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## ON OTHER PAGES.

More Tributes to Sir  
Oliver Lodge  
—page 387.

Clairvoyant Flight  
Review by H. F. PREVOST  
BATTERSBY—page 388.

Distressed Souls on the  
Other Side  
By Mrs. HEWAT MACKENZIE  
—page 390.

Predictions of  
Nostradamus: The  
Prefaces  
By C. R. CAMMELL  
—page 391.

Soul-Body and Planetary  
Travel  
Message Received by Mrs.  
OLIVE GILLESPIE  
—page 392.

More About Fairies  
By Mrs. FLORENCE  
HODGKINSON—page 393.

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## Doctrine of Survival in Modern Thought

### TEACHINGS OF THEOSOPHY

By CHARLOTTE E. WOODS

**A**MONG the modern teachings which take a surviving personality for granted, modern Theosophy is among the most important, and we conclude our survey by a statement of some of its main teachings about the soul and the after-life.

When Madame Blavatsky brought to an astonished world, in 1875, an outline of Trans-Himalayan Occultism, very little was then known of the profound thoughts of the East concerning man's nature and destiny. The soul, denied in Buddhism, recognised but unanalysed in Christianity, ignored or only partially acknowledged by modern Science and Philosophy, was presented by her in the grandiose form of the ancient Vedanta, perhaps the most majestic ever given to the world.

The Self of Brahman and the Self of Man are one. Man is not a derivative-self: he is Brahman under successive veils of matter which shut away his divinity and produce the illusion of separateness and multiplicity. To know the Self as one is to break through these veils and enter the Light which life in form has for a time obscured, that its recovery may be the brighter in the end. No question, then, for the Indian, whether or not the Self be real; *it is the whole of being.*

But when Brahman puts on veils, His Light, dimly shining through shades of different densities, constitutes the personal man. The forms and veils are many, the Light coming through is ever one. "He wills: I shall be many," and produces henceforth His offspring, not by multiplying the one Light, but by fashioning the many forms.

Immortality thus goes without saying, for death cannot extinguish the one Light which is Brahman; at least it can but destroy some of the forms which obscure the Light.

We say "some source," for in this teaching a man has several "vestures" or bodies. Spiritualists acknowledge but two—a physical and an etheric. Theosophy, like ancient Egypt, postulates five, corresponding to the five planes upon which man works out, and ultimately transcends, his evolution. Our globe consists of the physical world and two spheres of invisible, subtle matter surrounding it—a triple region wherein we are active during incarnation, and wherein we dwell during the intervening period between physical death and physical re-birth. These two concentric and related spheres form with the physical the human arena; they are man's school-house, the plane of his human evolution *par excellence*. Beyond them are two interpenetrative spiritual spheres, which are the highest reaches of his five-fold universe, but into which he may not consciously pass till Initiation has opened for him the gateway unto life beyond *normal* human attainment.

Perfection means the ultimate mastery of the entire five-fold universe, so that, whether in the physical or any other body, a man may bring the powers of the spiritual realms into play, and live on and from the two higher reaches as naturally as he now lives in the physical world. Being spiritual, they are not far away at some exalted height, but are universal states, touching the spheres below at every point, being indeed the transmitted life of the lower worlds and of all beings evolving thereon. But average humanity would as yet have no consciousness there. For it the three-fold arena of his own globe must for the time suffice.

The three worlds are really one world under three aspects. The two beyond the physical are of matter too rarified and sensitive for cognition by our physical



organs. They play a vital part both in our incarnate and our discarnate life. For out of their substance is drawn the matter that composes our inner "vestures" or bodies. The Light of the One Self individualises itself in these; they contain potentially its powers and forces as well as those of the worlds themselves; in short, they make of man an epitome of his Universe, a microcosm of the macrocosm.

They are: (1) The physical body with its etheric, vital counterpart, corresponding with the physical world with its surrounding ether; (2) The astral body, corresponding with the astral or intermediate world into which we pass in sleep and after physical death; (3) the mental body, corresponding with the mental or heaven-world in which the Light of the One Self first becomes individualised, and becomes for man his permanent Ego.

Vast ages of evolution have gone to the building of these lower "vestures" of man in preparation for their use by the Ego when the time comes for him to make contact with the lower worlds. He needs an astral vehicle to put him in touch with the intermediate world, and an etheric vehicle to link him to a physical body and a physical world. The point is that he cannot touch the lowest plane directly. His nature is mental and mind acts on physical matter only through intermediaries which are nearer in sensitivity to itself.

The etheric counterpart of our physical body transmits the life forces of the astral body to every particle of physical matter; the astral body, in its turn, receives the finer vibrations of the ego and acts as transmitter of these to the "vestures" below. The process is not so complicated as it sounds, since the "vestures" are interpenetrative, and beautifully adjusted as to the ratio of their respective vibrations.

The third of the three worlds, the mental, is dual, so the bodies it provides for the evolving Ego are dual also. The mental world has its lower sub-division which is concrete, a world of subtle forms; its higher sub-division is abstract, a world of causes, archetypes, ideas, too high and rarified for lengthy habitation after death

by the unfit, though even the lowest touch it for a flash, and realise in that flash, the highest they have it in them to attain. Lofty though this world may be, it is yet the true habitat of every human Ego. It forms, as it were, a dividing line, or rather a bridge, between the three-fold lower world in which the Ego is acquiring slow self-mastery, and the high universality of the loftiest reaches of the five-fold universe.

#### THE SELF'S TRUE INSTRUMENT

This division of the Ego-world into higher and lower is necessitated by the very process of evolution itself. The Self looks both ways; upward to the heights and downward to the depths. When it works in the intellect and does rational work on lines of the ordinary concrete waking consciousness, it uses a mind-body appropriate to that work—a body so closely identified with the sense of "I" that it seems to be itself. But this is only true of the waking consciousness and the concrete mental plane. The Self's true instrument is of the upper level of the mental world and is called the "causal body," because all the causes reside in this body which manifest themselves as effects on the lower planes. It is the receptacle and storehouse in which its powers and spiritual treasures—the garnering of many lives—are stored for eternity. Into it is woven everything which can endure, and all its manifestations in the lower worlds depend wholly on the growth and development of this essential being "for whom the hour shall never strike."

There is thus a natural and vital correspondence between the essential man, his "vestures," and the worlds from which they are drawn and to which they are specially adapted. Both the worlds and the "vestures" constitute the "within" of human evolution, and are the natural counterpart of the "without" of physical life.

The principle of Reincarnation rests upon the rhythm that exists between the within and the without. It is an alternating rhythm. The pendulum of life swings with solemn regularity between these two poles of being, just as it swings between the poles of night and day, waking and sleeping. But between the outward swing and its return are long periods passed in the astral and mental worlds.

Death is the removal of the physical body and its contacts with earth life, and the natural resumption of existence on the astral and heaven worlds in the bodies derived from those worlds, already existing, and needing only some natural re-adjustments. The length of time passed in each world may vary from a few years to several thousand. Time there is difficult to compute, for it is more rapid than the time we know and is based entirely on intensity of experience. On the astral plane are emotional heights for those who are capable of them as well as emotional depths; on the mental plane joys for the pure intelligence such as no cold words can possibly portray.

Theosophists and Spiritualists agree with remarkable unanimity regarding life on the various levels of the astral and mental planes. Their dark places are similar, their heaven the blissful resting-place of man in which he peacefully assimilates the fruits of his physical life.

#### REINCARNATION

A word may be allowed as to their differences. Reincarnation is the most prominent. But it is well to remember that the time spent in the discarnate worlds is enormously greater than that spent in incarnation. The Ego himself is never in full incarnation. He touches earth-life indirectly, through the media of his "vestures;" he himself never leaves his heavenly habitat, and death is but a return to him of the energies put forth through his intermediaries.

A greater difference is to be found in the purpose of Reincarnation. Many Theosophists hold that the quality and length of the discarnate life is determined solely by the use made of life in incarnation. The former

(Continued at foot of next column)

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## TRIBUTES TO SIR OLIVER LODGE

AS recorded in *LIGHT* last week, Sir Oliver Lodge passed to the higher life ("went upstairs," to use his own expression) on Thursday, August 22nd. His body was buried at Welsford Church, Lake, Salisbury, on Monday, August 26th, when the Rev. M. I. Holme officiated, assisted by the Archdeacon of Sarum (Ven. R. J. Dale) and the Rev. G. A. D. Beckingsale. The Royal Society, the British Association and other learned bodies with which he had been associated were represented. A memorial service was held at St. Margaret's, Westminster, on Tuesday (September 3rd), and memorial services have also been held in several centres with which Sir Oliver had been associated.

The following are some of the Press tributes to Sir Oliver :

*Professor C. G. Barkla, F.R.S., in "The Scotsman" (August 23rd) :*

A true pioneer, Lodge showed his independence of judgment by his advocacy of the study and practice of psychical research. Though much of his writing on this subject has been received with incredulity, it should perhaps be remarked that scepticism may be indicative of ignorance—ignorance not so much of the accepted theories as of the assumptions and limitations of science, and of the slender foundation upon which its theories are frequently built. Lodge realised, as few people do, that all human knowledge is but a fragment of truth ; that what is perceived by the senses is but an infinitesimal portion of what is ; that science is but organised knowledge of what has already been to some extent brought within the range of comprehension ; and that the way to discovery is through paths that are unfamiliar, neglected it may be, and even despised. Lodge regarded his investigations of communications from departed intelligencies, though unorthodox, as a further development of work on the aether, and he believed that it would grow and be recognised as a contribution to knowledge of the nature and incipient Divinity of man.

*By the Rev. Dr. R. J. Campbell, in "The Church of England Newspaper (August 30th) :*

During these thirty-five years, I have watched a gradual change in the attitude of Sir Oliver Lodge to religion and life. I think it would be fair to say that when I first came into personal contact with him he was much more the man of science than the man of religious faith : in fact I am not sure that he would have admitted that he had any very definite religious faith . . . With the passing of the years, without lessening in any

(Continued from previous column)

reaps what the latter sows. The soul brings from earth the material to be worked out on the inner planes ; from these he receives nothing which he has not first supplied. But it might very well be objected that the inner worlds, being causal to the physical, they may be causal to the discarnate soul as well.

Some Theosophists—notably the late Mr. A. P. Sinnett—laboured hard to correct the limitations of this view and to show that the infinitely greater richness of life on the higher astral and mental planes was itself a vast contribution to the capacities and powers of growth of the discarnate.

It would be well if a closer rapport could be established between the workers in the two great fields of Spiritualism and Theosophy. Each has its own contribution to make and its own special experiences to share. The psychology of the inner instruments or "vestures" of the ego is a complex but very illuminating contribution to the problem of the self, and Spiritualists might usefully avail themselves of the investigations that have been made in the anatomy of the etheric and astral bodies, their chakras or centres of force, and their correspondences with physical glands and nervous centres. "Man, Know Thyself," is an injunction which Theosophy has very faithfully striven to obey.

way his deep interest in scientific truth, especially in his own department of physics, he came more and more to put religion in the foreground of his thought and practice. In the latter part of his life he was a humble and devout servant of Christ, a man of prayer, one whose conversation was in heaven. He was never an orthodox Christian so far as I am aware, but he ceased to be interested in merely negative positions, and in conversation dwelt almost entirely on that communion with the living God which is the foundation of Christian character ; and no great man of our time has been a finer example of Christian personality both in its fundamental strength and its gracious kindness and sympathy.

*By Dr. O. J. R. Howarth, Secretary of the British Association, in the "Sunday Times" (August 25th) :*

Laymen have often misjudged men of science, believing them to have a childish disinterest and indeed incompetence in affairs outside their own special fields of work. No one could possibly apply that judgment to Lodge. He was a man of affairs, a fine administrator, as his tenure of the principalship of the new University of Birmingham suffices by itself to prove.

*Lieutenant-Colonel F. G. G. Bailey writes in "The Times" (August 27th) :*

Those of us who have had the great privilege for the past years to be friends and neighbours of Sir Oliver Lodge feel that, in the midst of great acclaim at the passing of a great scientist and teacher, it would be sad if his charm and usefulness as a member of a small village community were forgotten. He took the greatest interest in the affairs of the land and those who work on it and was active for their well-being. Till a few years ago he would often read the lessons at Evensong in the tiny village church and his patriarchal appearance and deep sonorous voice added weight and beauty to the familiar words. On one memorable occasion, the Armistice Day Service was taken by him as lay reader, assisted by his friend, the late Viscount Grey of Fallodon. He loved to walk to the crest of the hill and watch the plain round Stonehenge, but as years increased his walks grew shorter, and the seat, which was his goal, moved nearer home, until at last we used to motor together to the old view point to play a game in which he delighted, "Seeing Stonehenge for the last time." This happily continued for several years, and now, alas ! I realise that the last time we played it it was true and we are the poorer for a great friend with a beautiful mind and a most lovable character.

*From the "Birmingham Mail," (August 23rd) :*

In 1933, when Sir Oliver had passed his 82nd birthday, he fulfilled a long-cherished intention of writing a scientific treatise about the ether, but by then he had left far behind the boundary of objective science, and his ever-widening mind had expanded to a comprehension of the non-physical aspects of reality, with the result that his book became a statement of his philosophy. He was led on, inevitably it seemed, to an unshakable belief in the continuity of human existence and the persistence of personality after death.

Ultimately, he contended, the subject of Spiritualism would emerge from its dark and difficult period, and familiar intercourse across the veil of death would become sufficiently common to prove an untold blessing to the human race. He wrote not only such volumes as *Reason and Belief*, but a children's catechism through which his doctrine of the immanence of God was expressed simply. His belief in human survival was far from a sudden conversion. It had engaged his close attention for 40 years, and in his famous book *Raymond, or Life and Death*, published a year after his son had been killed in action at Ypres, declared with much citing of detailed experiences that he and his family had conversed with Raymond.







## WHAT OUR READERS ARE SAYING

## "A LITTLE LOWER THAN THE ANGELS"

SIR,—Two books that have been mentioned in *LIGHT* recently, though differing in thesis, contain one idea in common, viz., "Catastrophe": (1) *The Terrible Crystal* by Mr. Channing Pearce, (2) *Ages not so Dark* by J. Foster Forbes (reviewed by M.A.B. in *LIGHT* of August 1st).

Mr. Forbes tells us that "thousands (almost millions) of years ago . . . man understood and was himself part of the law of spiritual response." This seems to confirm David's exclamation in the viii. Psalm: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Then again we are told that "side by side with this great endowment (speaking of the inhabitants of Atlantis) 'there grew up conditions set in motion by those who sought to abuse and misuse spiritual powers whereby the whole world was ultimately affected, and which brought about in course of time the complete disruption of this area of the globe, from which the world has scarcely recovered even in these days.'"

Some Bible scholars, in considering there were two Creations, maintain that, subsequent to the first, the world was thrown into a state of chaos, the reason of which we are not told. Be that as it may, there is no denying that a catastrophic element has penetrated and permeated the world as we know it now.

"Catastrophe strikes athwart mortal being with an immortal music," writes Mr. Channing Pearce in *The Terrible Crystal*, from which Mr. C. R. Cammell, in *LIGHT* of July 25th gives quotations. Kierkegaard's concept that "dread" was the foundation of Christianity is an evident and profound truth, for "from this 'dread,' this 'despair,' this 'sense of sin,' the peace of God emerges . . . The climate of Christian reality, as of Christ, is a climate of catastrophe." Divine intervention could only mean Victory. Immortality for mortal being—as revealed by the Resurrection of Jesus Christ—and the Catastrophe was the Jewish race.

Mr. Cammell ends his criticism on *The Terrible Crystal* with a misrepresentation of the Roman Catholic religion, if by "Roman Christianity" is meant the Catholic

(Continued from previous column)

and contracts like elastic. Of that, as a vital necessity, all etheric travellers are aware. As he found Phonevoyance a great strain on the brain, Mr. Turvey never uses it experimentally, but only when it comes of its own accord.

There is no hint in his travelling of any but terrestrial conditions, and when he speaks of "spirits" it is because he does not know what else to call them.

They have communicated with him in some ten languages, none of which he understood, including Hindu, Persian, and Arabic, and, he asks, "if they are not 'spirits,' what on earth are they?"

He has also the gift of prophecy, and his book is crammed with reliable evidence, but it is his analysis of his travelling methods which makes it of moment.

Mrs. Eileen Garrett also insists that when "travelling," her "I" is always equipped with its physical senses, and that it has in person to reach the spot before any message can be transmitted; and that its presence could frequently be sensed, and actually seen by any sufficiently sensitive.

That is probably the vehicle used in most "travelling clairvoyance," but there are obviously very considerable variations. Mr. Turvey's "I" does not seem to see the "Me" he leaves behind him, and his mental consciousness appears to be divided between the two. The ordinary "traveller" sees the physical body, but is only conscious of its drag upon his movements. There is also the "astral" envelope of which "Yram" speaks, the puzzling "double," and the still more puzzling daylight wraith, of which no explanation seems to be forthcoming.

religion, which is steeped in "Humanism," and could not but be so, being what it is—a practical religion. Jesus Christ preached a practical religion, there was no transcendentalism in His sermons or His teaching.

M. C. MERRETT.

## CHRISTIAN CIVILISATION

Sir,—Mrs. Stobart is quite entitled to have her own idea about Christian Civilisation. but I am equally entitled to have mine, especially when it is supported by history . . .

I do not know what Mrs. Stobart means by the difference between Christianity and Churchianity (the latter word is not in the dictionary) but I do know that the ethical principles attributed to Jesus have nothing whatever to do with Christian Civilisation, so far as the historian is concerned. . .

I cannot ask you for space to answer all Mrs. Stobart's wild remarks, but I must really take exception to the most outrageous statement, namely: "and a more inopportune moment for this open avowal of sympathy with the aims of our arch-enemy could scarcely be conceived." I am, in her opinion, pro-German because I ask people to think before they speak and to try to be historically accurate in what they say . . .

This is the pass to which loose thinking, prejudice and religious emotionalism brings a lady who, in other respects, has qualities which deserve our admiration.

ARTHUR FINDLAY.

(NOTE.—Some passages have been omitted from Mr. Findlay's letter. Several letters supporting Mrs. Stobart's protest have been received, but we do not propose to publish them or any other letters on this subject.—EDITOR).

## REINCARNATION A FREE-WILL OFFERING

Sir,—If the "thought" of Reincarnation could be simplified, would not many people who dread the idea of having to return and walk the weary path of life again, see the whole question with a clearer view?

As one who is greatly privileged, as a Medium, to glean a little into the workings of this marvellous universe, may I suggest to your readers that Reincarnation must be entirely a free-will offering, otherwise it would not be in accordance with the divine plan, which is surely that the whole structure of life is worked by "love," not "force." Therefore, the whole idea of Reincarnation is not "self" returning to save itself, but rather "selfless." A soul offers to return to help in some way to reveal the experiences they themselves have learnt, and in so doing they surely will raise themselves eventually to a higher degree of evolution. Also he or she who undertakes to return to a lower state of evolution from a higher, must do so through love; and those who have suffered most are usually those who must long to free others from the same suffering.

K. E. TURTLE.

The council of Edinburgh Psychic College have arranged to appoint a special committee to investigate and make records of abnormal manifestations of a psychic nature. Requests from time to time had been made to the College in connection with such manifestations, and it was hoped that a body of trustworthy evidence would be accumulated.

Men serving in His Majesty's Forces, who are interested in Evidence for Survival, may have free literature sent to them on application to

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EDITOR

GEORGE H. LETHAM

### AS WE SEE IT

#### CALL TO "SECRET DISCIPLES"

ONE of the effects of the World War of 1914-18 was that it brought Sir Oliver Lodge and Sir Arthur Conan Doyle into the open as protagonists of Spiritualism. Before the war, both these great men had satisfied themselves as to the reality of the psychic phenomena on which Spiritualists depend for their evidence, and both had accepted what they termed "the spiritistic hypothesis" as the only hypothesis by which a rational explanation of the phenomena could be found. Sir Oliver Lodge made this clear in his book, *The Survival of Man*, published in 1909 (five years before the outbreak of the war); and Sir Arthur Conan Doyle put it on record that he had reached a condition of complete intellectual conviction before the war began. Had there been no war, both men would probably have rested there—convinced, but in no way anxious to proclaim their conviction or to use their great powers for the purpose of bringing the evidence to the notice of an unbelieving and unsympathetic world. It was the bereavement caused by the war that called them into the open—not their own bereavement only or chiefly, but the wide-spread bereavement in the land which brought insistent demands for *knowledge* regarding the possibility and conditions of an after-life.

It was to meet this demand that (in 1916) Sir Oliver Lodge gave to the world, in his book *Raymond*, the psychic evidence of the survival of his son, Raymond, received by himself and his family—evidence so personal that he might well have declined to make it public, but which he did make public because of an overwhelming sense of its importance and value to his fellow-men.

Sir Arthur Conan Doyle was equally courageous and public-spirited. Having the evidence, and being convinced that it should be brought clearly to the notice of the bereaved thousands who needed it, he began to proclaim it—before he himself had suffered direct war-bereavement. It is on record, we think, that Sir Arthur actually received news of his soldier-son's death as he was preparing to address a great propaganda meeting.

Now both Sir Oliver Lodge and Sir Arthur Conan Doyle have "gone upstairs" to that fuller life to which they bore clear and courageous witness, and their places as protagonists are left empty—there is no great scientist known to be ready to follow Sir Oliver in assuring the public of the scientific certainty of Survival; there is no great historian-novelist-lecturer ready to follow Sir Arthur as the popular exponent of the facts and teachings of Spiritualism.

We are entering the second year of the new Great War. Already there has been much loss of life and wide-spread bereavement; the prospects are that, as the struggle grows in intensity, the loss will become greater and greater. May we not hope that the growing need for leadership such as that given so ungrudgingly and so brilliantly by Sir Oliver and Sir Arthur will stir the imagination and fire the souls of some "secret disciples" amongst our scientists and writers and lead them to take up and continue the work of these two great men? Spiritualism has many able and devoted workers who are ready to give their best without counting the cost. They will "carry on" whatever befalls; but they would welcome the inspiration and encouragement which worthy successors to Sir Oliver and Sir Arthur would be able to give them.

## DISTRESSED SOULS ON THE OTHER SIDE

By MRS. HEWAT MCKENZIE

IT has often been stated by Spiritualists, on how good authority I do not know, that many of the men who passed on in the Great War constituted a tremendous problem to the workers on the Other Side by reason of their distresses and fixations due to grief, hate and other emotions, and that barely, even now for some, has the task of readjustment been accomplished.

The outbreak of another war and the influx into the spirit-world creates the same problem. There are the victims of outrage, of misery, of starvation and fear, as well as those who pass by sudden and often violent death in battle in all the elements, victims unwilling to leave the earth-conditions many were only beginning to enjoy, severed from friends and homes and, above all, from the physical body and brain, the only expression of themselves of which they had knowledge.

Have Spiritualists a special duty, at this moment and during the continuance of hostilities, to these sufferers, a duty which I am convinced only those who accept the reality of proved survival can rightly undertake and which, if faithfully performed by the thousands in our ranks, may in a very real way assist and expedite the task thrown on our fellow-workers in the Unseen? They seek our aid in bringing conviction of survival to seekers, they co-operate with us in scientific research and in healing and we respond gladly. How much more should we be ready now to break down some of the ignorance and grief which hangs like a heavy cloud between the two worlds?

We can do it by deliberate and regular concentration of thought and prayer directed to all needy souls passing on under present conditions. They are beating, often hopelessly, against the blind eyes and ears and hearts of those who do not know the fact of survival; we, who do, can show a light by our knowledge and goodwill and attention, for wherever this happens there is a release of the psychic body which reveals itself as a beacon to the wanderer. We can offer to any drawn to us the quiet assurance that all is well, bid them take courage, offer them our daily thought as an anchorage in their present darkness, which we can assure them is but temporary, and that even now there are their own friends already familiar with the new land close by and other powerful souls only waiting for their attention to comfort and direct them to new endeavour. Let us tell them confidently that we understand the shock they have experienced by being wrenched from the physical body, but that they are even now functioning in another body finer and more powerful than the earth one, which only needs a little understanding to feel at home in, and that when they are rested and refreshed it may be possible to contact their friends left behind.

All this can be done without undue strain upon any of us. Our sincerity will show the way. Let us prepare ourselves for the task by prayer, by joining up with the helpers who wait the result of our efforts for their continuing task. I note that, at Church services and intercessions, even when undertaken by earnest clergymen, very little attention is given to these distressed souls, though no one can assume that they have passed on with spiritual knowledge. I should say the bulk are agnostics with very little interest in religious matters. Prayers are offered for the sick, the wounded, the prisoners, the homeless, the bereaved; but for the distressed spirit, barely a mention; and yet in the records, we are assured that Jesus found time in his own distress to assure another that he would find himself in Paradise after death—the implication being that he would find relief from his woes in the new state.

I commend this task to my fellow Spiritualists as our special contribution and as a further attempt at collaboration with those who are more willing to give than we are to receive.



# THE PSYCHIC THREAD

## THE PREFACES OF NOSTRADAMUS

MY article of last week was devoted to the prophet Michel de Nostredame—the famous Nostradamus. What is known of his life was briefly summarised, and the style and character of his celebrated *Propheties* was explained. I emphasised the importance of the Preface of the *edito princeps*, addressed by Michel to his Son César de Nostredame. In this Preface, not only does Nostradamus reveal his method of divination, but he gives a general survey of future times which may well prove of even greater interest than his predictions of individual events, however important. The picture is a grim one: "pestilence, long famine, wars, floods;" but, lest my readers should be unduly alarmed, let me assure them that Nostradamus was wrong in supposing that by the year 1732 these calamities would have already largely reduced the population of the world.

Future misfortunes are amplified in the prophet's second Preface, addressed in 1558 to that "most serene king," Henri II.\* It is, however, consoling to those who have a kindly consideration for posterity that, "after such times have lasted long," there will be a new "age of gold . . . then will commence between God and men a universal peace, and this will continue about the space of a thousand years"—the long wished for *millenium*.

Let us now have a look for ourselves, first hand, at those mysterious *Centuries* which have at all times of crisis awakened public curiosity (*Delarue* edition).

## TESTING THE PREDICTIONS

The task of checking up the more comprehensible predictions of Nostradamus would be a prodigious undertaking. It would be necessary to examine minutely the entire history of Europe, and of many other parts of the world, in order to ascertain which of the stanzas refer to past events, and this would have to be done over a period of nearly four hundred years—from the time the predictions were first published to the present day. If this labour were satisfactorily performed (and I understand that Mr. F. W. Thurstan's work, now ready for the press, has gone far towards its performance) we would be in a position to eliminate a large portion of the *Propheties* (in my view, probably the larger portion) from our investigation of clues to present and future events. Yet, even then, we should be faced with a vast period of many thousand years over which the prophecies range. It is therefore quite impossible to connect any particular stanza with any current event until the prediction contained therein has been actually fulfilled.

But while these facts should be fully recognised, it must nevertheless be admitted that the *Centuries* are rich in significant suggestions and hints. There hangs about these curious stanzas a sense of "something just round the corner;" and the very elusiveness of the suggestion, the very obscurity of the phrase, adds to the atmosphere created by Nostradamus, and urges the student ever further on his tenebrous quest.

## SIGNIFICANT STANZAS

Two of the most significant stanzas in possible connection with the present war are Centurie III., lxxi., and X., xxxii. Here they are, translated literally:

"Those in the isles long time besieged,  
Will take vigorous measures against their enemies;  
Those without will die of widespread hunger  
In the greatest famine that has ever been."

"Each nation will want to be the great empire,  
One above the others will come to obtain it:  
But a short time will be its reign and existence,  
For two years against the ships it will be able to hold out."

The implications here are obvious. I can think of nothing in history between 1550 and the present time,

\* Not Charles IX., as stated (on its first mention) last week.

which will fit these predictions. If that be so, they must refer to the future, and it may be to the near future. The sense in each case is sufficiently plain, and will hardly admit of alternative reading.

The following stanza, X., xxii., has been cited by Lord Donegall as referring to the abdication of King Edward VIII.; "The Abdication (he says) is quite clear":

"For not wishing to consent to the divorce,  
Which later will be known to be unworthy,  
The king of the Isles will be driven out by force,  
Put in a place which of a king will have no sign."

It must, however, be pointed out that the King was not "chassé par force," but abdicated of his own free will. Moreover, the cause of his abdication was not that he did not wish to consent to a divorce, but the exact contrary.

To some readers these two lines may appear to be significant (IV., xcvi.):

"The elder sister of the British Isle  
Will be born fifteen years before her brother."

## HISTER AND HITLER?

It has been confidently suggested that Hitler figures in the *Centuries* under the name of Hister, or Histra. The name of Histra occurs (Centurie I., xl.) in enigmatic association with Bystantium and Egypt. In Centurie IV., lxxviii., Hister appears in connection with war at Cyprus and Malta: the allusion here to "The two greatest of Asia and Africa" is obscure. Again (V., xxix.) Hister is named in connection with "the affair of the bridge," and with Venice. This quatrain has no sort of grammatical construction. "Liberty" (it says) will not be recovered: the assertion would seem to refer to Italy, to which country the preceding stanza alludes. Someone, or something, "black, proud, ugly and evil" will occupy somewhere! It is in Centurie II., xxiii., that the most intelligible reference to Hister occurs. But is Hister to be identified with Hitler?

"Beasts savage with hunger will cross rivers;  
The most part of the field will be against Hister,  
In a cage of iron the great one will be drawn,  
When no German child will notice him."

The above is a translation of one of the more lucid prophecies. A literal rendering of the greater part of the *Centuries* would prove quite incomprehensible.

## AN ENGLISH PEACE

Lord Donegall has joined together quite disconnected stanzas to form a plausible prediction of the recent Spanish civil war: the quatrain about the flight of the King of Spain has no connection with this one, IX., xvi.:

"From the castle Franco will drive out the assembly,  
The unpleasant ambassador will make a division  
(*scisme*),  
Those of Ribiere will be in the battle (*meslee*),  
And will deny entry to the great pit (*goulfre*)."

There is nothing here to justify the translation: "From the castle Franco will drive the assembly out with those founded by Rivera." The names of Franco and Ribiere associated are certainly significant; but who was "the unpleasant ambassador," and to what *goulfre* did "those of Ribiere" forbid entry?

Enough has been said, and enough quoted, to show the obscurity of the text, and to stress the difficulty of connecting the *Propheties* with events now in process of development.

In conclusion, let us hope that the fulfilment of the ensuing prediction (X., xlii.) will not be long deferred:

"The humane reign of English breed  
Will cause peace and union to reign:  
Captive war driven from its citadel (*closture*),  
Peace long time will be maintained."

C. R. CAMMELL.



## SOUL-BODY AND PLANETARY TRAVEL

A Message received by Mrs. Olive Gillespie

**I**F your earth clairvoyants were more developed the rays by which we communicate to you could be seen. They are tangible radiations from our world, by which we send telepathic communications to earth.

The atmosphere is really one vast network of these rays like an immense telephone system to which, indeed, comparison can be made. The different vibrations of human beings are attuned to different sets of these outer radiations, and, tuning-in once accomplished, communication can be directed at will along these lines. But the receiver as well as the transmitter must be in perfect order, which, in the case of human instruments, means a tranquil state of passivity, yet alertness to catch the call.

What we want to tap on this side is a belt of wavelengths just above the wireless, and the fact that radio is so much employed makes it more difficult for us, as the interference with our normal range necessitates what you call modulation.

The etheric body is composed of radiant matter similar to electricity. The consequence is that this body of light acts as a powerful magnet and can draw to itself any covering it chooses and by this means show itself to earth-dwellers whose vibrations are not yet tuned-up to sense the real body of radiant substance. This body travels at the speed of light, but, in the slowing-down of vibrations to contact earth, much power is lost and hence the difficulty of getting through the visual proof.

We have got out of your dimensions, and your solidity is not ours; but our real bodies are very solid and much stronger than yours. All forms of life must change and merge into some other form. Even the most minute insect has its etheric counterpart which, on emergence at "death," can link with more advanced groups and so advance to higher forms of life in which consciousness develops gradually, as with the mammals.

Your solar system is one of primary education—the education necessary to enable the personality to stand alone and to individualise. This discipline in suffering in the denser matter will lead to the joy of real spirit-life with the support of the Group to which each member belongs and to which each must return when their education is complete. It is safe to say that those who have not suffered in the physical body have not yet learned all the necessary lessons and must re-incarnate in order to do so.

After this earthly experience of suffering and loneliness has been tried out to the limit of endurance, those who have qualified may pass on to other planets and leave the dark planet which is your earth, though possessing the power to return in the finer body for service in your world.

If we could get this knowledge of planetary life through would revolutionise thought. There are millions of planetary systems and we find the atmosphere of your planet very harsh, so that, for us to return, it is necessary to find some protective garment; the material used is a form of plasm difficult to explain to you, but we can wrest all we require from our planet by means of our spiritual wealth, and we are not always robed in diaphanous garments.

Your planet is one of billions. On every planet there is some form of life and we are able to visit many of them. This may seem far-fetched to you, but it is reality.

All planets interpenetrate, that is why planetary influence has an effect on people. I am not talking of Astrology in the ordinary sense, but we know that people born on this earthly planet have had existence on other planets before, and they come under the rays of planetary influence.

After leaving the body, all gravitate to the particular group or community in harmony with them, but not necessarily to the planet most predominant in their

horoscope. Thus, people born under Mars are generally war-like, but not those who inhabit Mars, so that those of a martial temperament do not pass to that planet.

Planets which are thought beautiful are not always progressive, but they are helpful to those living on earth.

There are spheres of graduation surrounding each planet so that all types of evolution gravitate to their appropriate spheres, and we are constantly working our way upwards from solar system to solar system—each one grander than the last.

Round those who seek light there is a magnetic field for the soul-body which enables it to go further in sleep, but not to the full extent of the solar system to which your earth is attached, and to the other systems few even of those who have discarded earthly bodies are able to penetrate; but it is a glorious reality—world upon world to explore if only you can open your eyes to this fact and realise the immensity of the living Universe.

If every child could be taught a little of the geography of the many worlds, then would come the capacity of leaving the earth-body at will to visit the solar realms, to return and to be conscious of the experience.

Then, too, we would see less of the earth-bound entities who at "death" cannot leave the consciousness of earthly happenings and the desire to cling to lower experiences.

The lower earth-states are filled with the undeveloped and deformed souls through their spiritual unawareness. Here we see all stages of deformity—blind, deaf and cripples who have not yet attained to the knowledge of life by transition from earth, and whose influence on earth is still, unhappily, holding back higher knowledge, and producing the war mentality and the delusion of the senses.

Signed: "W. CROOKES."

### SEEING APPARITIONS

The suggestion made in *LIGHT* (August 15th, p. 361) as to the reason why certain persons see apparitions and others do not, may be quite correct, but it may not be the only factor in every case of apparitions.

It may be worth putting on record a remark made at a seance by a Medium *under control*. In reply to inquiry he said: "There are certain places where we would become visible, if we passed through them." I was not present, but this was repeated to me by relations who heard the remark. It seems significant in connexion with hauntings.

It is possible that the force which manifests objectively as "ectoplasm," may in some subtler mode pervade in places where mediumistic persons have been previously, and may persist for a long time, only gradually dissipating.

HELEN ALEX: DALLAS.

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## MORE ABOUT FAIRIES

The following has been written in response to letters, signed "J.C." and "J. Traveller" published in LIGHT, asking for information regarding fairies and elementals:

THIS is a very old house which stands on the site of a far earlier one. It had always been our "dream house." We greeted it whenever we passed, but cast no covetous eyes, for it was entailed property which would never come into the market. Then, hey-presto—for it all happened in a few hours—it was ours!

Once in possession, I learned it had the reputation of being haunted, but I said nothing to my husband of this. He heard similar rumours and remained equally silent. Then (at a dance) a doctor bustled up to see us "all about your haunted house."

A whole issue of LIGHT would be needed to report the history and the amazing sequence of events that have followed our occupation.

The "hauntings" centre round a John Blagrave, who had lived and worked here and died here in 1,600 odd. He is known as "The Father of Mathematics," and his very rare books can be found in the British Museum and Bodleian Libraries.

One day, caught in a sudden shower in our little wood, I sheltered under some scrub. My heart went out to this lonely man and I breathed a thought that he might be released from his wanderings.

A week later a psychic friend described a man who had entered the room, bringing a group of Fairies and a Gnome. She was entranced by their beauty!

The visitor disclosed his identity as Johannes Blagrave, explained that he had "heard" my prayer in the wood, said nobody had prayed for him for centuries and, to show his gratitude, he had brought me a gift of Fairies and the Gnome. Never, as long as I proved worthy, would they leave me. Where I went, there would they be.

Further, he wished me to know he was not "earth-bound," but a voluntary Watcher and Guardian, and so on.

The Fairies are still with me. They are seen in railway carriages—an astonished passenger once described the antics of my Gnome, who was climbing out of the window, running along the foot-board to the engine and back over the roof. In a London drawing-room an unknown woman made her way to me to say she had been watching my Fairies. I asked what she had seen. "There are six in your lap at this moment, and one sitting on your shoulder." The correct number: there are six and a Queen.

As for John Blagrave himself! He sends me on missions, discloses past (and to come) history, always fruitful and correct, so far. Once he asked me to go to the British Museum and he "would lead" me to "make a discovery." He did, indeed! It is an astrological map, which was pasted on the back of a map of the world, both made by him in this house, dated 1596, copies of which are in my possession now.

Some years ago a letter appeared in *The Times*, signed by Captain Quentin Craufurd, R.N., to the effect that so much was known, individually, on the subject of Faerie, that he felt the time had come to get together and pool these experiences and knowledge, that it might be given to the world. Later, this gentleman visited us (I had replied to his *Times* appeal). When I learned he had established a kind of "code" with his own "Marsh Fairies" near his home (Lydd) I suggested he might try this on the Fairies here. He did, and got most interesting results, checking up on certain things—all fully reported at the time.

Here are a few matter-of-fact statements, from a plain matter-of-fact woman. Nothing has been "sought" by me. Indeed, I am the last person, I should have said, to become involved in such experiences.

I cannot "tell you" J.C. (as you demand to be told)

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DIVINER'S

"what they are," but these Fairies have great power, and they are entirely beneficent.

"Elementals" (which you mention too) are utterly distinct from Fairies. I saw one of these at work here lately, and had its activities explained to me.

The important point arising from my experiences is the long, unbroken chain of cause and effect, the links, fitted in one by one as the years have passed, that have gradually forged the cable I know of.

FLORENCE HODGKIN.

Old Southcote Lodge, Reading.

## ON LOVE TO GOD AND NEIGHBOURS

When the Master was asked which were the greatest Commandments, He spoke of Love to God and Love to one's neighbours saying: "These are the whole commandments of the Lord." Could anything be simpler? Yet how few who call themselves Christians realise that their duty consists in acting in accordance with these simple instructions. It is amazing that a world which calls itself Christian should have come to its present state through failure to follow such simple teachings. It is not fair nor reasonable to lay the blame on this person or that, or to condemn the Churches for their failure to make this clear, because, my friends, the Bible is now an open book. All who so desire can read for themselves what the Master said, and if, having read, they fail to follow His words who is to blame but themselves? The responsibility lies with each individual. I have so often urged upon you to read the Master's words, and I ask you to urge others to do the same. Let them ponder over them and realise that He gave the key to true happiness and pray that each individual may strive to pattern his life upon that of the Great Example.—(From *Brother Boniface*.)



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