

LIGHT

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STAND BY THE ANGELS

EVIL INFLUENCES ARE POWERFUL, BUT GOOD MUST
TRIUMPH IN THE END

By C. M. BEACH

WE live in an epoch of the world's history and evolution when it is well to pause and review the position and realise what is taking place. All those with insight and understanding may then stand firm to steady and reassure the rest.

If Fear is allowed to run riot in human minds, the forces of evil now at work will gain immeasurably, since they depend upon us chiefly for their power. When spiritual understanding returns to earth, these forces will no longer find instruments for their destructive work, so it is on this plane that the battle must be fought and won before true peace and prosperity can dawn at last. We stand at one of those vital stages which occur once in each great Cosmic cycle and which was prophesied of old for the "latter days" of this planet, when there would be wars and rumours of wars, earthquakes in divers places, famines and pestilences.

To this prophecy was added the comforting assurance that "when these things begin to pass, then look up, lift up your heads, for your redemption draweth nigh."

So let us rally our forces and have faith and confidence in the unseen powers of good which are working unceasingly for God on these lower planes, bringing redemption, inspiration and guidance to all those prepared to receive them.

Three mystical friends have described the same vision to me lately. They have seen this world surrounded by Divine Light, but with a grey mist completely surrounding its surface.

Because of disharmony on earth, we are out of tune with Divine Law; the many efforts now being made to improve the general conditions are the preparations to enable the Higher Beings, who have the evolution of this world in their care, to penetrate the thick etheric veil which envelopes us, which is the long built-up race Karma of an ignorant and disobedient people.

On every hand one can see this John the Baptist ministry at work preparing the way for the Light of a new age to penetrate, but too long have we ignored the warnings that we have received, and the lessons that we had to learn from world events, and now the hour of reckoning has come.

Surrounding us is a psychic world filled with discarnate beings, good and bad, including the unevolved souls of the underworld. Steeped in bitterness and hate, they seek what satisfaction they can through human channels, inciting men to greed, power and destruction. Suicides, murders and war are the tragic manifestations of these unseen influences and foes.

Good must triumph in the end, but evil in its last great effort to fight for its own will cause considerable disturbance. The structure of the earth's surface may undergo a change, causing a possible reconstruction of the nations: but that is looking still further ahead.

There are plague spots to be cleared up first, dens of infamy and vice to be wiped out, gross inequalities to be levelled up, and Karmic debts to be met. Nothing will escape this cataclysmic upheaval of thought, but the duration of it and the extent of its destruction lie mainly with ourselves.

The highest service man can give to-day is so to control and purify his mental life that contact with the higher spheres may be kept continually open for inspiration, guidance and love. Had there not always been some self-sacrificing souls who, having renounced the pleasures of this world to work in silence and seclusion for this end, the Angelic Hosts and their benign influence would have lost all contact with this plane, which would have

SPIRITUALISM AND MATERIALISTIC IDEOLOGY

MRS. Stobart's interesting article (LIGHT, July 4th) deserves to be very carefully read and considered. After reading it a second time, I venture to make a few supplementary comments, with which I think she will agree.

The Nazi ideology, as she shews, is based on the belief that the main factor in evolution is brute force, and that, acting on this principle, the superiority of one nation over other nations cannot only be proved, but justified. Anyone who has studied the story of the development of life on this planet knows, however, that another principle has been at work in evolution and has been equally potent, or even more potent, in the more advanced stages—that principle is the protection of the weak by the strong, so obvious in bird-life and among the mammalia; and the co-operative principle which is exhibited by the creatures which live together in herds.

The Nazi régime recognises the herd principle and may claim that the German nation has afforded a remarkable example by its action towards non-Aryans and its efforts to keep the Nordic race unadulterated by its fusion with others. The fact is that by this action it affords an example of truncated evolution—evolution, that is to say, arrested at the herd stage.

Those who believe in God and in the spiritual nature of man, on the other hand, hold that evolution is a principle co-extensive with the universe—not the material universe only, but the universe in its spiritual aspect as well. I think the word "super-nature" is not quite suitable. That word suggests duality; this idea of duality has greatly hindered the recognition that the evolution of the spirit of man is a law of nature and a factor of far greater importance than the evolution of his physical body. This recognition cuts at the roots of any materialistic ideology or any notion that man is in line with nature when he makes "power politique" his main principle of action.

The Nazi philosophy (if one can call it philosophy) is static; materialism as Mrs. Stobart points out, ends in a cul-de-sac; the Christian philosophy is progressive—it has a goal, but no terminus.

HELEN A. DALLAS.

ENVIRONMENT AND ETHICS

Sir,—Will you permit a little criticism of Mrs. Stobart's article in your last issue. The fundamental difference that she asserts between man and the other animals can hardly be maintained. She writes that whereas man selects his own environment, the environment transforms other organisms. Surely the beaver, the ant, and every creature that builds itself a home selects its own environment.

Also, I imagine that many Agnostics will resent her statement that a belief that no warrant for ethics is to be found outside man implies a rejection of moral and spiritual values. The ordinary ethical rules make for a sweeter and more gracious life on earth. Man, in common with the gregarious animals, takes a pleasure in such conduct, and for many of us this pleasure is not increased by ascribing it to the authority of an inscrutable power outside man. Moreover our obstreperous cousin Adolf constantly appeals to God for aid in his plans.

HENRY MEULEN.

ROLE OF THE CHURCHES

Sir,—In her article in LIGHT of 4th July, Mrs. St. Clair Stobart again reiterates her old statements that "the spiritual welfare of the people is, by general consent, centralised in the Churches," and that "Christianism cannot be maintained apart from the Churches."

The orthodox churches are obviously intended; but since the advent and growth of Spiritualism, with

its five hundred churches affiliated to the National Spiritualists' Union, these statements are no longer true. Nor do they find any support in the utterances of the leading spirit controls as I pointed out in my article in LIGHT of 28th December last, in which I quoted the words of "Imperator," the control of Stainton Moses, and also the third vision of Christ narrated by Rachel J. Fox, in which she was told: "The Churches will get emptier and emptier . . . When the Churches are empty the way of the Spirit will become clearer to men." A similar statement is made in Tolstoi's predictions, referred to recently in LIGHT, and also by Pheneas, as recorded by Conan Doyle.

W. HARRISON.

* * *

THE CHURCH REPORT ON SPIRITUALISM

Sir,—It is a particular satisfaction to those eccentric Churchmen who are also, in the broadest sense, Spiritualists, to find in your issue of July 11th the admirable article of Miss Mercy Phillimore. She has expressed with admirable lucidity and impartiality what many of us must be thinking. One cannot help wishing that some specimen of that rare phenomenon—a Churchman-Spiritualist—who has a few pounds to spare would enable you to broadcast her wise words to every member of the Convocations and of the Church Assembly!

Those of us who share her hope that the Church will "incorporate the new practical knowledge" provided by Spiritualism, properly understood, in its teaching will sincerely regret the Archbishop's decision not to publish the Report of his Committee. It is surely disingenuous in the extreme to base this refusal on the lack of unanimity and of clearness and conclusiveness alleged to characterise the Report. Very few of the Reports made in recent years by Archbishops' Commissions, or by committees of the Convocations and the Church Assembly, have any pretensions to such desirable characteristics. One need only quote as an illustration the recent Report on "Doctrine in the Church of England." Moreover, the force of the excuse that the Report of the Committee was "private and confidential" carries very little weight in view of the fact that several members of the committee seem to have confided the gist of the Report, or of their own views thereon, to the Press.

It hardly needs saying that "a pamphlet setting out the positive Teaching of the Church on the subject of Eternal Life"—even if issued under the aegis of such a distinguished prelate as the Archbishop of York—is no adequate substitute for the Report. What the ordinary man-in-the-street wants to know is not what the Church teaches, but *why* it does so, and what evidence it has for its assertions.

A far more suitable and effective substitute for the smothered Report would be a pamphlet "What I Believe—and Why—about the Future Life," by the Bishops by whose advice (we are not told whether or not it was unanimous) the Archbishop has taken a decision which will have the inevitable result of providing ammunition for the considerable anti-Christian and anti-clerical elements in the Spiritualist movement.

LEONARD J. HODSON.

SUPPRESSION OF THE REPORT FORESEEN

Sir,—At a meeting on June 25th, 1938, we had discussed the report of the Archbishop's Committee on Spiritualism, which I was informed had been finally drafted and was to be submitted to Lambeth Palace. Then the following uncalled for message arrived:

"The Church will not have the courage to reveal to the world what they really feel and think about communications with us. Many of them have visions, but lack courage and are filled with self-consciousness."

We answered that a valuable Report on such a vital subject could not be suppressed, after all; but another message intimated that it was doubtful that the Church authorities would be willing to make it public.

No comments are needed.

E. PALMSTIERNA.

THIS SPIRITUALISM

Review by H. F. PREVOST BATTERSBY

THERE is no more desirable asset in the psychic armoury than an honest man impelled by a sense of his duty to expose the fraud of Spiritualism. If, also, he be intelligent, there is no escape for him, he becomes inevitably a propagandist.

Mr. C. J. Seymour is such a man. He had already written a book exposing frauds on traders, and a grateful reader suggested a similar treatment of Spiritualism, "the biggest and most barefaced fraud of all."

The idea however did not appeal to him, till his son, who had dropped in casually at a local meeting "to see the spooks," reported messages from the dead which stirred his father's resentment against such shameless fleeing of foolish and gullible folk.

With the project of exposure taking shape in his mind, Mr. Seymour attended a meeting, picked at random from an advertisement, and at it received various messages difficult to attach to normal sources, even telepathy being excluded.

Intrigued, if nothing more, he went on with his search, his incredulity receiving various hard knocks which determined him to study the literature of the subject and to visit every spiritualistic society on his list. The array of intellect on the side of Spiritualism he found imposing, and that most of the "anti" books which denied the occurrence of phenomena were based on insufficient data, and were plainly so prejudiced that they set him reacting against them. He also "struck a queer group of objectors who appeared to take it as a personal affront if anyone ventured to credit man with an immortal soul."

"Perhaps," he suggests, "they were daunted by the prospect of living with themselves so long!"

He was soon convinced that the phenomena occurred, and that they might be caused by as yet unknown forces in the human organism, capable of a purely natural explanation.

So, for five years, the investigation went on; he had expected that five weeks would see it through. This is his conclusion.

"I declare Spiritualism to be true. Man is a spirit and survives the grave. Spirit return and communication occur, and occur frequently. It is one of the few things in defence of which I would be prepared to face a firing squad. I came to scoff, but, like so many others I have seen, remained to pray. Spiritualism is the only theory that covers all the facts. The proof is overwhelming."

The thing which in Spiritualism helps him to work to better purpose, is, he says, the proof that the universe makes sense; proof, moreover, that the Creator is, at least, not less intelligent than His creatures.

That, it is quite true, is not a consideration that worries many religious people, who are too devout to require of their Maker the moral and intellectual qualities they attribute to themselves.

He devotes several chapters to the evidence he was given at over two hundred public meetings, group and private seances. These may be left to those who still need conviction; such records always make dull reading, and since, as an analytical Spiritualist, he is able to offer us something of greater moment.

THERE AND THEREAFTER

He deals with some puzzling aspects of the subject. Why, he asks, is an honest researcher so often exposed to a spell of unsatisfactory evidence. He thinks it is because he needs to be shown all sides of the subject. As Novalis, the Saxon poet, wrote: "To become properly acquainted with a truth, we must first have

disbelieved it, and disputed against it." Nor can even the scientist escape from handling much wrong data.

Mr. Seymour considers at length why spirit communicators, otherwise proved reliable, sometimes express themselves deceptively, on, perhaps, a crucial matter; and the reasons he offers should be studied carefully, especially the suggestion of a "group mind" possibility.

The value of what he says about the "Other Side" can be given most economically by a few quotations.

"One continues in the world appropriate to his mental condition, *whether he is in the body or out of it*. 'Dying' does not of itself make a change, remove you from where you are fixed by mental habit."

"Spirits who progress come to live successively in 'worlds' different from this one, which are less and less susceptible of being described in terms understandable by us."

"None of the various worlds are 'other worlds' from this one. They co-exist with and interpenetrate it, and one another. All worlds are one."

"There are sphere upon sphere, not 'distant' one from another, but each an aspect of one reality."

"At dissolution of the mortal frame, we do not 'go' to another world: simply we begin to become aware of those other spheres, in which our spirit has always lived and moved and had its being."

"We do not 'survive': we *are*, and we continue."

SPIRITUALISTS OR SURVIVALISTS?

He quotes Mr. Middleton Murry that "men need to believe in a life to come more real and vivid than this one in order to solve the problem of this one;" and adds: "That, the solving of the problems of 'this one,' is what we must concern ourselves with. If we do not, we are not Spiritualists, only Survivalists. Knowledge of survival is only important in so far as it increases the spiritual content of this world."

The import of that sentence should be engraved on our hearts. Spiritualism should give us a new ethic as well as a new hope. Unless it has done that for us it has done nothing.

"I am come that they might have life, and that they might have it more abundantly."

Mere survival is the heritage of us all.

Mr. Seymour believes that all organised life survives. *Personality*, the sum total of our earth manifestations, our reaction to terrestrial environment, he thinks, *persists* only, and at some stage ceases to function as personality, its experiences being absorbed into the individuality or soul; and he believes that the individual's consciousness of a fading out of personality, a *ceasing to be conscious*, is what impels him to return to earth. "Reincarnation being thus a matter of *choice*; the individuality enriched by its earth accessories of personality, going eternally on its way."

To those puzzled by such matters he quotes a wise saying of Epes Sargent: "We could the more easily believe in an after life, if we realised the marvellousness of life here," a consideration which should make us more tolerant of the terrestrial interests and expenditures of psychic research; since a real understanding of ourselves would make more easily comprehensible our spiritual destinies. Proof that man can flit at will from his living body is a help to believing in his flight from the dead one; and phantasms of the living provide the ghost with an aspect of reality.

Mr. Seymour has a sympathetic word for the scientists, and thinks that they cannot be blamed for saying, when people like Spiritualists make revolutionary claims of aberrations from the fundamentals on which their work is founded: "Don't bother us. Our subject is vast enough as it is. Be off, and take your metaphysics and supernaturalisms with you."

That would have been well enough even a few years ago, but science is becoming aware that the very limitations on which it has been insisting are beginning

(Continued at foot of next page)

**This Spiritualism*, by Charles J. Seymour. London. Longmans, Green and Co. 1940. 5/-.

WHAT OUR READERS ARE SAYING

PROBLEM FOR MAJOR HOWGRAVE-GRAHAM

SIR,—The articles in *LIGHT* by Major Howgrave-Graham on "Psychic Knocks and Raps" throw much light on a difficult subject, but I should be glad to know whether these sounds can be caused by a person still in this life. My sole experience of such phenomena is as follows :

One night last autumn, I went to bed sooner than usual, in the attempt to ward off an incipient cold, and lay there resting quietly, but without feeling sleepy, as the hour was early. My house is full of old furniture, which, as we know, is apt to give out cracks sometimes ; but on this occasion the cracks became very noisy and frequent, coming in quick succession from, it seemed, every part of the room. When a loud report sounded under my bed (which is modern and incapable of emitting any sound), I began to realise something uncanny was at work and made the sign of the Cross. Instantly all the noises ceased, nor have they ever occurred again.

My house, though old, is not haunted, and the incident puzzled me greatly. The only explanation I can suggest is that, not long before it happened, a relative had come to stay for some weeks and brought a maid who had only just entered her service. From the very first I sensed that this person was antagonistic to me, and the impression proved to be well-founded, when later on we discovered that she had done all in her power to upset my own household.

Is it possible that unfriendly thoughts, consciously or unconsciously expressed, could have brought about the disturbance I have described? And if so, by what agency? Must we conclude that elemental spirits are ever at hand, willing to be used for mischief? That is not a very pleasant thought, and I shall be most grateful if Major Howgrave-Graham can furnish me with a satisfactory explanation.

G.F.W.

(Note.—As Major Howgrave-Graham lives in South Africa, some time must elapse before he has the opportunity of reading this. The last of his series of articles on "Psychic Knocks and Raps" appears in

(Continued from previous column)

to bar its further progress, and that, without some factor which it has ignored, the books of the Universe cannot be made to balance.

Apart from the scientists, who are at least searching for something, there is a type of mind as impermeable to psychic ideas as is a London fog to a searchlight.

As an outstanding sample of this queer mental disability the author quotes the case of Hamlin Garland, since the psychic marvels, with which every seance so generously bombarded him, ceased to have for him any reality as soon as he left the room.

He was prepared to testify on oath that, in broad daylight, he had discussed psychic matters, often heatedly, with the materialised shapes of his friends ; had handled them and heard them make music ; yet, when asked to account for "these preposterous facts," as he called them, replied : "I must answer that I do not know."

That a man "widely respected for his probity, balance of mind and competence as an observer" should be content to leave it at that is incredible enough ; but that he should offer, as an excuse for his disbelief in discarnate spirits, that there is no room in the universe for the millions who had passed over, reveals that streak of mental induration against which neither facts nor favours can prevail.

Such minds must be left to the surprises in store for them ; though even these, it has been reported, have proved unconvincing ; but no honest and still elastic mind can read this compact little volume and remain proud in his ignorance of psychic matters.

Mr. Seymour has done the cause of enlightenment an outstanding service.

this issue, and those who have read the articles carefully will agree that they contain a clearly thought-out analysis of a difficult and interesting problem.—EDITOR).

SIR A. C. DOYLE AND REINCARNATION

Sir,—The manifestation of Sir Arthur Conan Doyle at Weston Vicarage, as narrated and set forth in my book *News from the Next World* are the fullest, the best evidenced, and the most remarkable on record, and cover the whole range of psychic manifestation, extending over ten years.

When on earth, Sir Arthur held that Reincarnation was possible, but felt assured that it was not usual, or general ; a conclusion to which I came independently, believing that while not beyond the powers of God to effect, it did not represent the usual experience of mankind, and is not in any wise desirable, nor can it be proved.

This, Sir Arthur has obviously found to be the case, for he informs us that he has not come across any instances of it, nor did he know about it. This statement is confirmed by others among our communicators who have been many times longer resident in the Spirit World, and have been particularly and most evidentially accurate in their statements.

C. L. TWEEDALE.

(Other letters on page 317)

IS YOUR SUBSCRIPTION DUE?

WE are all asked not only to save waste paper, but also to economise as much as possible in the use of it.

There is one way in which the office of *LIGHT* can do this which needs the co-operation of our subscribers. When a subscription becomes due, we send out a printed reminder, and we have found it necessary in many cases in the past to send as many as three such reminders to one subscriber. Not only does this cause a waste of paper, it also involves a considerable expenditure in postage, the rate for which is now doubled.

Unnecessary use of the postal services also adds to the burden of transport, which is required to be kept as free as possible for essential war service.

We therefore invite the co-operation of our readers in responding promptly to the renewal notice they receive, which will in future be the only one sent. If the subscription is not renewed within one month from the sending of the reminder, it will be assumed that it is to be cancelled.

This time limit does not apply to subscribers abroad, who will be allowed a reasonable time from the date of the renewal notice.

JACK WEBBER'S MEDIUMSHIP

By the sudden death last February of the young Welsh materialising Medium, Jack Webber, a stop was put to a series of experiments which—with the help of infra-red photography—promised to provide evidence of the kind demanded by scientists as to what goes on in a darkened seance room. Fortunately, very careful records extending over 16 months had been kept by Mr. Harry Edwards, and these form the basis of a book entitled *The Mediumship of Jack Webber* issued by Rider (price 12/6 net). The descriptions of the phenomena are accompanied by 36 full-page art plates, for which the claim is made that they are the first photographic records of (1) the astral body in an exteriorised state ; (2) the process of de-materialisation ; (3) the re-materialisation of an apport ; (4) the levitation of a table ; and (5) ectoplasmic cables.

A preliminary reading of the book justifies the assurance that it is of great interest to Spiritualists and that it should be of great interest to all inquirers who desire to become acquainted with the problems of physical mediumship. We hope to publish a full review soon.

Light

All communications for the EDITOR should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." 'Phone Kensington 3292-3.

EDITOR - - - GEORGE H. LETHEN

THESE TERRIBLE BUT INSPIRING DAYS

Yea, in the shadow of thy wings will I make my refuge, Until these calamities be overpast (Psalm 57).

FROM time immemorial, man has believed in the possibility of getting into touch with the Unseen World. Whenever life has grown difficult, he has turned to it for help and encouragement, believing that, when all other means failed, this source of strength remained, and that in God's time the tempest would pass.

But it is not enough to regard the Unseen World as a last resort in time of trouble, nor yet to make a temporary refuge in the shadow of God's wings. What is implicit in the saying at the head of this article must become a habit of mind growing into a state of being. We must try to reach a condition of soul in which we can see the best in every situation, and instinctively know how to make use of it.

This means we must reverse many habits of thought. To replace Fear-Thought with Fore-Thought; Doubt with Faith, Weakness with Strength; to grow in the grace of righteousness in such manner that we can find nourishment for our souls in the most limited outward circumstances. He who has infinite resources in himself is never oppressed by outward conditions. He knows that, whatever forces are operative in human affairs, they ultimately work towards the greatest good. For him, evil is a transitory negative that must in the end eventuate in good.

It is our power to make contrasts that give us the sense of good and evil; and contrasts are necessary. A picture in one colour would be a blur, not a picture; it needs the contrasts of light and shade to become a picture, and the light and shade have to be disposed in harmony to produce the right effect.

In fact, a picture appeals to us in proportion as it expresses the soul of the artist. If there is little of the artist in it, it has no power to affect us. What in us responds to the picture is in reality responding to the soul of the artist.

LIFE'S CONTRASTS

Now, life is made up of contrasts and intermingled shades. We rarely get absolute good or absolute evil; always they are intermingled. And as the shades in a picture throw into relief its high lights, so does the under-current of adversity throw into relief the good in life.

If we keep this view of life before us, we shall learn to make use of everything, and at last reach that state of mind where we shall be as grateful for the shadow as for the light.

Now, these days call for a firm and steady Faith. Everything depends upon how we react to the changes taking place. We are taking part in a great process; the breaking up of one order and the slow birth of another. Changes in social life are sometimes catastrophic, they correspond to great physical upheavals. But with us it is mental and spiritual upheavals that are taking place. We shall have to be prepared to give up much that now seems essential to us, but which in the new order would be dead-weight. It is too soon to see

what the new order will be, but I am certain that when its time of fulfilment comes, it will be vastly superior to what has gone before it. I believe most firmly that not only is it our influence of mind and soul that is being expressed, but that there is a pressure from Higher Worlds upon ours. This pressure means the gradual approximation of social states here to what they are in the Beyond; that the justice that lies at the foundations of life must, and will, find more ready expression in a new order of life. This is felt by many, and the struggle of ideas through human suffering will bring humanity nearer the goal of a more perfect human world.

A PRIVILEGE WE SHOULD VALUE

Looked at in the right spirit, these are inspiring days to live in. To be here and to be called upon to play our part in the bringing about of a better world is a privilege we should value. To wish for comfort and ease in the midst of such travail is a sin. We must gird up our loins and go forth to work in the spirit of prophets who are aware of the mighty forces working for them. We may, like the Psalmist, "make our refuge in the shadow of thy wings;" we must not, however, use it as a mental air-raid shelter, but as a means of gaining strength and power. Those wings offer protection and care, but they also shed the dew of a divine grace that gives help and strength. So much so that we may yet drink "the wine of astonishment" at our deliverance from evil.

The Spirit in man is in constant touch with the Unseen, and it is from thence he draws his strength. To us who are conscious of that inner world, there is a special responsibility in seeing that we are towers of strength in the midst of fearful and nerve-wracked souls. One cannot estimate the worth of a cheery smile or a hopeful word of confident faith. How it heartens and cheers and gives strength! He who is conscious of the Unseen knows that he has a source of supply that cannot be exhausted. Like Elijah's servant, he knows "that those who are for him are greater and more numerous than those who are against Him."

TRUST IN GOD

Trust in God is no broken reed, but a rod and a staff to uphold and sustain, as those who have it well know. And having it, one longs to give it to others. It is not a gift in the old sense of the word, it is a growth revealing the hidden powers of one's own being. The strength within is fed and sustained by a constant inflow from the great reservoir of Divine Being. We are like the fire which Bunyan speaks of. Do you remember the vision of how he saw a fire burning and one trying to put it out, but could not because the fire was fed by a secret source of oil? Well, the soul who has learned to trust is such a fire, and nothing can damp its ardour and quiet enthusiasm.

The quality of our inner life is revealed in our mode of living; in our thinking and acting. If it is negative on the inner it will be negative in the outer. If we make our refuge in the shadow of his wings, it should engender a positive attitude of mind, an attitude that does more than deny evil; that sees in it opportunities for growth. The essential quality and nature of the spirit is good, and to know that is to be strong and fervent in the doing of good. It demands one loyalty—that is, to God; all other loyalties must group themselves around this central one, and they must be loyalties that do not deny the essential goodness of God. They must indicate the principles at the root of things. And if in their expression they be distorted from the good, it is our place to bring them back into right alignment so that life may flow on with fullness and power.

Let the present, then, be one of inspiration and light: a time in which to learn many lessons and grow in wisdom, and in the grace of a loving heart.

W. H. EVANS.

THE PSYCHIC THREAD

LOOKING BACK

HAVING come so far, following *The Psychic Thread*, let us cast our eyes back over the ground covered and take note of our position. In this series of articles I have regarded *Spiritualism* as a whole, as one vast science, the *Science of the Otherwhere*. All that lies beyond the grasp of the physical hand, beyond the range of the physical eye, has been considered under the collective name of *Spiritualism*. Whatever is mysterious, secret, occult, belongs to Spiritualism, and all other definitions of the term are narrow and illusory.

The range of subject-matter thus comprised under the general name of Spiritual is therefore immense, and those aspects upon which I have already touched in these articles are many and divers. They are nevertheless of one kindred. They have all dealt with the Spiritual, while focussing, as far as their scope might permit, upon numerous facets of that *Light* which is the moving force of all mystic, magic and spiritual works.

In these articles I have written of the phenomena of the séance, of the history of Spiritualism, of Magic of the higher and lower cults, of Alchemy, physical and metaphysical, of Faust, of witches, and ectoplasm, and the Rosicrucians. I have written of sleep and dreams, of inspiration, memory and reincarnation, of the Primordial Wisdom and the masters through whom its secrets have been transmitted. I have devoted articles to the Mystic Light, to Imagination, to the survival of animals, to Symbolism, Transfiguration, the Holy Grail, Elementary Spirits, and two to the problem of the nature of God and the explanation offered by the Kabbalah. Nor does this list exhaust the themes on which we have touched. Yet all has circled about one centre, pursued one thread, advanced toward one goal; for there is *One Thing, One Truth, One Light*, whence all come, whither all return, animating all, controlling all, renewing all.

THE ONE THING

This *One Thing* is the message that I would repeat to Spiritualists a thousand times in a thousand forms. The keys of knowledge have not been lost. The one wisdom that was from the beginning has come down to us in many shapes. Beneath strange disguises of symbol and allegory it may be distinguished and thence recovered. All occult, all spiritual, science is concerned with the rediscovery and comprehension of this wisdom.

That such knowledge in its deeper channels is not for everyone must be strongly asserted. But among Spiritualists are those who are assuredly fitted to possess and hand on the truth, and to these I have indicated openings to many paths which lead all in the one direction. I am confident that I have acted not unwisely, and that I have made contact with readers who may well travel into far regions of the mind for their own good and for that of mankind. In this quest each must take the path that is appointed by the individual's particular spiritual needs in the light of his or her personality. And, be it remembered; "All paths lead to God, provided only that they lead upward."

OF SURVIVAL

Of this grand teaching the proof of immediate survival of the individual after death is a part, and an indispensable part. To regard such proof, and the quest thereof, as the sum of Spiritualism is, however, to draw a bucket of water from the sea and dub it ocean. The proof of survival which Spiritualism offers should be sought and won by all mankind. To the faithful it will be a confirmation, to the doubting, a revelation. Once proved, established beyond question or doubt, the mind is free for other adventures. It is

to these free minds that I have offered this present series of articles.

I am told that the repetition of experiences that have brought conviction to ourselves is, at this time of terror and tribulation and almost universal bereavement, of help and comfort to others. If this be so, let me for once forget my determination to avoid in my writings whatever is personal, and offer to my readers the brief narrative of an event which served, perhaps more than any other experience, to convince me of the survival of an individuality that was familiar and unmistakable. For in life the individuality of the man had been very remarkable, unusually powerful, and after death this unique personality had clearly persisted.

W. G. BLAIKIE MURDOCH

W. G. Blaikie Murdoch died in Edinburgh in 1935 at the age of fifty-five. With this brilliant man I was on terms of close friendship during the last few years of his life, and a few days before his passing he had spent a long and happy evening in my house, apparently in his usual health, in high spirits, and leaving late as was his wont. Whenever Murdoch came to see me we talked long and late. That daring and subtle criticism of art and literature for which he was famous, not only in Britain, but abroad, and especially in America, shone in his rapid and copious conversation with a lustre equal to, if it did not surpass, his written pages. He wrote slowly and carefully; his work (as he would often say) was "born of a mental agony;" but he talked without effort, pouring forth a torrent of eloquence charged with erudition. Painting, architecture, poetry, philosophy, of many regions and races, he would visualise and analyse in a single evening. History, too, he delighted to discuss, dwelling much on anecdote and that meeting ground of history and art in which he and I were specially interested—historical portraiture.

Yet though Murdoch wrote laboriously and talked with ease, his written and spoken word were of a piece; and his literary work is singular for its stately and richly figurative style. These features of style were, in fact, exaggerated in his speech, the careful elaboration of his written essays tending towards simplification.

THE EVIDENCE

Some months after Murdoch's death a lady, who has since become a famous Medium, visited me. That evening, in the room where Murdoch and I had last talked, we held a séance—Murdoch's sister, my wife, myself, and the Medium, who was deeply entranced. Things did not go well; there was an utter confusion of messages which distressed Murdoch's sister, who had never sat before with a Medium. Suddenly the Medium's voice and manner changed. Turning to me, she exclaimed earnestly: "There is here a man who says that he would like to return for another *Feast of Parnassus*." The expression struck me forcibly. It was Murdoch's, and Murdoch's only. He would say on rising to leave in the small hours of morning: "We have had a perfect feast of Parnassus." I asked the Medium: "Is there no other message?" "Yes (she replied), he keeps on calling you the Bard." No one but Blaikie Murdoch ever called me the Bard, but he always did so, and would playfully append this cognomen to my address on the post-cards by which he used to announce his forthcoming visits. The importance of such evidence is obvious. The singularity of the expressions and the manner of their delivery belonged exclusively to Blaikie Murdoch. Moreover, the personality of this eminent man had no parallel. The Medium, who had come over from Glasgow, had never seen him. His sister had returned from America since his death and had not seen him for years. Only my wife and myself knew of those long midnight conversations—Murdoch's "feasts of Parnassus" with "the Bard."

C. R. CAMMELL.

The Psycho-Dynamics of "Knocks" and "Raps"

15—HERE STANDS A POST

By ALAN HOWGRAVE-GRAHAM

IT was not until I had commenced this lengthy study of the incidence and dynamics of Knock phenomena, not, in fact, till I had set out the facts of the former on paper, that I realised the formidable evidential structure which was taking shape in proof of Survival and Communication. Not, of course, that there has not been abundance of proof before—I had it myself, full measure, twenty years ago, but the proofs this time seem to have dovetailed into one another in such fashion as to present a unified whole in a peculiarly unassailable form.

I make bold to say that no impartial and unprejudiced student of psychical phenomena (and there are numerous readers of LIGHT who are this without having yet departed from a more or less agnostic position even on the two main points) will dispute that even before I came to the records of the various séances in which these phenomena were discussed, I had, as I put it, established their "incontrovertible unassailability" from the spiritualistic point of view. I also think that the student of the same type will find it difficult to deny that this strong position has been rendered virtually impregnable by the mass of incidental corroboration supplied by the discussions through Mediums which I have offered him for consideration, with respect of the dynamics.

Indeed, I sincerely hope that many a reader of LIGHT will find this series of articles a well-stocked magazine of live ammunition with which to defend the Truth against insincere and prejudiced attacks upon it. I equally hope that many another will find it a really useful symposium and analysis of striking and convincing facts to place before the sincere and earnest enquirer who, in all faith and honesty, seeks guidance in his search for light upon these questions, and that to such it will carry conviction of the reality of survival of death, and of the unquestionable ability of those who have passed on to demonstrate, *even without a Medium*, their presence and their close and constant contact and companionship with those still on this side of the Great Divide to whom they are attached. Such a result would be some reward for the truly very great pains that this study and its analysis for publication have involved.

Let me, then, summarise what I claim:—

1. That the communications through two Mediums predicting the occurrence of knocks beforehand, on the one hand, and describing them or commenting upon them subsequent to their occurrence, on the other hand, prove inescapably that they could not by any stretch of the imagination be attributed to me;
2. That the occurrence of the knocks under these circumstances in turn proves beyond possible doubt that the communications were genuine messages not arising out of the Mediums' minds;
3. That the cross-correspondences between so many different Mediums weld the whole group of messages into one unchallengeable whole. It is the synthesis of all the separate factors which is, I suggest, so overwhelming in its force.

In short, the messages prove the knocks, and the knocks prove the messages, and the two together prove spirit-communication with and without Mediums as well as survival of death.

Let any one who likes try to assail this synthesis. Let him find, if he can, any non-spiritistic explanation which covers the three factors combined in their psychologic setting. I defy him to do it. The columns of this paper are available to him. I here and now challenge him to use them.

I conclude with a brief word to the particular kind of unbeliever that I have typified under the generic sobriquet of "Theodore." It is this:—

Try from any angle you like to find for these incidents some even decently plausible non-spiritistic

explanation. *But for all of them together, mind; not for here one and there one by itself, as you are so fond of doing, oh no!* Trot out your stock arguments and try to your heart's content to make any of them fit the facts. Or, better still, when you have realised that it will be much wiser not to attack from that angle at all, say that *I dreamt it all*—dreamt two years of "knocks" (like Dr. Hegy, and Mr. and Mrs. Purchas, and the Rev. C. L. Tweedale), dreamt Mrs. Godfrey, dreamt Mrs. Lloyd, dreamt the letters I had from England. But don't, oh please *don't* call that a "hypothesis!" Spare us that one thing.

That is the trouble with our Theodore. He has no understanding of the real nature of a hypothesis in Science; he goes too much by the schoolboy's brand of Faith—being able to believe what you know is not true. He seems to think it sufficient to put forward, quite irresponsibly, with no basis of observed facts, what I call the "Why-shouldn't-it" kind of solution: "Why shouldn't it be so-and-so?" The point, dear man, is not why it *shouldn't* be, but why it *should* be. The more important point is whether there is any evidence that it *is*. The very much more important point still is the ascertaining by observation and experiment *whether it is*. A hypothesis must have some reasonable intrinsic probability and not be hopelessly contrary to common-sense. But it must have more than that: it must from some aspect have definitely been suggested by the facts as being at first sight the most obvious and natural way of accounting for them, or at the very least a reasonably possible way of accounting for them. And it is not a legitimate hypothesis if it is put forward solely in order to weaken some other hypothesis and with no independent support of its own. As soon as any duly certified facts are observed which are manifestly quite irreconcilable with it, it *ipso facto* loses all status as a hypothesis; thenceforth it is merely a superannuated and discredited back-number in the investigation. The process is this. Observation notes and records something new. Inference from the observed facts, assisted by imagination, it may be, suggests a hypothesis. This hypothesis is tested by experiment, for by patient repeated experiment, many times applied from all possible angles, the hypothesis stands or falls. Only a sufficient repetition of positive results and the complete disproof of any other hypothesis in the field will ever enable it to take rank as a Law. But a mere baseless supposition, maintained indefinitely, unsuggested by appearances, unsupported by evidence, unconfirmed by experiment, in direct and irreconcilable conflict with observed facts, is no more a hypothesis than a suggestion by a housemaid, struggling in the web of circumstantial evidence that she stole her employer's furs, "Why shouldn't it have been the postman?"

No doubt it is in a sense but a sort of child's game that we would-be investigators are playing. In an analysis like this, for instance, one can really do little more than point the way. Before that Mystery of the infinite Unseen Universe, we are each one so little—children in knowledge, children in intellect, children in method. But we must, *we must*, be honest children, for we are peeping through the gates of the Holy Places. Now one of our infant games—this is a parable—concerned a Post. But this post is not, now that we are playing again, a pile of baby fists one atop of another. It is a Signpost, and it points with warning finger to the gates of a Realm where second Great Law is TRUTH. And round it is a scroll with the ritual-incantation of our infant game. Only the third line has been altered:

Here stands a Post.

Who put it there?

A Greater ONE than you!

Touch it if you dare!

[THE END].

(Major Howgrave Graham's address is: 116 Johnston Street, Sunnyside, Pretoria, Transvaal, South Africa.)

A CALL TO ARMS

From a Communicator on the Other Side

I COME to issue a call to arms. You are all members of a mighty army, vaster than you can conceive, which is banded together against the powers of evil, and at the head of this army is God Himself. The first duty of every soldier is to give to his leader trust and obedience. Faith is a mighty weapon. You remember the Master said, "If ye had faith but as a grain of mustard seed ye could say to yonder mountain, Be removed and cast into the midst of the sea, and it should be so." My friends, the Master was speaking of a law of God. Faith, among those on the earth plane, has become so weak and feeble that they do not understand how powerful it can be. Nothing can stand against faith which is placed in God. Therefore have faith and stand firm. St. Paul spoke of the armour of God. I would have you read again that passage in his letter. You will find it of help to you. Another weapon you must use is prayer. That too has greater power than you realise. Pray unceasingly and pray in faith. The Master said, "Watch and pray." Watch your thoughts and let not bitterness or hatred enter therein. For these are evil things and do the work of the evil forces from which they come. You have a word for those who work for the enemy within your midst. Bitterness and hatred and such thoughts are doing work of a like nature, even in the guise of natural reaction to wickedness. Realise what they are and cast them from you. My friends, rejoice that you are called upon to take part in such a mighty army. Remember God is your chief and evil can never prevail against Him.

MARCHING ORDERS

I come to give you your marching orders. Firstly, be of good cheer and ever maintain an attitude of serene cheerfulness from day to day. You have girded on the armour of God, and you know your Leader and that He will lead you to victory over the forces of evil. Therefore you have nothing to fear. Your feet are planted on a rock. Knowing all this how can you be otherwise than calm, confident and cheerful? This attitude of mind will be felt by all those whom you contact, and they will rally round you and many will, in this way, be led to join the army in which you are soldiers. Secondly, fill your hearts with love for all mankind. Banish every thought of bitterness, and those whom you find you cannot love, you can at least pity. Such thoughts sent out will be used by the unseen members of our band to help our common cause. Thirdly, do not allow yourselves to be harassed by unimportant trifles. Fix your minds on the things that are essential. No good soldier hampers himself with baggage which he does not need. Remember you too are soldiers, and do not load yourselves with those trifles, which people on the earth have come to regard as necessary, but which you know are of little importance. (Messages from Brother Boniface, received through M. Smith).

A FLAMING CROSS

SINCE the outbreak of War, I have been strongly impressed to visualise a great flaming Cross of White light covering the allied forces by land, air, and sea, searching downwards from the Highest Sphere, especially shedding its beams across the British Isles, and over our own homes, and the homes of our loved ones, wherever they may be. I have also been strongly impressed to visualise Hitler trying to evade a vision of the Nazarene hanging upon a cross of light. The manifestation has drawn ever closer to him, until he has been compelled to bow his head and cover his eyes from the blinding light of that dynamic Spiritual Presence.

I asked my guides if there was any significance in this method of visualised prayer, and if so would they give me proof of its efficacy. A few days later I read an article by Lady Oxford in the *Daily Sketch*, in which she wrote:

"I lunched the other day with a man who had known Hitler and had heard him speak on several occasions.

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RIDER

He was in Berlin a week before war was declared. He told me that Hitler feared only two things—one was death, and *the other was the Cross*. When I asked him what he meant by 'The Cross,' he replied that Hitler loathed and dreaded Jesus Christ, because He was a Jew and had maintained His influence over humanity for thousands of years."

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Of the stories in the book, Miss Lind-af-Hageby writes: "It is easy to call them old-fashioned, childish and Victorian. They may be all that; but in their simplicity they have an enduring appeal and charm." This will, we think, be the verdict of all sympathetic readers, and to these we commend the book, which can be obtained from the Animal Defence Society, 15 St. James's Place, S.W.1 (price 1/- net, cloth cover 1/6).

G.H.L.

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