

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN 1881

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No. 2746. VOL. LIII.

(Registered as

FRIDAY, AUGUST 25, 1933.

a Newspaper)

PRICE FOURPENCE

Entered as Second Class Matter March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327, P.L. and R.)

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SPIRITUALISMS AND THE RELIGIONS

By REV. WILLIAM A. REID, (Glasgow)

FOR some rather mysterious reason, every little while, Spiritualists and the various Religions start attacking each other. It appears to be a species of mental recurrent fever. A well-known and largely read religious weekly displays on its whole news bill—"Spiritualists Attack the Faith." I have not read the article; but I am pretty sure that "the Faith" means the particular set of beliefs of the writer. Spiritualists attack the Churches and say almost pathetically, "*Oh, those parsons!*"

It is quite evident that such tactics lead nowhere and make both parties more bitter, more unreasonable, more stubborn. Both parties are not unlike an uproariously drunk woman who started to attack me. I attempted to reason with her. Very soon a crowd collected, and a very gentle, well-intended man stepped into the ring to make peace. I slipped out of the ring and left this kindly peacemaker to bear the attacks of the drunk, infuriated woman. I hope he succeeded.

Naturally, I do not set myself up as a saint or a model; but I wonder if these intermittent attacks between Spiritualists and the Religions would not cease if common-sense parties in both camps would leave the contentious litigants to battle out their differences. The contestants love a fight and revel in being up against something and somebody.

An esteemed contemporary of LIGHT is conducting a campaign to rid Blackpool of its "98 Spiritualistic meeting places where, for a sixpence, a fortune-telling reading can be obtained by harpies who batten on Spiritualism." This is wholesome. Let anyone, as I have done elsewhere, spend a few sixpences and go round a dozen of these Blackpool fortune-tellers and he will discover either that somebody is lying or that the mediums and the spirits don't realise their ignorance. Good Spiritualists are ashamed of these fortune-tellers and seek to cleanse their temple of them.

This is practically what all the Religions of the world of our day are doing. Their most severe critics are their own members. I need not go into particulars;

but they too are cleansing their temple—their own doorsteps. Thus, the old adage that to clean our own doorstep and let our neighbour clean his, is as simple and wise as it is pointed.

I have headed this article "Spiritualisms and the Religions," designedly. It is unscientific and unsatisfactory to discuss Spiritualism and Religion as if both were coherent and closed systems. Note how often one is tempted to say—"Is that Religion?" "Is that Spiritualism?" Let me take a Christian illustration. Some Christians say there is no salvation without baptism; others that only adult baptism is valid; and still others that water baptism of any sort is a ghastly misunderstanding and a superstition. Surely this makes us think in the plural. In China, Spiritualism is largely fortune-telling, and without this fortune-telling most of their ancestor worship would collapse; yet in Blackpool there are said to be 98 fortune-telling Spiritualist meetings which most Spiritualists in Britain strongly criticise. Again we must think in the plural.

GIVE THEM USEFUL FACTS

Both Spiritualism and Religion—(I return for the moment to the generic singular)—have contributed useful facts to the race: Spiritualism, the useful and radiant fact of human survival and that discarnate intelligences may help or hinder us. We who are Spiritualists, they say, can talk with discarnate intelligences. Religion, again, through the ages has shown men how to live, and in many curious ways has produced wonderful civilizations and far-flung empires. But Religion is not *a way*, but *many ways*, which may have had their day. Spiritualism seems a simpler proposition; it says: "There are no dead and we can talk with those who have passed on." But what then? May it be only a pastime, like a Gaelic sing-song round a peat fire in a thatched cottage in some lonely Highland glen? And may our Religious way not be as antiquated as a wooden plough-coulter?

People in this brave new age are turning to Spiritualists and Religionists and asking if we have any *useful facts*

to give them. If Spiritualists can demonstrate beyond cavil that we can talk with the dead—what then? If Religion has a way, it must prove by experience that it works in present conditions. Can you blame this new race who think they can think?

Should Spiritualisms and the Religions unite? Most decidedly. But is it practicable? The Mohammedans are Spiritualists, the Chinese, the Africans, many Jews, the S.N.U., many Christians; and all of these have laid before us their way of life or Religion. Of some we say, "They do not say enough"; of others, "They say too much"; and to most we give an adamant rejection. Some Spiritualists are what is called rigidly "orthodox"—much more "orthodox" than many Christian critics of Spiritualism.

I personally have endeavoured to get the Church of Scotland to realise that Spiritualism is an aid to them in demonstrating their Way. I still think this is the best and most natural method. If I were a grocer or a trades unionist, a Labourist or a Conservative, I should press with equal ardency among my own coterie this fact of Spiritualism as of prime importance. This is the only practical plan—to introduce our Spiritualism and our Religion where we can get a hearing. No doubt I am prejudiced, who is not? But to me, the Christian Way is first of all, because one may pursue that way without being a Spiritualist, though one may be a Spiritualist without pursuing that way of mine.

Truly, "Better a stranger made friend than a friend made stranger" (Scotch proverb: *Better a fremit freend than a freend fremit*). Spiritualists and the Religions are natural friends and allies. And, again to quote a proverb: "May the Lord deliver both from their friends!"

Spiritualism in itself cannot be a Religion, though we may extract from facts obtained through Spiritualism valuable material which may aid us in our way of life.

The real and insistent aim of Spiritualism should be to get everybody in every religion to incorporate Spiritualism into his thinking and acts. We shall, from the nature of things, always have Spiritualists in all Religions; but I question if we shall ever—or not for a long time—get all the adherents of the Religions to accept Spiritualism.

I think the best Religion is Christianity, *i.e.*, as I understand Christianity, having the Christ-spirit and Way of Life; so I try to be a Christian Spiritualist. I hope I don't quarrel with the Chinese or the Jewish Spiritualists.

I feel there can be no other way of demonstrating Christianity than by living it, as there can be no satisfactory propaganda of Spiritualism but by continued proof of the phenomena.

The "world" has always resented new facts until they are demonstrated so thoroughly that "old things pass away." We may be mistaken in some of our facts and acts; but if we are sincere we shall attain peace and live at peace with all men.

CLAIRVOYANT DESCRIPTIONS

The following question and answer are taken from the July issue of the Bournemouth Spiritualist Church Magazine:—

Q. How is it that a Medium who may happen to be an exceedingly good Medium will get excellent results in perhaps 80 per cent. of her clairvoyant descriptions and then on other occasions will get not a particle of evidence and describe persons who are not there? Is it due to the state of the Medium herself, or does it really leave a loophole of doubt as to the genuineness of the phenomena?

A. You have answered your own question, sir. In the first place you state that the Medium gets 80 per cent. of her phenomena accepted, thus her genuineness is assured. As to the failures, please remember that there is no perfect machine, either that created by man or that created by nature. The human body, complicated and wonderful as it is, is not a perfect organism, it is still in the process of perfecting.

MRS. LEONARD'S EXPERIENCES

MR. G. OSBORNE LEONARD, the well-known Medium, in one of her articles in the *Wolverhampton Express and Star*, says she has proof of the survival of animal pets and tells of the return of a cat, Mickey.

"One night, about 11 o'clock, some weeks after Mickey's death," she writes, "I was quietly reading and something made me look up from my book. Then I saw Mickey, in the astral body, sitting on a kind of shelf under the table. I did not move, and before I could call my husband's attention to it, Ching [a Pekingese dog] who was asleep on the hearthrug, suddenly began to growl fiercely and the hair on her neck and back stood up almost straight. Her eyes bulged out and her cheeks puffed in and out with excitement at seeing, as I believe she did, the ghost of her former playmate. She fixed her eyes on the spot where I clairvoyantly saw Mickey sitting and made one sudden rush at him.

"Mickey, even though he was in the spirit, jumped out of her way just as he used to do and perched on a little side-table in the corner of the room. There he sat looking down with an expression of contempt on Ching, who frantically kept leaping up all round the table trying to get at him. Soon, however, she quieted down and returned to the hearthrug.

"Then I got up and walked quietly over to where Mickey was sitting and pretended I was getting some letters from the table so as not to draw Ching's attention. I stood with my back to Ching and put out my hand and stroked Mick. I felt him quite distinctly, though he was only in the astral. My husband could not see him, as he is not clairvoyant.

"I could feel Mick arch his back under my hand, and then I noticed what I had forgotten, namely, that he had a few coarse white hairs at the end of his tail mingled with the black.

"I remembered then that that had been so. In fact, the only difference I could perceive between Mick as he had been and Mick as he now was, was that he was spotlessly clean for the first time in his life!

"While I was stroking him, Ching immediately knew what I was doing (though I stood between them) and rushed round again, barking angrily. After a little while I sat down, and when I looked up again Mickey had vanished."

In another article Mrs. Osborne Leonard tells how, after an attack of influenza she developed a septic thumb which was given ultra-violet ray treatment by a West End physician. After a few applications the trouble disappeared. A year or so later, while she was resting in her room before giving a sitting, she heard clair-audiently a man's voice near her saying something that sounded like *Titanic*. "Are you someone who was drowned on the *Titanic*?" she asked. "No," said the voice, "I said *diatinick*" (that was how the word sounded to the Medium). Then she saw a figure which she recognised as Sir ———, a distinguished scientist who had but lately passed over and whom she had known, for he had been interested in her work. He added something about remembering her thumb, but the words were very indistinct. She then sought information about *diatinick*, and consulting the dictionary, found that it was doubtless *diactinic*, and had reference to the treatment of her thumb by the ultra-violet ray. Later she had a fresh attack of influenza and her middle finger this time became diseased. So another visit had to be paid to the doctor, to whom she began to relate the story. When she got to the part in which the eminent scientist had appeared to her, saying, "Remember your thumb," the doctor exclaimed that this was extraordinary, for he had taken over Sir ———'s consulting room on that very day. This she felt was even more evidential as showing a link she had not suspected to exist between her disincarnate visitor and her medical adviser.

"WINGED" SPIRITS

By P. B. BEDDOW

THE popular idea of an "angel" is a glorious being with feathered wings—a figure made familiar by painters and sculptors throughout the ages. We shall probably find (as in other instances) that this old inspiration is very near the truth. The ancients were, in some respects, far in advance of us in psychic and mystical knowledge and we are only now beginning to recover something of what they knew.

We may safely assume that wings are unnecessary to a spirit-being as aids to locomotion, for there is virtually no weight in the spirit body, not even the denser ones being subject to the material laws. This, by the way, is one of the chief points of difference between the human spirit body and that of the fairy. The fairy body, on earth, is semi-material, I have myself proved that it has weight, and in the case of the "vibration fairies" and the "sea fairies" the wings are really important. Clear evidence of this is to be found in the photographs of the lovely little "Cottingley fairies" which were illustrated in Sir Arthur Conan Doyle's well-known book. Both the "vibration fairy" and the "sea-fairy" use their wings in the same way as the birds do, though there is naturally a great difference between them.

Why, then, are there any spirits with wings? For two reasons, I think. The first is that a great many people associate wings with angelic beings. If "dead," if living in "heaven," they *must* be "angels" and they *must* have wings! Hence, as Canon Wilberforce wrote in *Letters from the Other Side*, he and other spirits were able to show themselves as winged figures to many a dying soldier on the battlefield, thus making his passing more easy and hopeful. I think we shall find the truth to be that all human spirits who have reached a certain point in their evolution, all those, perhaps, who have entirely finished their earth evolution, are permitted to do this. To them is given the power to divide and mould their auras so as to appear to the clairvoyant eye to have wings.

An instance of the exercise of this power and its use occurred in my own house not long ago. I have a spirit sister, who has, I believe, been on the other side several hundred years. We know her as "Irene." As such she is very bright, and seldom seen except by clairvoyants of unusual powers. On one occasion she was seen poised in the air behind me as I sat at my piano and she had what a good clairvoyant who was present described as "lovely wings." She had assumed them, I take it, for our special comfort and benefit. She was, for the time being, an "angel."

I understand, however, that there is a far deeper significance attached to the permanent use of wings and that there is a true hierarchy of Angels who always have them. These Angels belong to a highly evolved order of beings who come from the higher spheres. Their wings have been given them because of the work they have already done and to them are assigned special duties which can only be perfectly carried out by spirits who have proved themselves exceptionally strong and capable. These Angels are very rarely seen.

As an instance of their duties upon earth, let me say that every really good Circle is in the charge of one of these mighty guardians. Far above the principal Control, or the Guides, is this powerful spirit. He is there to guard the special room in which sittings are held; the whole house and the people who live in it also come under his care. I know, personally, of a Circle which has such a Guardian. It is only certain clairvoyants who can see him, and then never his face. He stands in the same corner always, his back to the door and his magnificent wings stretch along the walls on either side.

Not only Circles, but Churches and Societies, and healing centres, indeed every organized spiritual work, has or

should have a Guardian of this kind. How much he can be felt or realised depends entirely upon the spiritual and psychic development of those engaged in it.

I know of at least one case of this kind, where the person is a great worker in the cause, a writer and speaker, one who has very decided psychic gifts—healing and mental and physical mediumship. I should say "an old soul," doing very responsible work, from the point of view of the Spirit World, and one who both needs and deserves the constant help of the higher, or more evolved spirit. This band of Guides is led by a real Angel who has been seen and described in the home.

To suggest other duties than those I myself know of would be presumption on my part, but we may each one be permitted to imagine some of them, at any rate. We hear of a marvellous "bridge" in the Spirit World, a "highway and a way" leading from the darker spheres to those where the Light always shines, which is guarded throughout its giant length by myriads of these highly exalted spirits—Angels from the Christ Sphere, maybe.

I would offer this view of the Angelic Ministry as the result of my own observation and information received from various quarters, and hope it may be of use to some of my fellow-seekers.

THE REALITY OF DOWSING

The *Morning Post* recently contained a letter from Major Pogson, late Water Diviner to the Governor of Bombay, in the course of which he expresses the view that the dowsing faculty "is possessed by at least 75 per cent. of people and that it is merely an additional sense that has become dormant owing to the march of modern science." In his opinion it is a matter of an acuteness of sensibility which can be developed and improved by practical experience. He refers a previous correspondent to the secretary of the newly-formed British Society of Dowsters, whose address is "White Gates," Lindfield, Sussex.

Another correspondent, J.L.G., claims that nearly everyone can dowse, especially those who have learned to use a more sensitive device than a forked twig or the hands alone. For instance, he points out, a pendulum detector enables nearly everyone understanding its motions to be as good a dowser as one who holds a stiff divining rod or forked twig.

PSYCHIC MANIFESTATIONS NOT RARE

Writing in the *Week-End Review* recently, Mr. James Leigh replied to Mr. Athelstan Riley, who expressed surprise, not that occasional psychical manifestations occur, but that, in view of the vast number of disembodied souls, they occur so seldom. Mr. Leigh writes "As one who has made an intimate investigation of the phenomena which are the special province of Psychical Research, I believe that 'psychical manifestations' and contacts with those who have passed beyond are far from being occasional, but are a matter of daily occurrence. I believe that many of us, in moments of receptivity, are capable of becoming illuminated by guidance from intelligences which have passed from this life, and that such guidance may be received so naturally that the percipient is misled into believing that it has arisen from his own consciousness."

We think Mr. James Leigh is quite right, for the fact is that the two worlds merge and intermingle to such a degree that it is not always possible to draw a line of demarcation between the "normal" and the "supernormal."

In this broad earth of ours,

Amid the measureless grossness and the slag
Nestles the seed perfection.—WALT WHITMAN.

FOREIGN NOTES

TRANSLATED BY M. A. BUSH

REMARKABLE CASES OF CLAIRVOYANCE

CARLO DEL LUNGO, the writer of an article in *La Revue Spirite* (July) has been at considerable pains to enquire into and verify the three instances given below of successful cartomancy—i.e., the foretelling of future events, or the seeing of past happenings, by means of the laying out of cards. The Clairvoyante in question is a certain Madame Bigazzi, in Perugia.

(1) *Le cas Sgricciolo*: A man of this name, aged 65, disappeared from his home near Perugia in October, 1931. His friends and relatives for a long while searched in vain for some trace of the lost man. Finally a nephew went to the card-layer in Perugia. She spread her cards, and thereupon declared that the body would be found at the bottom of a ravine which she named. That very night a search was organised by torchlight, and the corpse was discovered exactly as foretold.

(2) *Le cas Andreani*: In February, 1932, a farm labourer, Andreani, disappeared after a family quarrel. The family and the police searched in vain. A daughter of the deceased appealed to Mme. Bigazzi, who consulted her cards, and then told them the body was lying at a certain spot at the bottom of the river Tiber. Again, her words proved to be absolutely correct.

(3) *Le cas Lindbergh*: which case was freely reported in both the Italian and foreign press. The Lindbergh baby was kidnapped from his parents' home on March 1st, 1932. On March 17th, M. Luigi Rossetti of Perugia, then living in New York, sent to Mme. Bigazzi the following prepaid cable: "Baby Lindbergh been kidnapped. Try to tell me the exact spot where he may be found, and whether still alive." That same evening Mme. Bigazzi replied: "Unless error in my reading, child was killed in home town." This reply was never sent, being intercepted and confiscated by the authorities. The wording of it had, however, become known, and M. Rossetti, waiting impatiently for the reply to his cable, was dumbfounded to hear it given out on the wireless in a café in New York. Meanwhile, the card-layer had spread her cards over and over again in her sympathy with the tragedy: each time she got the same result—the little son was killed, with the further detail that the body would be discovered "Close to his parents' home."

This was given on March 18th, and though the facts were not verified until many weeks later, the doctors agreed that death had taken place a considerable time before. As will be remembered, negotiations were in process all this time for the recovery of the child; the general opinion was that the baby was alive and well, being held for purposes of ransom; but this never caused the Cartomancist to waver in what she had maintained from the beginning.

"Needless to say," concludes M. Del Lungo, "I do not for a moment suppose that what she sees is in the cards. I believe that the cards on which she sets her faith, serve the purpose of the crystal, water, or mirror with other clairvoyants—that is to say, they are to these sensitives the means by which, through habitual practice, they are able to acquire the peculiar psychological state necessary for the functioning of their supernormal powers."

THEO MATTHYS ON MAGNETISM

"One day," writes Théo Matthys, in the July number of *Psychica*, "I was sent for by M. Stevens, a theatrical manager in Brussels. His wife had had a stroke, completely paralysing her left side, and they wished me to help them to wind up certain business affairs to which the wife could now no longer attend.

"The husband begged me to go upstairs and see his wife, of whose life the doctor had but little hope. They knew nothing of my experiments with magnetism, and I had no thought of interfering in any way. I merely

sat down by the bedside, held the sick woman's hand in mine and chatted gently with her, though Mr. Stevens explained what she was endeavouring to say. After a few moments she looked up in surprise and said: 'I feel as though there were a thousand electric shocks going up my arm.'

"On hearing that, I decided at once to experiment, and for ten minutes I magnetised the patient. I then ordered her to close her hand. She protested that it was impossible, nevertheless she did so. I ordered her to bend her arm, she did so. Finally I commanded her to raise it and move it up and down and from side to side; all of which she did, though very slowly; probably not because it was difficult, but solely because she was afraid. All her powers of motion were restored; everyone in the room was violently excited, and I myself was as white as a sheet. Begging them all to keep calm and to allow the patient to rest, I promised to return two days later, and left the house.

"When I paid the promised visit, M. Stevens informed me in great embarrassment that the family physician had been dumbfounded on finding the woman in complete command of her movements; and that he had strictly forbidden them to allow me to see the patient again, threatening that he would, unless his wishes were complied with, throw up the case.

"Three days later, paralysis again set in, and a month afterwards the woman died. Would not that doctor have done better to have co-operated with me?

"Was the initial recovery due to magnetism, or to suggestion? There had been no conscious suggestion on my part, and the woman was wholly unaware of my activities along these lines. We are confronted with a psychic mystery. Things happen in what is termed the Unconscious or the Subconscious—but such terms really tell us nothing and serve but to mask our utter ignorance."

EVENTS FORSEEN

At a sitting held by the Union Spiritualiste des Philadelphes in Paris last January (*Clartés Nouvelles*, June-July) the entranced Medium said: "I see national mourning—it is in Greece—they are trying to kill Venizelos. I see soldiers dressed in white—with a short blouse buttoned round the waist. They have a pompom on their caps, and gaiters on their legs." On passing out of trance and hearing the word "Venizelos," the Medium took it to be the name of some country. A letter containing this warning was sent to Madame Venizelos. Later, an attempt was made to assassinate M. Venizelos.

On May 20th, at 4 Rue Belloni, Paris, another Medium, Mlle. Le Mesurier, had the following experience—she writes: "I was aware of a curious oscillatory movement as I sat on my chair. I observed it for awhile, and then said: 'Why—I must be travelling. It is a car—no—it is not—it is a train. I feel as though I were being gently rocked as by a train at night.' All of a sudden, I realised that this train was rushing forwards towards—what? I was conscious of intense anguish—I tried to see. Dimly I perceived a mass of twisted iron and broken woodwork—and then *Fire!* I was terrified and wanted to break off the vision, but had a strong impression that I must warn the others. 'Take care, take care!'—I cried—'let no one go by train on the fifth day of the ninth month. I sense a catastrophe—flames.' Subsequently she remembered that in astral vision figures are reversed, and that therefore the 9 should be read as a 6. June the 5th was the date of a serious railway accident.

"LIGHT" SUSTENTATION FUND

Donations to LIGHT Sustentation Fund are still urgently needed. The sum received up to date is £632; the total required to complete arrangements for the reduction of the price of LIGHT from 4d. to 2d. is £1,000. Will you help? Another list of donations will be published next week.

FORESEEING THE FUTURE

By DR. NANDOR FODOR

WE have a number of terms for glimpses of future events: prediction, premonition, prevision, presentiment, precognition, prophecy. Prediction requires no definition. Premonition is a supernormal indication of events still in the future. Presentiment is a personal premonition of vague future events. The event foreseen is not precisely outlined, or of little consequence to convince or prompt to a prophetic utterance. If the percipient is positive that the event in question is about to happen, we may use the term precognition. If he declares the event, he predicts. If the knowledge takes visual form, we have a case of prevision. When the prediction involves the fate of larger units, countries, nations, prophecy should be spoken of. Presentiment, in that sense, may be conceived of as the lowest degree of prophecy.

The terms are, however, of little moment. What really matters is the formidable problem of Free Will. Does foreseeing the future mean determinism, fatalism, predestination? Does it mean that the future is already there, in its minutest details, and no effort on our part can change the foreordained course of events?

I admit that it is difficult to escape this conclusion. As great a thinker as Professor Richet states with gloomy firmness: "The fact that an event still in the future can be announced in all its precise and multiple details is the formal proof (and a formidable one) that the future is determined. The future is determined because the seer has seen it." (*L'Avenir et la Premonition*, 1931, p. 247).

In all deference to Professor Richet, I beg to challenge this conclusion. To make my meaning clear, I will introduce two concepts: the *potential* and the *accomplished future*.

The majority of predictions concern the potential future. When the predicted event fails to materialise, we take a far too serious view of it, forgetting that in the ordinary course of life we are almost daily making predictions of an absolutely similar nature. We are triumphant when they come to pass but keep silent when they do not, hoping that no one will remind us of our failure. Those who have a superior intelligence and a good knowledge of human character are sometimes remarkably accurate in their predictions.

But for the regrettable tendency to credit our discarnate fellow-beings with a transcendental knowledge, we would not receive the spirit forecasts with greater assurance than those of the augurs in the flesh. We also forget that what we put down as a prediction is often nothing more than an encouragement, an exhortation, an expression of confidence that things will pass in the hoped-for manner. If we cling to a trance utterance and elevate it to prophecy, it is our own fault.

Again, our future is partly the result of interaction with fellow-beings. Such interaction should not be limited to this plane of existence. We may figure in discarnate activities concerning the earth plane. Things may be planned for us and, on the basis of such planning, perhaps with a motive of securing better co-operation, a forecast might be made.

All these predictions may fail. They concern the *potential future*. They are fallible because the forecast is made on the time-plane. To be infallible, it should not be a "forecast" at all; it should be a perception of reality, a perception of the *accomplished future*. I do not think of the Eternal Present, of the Memory of God, of the Akashic Records. If time is an illusion of our fleshly existence, our hidden psychic powers may occasionally place us outside (a state which may be familiar to discarnate intelligences). Once outside time, the future of which we catch a glimpse will not be the potential

future, which may or may not materialise, but the accomplished future which, if we rule out the time-factor, has already materialised. That is: the accomplished future is the *result* of all our activities, based on a freedom of choice, as is the case with the vision of our past as perceived by clairvoyants.

A prediction of the accomplished future must needs be infallible; for the predicted event, in the progression of time, *has come* to pass.

Were we to know whether a certain prediction is made on the basis of the *potential* or the *accomplished future*, we would never meet with disappointment. But not even fulfilment can prove the case. For the potential future will often materialise.

The only thread which can lead us out of these perplexities is the nature of the predicted event. *Potential predictions* are never precise, they are concerned more with outlines than with minute details and they are limited to the near future. *Accomplished predictions*, on the other hand, may concern small details of something happening years later, ridiculous minutiae, unforeseeable accidents and such natural setting as human intelligence cannot visualise.

To conclude that, because the future can be foreseen, it is determined and we have no Free Will is a *gross error*. What the seers, incarnate or discarnate, truly foresee is a segment of our future life. But that segment is our own achieving; and the seer, by giving us an advance glimpse, has simply stolen a march on our time.

"LOVE UNLIMITED"

A NOVEL propaganda leaflet has been issued by Mr. Edward C. Hennequin, M.P.R.S., of 50 Clements Road, Ilford, Essex. It takes the form of a "preliminary prospectus" for "Love Unlimited," with an "authorised capital of 40 million shares of one loving heart each."

The object of the Company is described as follows:

"It is an established fact that you cannot make others happy, without making yourself happy at the same time!—Therefore, making people happy must be a good scheme. And it is proposed to form a Company with that object in view.

"Spiritualism, which is founded on Love, will (when better known and understood) make millions of people happy—far happier than all the Churches in the world have ever been able to make them."

The names and addresses of the Directors of this interesting company are given as follows:—Wm. Roseate Dawn, Esq., 1 Sunshine Square, Summerland; John Helping Hand, Esq., Azure Villa, Friendship Street, Silverlining Town; Henry Dogood, Esq., Rainbow Cottage, Journey's End, Goldenford; Arthur Kindsoul, Esq., Rosebower Lodge, Sympathy Street, Fort Sunlight; Thomas Cheery Smiler, Esq., Welcome House, Joybridge Park, Songborough.

The concluding lines state that "the shares are free, the profits are enormous, and there is no income tax to pay."

MR. CHARLES BAILEY'S MEDIUMSHIP

A correspondent writing in *The Harbinger of Light* (Melbourne, Australia) says:—

"I am pleased to say that Charles Bailey—notwithstanding that he is getting on in years—still retains his power in a remarkable degree, whether it be used for producing voices, materialisations, apports, or spirit pictures. At a recent sitting the entity acting through him made an iron half-inch nut float on water, and made a cork sink—and this in the light."

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.)

AFTER-DEATH CONDITIONS

Sir—Mr. Horace Leaf reminds Spiritualists (quite rightly) that they may know much less about after-death conditions than they think they do.

The various theories to which he refers are not very helpful in this regard, and they may distress readers of *LIGHT* unduly. We must bear in mind the fact that contact with earth conditions revives old memories, particularly memories of experiences just before death; this does not imply that the communicator, who through a Medium refers to these experiences, is necessarily indicating his normal condition of consciousness in his present state.

For instance, the soldier who referred to the horrors of war, or the suicide to the fears which led to his death, probably expressed merely temporary revivals of memories, and in that case these utterances give no information as to the continuous and mental conditions in which they may be progressing.

In the pamphlet *The Return of Johannes* (by Bligh Bond: Script of John Alleyne) we read of the vivid memories of that winsome spirit, memories of his dear Abbey and of his life at Glaston; but he is careful to tell us that these memories are only a fragment of his conscious life; that the greater part is dwelling in "highest Heaven." He adds that he can "fold the wings of his spirit and, descending, live again on earth." Mr. Bligh Bond comments on this: "His better part as he had elsewhere said, 'doeth other things.' We are concerned only with that 'garment of memories' which his soul is permitted for a while to resume . . . to him it is a dream."

Our normal experiences should help us to understand how this may be. We know how revisiting old scenes may poignantly revive associations, sad or glad, and we also know that our larger consciousness is not habitually occupied with these memories.

So we may greatly err if we imagine that those who, after death, again contact material conditions to bear witness of their continued existence can convey to us under these conditions a correct impression of their larger life. Their contact with Mediums is probably dreamlike—the dreams may be painful or the reverse, but they are temporary. They assure us of their faithful remembrance and of their knowledge of our life here, and they may sometimes convey by analogies some notion of the life beyond: but we must realise that of this larger life these messages give only a very fragmentary account of their condition—they know about us much more than we know about them.

When the passing has been tragic, it may be our duty to discourage such contacts with our material life until the spirit is able to live in a higher consciousness undisturbed by "dreams," but this does not mean that spiritual communion by thought transference and sympathy may not be deep and full, and a constant stimulus both to us and to them, if their wills and ours are towards the highest.

HELEN A. DALLAS.

* * *

GOOD AND EVIL INFLUENCES

Sir,—The following suggestions may perhaps assist your contributor, Allen Sims, regarding the question of mischievous entities making use of the signals by which his friend makes known her presence, as described by him in *LIGHT* for August 11th.

Any attempted intercourse with the unseen draws two sets of influences to it—the good, seeking to raise and give help in the achievement of work which shall be of service to others as well as the means of bringing happiness to those participating; and the bad, seeking from malice or mischievousness to put an end to this very power for

good which is being brought into active use, and as the psychic powers unfold, so does our sensitiveness to both good and bad, increase.

By the great God-given power of free will, we are enabled to range ourselves on either side. The wisest course, therefore, is to commence every sitting with a deliberate putting of oneself into the hands of good—whether by prayer, or by an affirmation of belief in the power of good over evil.

Both during sittings, and during the whole of daily life, cultivate the habit of actively linking up with all that is good, and of affirming that one seeks only contact with and help from the good; and this by the operation of the law of free will, not only gives protection against the evil, but draws greater good to one, so that whether in the case of sittings or of spontaneous phenomena, one is attuned to good and only good can come. For, as well as the desire for good, there will thus be its crystallisation into an active, living force.

MARJORIE MARRIAN.

Ruislip, Middlesex.

* * *

GUARDING AGAINST EVIL INFLUENCES

Sir,—I and my family have long been familiar with *LIGHT*, having begun to take it more than fourteen years ago; and while I am indebted to it for much, there is yet one matter, the great importance of which it has not stressed so far, nor indeed given any teaching on, though correspondents do touch on it from time to time.

Very shortly after my introduction to Spiritualism, I found that communicators were as numerous from the evil spheres as from the other class. Through automatic writing I was warned against communicating with evil spirits and was told such communication would be hurtful to me. I was instructed that such spirits would not be able to write their names across the figure of a Cross, drawn with an invocation to God. And by all the tests I have made I find that this is so.

Table-rapping puzzled me for a long time. I found that sometimes the table continued in motion while I adjured the communicator in the name of God to cease from operating it if he (or she) were from an evil sphere, and I am quite assured that the continuance of motion indicates that the communicator is from one of the blessed spheres. I also found that the table sometimes became motionless at the adjuration and I am equally sure that in such cases those seeking to communicate were from evil spheres.

But there was a third feature that puzzled me. I found that sometimes the table remained motionless during the pronouncement of the adjuration but resumed motion on the conclusion. For some time I took this to indicate that the communicator was from one of the blessed spheres who only awaited the conclusion of the adjuration to begin motion again. But I found that I was being misinformed and deceived, and I slowly puzzled out the situation in such cases. It seems that the communicator who first moves the table is evil. Being unable to stand the adjuration, he slips away leaving a companion, also from the evil spheres, to carry on. As the adjuration was not addressed to him it does not apply to him and so he sets the table in motion at the close of it.

To me it appears that the table can only be trusted when it continues in motion all through the adjuration. *LIGHT* so far has given no teaching as to communicating with spirits from evil spheres, and I venture to ask whether there is not need for teaching on this matter. From time to time I have met people who were once friendly to our cause, and who have now become hostile to it. Having been deceived again and again they come at last to condemn as bad what at first they hailed as good. Many friends have been turned to enemies for want of a little teaching. If only from the beginning they had been taught the great importance of testing the spirits whether they be from God! (REV.) W. G. HUTCHINSON, St. Joseph's, Barbados, W.I.

MISS CUMMINS' SCRIPTS

Letter from Dr. Robert Eisler, Unterach a. Attersee, Austria

Sir,—In various publications a claim has been put forward that the statements in Miss Cummins' automatic script concerning the bodily appearance of the Messiah Jesus and the alleged revolutionary activities of his disciples are anterior to my own publications about the same subject based on the Slavonic and Hebrew Josephus and cognate documents.

Now, although the publication of my book *The Messiah Jesus, etc.* (Methuen & Co.) is posterior to Miss Cummins' script, my paper in *The Quest* of 1925, my long letter to *The Times* and my lectures before the Paris Academy—reported in the *New York Times* and in more than 200 other daily and weekly papers—are anterior by several months to Miss Cummins' otherwise very interesting script. Miss Cummins writes me, that she did not read and could not have read any of these reports, being at the time in Ireland where, owing to the severe Catholic censorship, such news could not have been printed. The latter statement is, however, in manifest contradiction with the fact that among the more than 200 press-cuttings in my own file there are several from Irish papers—two Gaelic ones among them—reproducing with every expression of pious horror—often without mentioning their source (the *New York Times*)—the gist of its report about my lectures.

Miss Cummins has obviously been as deeply shocked as other Irish readers when she saw one of these articles and must have tried to forget the disturbing experience as quickly as possible. In her subconscious mind she must have evolved the theory that my sources were nothing but the echoes of contemporary slander, an argument put forward in many of the said articles. This idea welled up when she automatically wrote the Cleophas script.

Not only is the evidential value of these scripts *nil*, but the fact that no automatist or other Medium ever produced something of the sort before I published my analysis of the sources in question seems to be strong evidence against the possibility of obtaining knowledge of any hitherto unknown historical fact by para- or metapsychical methods.

ROBERT EISLER.

[NOTE—In next week's issue of *LIGHT*, the questions raised by Dr Eisler will be answered by Miss E. B. Gibbes, the friend and collaborator of Miss Cummins.—EDITOR.]

* * *

AIR-CURRENTS AT SEANCES

Sir,—With regard to "air-currents" referred to in *LIGHT* of August 18, may I say that on one occasion, at a seance with Mrs. Etta Wriedt, I felt a current coming, as I thought, from the trumpet on to my face, which was in close proximity. I was puzzled and said to my communicator tentatively: "I can feel your breath." He laughed and said: "I am not breathing. I am drawing power from you—that is what you feel."

I have particularly noticed since that the breezes seem to be caused in the natural way, by the return of atmosphere into a vacuum left by the abstraction of "power," which may be another name for static electricity?

ROSE CH. DE CRESPIGNY.

* * *

SPIRITUALISM AND RELIGION

Sir,—There has been a good deal of lecturing and writing of late on the subject "Spiritualism and Religion." It has been stated very emphatically by some that Spiritualism is not a religion and that to speak of it as such is to give it an entirely wrong status. Well, let us see.

If I am not greatly mistaken, several people—thinking, truth-seeking people—have declared in these very columns that to them Spiritualism has become a religion, and who shall say them nay? If they have found the teaching and philosophy of Spiritualism worthier of a loving

Father and Creator than that put forth by official Christianity; if they have found that no other philosophy is high and broad and deep enough to link together all religions; and if they have perceived that Spiritualism tells of a more natural, more reasonable, and more beautiful relationship between the Creator and His creation than does orthodox Christianity, is it any wonder that humbly and thankfully they have come to accept it as their religion?

In all humility I would like to suggest that perhaps we should be wary about making strong assertions as to what may, or may not be termed religion. Perhaps religion will not be defined except in an individual sense—the sense in which F. W. H. Myers defines it when he says: "Religion, in its most permanent sense, is the adjustment of our emotions to the structure of the universe."

My religion may not be that of anyone else, but if it helps me to reach the higher spiritual life, then, surely, it is not of very great importance whether it be termed Spiritualism or spiritualised Theism or Christianity or any other thing.

(DR.) HILDA R. B. WERDEN.
St. Catharines, Ontario.

* * *

MR. J. ARTHUR FINDLAY'S BOOK

Sir,—In his review of my book *The Rock of Truth* (*LIGHT*, August 18), Mr. Prevost Battersby remarks with regard to what we on earth have learned from the communications received from the etheric world: "What have we learned? Precious little beyond Survival; and not even that, perhaps, for all."

He makes this remarkable statement, and yet he omits in his review any reference to the last half of my book, from pages 181 to 321, which deals with my exposition of the teachings and philosophy of Spiritualism, as received from the etheric world, though other reviewers describe this part of the book as the most advanced and profound philosophy so far recorded. Surely, such a method of dealing with my book is unfair, not only to me, but to the cause you uphold.

J. ARTHUR FINDLAY.

Stanstead Hall, Stanstead, Essex.

* * *

ANGELS AND THEIR WINGS

Sir,—With reference to the above article, I am informed that Sir Oliver Lodge thinks it very probable that there are many orders of being, above and below the human level, and those above us may well be called angels. He has no scientific evidence for this, but it is in line with what we know of the physical universe, which is graded from amoeba up to man.

I am in agreement with the writer when he says that the popular idea that all angels are celestial cannot be correct, although this would infer the existence of evil amongst spiritual beings. No one, however, ever has explained the presence of moral evil in the world of an omnipotent and omniscient Creator. We only know that it exists. One of my earliest recollections as a child was gazing in wonder at a large picture in a Doré edition of Milton's *Paradise Lost*, in which the Archangel Michael is depicted as delivering a crushing blow on Lucifer. Both had wings, though those of the latter were of a sombre hue. I regret to say all my sympathies lay with the "fallen" angel.

If angels have wings, there can be only one possible explanation—which is that if (as some believe) everything in this world has its counterpart in the next, there may be even an etheric atmosphere suited to psychic wings. The idea seems fantastic but: "There are more things in Heaven and earth, Horatio, than are dreamt of in our philosophy."

AUBREY TURLE.

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)

Subscription Rates (including postage)—12 months, 20s.; 6 months, 10s., or from Newsagents, 4d. weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of *LIGHT*, 16, Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks, at the current rate of exchange.

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SPIRITUALISM NOT AT WAR WITH RELIGION

MUCH time and energy is wasted by Christians who attack Spiritualism and by Spiritualists who attack Christianity. What is needed in both cases is a fuller understanding of the other man's point of view and a friendly willingness to concentrate on points of agreement rather than to insist on points of difference.

Bishop Welldon (the ex-Dean of Durham) wrote in a magazine article, that: "All Christians are Spiritualists"—all Christians, he explained, believe in survival after death; and their belief is supported, if not founded, on the fact that Jesus, before His death, was visited on the Mount of Transfiguration by Moses and Elias, who had been "dead" for hundreds of years, and that, after His own death, He returned in visible and tangible form to instruct His disciples and assure them that death had not extinguished Him, as they feared it had. Paul also, it will be remembered, proclaimed the survival of Jesus, not because of what he was told, but because Jesus appeared in person to him on the road to Damascus. "Have I not seen Jesus Christ our Lord?" he asks (I Cor. ix., 1) when advancing his claim to be an apostle.

Christianity, in fact, is based on what are now described as "spiritualistic phenomena," but which are as old as mankind; and Christians would be wise if they would recognise that psychic proofs of Survival and of communication between the two worlds are not subversive of the Faith "once delivered to the saints" to-day, any more than in New Testament times, but that, on the contrary, they are corroborative and absolutely essential to make the story of Jesus and of the early days of Christianity credible to modern minds.

On the other hand, there is no good reason why Spiritualists should attack or belittle Christianity or any of the other great Religions. For some people, the facts of Survival and

communication, and the implications derived therefrom, provide all that they require for their ethical and religious guidance. For many others—and we believe for the great majority—these facts and implications do *not* take the place of religion but they *do* provide evidences for the validity of Religion as generally understood, and standards by which the truth of creeds and dogmas can be measured and modified.

We agree with the Rev. W. A. Reid who, in this issue of *LIGHT*, says: "The real and insistent aim of Spiritualism should be to get everybody in every Religion to incorporate Spiritualism into its thinking and acts." There is no prospect that Spiritualism, as such, will ever become a world-religion; but there is every reason why Spiritualists should hope that in course of time the psychic proofs of Survival and communication provided by Spiritualism will be made so unchallengeable that they will be accepted by all religions, including the various branches of the Christian Church.

Declarations to this effect have often been made by *LIGHT*; but it is desirable that our position should once more be reaffirmed, since one of the effects of the publication of Mr. J. A. Findlay's new book (*The Rock of Truth, or Spiritualism, the Coming World Religion*, reviewed in *LIGHT* last week) is that the assertion is being made in the religious Press that "Spiritualism is at war with the Faith." So far as we can speak for Spiritualism—and we recognise that Spiritualism, like the Church, has many divisions in this and other countries—we say that it is not at war with Christianity and that it does not attack the Christian Faith; but that, on the contrary, it provides abundant and conclusive proofs that, in its essentials, the Christian Faith is based on facts—the facts of Survival and communication.

Neither do we join in any general condemnation or adverse criticism of the clergy. There are exceptions, no doubt, but we believe that the great majority of the clergy are conscientious men who do their duty as they see it, and our hope is that they may more and more be won to a serious consideration of the truth of Spiritualism. The article by Mr. Reid, already referred to, should be read as showing how the relations of Spiritualism to Christianity are viewed by a clergyman who has made a deep and comprehensive study of both.

As Jane T. Stoddart points out in the *British Weekly* (in a review of Mr. Findlay's book): "The leaders of Spiritualism in this country have been reverent, on the whole, in their attitude towards the Christian Faith." In proof of this, Miss Stoddart quotes the words of Sir William Barrett, Sir Oliver Lodge and Sir Arthur Conan Doyle. Many other names might be added to this list, but it is sufficient to prove that acceptance of the truth of Spiritualism does not imply a rejection of Christianity.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

THE RETURN OF MRS. EDDY

ONE always felt that the errors of Christian Science would weigh upon its author when she was granted a wider view, and here*, "spiritually transcribed by Alma Morrow," we make contact with her enlightenment.

It is true that much one would have expected does not appear; that her concern is rather with the distortion of her teachings than with their inconsequence, and that there does not seem in her new message anything that has not been more convincingly said before; but as her present concern is to free her followers of the terror with which, it appears, communication with the other side inspires them, our attitude towards it must be sympathetic.

"I, Mary Baker Eddy," runs her introduction, "have come again to earth in my astral form to right the wrongs I have done. Through the hand of this young woman, I propose to redeem myself. She has the courage and honesty to repossess my flock—to bring them back from the blind by-ways into which they have strayed. When I have completed this book and it is published, I shall write others, telling of my awful agony and grief in the astral world."

Miss Alma Morrow, in a foreword, explains how she has heard Mrs. Eddy speak and seen her suffer; and Mr. Harold J. D. Murton, who has studied the manuscript, considers it to be an authentic communication.

Mrs. Eddy explains that she has had to wait twenty years for the preparation of an adequate amanuensis, Alma Morrow—who had, some three hundred years ago, when "a high priestess in Burma . . . stepped in a spirit of sacrifice and fearlessness upon a flaming altar . . . to save the life of someone she loved,"—having been reincarnated in 1894 to "do the work which the Christian Science movement needs."

"My mistakes," she tells us, "while upon the earth plane are to be corrected in spite of mortal mind, and this girl came to earth in 1894 to do this specific work. In that year a wrong step was taken, and Divine Love, in His infinite mercy to man, sent an angel (for so she is), to correct that mistake. . . . She is a soul who has lived through many lives upon earth, and this is her last one." It was in the year 1894, apparently, that Mrs. Eddy "forgot God for a time" and, defying the forces which had tried to use her, insisted on building her church. By that act the movement was launched on its downward path, and for a while, its author thought she would have to return to earth to right the wrongs she left there.

She explains now, in offering this Manual to achieve that end, that "the Old Textbook cannot fill the needs of man as the pages of history unroll. . . . The small inkling of truth expounded in the old text-book cannot feed the advanced minds that now look for enlightenment. . . . When I wrote it, I, myself, was hampered somewhat with fear, and in order to protect my flock, I injected into my writings, unconsciously, that element of fear. . . . How I long to tell each one of you that I, Mary Baker Eddy, am humbly and deeply sorrowful if I have said or decreed the things that have built your bonds."

She then draws a somewhat unflattering picture of the Christian Science Church as it appears from the other side.

"In the movement," she says, "many things displease me. For instance, I expressly demanded that there be no graven images. What do you call the composite photographs of me but that? Only one step further and you will have a raised plaque and from that to a statue which you will worship as the Mother Mary. Destroy these things! How can you dare to flaunt them and worship them with eyes of medieval tenderness that light up with false illumination at the images of the saints. . . . I have more to state. It concerns the matter

**Science and Health (Revised)*. Mary Baker Eddy. London. Wright and Brown. 1933 2/6.

of the Publishing House. When they cease exhibiting my personal writing I shall be happier. Why should the written words of any human being be preserved in a vault as the mummified body of an Egyptian Pharaoh? Tear them up. Make room for the new."

She deplores that in her spiritual shape she has tried in vain to impress on them her distaste for such practices. "In the silence of night watches I come and come, and you go on, unheeding with your idol worship."

She declaims against the edict that Church members "must read nothing but the authorized religion of Christian Science and the Bible," and relates how, in her lifetime, she once dismissed a student from her post for having written—"there is no Truth but Christian Science."

She is grieved by the laxity which certain individuals are enjoying. "Since I left you, you think you have grown in grace—where only you have grown in coldness and assumption. . . . You can neither accept nor give a rebuke gracefully. . . . I have stood beside you and impressed upon you the constant belief in God, and in the midst of it you spout forth a thought unworthy of the lowest type of mind. . . . Often I have seen you doing your mental work, you—poor mortal—standing before a mental altar, lighting mental candles and saying over and over platitudes which are no more than the sign of the cross."

Only when her disciples are entirely healed of prejudice will they begin, she says, to assimilate the truths in the Manual. They must try to realise that it is "the direct word of God, the first comprehensive teaching since the time of Jesus that has come directly from the Astral plane."

But the most significant advice in the book is the counsel, even the command, to open up communication with the spirit world. "In the still watches of the night . . . call unto yourselves your astral teachers. . . . Often a teacher passes unseen about the earth and tries to place right thinking in the minds of her students, but because of the false teaching and the unutterable fear regarding so-called Spiritualism, she is unable to do so. . . . Sit down and ask God what you most need, then if you listen and hear aright you will get your answer. If you do not, seek some reputable Medium through which your guides and teachers can speak to you. . . . A time is coming—in fact is almost upon us—when men of this plane and yours will communicate with each other even as you do now on the telephone. . . . Thousands to-day are communicating with this world. You do not hear of it because you close your ears when it is voiced. . . . There are many of you to-day among my followers who are communicating with loved ones here and you are doing it in a manner which makes cowards of you. You are afraid to do it openly. Take that chapter in the Old Textbook entitled, 'Christian Science versus Spiritualism,' and cast it aside as a moth-eaten theory."

There are some kindly and unexpected things said about doctors. "I do not say that men and women of the medical profession are wasting their time. Indeed they are not, but they do not save lives any more than a Christian Science practitioner does. . . . When you are ill, miserable, lift your thought to God and in your heart glorify Him. . . . A physician would administer an opiate to relieve you, and perhaps, if you have called him, that is the thing for you to do, but with or without an opiate you can still call upon your God. There are many grand men and women in the medical profession . . . but there is much they do not know."

There are not many memorable things in the Manual. Here is one. "Let it be known now and to all men that you cannot change one whit the things that must come to you. Only *you* are the judge of how you will meet them."

"Your earth life will be preserved so long as it is essential to your progress. Understand that. No one passes accidentally from that plane, for *there are no accidents*."

"The Old Text-book said that right thinking is a power,

but let me tell you now that right thinking is the only power upon earth."

Mrs. Eddy offers proofs of her identity, and those to whom she appeals may be forthcoming; but one knows from experience the objections to be urged against this type of proof. Mr. Murton finds that the Manual "shows certain prejudices, limitations of outlook and peculiarities of style similar to those that characterise Mrs. Eddy's original work and there is a similar strong egotism."

That is so; but it would be more convincing had the amanuensis been unacquainted with Mrs. Eddy's writings; whereas, probably, she was steeped in them.

"THE WAY IN AND OUT"

By RONALD and KATHLEEN HOLME. (The Greater World Press. 1/6 net. Illustrated.)

THE richest ore of psychic experience available to the public lies undoubtedly in the personal narratives of those who are willing to publish their experiences. Such writers often claim that it is by direct instruction from the other side that they undertake the task; of such is this story of the love of a brother (passed on) and a sister, the joint author, who "in death are not divided."

A life-long companionship, a deep sympathy and affection, and a recognition before the death of Ronald Holme that communication between the two worlds was possible, provided the best of conditions for the reception of the messages. The story is very simply told; much more might have been made of it, but Miss Holme's desire has been to relate the facts for the encouragement of others.

It is a comforting little book, revealing again the need of the human heart for consolation, and the recognition of that need by the released friend. "I will not leave you comfortless," rings out in every page, as we read in how many ways and often at the right moment, the continued companionship was insisted upon.

We have all read of "book-tests," a means by which the telepathic bugbear has been usefully evaded, but here we have an interesting record of "picture tests." Clear instructions to visit particular rooms in London and Oxford galleries were given, indicating that there Miss Holme would find a painting with a particular message for the moment, or one which had a reference to past experiences together. The results revealed a fertility of idea and of effort on the part of the communicator, and I do not recall any similar record of a series of pictures being used to this end.

Mrs. Hester Dowden, through whom many of the messages came, writes an interesting foreword, and assures us that she knew nothing of the particular circumstances, and only on very rare occasions ever visits a picture gallery. Mrs. Grace Cooke is also warmly mentioned in this record, which will please many readers.

B. McK.

MRS. GARRETT'S MEDIUMSHIP

We take the following from an article in the *New York Times* of the 17th ulto. on Dr. Hereward Carrington's investigations into spirit identity:—In his forthcoming report, Dr. Carrington says he worked for a year with the English Medium, Mrs. Eileen Garrett. Through her, Dr. Carrington reports, he repeatedly summoned six different spirits of everyday Americans, whose history was known only to their intimate families, and put them through the test list of stimulus words.

Dr. Carrington says he found "extraordinary differences" between Mrs. Garrett's own normal reaction to the tests, which were consistent, and the various reactions of the supposed spirits that were summoned through her. He said the explanation that they might be multiple personalities, split off from Mrs. Garrett's, would not account for them, because under these tests it has been found that personalities split off through natural psychiatric disturbance always had a "recognizable leakage from one to another."

THE DRAMA OF CALVARY WAS THE LIFE OF JESUS A FAILURE?

IN his review of Mr. J. Arthur Findlay's new book, *The Rock of Truth*, in last week's issue of *LIGHT*, Mr. H. F. Prevost Battersby asked, in reference to "saviour-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'?"

Amongst the unpublished scripts of the Rev. W. Stainton Moses, in the Library of the L.S.A., there is an Easter Sunday message which may be read as an answer to these questions. It is as follows, the Communicator being "Theophilus" under sanction of "Imperator":

"Little do men grasp the significance of the truth to which they carelessly give utterance when they say that Christ came into the world to die for it. He did so come: but, in the sense of these foolish enthusiasts, he came not. The drama of Calvary was of man's, not of God's devising. It was not the eternal purpose of God that Jesus should die when the work of the Christ was but just commencing. That was man's work: foul, evil, accursed. Christ came to die for and to save man in the same, though in a higher, sense, that all regenerators of men have been their Saviours, and have yielded up bodily existence in devotion to an overmastering idea. In this sense, Jesus came to save and die for man: but in the sense that the scene on Calvary was foreordained to occur at the hour when man consummated his foul deed, He came not. And this is a mighty truth.

"Had the full life of Jesus been completed on earth, what vast, what incalculable blessings would men have reaped. But they were not fitted, and they pushed aside the proffered blessings having but just tested them. They were not prepared. So with all great lives. Men take from them only that which they can grasp, and leave the rest for after ages: or they push them impatiently aside and will have none of them: and after-ages worship and revere a spirit incarnated too soon. This is a mighty truth.

"It is not permitted to us—nay, it is not in the counsels of the Supreme Himself, to force on man a truth for which he is not ripe. There must be throughout God's universe orderly progression and systematic development. So it is now. Were men fitted to receive the mighty truth which we have it in charge to tell of, the world would be blessed with a revelation such as it has not had since last the angels shed on it the beams of truth. But it is not prepared: and only the few who have learned wisdom will in this age receive the truth which after-ages shall drink in with gladness. In this sense the Christ-life was a failure during His existence on earth, and a potent vivifying influence among men afterwards.

"Guided by angel influence, the Church which bears His name has gathered up the germs of Truth which it typified, though now, alas! long custom has familiarised men too much with the old truths, and they fail to see their meaning."

OBITUARY—MR. C. MACKENZIE MACBRIDE

An announcement in the Scottish Press records the death of Mr. Charles MacKenzie MacBride, an old friend and one-time contributor of *LIGHT*. He was a veteran journalist, having filled several editorial and other positions on the English and Scottish Press. He was also the author of novels and travel books, and did much good work (in association with the late Dr. Gavin Clark) on behalf of the Highland crofters. In his younger days in London Mr. MacBride resided in the same house as Mr. Ramsay MacDonald, the present Prime Minister, with whom he was on terms of friendship.

Mr. C. G. Rickards, a Spiritualist well-known in the north of England, died on Thursday, August 12. He was for many years a director of *The Two Worlds* and was held in high esteem.

THINGS I REMEMBER

By DAVID GOW

XIV.—MAGIC PENDULUMS AND DIVINING RODS

AN article in an evening paper on the pendule and its use in detecting, for example, whether an egg will produce a male or a female bird, reminds me of some experiments many years ago. It may be necessary, first to explain that the pendule consists usually of a piece of wire or string to which is attached a bead or a ring to act as plummet. This is taken in the hand and allowed to swing to and fro. The belief is that if, being held over an egg, it makes a circular swing, the sex is female, if to and fro, in a straight line, it indicates the male. Other objects than eggs may be used, as for instance, a letter—the gender of the writer is likewise shewn. But, according to the newspaper, scientists have exploded the idea as a superstition, repeated experiments having shown that the pendulum is as often wrong as right.

It is a very ancient device, and is sometimes used in conjunction with the alphabet set out in clock-form to spell out messages, in the manner of the ouija-board. I was once visited by a scholarly gentleman who had spent years in experimenting and who shewed me a sheaf of messages of a weird kind all obtained by the pendule. They seemed to be all about everything—in Greek, Latin, ancient and modern English and other languages. The messages, sometimes pious, sometimes profane, rather suggested the kind of fragments that a wireless might gather if it were tuned in at random to pick up what it might. The question was where they came from, being mainly a litter of disjointed sentences, intelligible in themselves, but for the most part, with no bearing on anything in particular. They reminded me of that garrulous character in one of Dickens' novels, "Mr. F.'s aunt," who, *apropos* of nothing, used to remark that "there are milestones on the Dover Road." I left the experimenter to continue his researches in what seemed to me to be a rather barren region. I hope he arrived somewhere: I never heard that he did.

As for the pendule for determining sex in eggs, I recall that some years ago an enterprising firm brought out a little instrument of the kind for use by poultry-breeders. I did not hear that it was very successful, perhaps because of the fact, evidently overlooked, that the psychic power resides in the person and not in the instrument, just as with the divining rod. Such a rod is quite useless in the hands of a person who has not in himself the gift of dowsing.

An inventor once brought to my notice an elaborate instrument for detecting water, metals and hidden treasure. He proposed to put it on the market but I could not encourage the idea that such a power could be stored in an instrument without reference to the person who might use it. This was a consideration that the inventor had somehow neglected. Still in this matter one must not be bigoted, even though our past experience has shewn that all mechanical devices for tapping the "super-normal" are useless without the aid of the human Medium or psychic. Science may one of these days devise a mechanical device that will put us in touch with the Unseen World without human agency. It is not, I am assured, so remote a possibility as it seems.

THE UNIVERSE AS IDEA

Sir James Jeans's idea of the Universe as being a great *Thought*, reminds me that a great many years ago Emerson arrived at much the same conclusion. "Nature is the incarnation of a thought and turns to a thought again, as ice becomes water and gas. The world is mind precipitated." Without taking into account Plato's similar views, we can see here an example of how the Seer perceives a truth long before Science is able to confirm it.

TRIBUTE TO MR. DAVID GOW

A tribute to Mr. David Gow, of LIGHT, and his work for Spiritualism appeared in "The Psychic News" of August 5, from the pen of Mr. Horace Leaf, F.R.G.S. Referring to a period some twenty years ago, Mr. Leaf writes:

ON the literary side, Spiritualism was served well. *The Two Worlds* and *LIGHT* were holding the field without any serious challenge. Indeed, up to the middle of the world war, there was practically no scope for additional journals, although one or two fluttered in and out with astonishing brevity. *The Two Worlds* was edited by J. J. Morse, whilst *LIGHT* was under the control of David Gow.

The office of *LIGHT* was situated then, as it is still, in the same building as the London Spiritualist Alliance, which was, for many years, the intellectual centre of Spiritualism. David Gow, who succeeded E. W. Wallis as editor of the journal, was always as interesting a conversationalist as he was a writer, and it is doubtful if there is living to-day anyone who knows so much about Spiritualism in all its aspects as he.

In addition, he has a naturally philosophical mind, which enables him to add wisdom to knowledge. His outstanding mental qualifications made Gow a centre of attraction, and I often marvelled at the patience with which he would listen, advise, and exchange views with his many visitors.

With considerable shyness, I often took advantage of his readiness to discuss abstract subjects with so young and untutored a mind as mine was; but it was impossible to leave his presence without being mentally and spiritually richer.

He will, I suppose, be one of those characters whose influence will never be properly evaluated. Avoiding, rather than seeking publicity, he nevertheless scattered seeds of information and thought, which must have done more for Spiritualism on the ideational side than any living man.

Small of stature, quick of action, of intense application, he reminded me of a man looking at the world, especially the Spiritualistic world, through a high-power telescope, which enabled him to see every movement with a clearness and detachment that helped him to form correct and unbiased judgments.

These, it is to be hoped, will not be allowed to die with the sound of his crisp voice and scattered editorials. No one more than he owes it to the movement to write a book of memoirs and observations.

One of the charms of his conversations was his intimate knowledge of human nature. With all his intensity, I always thought I could discern a certain note of cynicism, coloured by a keen wit and sense of humour.

Like so many other clever people, he was highly strung, and of an acutely nervous temperament, which gave the impression, when he was too busy to converse with some enquirer or admirer, that the refusal hurt him more than it discomposed the visitor.

David Gow would never let anything stand in the way of the prompt production of the journal which became so large a part of life.

Nothing seemed to escape his notice. If one wanted to know the latest theory pronounced by some notable member of the Society of Psychical Research, or the most recent criticism for or against the cause he espoused, David Gow would be able to give it with suitable comments.

A human mind is conscious of its own consciousness; aware of itself, the ever present I, which is the central reality. Hence the power of the human mind to go into deep solitude and yet be in the midst of things, the power to retire to the far-off isle of the sea, and call poetry and music and thought and affection and friendship and philosophy and angels and Deity all into its service and consciousness.—*Andrew Jackson Davis.*

THE HAND AND THE FLOWERS

REMARKABLE INCIDENTS DESCRIBED BY A
YARMOUTH RESIDENT

IN the "Psychic Corner" of the *Yarmouth Independent* for August 19, Mr. Guy P. J. L'Estrange gives an interview with Mr. Walter J. Forder, a well-known resident of Yarmouth, in which marvellous psychic experiences are related, including materialisations and apports.

"You must know that a number of years ago I used to sit regularly in a circle for materialisation, in this town," said Mr Forder. "I was told that I possessed a particular variety of 'power' which was helpful to the Medium's spirit guides, in producing physical phenomena. Well, as I was always ready to assist, where I could, the interests of scientific research, and especially on such a vital point as man's survival after death, I willingly acquiesced in the suggestion that I should be one of the constant sitters in the circle.

"For a long period, we obtained wonderful results, and I venture to assert, without any desire to boast, that no one on this earth has witnessed more amazing spirit manifestations than I.

"Materialised forms have come so close to me that by moving my hand a few inches I could have touched them, and I may mention that I often have touched them. They usually felt perfectly solid and real, and their drapings were soft and filmy. Very friendly and good-natured, ever anxious to assist one in every way, these spirit people seemed.

"Well, now to come to the particular experience I promised to relate. It happened on a beautiful evening in early Spring. At least, it was a beautiful evening when the circle started, but after manifestations had been going on for about an hour, a storm crept up and the rain came down in torrents. I mention this for a particular reason which you will understand later.

"As usual, amazing, almost incredible, phenomena were forthcoming. Just at first, the spirit-forms of our acquaintances were not very readily perceptible, but we could hear the soft rustle of their draperies as they moved about the room, and several times they touched us with their hands.

"At last, we heard the voice of a spirit whom I knew as 'Gordon.' He told us that he was in charge of the circle that night, and after giving a few words of greeting, followed by certain instructions, he asked us to sing, 'Nearer My God, to Thee.' We sang about two verses of this hymn, and then 'Gordon's' voice bade us cease.

"'Keep perfectly quiet for a few moments,' he said, and even as he spoke a luminous plaque floated out of the curtained recess, wherein sat the Medium, and a man's hand appeared in front of it.

"Suddenly, there was a faint rustling sound; and, next second, we all gave a gasp!

"Small wonder! For, to our astonished gaze, a large bunch of flowers had all at once appeared in mid-air, and, dropping, was dexterously caught by the spirit hand.

"Talk about a sensation! We looked on, fascinated, as the bouquet was waved about in triumphant fashion before the luminous card, and then, to our supreme delight, the hand floated round our circle, distributing the flowers in even ratio amongst the sitters.

"They were all drenched with the rain, which was at that moment beating heavily against the window panes; but how on earth had they come into the room, these wild hyacinths and daffodils now in our prized possession?

"The windows were barred and sealed; the only door was locked, and a heavy settee pushed against it in addition; therefore, it was completely impossible for anyone to have introduced the flowers into the room without our knowledge. We were thunderstruck! . . .

"Take the incident of those flowers, how can you

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NOTICE

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account for that by normal means? No explanation, other than the psychic one, is possible so far as I can see," he added.

"The sceptic would say that the Medium brought them in with him," Mr. L'Estrange hinted.

"Well, he would be puzzled to secrete all that amount about his person, keeping the blooms perfectly fresh, and without crushing them," rejoined Mr. Forder grimly. "Besides," he went on, "you are not taking into account the fact that the flowers were drenched with rain, when we received them, whereas the evening was bright and fine when the seance started. That was one of the most evidential features of the incident. No, I have thought the matter over on numerous occasions since then, and I am satisfied that it was a fool-proof test."

STORY OF A FARMER'S RETURN

Harold S. Tuttle, clergyman and professor of education at the University of Oregon, relates the story he heard from his parents of the apparition of a dead man who "returned" to give directions for finding his body. Professor Tuttle's account was corroborated by his mother, a sister and by a cousin of the man to whom the vision appeared.

John Weston was a farmer, living in Illinois in 1877. He disappeared during a furious blizzard, and it was assumed that he had frozen to death. Months later, in the spring, a brother-in-law, Wesley Casper, was working around his barn when he saw Weston approaching him with a smile.

"Why, Weston, I thought you were frozen to death," exclaimed Casper.

"I am; and you will find my body a mile and a half northeast of Hersey," Weston replied and then vanished.

Searching parties had already been through the countryside, but Casper quickly organized another one. In a gully a mile and a half from Hersey the frozen body of Weston was found. The story was published in western newspapers at the time, and it was added that Weston's death had been announced to Mrs. Weston during the height of the storm by spectral knocks and a special voice at the door. (From *The Progressive Thinker*, Chicago.)

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SUNDAY, AUGUST 27th, 1933.

11 a.m.—Mr. G. H. Lethem.

Clairvoyante: Mrs. Hirst.

6.30 p.m.—Mr. Lewis Jefferson.

Clairvoyant: Mr. Thomas Wyatt.

Sunday, Sept. 3rd, at 11 a.m. Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. K. Fillmore.

Sunday, Sept. 3rd, at 6.30 p.m. Mr. MAURICE BARBANELL

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Monday. WEEKDAY ACTIVITIES

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). (first circle, Sept. 11th.)

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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

(first meeting, Sept. 4th.)

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary). (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.

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SEPT. 26th. 2.30.—Mrs. ESTA CASSEL, FLORAL PSYCHOMETRY.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall. (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). (first circle, Sept. 7th.)

Friday.

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6.30 p.m.—Students' Class. (Commencing Sept. 29th)

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September 6th. 2.30—Mr. Wyatt.

" 13th. 6.30—Mrs. Helen Spiers.

" 13th. 2.30—Mrs. Livingston.

" 13th. 6.30—Mrs. Fillmore.

" 20th. 2.30—Mrs. Helen Spiers.

" 20th. 6.30—Mr. Glover Botham.

" 27th. 2.30—Mrs. Kingstone.

" 27th. 6.30—Mrs. Kelland.

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(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

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