone in all our twelve months' world-encircling travels!) Since my return to New Zealand, I have discovered that that well-known American Attorney, Mr. E. C. Randall, resides at Buffalo. Perhaps the presence of so exceptionally experienced and cultured a writer has had something to do with the training of clairvoyants in Buffalo? I do not know, I simply state what I do know and my guesses."

## 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.)

## TRIBUTE TO SIR OLIVER LODGE

Sir,—Coming upon these words of the late Edward Schuré in *Les Grands Initiés* I could but think of Sir Oliver Lodge, and send them to you, in case any of your readers may care to apply them:

"To-day, neither Church, imprisoned in dogma, nor Science, enclosed in matter, know how to make a complete man. The art of creating and forming souls is lost and will only be found when Science and Religion, founded afresh in living force, together and of common accord, apply themselves to the salvation of humanity. For that, Science would not have to change method but extend domain, nor yet Christianity [change] tradition; but rather understanding origin and spirit, carry it out.

"This time of intellectual regeneration and social transformation will surely come. Already certain foreshadowings announce it. When Science knows, Religion will be able and man will act with new energy. Art of living and all other art cannot be born anew except through their union."—(*Les Grands Initiés*).

St. Clements, HELEN MARY BOULNOIS.  
White River, South Africa.

\* \* \*

## AIR-CURRENTS AT SEANCES

Sir,—In your issue of June 2nd, reference is made by Dr. Nandor Fodor to air-currents produced during seances.

I take it that Sir William Crookes would naturally have considered the possibility of such currents being caused by static electricity, and am wondering if there are any records of attempts to ascertain information on the question.

Those of your readers not understanding anything of electricity would nevertheless easily grasp the facts. Thus, it has been known, for a great many years, that static electrical charges (generally associated with friction) get piled up, or concentrated, at prominences such as points or edges.

Static electricity due to friction is a common occurrence which has to be allowed for in dozens of everyday processes involving the motion of substances, machine parts, etc.

In some cold and dry countries, where conditions are favourable, it is possible for anyone to shuffle around a room vigorously, on a thick carpet, and subsequently by pointing a finger at—say some other person's nose—cause a spark to jump across the gap between finger and nose! It is a simple matter to blow a candle flame down, or extinguish it, by an air-current due to a static charge at the end of a bit of wire.

Static charges are more in evidence at prominences, because the density of the charge is in a measure inversely proportional to the radius of curvature of a surface. The wind effect is due to the fact that electricity of the same kind repels itself, and therefore tends to scatter or discharge at such prominences. If the insulating material (dielectric) is air for example, an air-current is set up as the air particles, etc., gradually conduct the charge away from the point of concentration. The effect is as though a wind were blowing from the point.

One would therefore expect an air-current to emanate from a Medium's (or sitter's) head, if the arms are not extended. But an air current could probably be produced by and from a pointed finger if desired.

As the process of charging is not definitely known in the case of a seance it is difficult to say whether static electricity is responsible. But, if so, then the evidence of violent or powerful air-currents indicates the presence

of charges which would, under normal conditions, be dangerous.

However, I have not read of anyone being hurt by this cause yet. Perhaps there is a sort of maximum entropy, or electric equality, pervading the group of experimenters.

16, Eccleston Place, S.W.1.

E. JESSETT EARLE.

\* \* \*

## MATERIALISATION AND PERSONATION

Sir,—Recently at a seance, near San Francisco, I had an odd experience, somewhat similar to that of Mr. Moomaw, published in your issue of July 7th. Upon this occasion a spirit claiming to be Sir Arthur Conan Doyle materialised.

My party consisted of five persons, all English, and included an experienced clairvoyant.

Before the sitting I conversed with the, operating Medium and was asked if I had met Sir Arthur. I replied that I had, but on one occasion only.

There were about twenty sitters and my seat was in an inconvenient corner. To my surprise my wife and I were invited to seats near the cabinet.

In rotation each sitter was visited by a spirit. Visibility was not good. There were appearances but it was difficult to see them, impossible to recognise them, but a few sitters were led close to the appearances and they may have seen clearly.

Most of the messages were of the "I am often with you" kind and would fit anyone.

When my turn came, a spirit introduced himself as "Sir Arthur." I thought of the conversation before the sitting, of the invitation to front seats and of the spirit's manner of self-introduction, for, of course, British knights do not usually introduce themselves in this manner. If he had said "Doyle" I should have been more favourably impressed.

Another sitter kept calling out "Barney, Barney, Barney!" Accordingly "Barney" presented himself, only to be told, "I don't want you—I want Barney, Barney, Barney." It turned out that the poor man was calling his deceased wife "Bonnie" who then appeared.

Afterwards a spirit came for my friend the clairvoyant Medium, this spirit claimed to be her chief control, whom she knows very well. She was led to the appearance and observed that it had whiskers, an adornment that my friend's control does not indulge in.

Now for the pith of the story.

We all felt that there had been materialisation, but left dissatisfied and critical, and after my friend the clairvoyant reached home one of her controls came through and explained that there had been genuine materialisations but *that a few spirits had personated all the others.*

Brookfield, Atlas Way,  
Napa, California.

A. C. THOMAS.

\* \* \*

## GRATITUDE TO WILLIAM HOPE

Sir,—The feeling has been expressed that there are many who, in gratitude for the supreme consolation afforded to them through the God-given power of William Hope as touching the survival of their dear ones, might wish to subscribe some visible testimony of their appreciation which could be placed at the disposal of Mrs. Hope. Will you, therefore, through your valuable paper, allow us to say that for the next two months we shall be open to receive donations on this behalf and to this end, from those who have been the recipients of consolation through William Hope's gift.

A receipt will be sent to all subscribers; a list of names will be published, and the amount given will be handed personally to Mrs. Hope, and a receipt obtained.

Weston Vicarage,  
Nr. Otley, Yorks.

(Rev'd.) CHARLES L. TWEEDALE.  
MARGARET E. TWEEDALE.

## Light

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

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## THE INNER SIDE OF LIFE

IT has often been noticed that spirit-communicators are not always aware of the effects which they produce on our side of life. They project a certain experiment, for instance, carry out what is necessary on their side, and then ask what were the results as seen by us. And sometimes they find the report disappointing. They had not achieved what they set out to do.

This, by the way, throws some light on the phenomena of haunting. It is more than probable that restless spirits, fumbling about on the fringes of the physical world which they have not altogether quitted, are quite unaware of the disturbances they are causing. They have become entangled as it were in some "complex" of laws and forces which brings them unintentionally into the region of material life. We have seen queer instances of the fact in direct voice experiments where conversations not intended for us have come through audibly—an effect not intended by the discarnate speakers!

That, however, is by the way. More interesting though perhaps more speculative (from the purely scientific standpoint) is the consideration of how much our activities in the flesh produce a kind of replica on the inner side of life. Many times we have been told that those whose work lies in art, literature or humanitarian directions, produce results on the spiritual plane which are at least as tangible and helpful as they are here—even more so, in fact. In short, there is a oneness between the two worlds of which most of us are little conscious. We have been told that those in this world whose work is vital and valuable have their followers there just as much as here. We think of the fine picture, the great book or the brilliant oration as of things which, being physically produced, can only be appreciated through the physical senses. But they project themselves into the inner side of life; indeed it might be more truly said that they are really projections from the Unseen into

the Seen. But in any case they are seen and known and appreciated in the interior world at least as much as in our external world.

Just what form they take in the inner world is not easy to comprehend—our minds are so limited by our environment. We may speak of etheric counterparts but that does not carry us very far, since we are dealing with different orders of consciousness. It is like trying to translate an idea exactly from one language into another. We may get very near it, but the transcription is never quite exact—there are shades of meaning which escape us. Nay, even the analogy of different languages does not really convey the idea. But we do not find it difficult to believe that we are all the time producing, as the result of our thoughts, creations on the next plane of life, the nature and extent of which we shall never realise until we arrive there. As the poet puts it, "Not till the hours of day return, all we have built shall we discern." And the "hours of day" is more apt a simile than it might appear, if, as Fechner wrote, our life on earth is really a dormant condition from which we have yet to awake into another and (for many) a brighter world.

## "LIGHT" SUSTENTATION FUND

IT is an encouraging sign that, even during the holiday period through which we are passing, there is a steady and substantial flow of donations to LIGHT Sustentation Fund. Below we publish a list of donations amounting to £45 1s. received since the last list was published on July 21st, bringing the total to £625 11s.

As previously explained, we hope to raise a fund of not less than £1,000 as a preliminary to reducing the selling price of LIGHT from 4d. to 2d. This is necessary in order to cover what we hope will be merely a temporary loss of sales-revenue, and also to provide the means to push the sale at the new price. There is now £375 required, and we appeal to readers to make up this sum as speedily as possible so that arrangements for the price-reduction may be completed.

We shall, in particular, be glad to hear from readers who are willing to join with Mr. Godfrey Burchett, who offers to contribute a further £5 if nine others will do likewise. We have a few promises. We hope for others. Also, we hope that readers who have not yet contributed will do so, even if they can only afford a small sum.

Donations received since July 21st are as follows:—

|                     | £  | s. | d. |                   |    |           |
|---------------------|----|----|----|-------------------|----|-----------|
| J. D. Graham        | 10 | 0  | 0  | W. Ree            | .. | 1 0 0     |
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| de Crespigny        | 2  | 2  | 0  | acknowledged      | .. | 580 10 0  |
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| Miss C. S. Hyatt    | 1  | 1  | 0  |                   |    |           |

A considerable number of subscribers have agreed to continue their subscriptions at the present rate of 20/- per annum for at least twelve months after the date of the price-reduction. We hope that *all* subscribers will follow this course.

# BOOK REVIEW

By H. F. PREVOST BATTERSBY  
A WORLD RELIGION

MR ARTHUR FINDLAY who did a service to science in his study of the etheric is trying in his latest volume\* to offer enlightenment to religion.

He tells us in a foreword that "Spiritualism is the only religion mankind needs." Well, what is religion? The dictionaries offer various definitions, but the most comprehensive seems to be "a system of faith and worship." It is that worshipful part of it which would appear to disqualify Spiritualism as a religion, as, in the past, it has proved an engulfing quicksand for each fresh argosy of faith. Worship means ritual, and ritual dogma, and in dogma, always, religion dies. Spiritualism so far, has been merely a statement of facts; it excludes the need either of faith or worship.

"We are," says Mr. Findlay, "now able to understand better the meaning of the great truths which are coming through to us from the advanced minds in the etheric world." One is glad to have his word for it, but most of us, so far, are rather impressed with the meagre and insubstantial character of the communications.

Speech comes from the Other Side, but it is terribly difficult to fasten personality upon it, and there is a constantly expressed need for interpretation of its alien tongue.

What have we really learnt? Precious little beyond survival; and not even that, perhaps, for all. About immortality, reincarnation, the First Cause, the origin of Evil, and many another of the big things that perplex us, the voices are often either contradictory or unconvincing; we fail, as perhaps we must, even vaguely to picture their new conditions.

Mr. Findlay would, doubtless, reply that we are only just beginning. Yes, *we* are: but if the handmaids of Spiritualism, clairvoyance and psychometry, are to be relied on, there have been many other beginnings, and advances far beyond anything we have yet attained.

What did Egypt do with its psychic knowledge; and what, may one ask, did Atlantis? The veil of the mysteries is being lifted again; is humanity yet able to utilise the vision?

The author opens with a study of the old religions, and concludes it with the statement that "all religion can be traced back to Sun worship." Here, as later, he is apt to confuse ritual with religion. Every religion of which we have evidence was born in the brain of a man; its ritual was in most cases adapted to the seasons.

Christian dogma followed in its processional development the lines laid down by religions before it, but Christianity came from Christ.

It was terribly hampered by its foster parentage, and has never escaped from the trammels of the Jew.

Mr. Findlay has many admirable things to say about the construction of its text book, and compresses into a comfortable space the work of many learned minds, but though he is rightly concerned to explain whence Christianity came, and how its dogmas were manufactured, in the light of his Spiritualism one cannot help, sometimes, being surprised by his deductions.

He points out that much that Christ said had been said before him. It had; by almost every great spirit that tried to regenerate humanity. He cannot understand why, if it was what it claimed to be, Christianity made no impression on the philosophers of the First Century: but that surely shows a certain loose grip on the conditions of their time.

He thinks, had there been any truth in the reports of Christ's miracles, that the Jews, whom He denounced as "a generation of vipers" would have been only too delighted

to proclaim his magnificence. Well, that seems to take a somewhat too kindly view of human nature in Jewry. Was it not, on the contrary, their very belief in this iconoclastic miracle-worker that led to his suppression on the Cross?

"Let us," says the author, "relegate the miraculous in the Christian story to its right place with that of the mythologies surrounding the lives of other gods." But why? Surely a fact being reported twice or thrice is not proof that it never happened. True, a virgin birth has been related for many heroes? Why not? Could not the Creator of the Universe fecundate a virgin or a dozen virgins without human aid. Why virgin births should be in demand, I, personally, cannot imagine; nor what difficulty they can present.

And what matter if seventeen saviour-gods have been proclaimed by their followers to have lived and died for the sins of the world! What does that prove but a religious consensus of aspiration. Is it of consequence that they were rather God-like than gods?

Was it not the sin of the world that brought them to their end, and for what but death could they have looked, these men "of whom the world was not worthy?"

Christ should not seem impossible to us because there has been Prometheus!

"The discoveries in Babylonia and Egypt," affirms the author, "are proving to us that Christianity is not a revealed religion." Surely he should have said, is not the *only* revealed religion. Just as amber from submerged forests of the past is washed up by storm to new sea-beaches, so the precious ichor of submerged religions is washed up by each fresh storm of the spirit to enrich our next conception of the Divine.

It is this very continuity of the revelation which gives the message of Christ its spiritual authenticity.

And surely no student of the Etheric should find His miracles difficult of credence?

When you have reduced Jesus to the standing of an ordinary psychic, and pointed out that his precepts were merely the patter of past reformers, you have made the first two centuries of Christianity need a deal of explaining.

Marcus Aurelius, a near contemporary, had, as the author indicates, "a breadth of mind that at no time has belonged to the Church." True, but Aurelianism did nothing to reform humanity. Christ had something that Marcus had not. What was it? If he worked no miracles, taught nothing new, was as the *Talmud* affirms, a mere blasphemous outsider—"a story," Mr. Findlay thinks, "much more probable than the gospel legends"—by what magic did His disciples "turn the world upside down?"

The author disparages their achievements when he speaks of Paul "confirming the disheartened band of Jews in the belief that Jesus was the Messiah." Let him read again that dauntless challenge of Peter to the assembled magnates of Jerusalem, or Stephen's contemptuous arraignment of Christ's "betrayers and murderers" which cost him his life; while Paul was still Saul the persecutor, and with years to elapse before his influence was to count.

No, after Pentecost there was no disheartenment. By some outpouring of the Spirit, that weeping and broken handful of men was transformed into the spear-head of a crusade. You may distrust the Acts of the Apostles, but you have to explain the facts of history.

Even in the Fourth Century the author describes Christianity as "only a sect among numerous other sects, with no particular standing." Had it been but that, the cunning Constantine would never have summoned its 2,048 ecclesiastics to Nicaea. No, Christianity had become, by reason of its power and not too scrupulous political influence, a bit of a nuisance to the Empire, and Constantine knew what he was about in making terms with it. He would have selected Mithraism had

\*The Rock of Truth or Spiritualism the Coming World Religion. J. Arthur Findlay. London. Rider, 1933. 5/-

it served his purpose better, and Julian's failure to re-establish that faith was proof of its inferior vitality.

Nicæa was merely the pompous obsequies of a religion that had for long been decomposing; since, as a State instrument, it was already suitable for tyrannies and persecution, and the right of the Dark Ages, for which its degeneration was responsible, was signalled by its Christ-less quarrels and its Creed.

I would offer no apology for thus dealing at length with the earlier, but most important part of Mr. Findlay's book. We owe him such a depth of gratitude for his admirable and unselfish labours, that it would be sad if a touch of asperity should alienate those whom he desires to bring within the fold.

One can sympathise with his exasperation. When one of their own prelates can describe the clergy as being "ever seen in the odious character of men who set lightly by their own moral obligations," the disgust of a layman at their determination to remain "blind leaders of the blind," can very well be pardoned.

Even the intelligent Archbishop of York declared himself "quite convinced that direct evidence of survival is not either attainable or desirable." One can only be glad that Christ did not agree with him, or He would not have materialised for the comfort of his Apostles in that guarded chamber in Jerusalem.

Mr. Findlay has described, for the enlightenment of those who are inclined to lean too heavily upon it, the casual and often dubious means by which the Bible was put together, and the slender thread on which so many of its inspirations hang.

But we must remember that what has happened to Christianity has happened to all religions. None, apparently, can be proved to withstand success.

The path to the stars is too arduous to be popular; and before long its acolytes invent an artificial firmament.

Spiritualism seems to carry an elixir against corruption: but so did they all. We have still to see if it will survive acceptance.

### SURVIVAL OF DEATH

A RECENT book entitled "The Future Life," published by Martin Hopkinson, Limited (3s. 6d.), contains the series of talks that were broadcast from the B.B.C. between January and April 1933. That Sir Oliver Lodge should state that he needs no argument for the existence of people who are, so to speak, at the other end of the telephone, calls for no comment as, of course, it is a point of view with which we are sufficiently familiar. Mr. Christopher Dawson holds that eternal life is not to be looked for only in the future and on the other side of death; "it is here and now in this present life," which is an opinion which we have ourselves more than once expressed in these columns, looking at the question from the *qualitative* rather than the *quantitative* aspect. Professor Julian Huxley modestly affirms that our only sure piece of knowledge is that we know nothing. Professor Haldane finds that for a materialistic philosophy belief in a future life in any sense is absurd.

It is a relief to find that those who testify are not only "famous people" but those with some title to speak on the subject. This is a refreshing change after some of the absurdities perpetrated in past years when the "famous people" cited by the Press to give a verdict on Spiritualism were very often famous as actors, actresses, millionaires, pugilists and the like—but people who obviously knew far less about the subject than very humble and unknown Spiritualists. But the public appetite for nonsense is we think on the decrease. You cannot, in Abraham Lincoln's words "fool all the people all the time," even though it remains regrettably true that there are some people, even if they are growing fewer, who can be humbugged all the while.

## EXPERIENCES DURING SLEEP

MRS. OSBORNE LEONARD, continuing her articles in the *Midland Counties Express*, Wolverhampton, tells (in the issue of August 5) of her experiences during sleep.

"It has been my sad and painful experience," she writes, "to visit during sleep, some of the lower planes, especially where the poor, mistaken souls go who have committed suicide. . . .

"One visit to such a place remains in my mind above all others. I realised that I had left my earth-body, and after experiencing that 'upward' motion which I have mentioned before, I found myself floating over a curious, desolate, rocky country. Dark, gloomy rocks, forming caverns and crevices, pools of dark water, and an overwhelming feeling of loneliness are what I remembered most strongly about this sinister plane. . . .

"I found myself drawing nearer to one particular man. I could see him distinctly, as I was so close to him. His look of abject hopelessness was terrible, and changed occasionally to a kind of puzzled wonder as to what he was doing there. I felt overcome with pity for him. My feeling was so intense that he seemed to feel it or sense it. Something that looked like—or did I imagine it?—a faint ray of hope illuminated his face. I wanted to speak to him but was immediately drawn back to my physical body again. I awoke remembering clearly every detail of the place, the people, and of this particular man's appearance. I felt impressed to pray for him, and did so.

"Two days later Sir Walter Gibbons called to see me, looking very tired and exhausted. I asked him what was the matter. He replied: 'I have had an awful time on the astral plane during sleep. The night before last I was taken to the plane where some suicides go, and there I saw my old friend —, who killed himself the previous day because he had got so terribly into debt and financial trouble.' 'Wait a moment,' I said. 'I think I have been there, too; wait until I describe some of it to you.'

"I did so, and alternately Sir Walter and I described details of the place to each other, until we were certain we had actually been to the same plane and seen the same man at the same time, though I did not remember seeing Sir Walter and he did not recollect seeing me. However, we both prayed for and thought of his friend, who, we heard later, made good and gradually progressed to a higher and happier condition."

### DR. NANDOR FODOR'S ENCYCLOPAEDIA

Dr. Nandor Fodor informs us that he has entered into a definite agreement with Count Cesar Baudi de Vesme under which he will translate Dr. Fodor's Encyclopaedia into French, enlarging it with his own data on ancient psychic phenomena. The work is to be begun immediately, and is expected to last for one or two years.

As previously announced, Dr. Fodor's Encyclopaedia is to be published by Arthurs Press Ltd. (the printers of *LIGHT*), and will be on sale in the autumn.

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# THE HUMAN SIDE OF SPIRIT COMMUNICATION

By DAVID GOW

IN his article "Direct Voice Puzzles" in *LIGHT* of July 21, Dr. Nandor Fodor raises some questions which I have found of special interest, having been over the same ground in the course of a long experience of the peculiarities of spirit-communication in its various forms.

I had often noticed, for example, in trance oratory, that there are occasional breaks or gaps in the continuity of an address. A trance-lecture would rise to a high plane of thought and expression and then fall away into a string of trivialities or "padding," after which it might again ascend to its original level. There was clearly a process of bridging over a failure of inspiration—the inspiring mind had temporarily lost its grip, but afterwards regained it.

It was not necessary to rely on inference as to the causes at work. I often found that a controlling spirit, when interrogated, was able to explain the difficulty. Sometimes it appeared that there had been a failure in the "power" akin to what happens when an electric light becomes suddenly dimmed or extinguished, and blazes up again when the current is cleared of obstruction. One control, a spirit of rare wisdom and eloquence—I mean the famous "Tien Sien Tie"—told us, many years ago, that if his Medium's mind (the Medium was Mr. J. J. Morse) had been troubled or disturbed before delivering an address his inspirers were conscious of a "little cloud" which had to be cleared away in the course of the trance. The Medium's grievance, whatever it was, was worked skilfully and indirectly into the lecture and given some form of expression, and in that way the mind was relieved and left clear for the main ideas of the argument to be developed. The impression made on the minds of attentive listeners was that the oration had strayed from the subject of the discourse—a little irrelevance had crept in, although nothing very incongruous. In some Mediums of course the difficulty would have meant a certain amount of obvious "padding" involving a succession of weak truisms or repetitions, as though, to hark back to the metaphor of the electric light, its illumination having failed, this had been temporarily made good by lamps or candles.

These failures are more marked in the Direct Voice, as in those cases where a clear and intelligent communication is marred by a sudden incursion of banal remarks, as in the instance quoted by Dr. Fodor. But, as I had frequently noticed, the same kind of thing in ordinary telephonic conversation I could see nothing very suspicious or alarming in it. Consider, for instance, the case of a timid person using the telephone for the first time, or a young lover addressing his sweetheart through the 'phone, and finding from the gruff response that he has made an unexpected and unwelcome contact with her angry father! We do not have to go far for illustrations of sudden failures of conversational power quite outside of psychic communication.

"Tien Sien Tie" once said that the study of the soul incarnate—the "latent man"—is the most profitable way of arriving at the truth about the nature of the soul when it has passed out of mortal existence. It was a true saying, for those who reflect upon the phenomena of everyday life will find in them many clues to problems which arise in spirit-communication and which only remain problems because those who are puzzled will not go to the trouble of thinking them out.

The test of the spiritual lies in its continuity. Pleasures of the sense pall upon repetition: but pleasures of the soul continue and increase.

When we die, we shall find we have not lost our dreams; we have only lost our sleep.—RICHTER.

# RAYS AND REFLECTIONS

## MUSIC AS A LANGUAGE

Mr. H. J. D. Murton, of *LIGHT*, had an excellent letter in the *Morning Post* lately, entitled "Music as a Language," in which he claimed that music is not merely a language of the emotions; it can be articulate and convey definite messages. It reminds me that a Medium of the past, Jesse Shepard, who was a gifted pianist, held much the same ideas. Music to him was not only a mode of speech but the highest form of language.

\* \* \*

## THE MATERIAL SIDE

There seems to be little need to warn the majority of mankind against the dangers of neglecting the material side of things! But for those who in their reaction from worldly matters fly to the other extreme of unworldliness, it seems necessary to recommend a more balanced attitude. In *The Present Age and Inner Life*, by A. J. Davis, there is an instance of a little boy in spirit life communicating with Davis and giving a number of absurd answers to questions put: as, for example, in reply to the question where he was born, the child said he had never been born! Another communicator, the child's guardian, explained that the little boy had passed away having no knowledge of the uses of the physical senses. And the guardian enforced the lesson with wise words, as follows: "Unless the mind receives a knowledge of things through the physical senses and unless those senses are used properly and as long as they will serve the soul, the condition and culture of the spirit is impaired and it must return to earth, to see, to learn, to feel and to reason." Evidently that was why the child was brought once more into contact with earth-conditions.

\* \* \*

## FACING UP TO LIFE

As many of us know, there are those in the next life who say they are thankful that they faced their difficulties here and mastered them—for they have a happier time than if they had shirked their ordeals. With a few of us this courage is inborn—it is even more difficult for us to run away than to face things out. But these are the few and sometimes the ordeal is so terrifying that to dodge the issue seems to be the only thing to do. An instance that has its comical side is the case of a theatrical man who by inadvertence put down the wrong dates for a certain play to be performed in a provincial tour by a touring company. When the company arrived they found another company were already in occupation with their own play. It was a terrible "mix-up," and, foreseeing the storm which would shortly burst about his ears, the culprit departed immediately into the wilds, and left the rival companies to settle the question between them, in his absence! That method of evading trouble is not to be commended, but it is much better than the resort to suicide which so many adopt to their utter undoing.

D.G.

## THE REV. H. T. LOVEJOY

THE REV. H. T. LOVEJOY, for 28 years Vicar of St. Cuthbert's Monkwearmouth, Sunderland, died suddenly on August 6th at the age of 73. In his later years (says the *Sunderland Echo*) Mr. Lovejoy became an ardent Spiritualist. He lost his wife in tragic circumstances while motoring in Northumberland. Mr. and Mrs. Lovejoy had been sitting on the grass near the car when it suddenly started off, fatally injuring her. After this tragic incident Mr. Lovejoy became deeply engrossed in the study of Spiritualism, and he claimed that he was often in communication with his wife.

In a book which he wrote on the subject he detailed conversations which he said he had engaged in with some of the great figures of history. Mr. Lovejoy was a popular priest at St. Cuthbert's, and when he celebrated 25 years' service there three years ago his parishioners made him a handsome presentation.

## MR. DENNIS BRADLEY ON SPIRITUALISM

MR. DENNIS BRADLEY, the well-known author and dramatist, has given his views on Spiritualism to a representative of *Pearson's Weekly* (August 12). The interview appears under the heading "How I Investigate Spiritualism" and contains the following:—

"Using logical reason, I have endeavoured to add knowledge to faith. Once people realise that Death, the essential fact of Life, is but the gateway to a happier existence, this will, in the words of the Bible, 'Take away the sting of Death for all believers.'

"My wife and I have specialised in direct speech with spirits. At the 'direct voice' seances held in my own house, without any outside Medium being present, dozens of spirits unknown to me but known to several of the sitters have spoken in their own recognisable voices and have given evidence of their surviving personalities. I have used every means to prevent the suggestion of hallucination.

"I have, for instance, held seances in my study, with other people outside the door listening to the voices; and on several occasions the spirits have spoken in loud tones addressing those outside the room. There is no scientific explanation, as yet, of a distinct and intelligent voice speaking independently of anything else *from space*. I am not a Spiritualist, any more than I am a telephonist. I detest labels. I am no 'ist' and I belong to no 'isms.' I am an investigator in the realm of psychics.

"I have applied certain definite rules to my experiments. These rules have been designed in order to test the genuineness of the communications I have received. Unless these are given freely and spontaneously and can be proved to be *outside the knowledge of the Medium*, they are of no value. When the Medium starts fishing for information by asking questions of the sitter, one may doubt that she is genuine. The few good clairvoyant Mediums practising in England are probably the best in the world.

### UNKNOWN INFORMATION

It is my definite opinion that Mrs. Osborne Leonard is the best clairvoyant Medium living. In the course of my experiences the information I obtained from the controlling entities was exceptional, always intelligent and never once confused.

"Critics have said that the best test of the value of spirit-communications would be if the spirit could inform about, or describe, events not only unknown to the Medium and the sitter, but also *unknown to any living person*. I have personally experienced several such cases.

"At a sitting with Mrs. Osborne Leonard, Warren Clarke, my brother-in-law, who is dead, stated 'there is something wrong with one of Phyllis's toe-nails. It is not growing in the right way.' It was a trivial point, but one of considerable importance (Phyllis was his daughter).

"After the sitting inquiries were made as to whether there was anything wrong with the child's toe-nails and they were declared to be all right. About three weeks afterwards, however, one of the nails developed a split and came off. Here the information, though trifling, was outside the knowledge of any living person.

"On another occasion, when Mrs. Leonard was the Medium, a number of specific statements were made by the communicating spirit upon matters completely beyond the Medium's knowledge or mine. These statements described the *movements* and also the *thoughts* of a particular lady at the *actual moment* when the sitting was taking place.

"The seance took place in the morning and I was able to check these statements on the same evening. On telephoning her I was informed that she was expected back some time that day and I invited her to dine with me that same evening. I framed questions carefully, in

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### NOTICE

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A full list of the first meetings will be published shortly.

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order to test her replies, and it was found that practically all the statements made were correct, a few merely having escaped her memory.

"On yet another occasion, when Valiantine was the Medium, the door of the seance-room being locked and sealed, the Medium was lashed to his chair and pieces of adhesive bandage placed across his mouth, while all the sitters were firmly tied together by a thick cord which bound one to the other.

"A trumpet painted in luminous paint, which had been placed in the centre of the circle, was seen by all to move in a circle in the air. This sitting took place abroad, and my son Pat was ill in England at the time. During the seance my wife asked how young Pat was progressing. The reply was 'All right! He goes out now.' A letter subsequently confirmed the fact that the doctor had just given Pat permission to walk out in the garden for a while. This was, of course, outside the knowledge of the Medium or the sitters.

"But, to my mind, one of the strangest incidents I have ever experienced occurred in connection with a business offer which I had received from Mr. James White. At the time, negotiations were proceeding, and there had been a meeting attended by financiers, accountants and solicitors. Matters of high finance were discussed and important figures submitted and checked. When the meeting had ended, my solicitor and I had agreed tentatively to pass those figures.

"That evening, when I was alone in my room changing for dinner, a voice suddenly came out from space in the middle of the room and called out: 'Take down these figures.' Hurriedly I got a pencil and took down three sets of figures, which were called out loudly and distinctly. The 'voice' ended by saying: 'Compare these very carefully.' I knew at once that the figures referred to the morning's meeting, and on comparing them I found that my solicitor and I had both omitted a certain important point in the agreement of terms which had been overlooked and which would have meant a difference to me of £30,000. I got in touch with my solicitor and we both thought it most extraordinary that we had overlooked the point."

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Hon. Principal: Mrs. CHAMPION DE CRESPIGNY  
Secretary: Mrs. M. HANKEY

### August

The College Library and Reading Rooms are open during August. Private appointments may be booked, with reliable mediums.

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SUNDAY, AUGUST 20th, 1933.

11 a.m.—Dr. W. J. Vanstone.

Clairvoyante: Mrs. Grace Cooke.

6.30 p.m.—Rev. C. Drayton Thomas.

Clairvoyant: Mr. Glover Botham.

Sunday, August 27th, at 11 a.m.

Mr. G. H. LETHAM

Sunday, August 27th, at 6.30 p.m.

Clairvoyante: Mrs. Hirst.

Mr. LEWIS JEFFERSON

Clairvoyant: Mr. Thomas Wyatt.

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CHILDREN'S SERVICE SUSPENDED for August and September.

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 Grottrian 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 Grottrian 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 23rd. 2.30—Mrs. Helen Spiers.

„ 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.

*By Appointment:*

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Miss Frances Campbell

Mrs. Esta Cassel

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(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

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Sun., Aug. 27th, at 7 p.m. Speaker: Mrs. MCKENZIE

Clairvoyante: Mrs. Estelle Roberts.

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**NAOMI BACON** (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15 Queen's Gate, S.W.7. (Western 3981)

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