

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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## NOTES BY THE WAY.

WITH voice and gesture of a perfect leader She re-commenced: "We from the greatest body Have issued to the heaven that is pure light; Light intellectual replete with love, Love of true good replete with ecstasy, Ecstasy that transcendeth every sweetness."

—DANTE'S "DIVINE COMEDY" ("Paradiso," XXX.).

### FROM SMALL BEGINNINGS.

We referred last week to an article by Mr. G. K. Chesterton dealing with "the return of Lord Northcliffe." The following passage in it invites attention:—

It would seem as if the selection of Lord Northcliffe's ghost was not altogether accidental, and that these spiritual things are to be done on a large scale.

Such is our own understanding of the matter. The subject is plainly being approached in the Northcliffean fashion, and although Mr. Chesterton feels "profound distrust of things that are done on a large scale," it is our observation that all great reforms and all great changes, though they may start from small beginnings, are ultimately done on a very large scale indeed. Mr. Chesterton inherits, apparently, the old tradition which draws a heavy line of division between things spiritual and things material, the fact being that the divinest things may and must be graded down to the standard of humble human necessities without thereby losing their essential quality. The greatest of the mystics never despised humble and earthly things, seeing the presence of divinity in all. A true understanding of the Spiritualist movement can only be gained by taking a liberal and comprehensive view and remembering the admonition to the Apostle, "Call nothing common or unclean."

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### THE COLOUR LINE.

Mr. B. M. Godsall (of San Diego, Cal.), whose "Notes From America" in the "Harbinger of Light" (Melbourne) are always attractive reading, writes in the January issue of that journal on the proposal of the National Spiritualists' Association to elect mem-

bers of African descent. He is indignant at the suggestion that Spiritualists who have Negro blood should be debarred from associating with their white brethren. The racial question in the United States has, of course, always been a prickly problem; but we certainly agree with Mr. Godsall when he writes:—

If Spiritualism is anything less than universal it is nothing at all; for it comes in identical guise to all nations and peoples . . . taking from the various religions the essential truth of each, and weaving these truths into one universal religion. It is true that the existence of a community of Africans dwelling in the midst of a white nation necessitates the drawing of certain social lines; but the extension of these lines into the sphere of religion is an attempt to regulate Spirit according to earthly standards.

We see attempts in other directions "to regulate Spirit" and make it conform to codes and conventions. We observe them without dismay, being well assured that it is never the Spiritualist but only the regulators who suffer in the end.

\* \* \* \*

### EXPERIMENTS AND DISCOVERIES.

In the report of Professor Gilbert Murray's experiments in thought-transference, published in the ninety-second part of the "Proceedings" S.P.R., we are not surprised to find that the same discoveries are made in the highly cultured circle sitting in his own drawing room as are often made in much humbler mental and social surroundings. The subject-matter was often complex, historical incidents, lines from Shelley and Byron or Masfield and Housman, "a chorus ending from Euripides," scenes from Russian or Swedish novelists, and "nonsense" combinations; and of course among many astonishing successes, some complete failures on Mr. Murray's part to get any idea of what either the principal agent or the circle were thinking of. Such failures were sometimes put down to slight but distracting noises, and it was found that any kind of noise was a barrier, and (which is equally important) that a certain inharmony of temper was apparent as though it were a noise of some sort. If someone in the circle, for instance, were eager to be the chief agent instead of only an assistant, that suppressed desire worked havoc with the conditions. We may smile at the "discovery" that conditions must be observed in all psychic activities, but still it shows that, however slowly, the stream is moving, and not so stagnant as it looks. It is a case of "hastening slowly" with the S.P.R., and we may remember that it was not the hare which won the race in the fable. The goal is in their case not only the fact of survival, but the limits of power in the spirit still embodied, which are still a long way from being fully defined.

## THE PROPHET OF THE NEW REVELATION.

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 99.)

Davis has a remarkable pen-picture of himself at that moment. He asks us to take stock of his equipment. "The circumference of his head is unusually small," says he. "If size is the measure of power then this youth's mental capacity is unusually limited. His lungs are weak and unexpanded. He had not dwelt amid refining influences—manners ungentle and awkward. He has not read a book save one. He knows nothing of grammar or the rules of language, nor associated with literary or scientific persons." Such was the lad of nineteen from whom there now poured a perfect cataract of words and ideas which are open to the criticism not of simplicity, but of being too complex and too shrouded in learned terms, but always with a consistent thread of reason and method beneath them.

It is very well to talk of the subconscious mind but this has usually been taken as the appearance of ideas which have been received and then submerged. When, for example, the developed Davis could recall what had happened in his trances during his undeveloped days, that was a clear instance of the emerging of the buried impressions. But it seems an abuse of words to talk of the unconscious mind when we speak of that which could never by any normal means have reached any stratum of the mind whether conscious or not.

Such was the beginning of Davis' great psychic revelation which extended eventually over many books and is all covered by the name of the "Harmonial Philosophy." Of its nature and its place in psychic teaching we will treat later.

In this phase of his life Davis claims still to have been under the direct influence of the person whom he afterwards identified as Swedenborg—a name quite unfamiliar to him at the time. From time to time he received a clairaudient summons to "go up into the mountain." This mountain was a hill on the further bank of the Hudson opposite Poughkeepsie. There on the mountain he claims that he met and spoke with a venerable figure. There seem to have been none of the details of a materialisation, and the incident has no analogy in our psychic experience, save indeed—and I speak with all reverence—when the Christ also went up into a mountain and communed with the forms of Moses and Elias. There the analogy seems complete.

Davis does not appear to have been at all a religious man in the ordinary conventional sense, although he was drenched with true spiritual power. His views, so far as one can follow them, were very critical as regards Biblical revelation, and, to put it at the lowest, he was no believer in literal interpretation. But he was honest, earnest, unvenal, anxious to get the truth and conscious of his responsibility in spreading it.

For two years the unconscious Davis continued to dictate his book upon the Secrets of Nature, while the conscious Davis did a little self-education in New York with occasional restorative visits to Poughkeepsie. He had begun to attract the attention of some serious people, Edgar Allan Poe being one of his visitors. His psychic development went on, and before he reached his 21st year he had attained a state when he needed no second person to throw him into trance but could do it for himself. His subconscious memory, too, was at last opened, and he was able to go over the whole long vista of his experiences. It was at this time that he sat by a dying woman and observed every detail of the soul's departure, a wonderful description of which is given in the first volume of the "Great Harmonia." Although this description has been issued as a separate

pamphlet it is not known as it should be, and a short epitome of it may interest the reader.

He begins by the consoling reflection that his own soul-flights, which were death in everything save duration, had shown him that the experience was "interesting and delightful," and that those symptoms which appear to be signs of pain are really the unconscious reflexes of the body, and have no significance. He then tells how, having first thrown himself into what he calls the "superior condition," he thus observed the stages from the spiritual side. "The material eye can only see what is material, and the spiritual what is spiritual," but as everything would seem to have a spiritual counterpart the result is the same. Thus when a spirit comes to us it is not us that it perceives but our etheric bodies, which are, however, duplicates of our real one.

It was this etheric body which Davis saw emerging from its poor outworn envelope of protoplasm, which finally lay empty upon the bed like the shrivelled chrysalis when the moth is free. The process began by an extreme concentration in the brain, which became more and more luminous as the extremities became darker. It is probable that man never thinks so clearly or is so intensely conscious as he is after all means of indicating his thoughts have left him. Then the new body begins to emerge, the head disengaging itself first. Soon it has all freed itself, standing at right angles to the corpse, with its feet near the head, and with some luminous vital band between which corresponds to the umbilical cord. When the cord snaps a small portion is drawn back into the dead body and it is this which preserves it from instant putrefaction. As to the etheric body, it takes some little time to adapt itself to its new surroundings, and it then passed in this instance out through the open doors. "I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere. . . . Immediately upon her emergence from the house she was joined by two friendly spirits from the spiritual country and after tenderly recognising and communing with each other the three, in the most graceful fashion, began to ascend obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together that I could scarcely realise the fact that they trod the air—they seemed to be walking on the side of a glorious but familiar mountain. I continued to gaze upon them until the distance shut them from my view."

Such is the vision of Death as seen by A. J. Davis—a very different one from that dark horror which has so long obsessed the human imagination. If this be the truth then we can sympathise with Dr. Hodgson in his exclamation, "I can hardly bear to wait." But is it true? We can only say that there is a great deal of corroborative evidence.

Many who have been in the cataleptic condition, or who have been so ill that they have sunk into deep coma have brought back impressions very consistent with Davis's explanation, though others have returned with their minds completely blank. The author, when at Cincinnati in 1923, was brought into contact with a lady who had been set down as dead by her doctors and for an hour or so had experienced a post-mortem existence before some freak of fate restored her to life. She wrote a short account of her experiences in which she had a vivid remembrance of walking out of the room, just as Davis described, and also of the silver thread which continued to unite her living soul to her comatose body. A remarkable case was reported in LIGHT also (March 25th, 1922) in which the five daughters of a dying woman, all of them clairvoyant, watched and reported the process of their mother's death. There again the descriptions of the process were very analogous to that given, and yet there is sufficient difference in this and other accounts to suggest that the sequence of events is not always regulated by the same laws. Another variation of extreme interest is to be found in a drawing done by a child medium which depicts the soul leaving the body and is reproduced in Mrs. de Morgan's "From Matter to

Spirit" (p. 121). This book, with its weighty preface by the celebrated mathematician Professor de Morgan, is one of the pioneer works of the Spiritual movement in Great Britain. When one reflects that it was written in 1862 one's heart grows heavy at the success of those forces of obstruction, reflected so strongly in the Press, which have succeeded for so many years in standing between God's message and the human race.

The prophetic power of Davis can only be got over by the sceptic if he ignores the record. Before 1856 he prophesied in detail the coming of the motor car and of the typewriter. In his book, "The Penetralia," appears the following:—

QUESTION: Will utilitarianism make any discoveries in other locomotive directions?

Yes; look out about these days for carriages and travelling saloons on country roads—without horses, without steam, without any visible motive power—moving with greater speed and far more safety than at present. Carriages will be moved by a strange and beautiful and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels. These vehicles will prevent many embarrassments now experienced by persons living in thinly-populated territories. The first requisite for these land-locomotives will be good roads, upon which with your engine, without your horses, you may travel with great rapidity. These carriages seem to me of uncomplicated construction.

He was next asked:—

Do you perceive any plan by which to expedite the art of writing?

Yes; I am almost moved to invent an automatic psychographer—that is, an artificial soul-writer. It may be constructed something like a piano, one brace or scale of keys to represent the elementary sounds; another and lower tier to represent a combination and still another for a rapid re-combination; so that a person, instead of playing a piece of music, may touch off a sermon or a poem.

(To be continued.)

### THE CREDULITY OF INCREDULITY.

It took me more than a year to convince myself of personal immortality; I ever fought against the idea with every argument I could devise; but in the end intellectual honesty had perforce to prevail. I now find myself much in the position of Sir Arthur Conan Doyle, who in effect maintains that any person who chooses to study the evidence must inevitably become convinced. I was perfectly satisfied to think that with death ended all personal consciousness, and I wanted nothing in the shape of heaven either as a reward for my few good deeds or for any other reason. Oblivion would certainly not be unhappiness, so why demand anything different?

But of course, the mistake which I made—and which so many others make—was in thinking that truth has anything to do with personal preference; when people lightly say that to be "snuffed out like a candle" is good enough for *them*, they say it as if their own personal beliefs or disbeliefs affected truth itself. As psycho-analysis points out, people usually believe what they *want* to believe, and will advance the most hair-splitting unlikelihoods to bolster up those beliefs. When sceptics felt an aversion to the idea of mental telepathy, they invented explanations to account for the phenomenon a thousand times more difficult for others to accept than the simple fact of telepathy itself. It is little wonder that a witty investigator remarked: "What always astonishes me is the *credulity* of the sceptic!" For my own part, I consider it shows great credulity to assume that every psychic, clairvoyant or medium is a liar and a fraud; or that because some of them, when their faculties temporarily forsake them, resort to invention, the whole thing from beginning to finish is deception.—From the Autobiography of CYRIL SCOTT, the well-known musician. (Published 1924.)

"To be afraid to die, or wish for death,  
Are words and passions of despairing breath;  
Who doth the first the day doth faintly yield,  
And who the second, basely flies the field."

F. QUARLES.

### PSYCHIC INVESTIGATION : EVIDENTIAL CASES.

#### THE TESTIMONY OF A PROMINENT SOUTH AFRICAN BUSINESS MAN.

(Continued from page 100.)

I must now return to the Brand-Odendaal case. Directly after the authenticity of our message had been so abundantly proved in the Campion case, O. decided to go to the address given as the place where Mrs. Odendaal would be found. This time no difficulty of any kind occurred; he found her at once, where the message had directed us. Listening to the very detailed account he gave me, on his return from the visit to her, I wondered at the courage he had shown in the face of a reception so freezing as to create an almost insurmountable obstacle to progress in his investigation.

Mrs. Odendaal being Dutch, we are justified in assuming she belongs to the Dutch Reformed Church, and if there is any religious body which would vie with the Romish Church in its antagonism to Spiritualism it would be the Netherlands Church. In spite of the exceptional difficulties he had to face, O. succeeded in having an interview with Mrs. Odendaal.

During the talk she admitted that her son William Robert Brand had gone to France with the South African Brigade, and that the news of his having been killed in action had only just reached her through the military authorities. Much against the lady's inclination, O. persuaded her to read a copy of her son's message (which he had prepared for the occasion) and left it with her. He even persuaded her to promise she would take certain steps enjoined upon her by the message, and let him know the result of her action.

O. said to me, when relating this part of the interview, that he doubted *very* much whether she would redeem her promise of communicating with him further on the matter, and, unfortunately, his doubts were completely justified. Nothing further was heard of, or from Mrs. Odendaal, and it will readily be admitted, I think, we could push the investigation no further in face of her obviously hostile attitude. The matter was, perforce, dropped; as we had been compelled to drop the Campion case.

#### "SILLY IGNORANT PREJUDICE."

It is a pity, of course, when such remarkable proofs of *actual identity* are forthcoming as were given to us in the cases just related, that silly, ignorant prejudice should bar the way to further investigation; but, at all events, the satisfaction remains that (*for us*, who had this experience at first hand) indubitable proof was afforded not only of the persistence of the personality in full consciousness after what we call death, but, by the nature of the communication, there was proof of that much more difficult and elusive problem, the actual identification of the senders of the message with the recently living persons whom they claimed in the message to be.

My last point, made above, might be objected to on the ground that the identification of the senders of the message with the two recently deceased soldier boys—Allan Hain Campion and William Robert Brand—could only be *assumed*, by implication from the nature of the message. Well and good; "let it go at that" meanwhile. The foregoing provides what I will call *one kind* of proof of identification. I will proceed to give some of another kind.

#### A SUGGESTIVE CIRCLE REGULATION.

Before proceeding to the relation of further, and different, cases, it may be well for me to tell in summarised form what happened some little time after the experiences just described.

One evening, when the circle was once again in communication with my friend J. L., he told us—again through the hand of B.—that he had been instructed "by those in authority in my present sphere of life" to make a special communication to us regarding the Campion-Brand cases. The message was to this effect: That those in authority, taking into account the strong desire of the two boys to communicate with their parents, and recognising that the means of doing so could be provided through our circle, had consented to the message being sent—largely by way of an experiment. That, seeing the result of this experiment, it was regretted that unpleasantness of a personal nature had been caused to one of the members of our circle who had so loyally carried out a duty laid upon the circle generally; and that "those in authority," taking all these things into consideration, had finally decided to prohibit the sending of any further messages of a similar kind, *unless it was known beyond possibility of doubt* that the persons to whom the messages were desired to be sent would receive them in a spirit of gratitude and reverence.

The result has been that no more messages to people entirely unknown to us have been received.

Through a combination of unpropitious circumstances, which resulted in the scattering of the majority of the members of the circle to which special reference is made in the preceding pages, our work as a circle was finally discontinued during the later months of 1917, and there succeeded a period of some months during which my work of investigation practically ceased. I was watching, and waiting for a chance of getting together four or five suitable friends to form, with my wife and myself, another circle—a task of extraordinary difficulty when one knows the *kind* of persons one requires and is determined to put up with no other kind!

#### DEVELOPMENT OF CLAIRVOYANCE.

Good fortune favoured my efforts in the early part of 1918, through the loss to a very dear friend of mine of his eldest son in the war. The parents of the young soldier (who had received a commission in one of the British Regiments) had long been resident in Johannesburg, and happened to become aware, during the time their feelings of bereavement were keenest, of some of our recent psychic experiences, and their interest in Spiritualism (which had hitherto been a minus quantity) became actively awakened. The father approached me (let me say at once I never propagandise, even among my intimate friends) and the result was that my wife and I had several long talks with the father and mother, during which we related many personal experiences to them, and out of which grew a plan for immediately forming another small circle (the nucleus of which would be the parents and ourselves) in the hope of getting into communication with their son George. It was during one of these preliminary talks the realisation came to my wife that she truly possessed the power of clairvoyance. Several things had previously happened to induce the belief that she was becoming clairvoyant, but she lacked what she felt to be the necessary proof. That came in the dusk of one afternoon while I was talking to my friends the F.'s, as George F. appeared to her, as plainly as if he were actually in the flesh, and remained visible to her for at least half an hour. He appeared in uniform, standing between his father and mother, who were sitting near to each other, and—as my wife describes the scene—"watching his parents intently while I talked to them, as though he were studying the effect upon them of the incidents I was relating." She said, immediately afterwards, there was no more difficulty in identifying George F. than if he had been standing there in what we are pleased to term "life."

From that time forward, in all the work we have subsequently done, this intensely real power of clairvoyance—exercised *always* in full physical consciousness—has never deserted my wife. Since then, every spirit "visitor" to our circle sittings, coming to us for the purpose of communicating messages through the hand of my wife, has been seen by her as plainly as if he (or she) had been a visitor in the flesh instead of a visitor "in the spirit."

The new circle we formed consisted of Mr. and Mrs. F., my wife and myself, and a friend of mine whom I will call A. J. B. The last named—as keen an investigator as myself, and a very hard-headed Scot to boot—has worked with us continuously ever since. He is an accountant by profession, and occupies a very responsible position in this town.

At the first meeting of our new circle George F. was immediately in attendance, clearly visible to my wife, and we were informed (by communicated messages) that the same "Guide" who had been in control of our work (from "the other side" in our old circle, was again occupying that position towards the new circle. Our sittings were held at the house of the F.'s, and the working methods already described were adopted to the last detail.

George F., I may say, became a regular visitor. He was always the first to arrive, never failed to write several messages to his parents during a sitting, and very soon assumed—quite naturally—what I must call the part of host and introducer of all the other visitors who came to the circle.

George's messages, in even the early stages, referred to matters which, to his parents, were entirely evidential of his identity, apart from the identification of him by my wife through clairvoyance. But, as time went on, other circumstances came in which furnished additional evidence—frequently of quite a startling nature. He had two younger brothers still in the war (I am pleased to say they, though both wounded, have survived it) who had also been officers in the same regiment as himself, but who, after he had been killed, in November, 1917, had been transferred to the King's Royal Rifles, operating in Central Africa. They were in that territory at the time George was regularly appearing at our circle, and the instances we have on record of George's intimate knowledge of the movements, correspondence and general welfare of his brothers Willie and Bertie would furnish quite a marvellous story in themselves. So much about the F. case, for the present.

(To be continued.)

## SIR OLIVER LODGE ON REALITY.

SIR OLIVER LODGE delivered the first of three lectures on Reality on February 27th, at Christ Church, Newgate-street, London. Things seen, he said, were temporal, things unseen were eternal; things seen were trivial and evanescent, but things unseen were majestic and real.

Did they, he asked, believe that they were helped and guided, and affectionately regarded by beings infinitely higher than themselves, and that they were beings with an infinite destiny? Those statements were either true or false. There were no half-truths in the universe, and if true they were profoundly important.

He was impressed with the reality of the super-sensuous. Some people were dominated by a sense of matter, but in truth the material aspect of things was extremely insignificant. The sense of hearing told them of nothing but the vibrations of the air, while as regards the sense of sight, all that affected the eye was the quiver of the ether vibrations, vastly more rapid than those of sound.

Animals had the same senses that we had; our senses came from our animal ancestors. But animals could not interpret things as we did. Take a dog to a concert. Did he hear Beethoven? No, he only heard a noise. Some people were in the same predicament.

Did they suppose that they had had all the revelation, or that they had any real conception of the majesty of things? He doubted it very much. They had learned many things, but there was infinitely more to learn. Probing the depths of matter, they found that matter itself was a revelation. The atom of matter was like the solar system, with electrons revolving like the planets round the sun.

The doctrines taught by religion were being confirmed, and we were getting in part a vision into the realities of eternity.

L. C.

## CURRENT ITEMS.

Mr. E. A. S. Hayward, of Rosyth, has been re-elected President of the Dunfermline Society, for the current year.

From the Journal of the American S.P.R. for February we see that Mr. J. Malcolm Bird is now the Society's Research Officer in Physical Phenomena.

"The Hastings Observer" gives a good report of the interesting lecture on the Meaning and Message of Spiritualism, at the Christian Spiritualist Church, Claremont, by the Rev. C. Drayton Thomas, Minister of Bromley, Kent.

The "Mid-Devon Times," of the 21st ult., reports that a series of addresses, followed by discussion, has been given on Modern Spiritualism and the Early Church, at Newton Abbot, by the Rev. George Ward, of Romford, Essex, under the auspices of the Southern District Council N.S. Union.

The "Hackney Spectator" has opened its columns to a discussion on the Spiritualist movement, and much interesting correspondence has already resulted. In the issue of the 20th ult. there appears a notable communication from the Rev. Charles Tweedale dealing with Spiritualism and Insanity, in which he effectively answers the many gross mis-statements made by uninformed critics.

From the several Spiritualist Societies in the metropolis comes the welcome news of crowded meetings, increased and sustained interest in all psychic matters, particularly in the subjects of spirit return and activity. County Hall, Westminster, was crowded on Sunday, 15th ult., when the Rev. G. Vale Owen was the speaker; and the accommodation at the Æolian Hall on the same evening was taxed to its utmost to hear an address from the Rev. Tyssul Davis.

The "Royal Magazine" for March has a story ("Thought Waves") dealing with telepathy in quite a new connection, namely, the prize ring. It deals with the effect produced upon pugilists by the sentiments in the minds of the on-lookers, and "big Bill Carney," the imagined narrator of the story (which is by D. M. Rourke), tells in a racy vernacular of a young prize-fighter, who, pitted against a formidable antagonist, was able to win the fight through a suggestion applied at the right moment.

THE PROGRESSION OF DEATH.—Our actual existence is a mere step in the ladder of that infinite progression which we thirst after! Let us feel more and more that Death, whenever we have done our work in calm self-devotedness, is the advancing from this step to another; and that our dead are to be for us like stars in the night of the soul. They point out to us the higher regions whither we are to ascend.—MAZZINI.

## LETTERS TO THE EDITOR.

## THE PURCHAS PSYCHIC INVESTIGATION.

SIR,—It is another striking tribute to what I have ventured to call the "Business Side of Spiritualism" that this journal has been granted the privilege of recording the above important investigations. They would appear—judging from the first instalment—of unusual value, if only because of the high standing and undoubted integrity of the persons concerned—the mystic seven; and by reason of the truly scientific spirit in which the investigations were pursued. The careful and lucid manner in which they are recorded gives weight and confidence.

May I refer to a single point? The sitters must have been astonished when first "Mr. B." and then Mrs. Purchas were able to write as rapidly and clearly in the dark as in full light. As a physical feat merely it is remarkable, whatever view may be taken as to the whence and how of automatic messages; and I suggest what would be an explanation if facts supported it. There is, so far, no evidence that either automatist possesses clairvoyant powers; yet if they possessed only etheric clairvoyance—X-ray vision—they would be able to see both the paper and writing; and equally well in a dark room, or with the eyes securely bandaged. Against such an explanation is the fact that no suggestion is given that either psychic is conscious of possessing a "gift" that would enable them to see through opaque objects. They could even visualise an Angel, should such exalted beings be attracted to their circle; for we are taught that the etheric is the densest body in which they can function on our plane.

Etheric clairvoyance is not a common endowment; and not necessarily a welcome one. Nor, apparently, is the possession of strange psychic faculties always realised, till special circumstances bring them out. Mrs. Purchas was herself an automatist without knowing it; and had either of them been proved clairvoyant, the fact would certainly have been stated.—Yours, etc.,

J. SCOTT BATTAMS, M.R.C.S.

February 22nd, 1925.

It is quite evident that if Mrs. Purchas and her friend possessed the kind of clairvoyance mentioned by our correspondent, they would have known it and have said so.

## TRAVELLING CLAIRVOYANCE

SIR,—In your last issue of LIGHT I was interested in a letter headed "A Telepathic Dream." It brought vividly to my mind an experience I had some years ago. A friend who was with a firm at Shanghai used to come to England once in five years for a year's holiday, and had just returned to China after one of these visits. Some weeks later on getting up one morning I felt very unwell; I came down to my sitting-room, but had to lie down again. I remember hearing the clock strike the quarter before 12 (mid-day) and then must have dozed off to sleep.

I at once became aware that I had entered a strange-looking apartment; it looked like a long narrow corridor, with unfamiliar-looking plants and flowers on small tables and on the floor. There were some ordinary chairs and some deck chairs, on one of which I saw my friend stretched out at full length, attired in evening dress and smoking a cigar. I smelt the aroma of the cigar.

My friend was evidently not aware of my presence though I stood close at his side, as he continued to look up at the ceiling, puffing away at his cigar.

Waking up with a start I found that only a few minutes had elapsed since the striking of the clock.

I had photographs of every part—inside and out—of my friend's house in Shanghai, so that (as he used to say) I might picture him there; but I had no photo like this place I had just seen. For the fun of the thing I wrote and told him of my experience, and this is the reply I received from him in due time:—

I have often told you, my dear, what a weird person you are, and I am sure had you lived one hundred years ago you would have been burned as a witch. I have not had time to write and tell you what happened on my arrival here. On reaching Shanghai I had orders to at once proceed to Hong-Kong, where one of the managers of the firm had just died. The house assigned to me there was not ready, so I took up my abode at the club. The corridor you have described is the "Smoking Lounge" of the club, where I rest after my dinner, smoke my cigar and think of my friends in England.

There is, I think, between eight and nine hours' difference of time between England and China, so my flight before 12 a.m. corresponded with my friend's siesta after dinner between eight and nine p.m.

Telepathy is out of the question—I felt I had actually been to this place. Time and space seem of no account to the soul which can thus travel to the end of the world in the twinkling of an eye.—Yours, etc.,

IDA M. DIXON.

42, Parsons Mead, W. Croydon.

## DEAN INGE AND THE RELIGION OF THE FUTURE.

SIR,—I see that in February's "Atlantic Monthly" there is an article by Dean Inge, entitled "Religion in the Future"—a subject which ought to be interesting to Spiritualists, who are doing so much to create a firm foundation upon which to build up religion in the future.

But the Dean makes no references whatever to Spiritualism directly—though possibly he may mean to refer to it by innuendo. The trivial fact that a certain "cultivated man" on finding himself one of thirteen at table turned pale with terror is considered worthy of mention; and conclusions are drawn from the popular disinclination to getting married in the month of May; but the Dean totally ignores the stupendous fact that leading scientists and writers and thinkers of all kinds are at this moment assuring the world that communication is established between the living and the dead!

Is it that the Dean really holds that this consensus of belief among so many thinking people the world over has no bearing whatever upon the future of religion? or can it be, on the contrary, that he deems it of such transcendent importance that were he to present the matter fairly in his pages, pro and con, it would make the rest of his essay seem by comparison to be little better than learned but profitless trifling?

A perusal of the article seemed to carry me back to my salad days, when the reading of Hume and Huxley and Herbert Spencer had led me to jettison my small load of faith in miracles and spiritual interpositions, and to style myself by the newly created title of "Agnostic." Of course the article is clever and interesting, but it is the article of a naturally clever man suffering from arrested development. For the Dean's science shows no advance upon the materialistic science of the Victorian era, and his spirituality is dominated by his science.

It is of course impossible here to consider the article in its entirety. But there is much in the argument that explains why Dean Inge has been called "the gloomy Dean"—for instance, he characterises belief in the continuous progress of mankind as "superstition," and as "facile optimism," to which the study of history applies a cold douche; and he admits the possibility that mankind may relapse into a condition of stable equilibrium comparable to that of the bees.

At the outset of the article it is written, "We look back over the past of religion in order to predict its future, which is our present enterprise"; though here the Dean is hardly consistent, for in the next page he says the future of religion depends on the unknown, and unknowable, future of the nations where the religion is practised.

But surely the Dean will search the past in vain to discover the future. For it is a mistake to suppose that the future is bound by the limitations of the past. As well might it be said that man is bound by the limitations proper to the lower animals—which many a man believes to be the case, and to his detriment. The blessing to be reaped from the past consists of lessons and warnings; for history repeats itself in telling of the rise and decay of nations and religions and institutions. But this decay is nothing more than a change in outward form—"Lest one good custom should corrupt the world." Therefore the conclusion to be drawn from the past is that the outward and institutional part of any particular religion will certainly decay, and its inward and essential truth will take to itself a new form, and this form will at first seem strange and uncouth to minds accustomed to the former beauty of structure adorned by generations of artists. Probably religion in the future will be drawn into closer contact with the spirit world, and will require less and less of the outward form which decays, until at last the direct influence of Spirit is made manifest in the life of man.

Dean Inge has his eyes trained too high—he overlooks the truth which lies at his feet. And it is well to look up at the stars occasionally, but not to walk the earth with one's nose in the air.—Yours, etc.,

B. M. GODSAL.

San Diego, California.

February 6th, 1925.

THE CANCER PROBLEM.—If Spiritualists have realised more acutely than other people that we are spirits here on earth, they have still the necessity to care for the encompassing human body. One of the greatest problems of modern medical research is the spread of cancer. An extremely useful little book by Mr. H. Reinheimer, "Cancer and Remedial Diet" (Grevett & Co., Surbiton, 2/6 net), shows what an important factor diet is in preventing cancer. The author points out that cancer, like other diseases, is a form of disintegration. "We should, therefore," he says, "study the conditions under which disintegration usually sets in and is able to flout integration. In order to understand this, we must know first of all which foods and feeding habits most generally promote integration, and which, on the contrary, produce disintegration." The author favours a vegetarian diet.

L. C.

## LIGHT,

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## CONCERNING DIFFERENCES OF VIEW.

We remember that some of the leaders of Spiritualism in its earlier days were opposed to public propaganda, so far at least as their own sections of the movement were concerned. Theirs was, we think, the Fabian attitude—gradual permeation. The Rev. William Stainton Moses ("M.A., Oxon") was of this mind. He was frequently shocked by the banalities of the uneducated Spiritualists—vulgar, vociferous and sensation-mongering groups who, to him, seemed to bring the subject into contempt. And we recall, too, how he was chided for this attitude by his guide "Imperator."

The rebuke was severe. We take a few sentences from it:—

You hear much of a noisy, undisciplined mass, not numerous, indeed, but obtrusive; and you say well that it is not such cries that can regenerate the world. You shrink intellectually from their utterances, and are inclined to question whether this, that is so forbidding, can indeed be of God, and for good. A part only is visible to you, and that part but dimly. Of the hidden, silent votaries of a faith which comes to them from the God who is revealing Himself to them in ways which come home to their several necessities, you hear and know nothing. . . . We are disposed to question your conclusion as to any phase of Spiritualism being bad or mischievous in its outcome, while we deny altogether your ability to pronounce any opinion upon the broad question in its ultimate issues.

And the wise instructor of the famous medium proceeded to point out that the Supreme Intelligence does not use great messengers for that work which can be accomplished by more ordinary spirits. So in this domain of spirit agency, those who are crude in mind and lacking in aspiration, are in charge of spirits who know best how to reach and touch them. Such souls receive their demonstration "from spirits like themselves"—spirits who know their wants and their

mental habits and attitudes. To quote "Imperator" again:—

There is more value, friend, to us, and to our God in the one earnest, honest voice of a spirit struggling to make its new-found convictions heard, more to gladden us in our mission, and to cheer us on to renewed exertion, than in the conventional dreamy, *dilettante* respectability which will only utter its half-convictions in the monotonous drawl of decorous fashion, and will, moreover, be studious to avoid even a whisper that may chance to be unpopular.

In this matter we have to take wide views, and to avoid sectionalism. We have to deal with the ardent propagandist who is impatient of the quiet student, with the scientific Spiritualist who is contemptuous of his religious brother, and generally with a body of critics who are indignant at the appearance in LIGHT of any statement of opinion which does not coincide with their own outlook. We do not complain. It is so clear that to represent all sections LIGHT must contain a great variety of views—some of them apparently contradictory. But we never overlook the fact that Spiritualism, as one of our leading propagandists said, must as a movement have behind it the great driving force of democracy. It must be a popular movement, and so must needs embrace much of that crudity which "M.A. (Oxon)" found so distasteful.

But through all the conflict of warring opinion we have held, as we still hold, to a central principle around which all intelligent Spiritualistic convictions must revolve—the spiritual nature of Man and the Universe. We are out to affirm something positive, and differences of method do not trouble us—they are inevitable.

We try to interpret the mind not of one man but of many—the old leaders who have gone on, and the new who are with us to-day, and to take a unitary and comprehensive view. For we know that if the goal is the same, all the ways, however seemingly divergent, must in the end lead to it. The only enemies we see are not those whose views of Spiritualism differ from our own, but only those who have set themselves to resist the inflow of spiritual life which is now pouring into the world. These are not "men of good will," and to them will never come the promised Peace. But the "men of goodwill" are everywhere. They have heard the message even if it has not reached them from platform or pen, for as "Imperator" told his pupil:—

To each there is the suitable messenger and the appropriate message, even as God has ever adapted His means to the end in view.

That each shall be permitted to do his own work in his own way is one of the ideals we have set before us in this matter of the advance of our Cause. It has its difficulties; but it is not an impracticable one.

## WILLIAM ARCHER ON HUMAN SURVIVAL.

In the current issue of "The Adelphi" appears a remarkable article, "William Archer and the Survival of Personality," by the editor, Mr. John Middleton Murry, in the course of which he quotes a long letter from William Archer, written on his death-bed. In that letter the famous dramatist and critic expressed his conviction that "there is something which we do not begin to understand behind the phenomena which we loosely describe as Spiritualistic." He also averred that he had received many communications from a dead relative under circumstances absolutely excluding trickery or fraud. He set out three hypotheses explanatory of the phenomena and examined them, concluding that the most likely one was that which pointed to "the possibility of methods of communication between mind and mind, which, if developed, would revolutionise life."

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

In "Humanity" for March an article by Malcolm Quin, inconclusively dealing with Professor Murray's recent experiments, thus reasonably concludes: "What we need, either for education, action, the content of our minds, or a right resignation, is a 'true picture of the world in which we live.' Ultimately, all the efforts of thinkers and teachers must be measured by the degree in which they help us to shape this."

"The Commonwealth" for February, in an article on the mystics by J. D'Arcy, well observes: "There is to-day, as all the world knows, a turning to spiritual interpretations. But none know so well as the directors of spiritual power the dangers that may beset those interpretations. The quack, the charlatan and the pseudo-mystic are always ready to turn the needs of men at the moment to their own ends."

"The New York Times," in announcing the close of the "Margery" case, thus summarises the views of the judges:—

Four of the committeemen voted to veto "Margery's" claim. The fifth, Hereward Carrington, went on record as believing her genuine. Three of the others—Dr. Walter Franklin Prince, Daniel F. Comstock and Dr. William McDougall—concurred in the opinion that "Margery" failed to give positive evidence of any exceptional gifts. Harry Houdini, the fifth of the judges, has denounced her as a fraud, and has alleged that he obtained abundant proofs of quackery. Judges Prince, Comstock and McDougall, while expressing their own scepticism, deny that Houdini exposed anything.

Dr. Morton Prince, editor and publisher of the "Journal of Abnormal and Social Psychology," is offering a prize of five thousand dollars for a demonstration of "supernormal material phenomena" under "rigid laboratory conditions and by recognised scientific methods, in full light." The experiments are to be carried on by a committee appointed by the above journal. Dr. Prince hopes that "Margery" and others will co-operate with him "in the cause of truth, whatever it may be, and as a contribution to a possible larger knowledge and understanding of the universe."

In the admirable letter publishing his five thousand dollar prize offer in the "Boston Herald," Dr. Prince says:—

If it could be demonstrated that the phenomena in question, putting aside the Spiritualistic interpretation, are *bona fide* and can be correctly interpreted as due to forces which are manifestations of that same energy of the universe which is manifested as electricity, electromagnetic phenomena, light, heat, ultra-violet and infrared rays, radio activity, X-rays, Hertzian rays, chemical activity, etc., it would be one of the most important discoveries that could be made and would rank with the modern discovery of the electrical nature of matter.

"English Mechanics" for the 20th ult. has a contribution by Sir Arthur Conan Doyle on Spirit Photography, regarding which he rightly says:—

In judging such matters one needs to have a broad knowledge of the subject, coupled with practical experience, so as to see the relation between one phase and another. Thus the psychic photograph as produced in Hope's presence, is clearly akin to the ectoplasmic faces produced in Eva's presence as shown in Schrenck-Notzing's book on Materialisation. But these in extreme cases grow into complete forms which move and talk, and are so solid that Charles Richet, Professor of Physiology at Paris University, took a mould of the hands of one of them. This seems to bridge the gap between mere photography on the one side, and actual spirit manifestations upon the other. One may say—I believe Mr. Rogers does say—that these objective solid figures are themselves creations of our own thought out of ectoplasm, and such a solution should be—and has been—thoroughly explored. I can only refer to the whole literature of Spiritualism for its refutation.

Mrs. Joseph Conrad, widow of the famous novelist, in an article on "Experiences of the Eerie," published by the "Daily Express" of the 23rd ult., says: "I am afraid I am a materialist, and I have endeavoured to bring up my

children as materialists"; yet she concludes her article with this paragraph:—

Most of us have a kink of the mind that is difficult to explain. My own is telepathy. I had been spending a day away from home, and just at midnight I awoke with a start from a remarkably vivid dream. I saw, as distinctly as if it were actually before my eyes, a railway bridge, and a hansom cab passing under it, the lamps shining brightly on the glistening wet road. The horse fell, and the fare—my husband—was pitched out on the roadway. I returned home early the next day, and the servant met me at the door with a grave face. "Mr. Conrad told me not to alarm you, ma'am, but he had an accident last night. The cabhorse fell and pitched him on to the road." I interrupted him quickly, "Yes, at midnight exactly." "Yes," he said, and looked surprised.

"Invisible Light," "Opaque Water," "Transparent Coal-Tar." With those headings the "Daily News" prints the following from the "British United Press":—

A demonstration of how opaque objects can be rendered transparent by "invisible light" acting through a special instrument called the "super retina," has been given by the famous Indian scientist, Sir Jagadis Chandra Bose.

Sir Jagadis Chandra Bose declares that he has perfected his instrument after 30 years' experiment.

"Invisible light" consists of short electric waves having the same properties as a beam of light.

These waves are selectively absorbed by different substances. Coal-tar and pitch are transparent, while water is opaque.

Sir Jagadis Chandra Bose demonstrated the transparency of a heavy book through the action of "invisible light."

He added that plants can "perceive" invisible beams, though human beings cannot.

Sir Oliver Lodge and Professor A. M. Low consider the "invisible light" rays of Sir Jagadis Bose to be longer rays than those of the X-ray. Sir Jagadis Bose was educated at Christ's College, Cambridge, and is Professor Emeritus of the Presidency College at Calcutta. He was the first Indian to be admitted to a Fellowship of the Royal Society.

Some of the newspapers have shown at least a tendency to belittle Professor Gilbert Murray's experiments. The "Daily Herald" has a review of Dr. Tischner's excellent preliminary work on "Telepathy and Clairvoyance," beginning thus:—

At a great crisis in the life of Jane Eyre, she hears her lover's voice crying out to her, though he is many miles distant. When some prosaic person objected that this was an impossible thing, Charlotte Brontë answered, in a low voice, drawing in her breath, "But it is a true thing; it really happened."

To some of us it has happened; and most of us have heard of such a thing happening to other people. But many of us until recently have resolutely refused to believe in telepathy as an every-day possibility, except as a species of trickery performed by mountebanks.

The recent accounts of Professor Gilbert Murray's achievements in mind-reading have made it impossible to doubt any longer.

In a review of a book entitled "A Sheaf of Memories" by the veteran war correspondent Mr. Frank Scudamore, the reviewer, in "John o' London's Weekly" of the 21st ult., quotes the following anecdote:—

Field-Marshal Sir Evelyn Wood told the author the following story which he considered displayed "a religious belief of a very high order":—

In the Ashanti war (he said) I was riding one night through just such a place as this [the Nile], with broken shards, which had once held water and bread, beside every grave. My guide was a Fanti tribesman, intelligent and pious.

"What," I asked him, "is the meaning of these water-jars and bread-platters?"

"Lord," he replied, "we place in them water and cakes for our lost ones."

"But do your dead rise and eat foods of the living?" asked Sir Evelyn.

The tribesman laughed. "Of course not," he said, "The birds and the sun consume the water—and the wild dogs and jackals the food."

"Then I cannot understand your purpose."

Again the Fanti laughed.

"Your Excellency does not understand?" he said.

"The spirit of the dead eats the spirit of the bread and drinks the spirit of the water."

## FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

## VII. CROOKES' TABLE.

There are probably very few of my readers who do not know friends who cannot accept all the facts—or some of them—of which we are convinced, and who base their scepticism quite rationally on the ground that they cannot see how it is done. Sir Bryan Donkin is still, in the columns of the "Times," denying the possibility of thought being transferred by extra-terrestrial means from mind to mind; and many others of humbler status have just as honest a difficulty in believing it. One such person known to me has found the analogy of the wireless broadcast very helpful. There we have a sending apparatus at one end and a receiving apparatus at the other, between which every kind of sound travels, the only requisite being that the receiver shall be suitably modified to catch the particular set of sounds desired. Long before the public development of this means of communication, Sir William Crookes was trying to find a scientific connecting link between his psychic studies and the physical sciences of which he was so profound a master. Only a student of immense width of knowledge could have constructed the Table of Vibrations which he put before the S.P.R. in his presidential address in 1897, and as this is not likely to be known to many present-day readers of LIGHT I think it may be of value to give it. It is reproduced, as far as I know, in only one book, Funk's "Widow's Mite," correctly, and incorrectly in the translation of Flammarion's "The Unknown."

The table begins with the idea of a beat of two vibrations to the second, and proceeds by doubling the results sixty-three times in succession, until at the last step of the series we have a number expressed in nineteen figures. At various stages we get a group of steps which cover some known and familiar class of experiences. Thus, at 32 vibrations per second (the fifth step) "we reach the region where atmospheric vibration reveals itself to us as sound." From the lowest musical note up to the sixteenth step, where the vibrations are 32,768 to the second, we can hear them, but from this onwards to the thirty-fifth step not sound but electrical rays, with the ether as medium, succeed. In this division "wireless" and perhaps "X rays" are to be placed. But beyond this comes a gap in our knowledge. We begin again with the familiar at the forty-fifth step, where thirty-five million million vibrations per second give us the sensation of heat, passing on to those of light, where the highest recorded rays of the spectrum, beyond the violet end visible to the eye, give 1,875 million million vibrations. Then comes another unknown group, in which possibly the X-rays or Röntgen rays are to be located, between the fifty-eighth and sixty-first step. At the uppermost limit, or sixty-second step, "the rays are so minute as to cease to be refracted, reflected, or polarised; they pass through many so-called opaque bodies, and research begins to show that the most rapid are just those which pass most easily through dense substances. It does not require much stretch of the scientific imagination to conceive that at the sixty-third step the trammels from which rays at the sixty-first step were struggling to free themselves have ceased to influence rays having so enormous a rate of vibration as 9,223052,036854,775808 per second."

When we reflect that our usual means of communicating with each other are by sound and sight, and that there is this tremendous range of finer media running up beyond their limits, to say nothing of the great "unknown" gaps below them, it should be possible to accept without doing violence to rational canons of judgment and without making any calls on faith or credulity, many of the phenomena of psychical research which seem to offer stumbling blocks. Three men at least who are without peers in their knowledge of natural science, Sir W. Crookes, the late Lord Rayleigh, and our Sir Oliver Lodge, have not found in their profound knowledge any bar to their convictions, even when those convictions were arrived at by another path.

## RADIANCES.

The way is weary, the vale is dark,  
But far in the distance glows a spark—  
Something more than a fen-fire's beam,  
It may be the morning's earliest gleam.  
It brightens and waxes hour by hour,  
From a fiery bud to a radiant flower.  
And answering lights flash to and fro  
From peak to peak, and the vale below.

Whatever it be we may rest content  
For, certes, the night is well-nigh spent.  
And other lights that are meantime shed—  
The nimbus around some saintly head;  
The light that flashes from friendly eyes;  
The light of a thought that never dies;  
The rays that shine when a truth is born—  
These are enough till the break of morn.

G.

## RAYS AND REFLECTIONS.

Amongst our Press cuttings is a letter from a West of England paper, the writer of which refers to the Satanic nature of Spiritualism, and as a clinching argument asks, "How is it that the mediums become so depressed?" This is indeed a dark and solemn question. I should be disposed to reply to it by saying that the amount of ignorance and imbecility shown by some of their critics would be calculated not only to depress a medium but to render even a hippopotamus low-spirited.

During the worst days of the war our fate seemed to hang by a thread. Lately there has been something like a recurrence of the position—influenza is a fell scourge. It came near recently to delaying the appearance of a great morning journal, so many of its staff were smitten down. From right and left we have been receiving the message—"down with influenza." In reply, we can only say, "By all means—down with it!"

The pneumonia which occasionally follows on the disease has introduced a considerable number of our fellow-citizens into a realm of existence in which they did not believe and for which they were quite unprepared. Doubtless many of them have not even yet realised the position—that they have received a proof of human survival much more cogent than any "scientific proof" for which they might possibly have been searching. Life is full of these little surprises. But behind the Puckish humour of things there is a great Beneficence. When we realise that, then we are proof against most of the evils that beset this earthly pilgrimage.

The question occasionally reaches me: "What about astrology? Is it true, and is it worth studying?" One could make a long reply, but I can put it briefly. There is a great deal of truth in astrology or it would not be taken up by so many people of intellectual competence. The laws of it, however, are not yet known, and as a study it is only to be recommended to those who are genuinely attracted to it, like a friend of mine who could get no satisfaction out of his studies in Spiritualism, but found a haven of refuge in astrology as something based on mathematics and yielding definite results. Some Spiritualists bring astrology in to their Spiritualism, but this is not to be commended. It makes a complex subject still more complicated and confuses the simple-minded. However, each to his taste. We all have to reach truth by different routes, and truth being essentially simple, I prefer the plain, clear road rather than the tortuous byways.

As to astrology as a means of reading one's future, I have put some of my impressions into the following:—

## LETTER TO MY ASTROLOGER.

MY DEAR CROAKER,—You have now been the prophet of my dismal fate during the last four years and I have to acknowledge (sorrowfully) that all the long and dreary predications of sickness and disaster set out by you in my horoscopes have been punctually fulfilled. Not a single calamity failed to come off. I am only surprised to find myself still alive at the end of the series to offer you this heartfelt testimonial to your powers as a prophet of gloom. I observe that you specialise in misfortunes. You certainly did once (probably in a fit absence of mind) suggest that I should have a little good fortune in one particular month. It came along all right, but was, so to speak, nipped in the bud by one of your special calamitous events coming so close on its heels as to take all the comfort out of it. I observe from my last horoscope that I am in for another long succession of woes and miseries. I hope it is not doing you an injustice, my dear Croaker, but I really almost begin to feel that you are in some way mixed up with these dismal happenings. It is as though you ordered a consignment of evils for me from Messrs. Saturn, Mars, Uranus and Co., and that they were duly forwarded. But I am looking for "goods" and not for "evils" to be delivered, so I am reluctantly compelled to change my astrologer. Mr. Septimus Sunbeam, I am told, prepares quite a different kind of horoscope for his customers, and furnishes Trines, Sextiles, Parts of Fortune, and beneficent conjunctions in abundance. I am going to give him a trial in order to test the question whether it is the stars or the astrologers who really furnish the fortunes assigned to those who consult them. All I can do at present is to recommend you to those who are never happy unless they are miserable, who cultivate pessimism and are disposed to water with their tears the afflicting rod. I am sure you will give them every satisfaction.—Yours, etc.,

D. G.

## MR. H. DENNIS BRADLEY AT CAMBRIDGE

ADDRESS TO UNIVERSITY STUDENTS.

Mr. H. Dennis Bradley, at the invitation of the Heretic Society at Cambridge, addressed the members on Sunday evening, March 1st, on his experiences in psychical research. A large meeting of some 250 men and women students assembled in the Liberal Club. The President, Mr. P. Sargant Florence, was in the chair. Mr. Hannen Swaffer was also present, and the medium Mr. George Valiantine. Keen interest was shown throughout Mr. Bradley's address, and at the close he had to answer a perfect avalanche of questions, some elementary, but many evincing thoughtful consideration of the subject. After Mr. Bradley had spoken the chairman invited Mr. Swaffer to add a few remarks, and his contribution heightened the interest of the proceedings.

After the minutes of the last meeting had been read, Mr. Dennis Bradley, who was greeted with loud applause, said he had been interested to hear from the reading of the minutes about what his friend Mr. Bertrand Russell believed. He himself was not going to give them any of his beliefs. He was going to tell them about what he knew. He was not going to deal with theories, but with a few of his experiences in psychical research during the last two years. He related how he came in touch with the subject, as described in his book "Towards the Stars," how his deceased sister discussed with him for twenty minutes extremely intimate family matters, and how voices spoke in German, in Greek, and in Polish, languages unknown to the medium or the sitters. He found the evidence for supernormal intelligence to be incontrovertible.

For the benefit of his hearers, who were new to the subject, he described in detail the procedure at a séance, and how the movements of the illuminated megaphone were easily followed by all. He went on to speak of the development of mediumship in his own family circle, where, without any known medium, they obtained evidential voice communications.

Coming down to the present day, Mr. Bradley spoke of Mr. Valiantine's second visit. At one of these séances within the last fortnight they had been given a spirit prescription for sleeping sickness, and it was now being used in treatment.

On Wednesday last he had among the sitters a titled Chinese lady who received voice communications in Chinese from her father. The lady said they were in two different dialects, one that was used in childhood, and one employed by elders. She would not divulge the content of the messages, but said it was possible they might prove to be of the utmost importance. She conversed with the spirit in Chinese for some time.

At the same sitting Lord Northcliffe spoke to Mr. Swaffer, who said, "That is Lord Northcliffe's voice, I know it."

On Friday last Sir Oliver Lodge, Admiral Henderson, and other well-known people came to his house, and during the evening thirteen spirit voices spoke, showing distinct personality. All the sitters were deeply impressed with what took place. A voice spoke to Sir Oliver Lodge, saying, "Pat, father, Pat," and then, "It is Pat, Raymond Lodge," Pat being a family pet name for Raymond Lodge, a fact of which Mr. Bradley was unaware. At the close of the sitting Dr. Barnett, the control, whom Mr. Bradley described as a brilliant talker, engaged Sir Oliver in conversation regarding the ether, atoms, and molecules, in a way that the lecturer confessed was beyond his understanding. With other sitters political questions were discussed, and the subjects of war, and Japan were mentioned.

In conclusion, Mr. Bradley expressed his pleasure in being able to bring the question of psychical research before members of the younger generation with whom the future rested. (Applause.)

Mr. Hannen Swaffer said he would like to state as a definite fact that on at least twenty occasions during the past four months he had been in communication with his former Chief, Lord Northcliffe. There was great need for more good mediums, and the experience of Mr. Bradley led him to think that many in the room that night might develop their gifts in the same way.

The questions ranged over a wide field, from broadcasting spirit voices, the action of telepathy, and the need for darkness at séances, to the future life, the condition of children in the next state, and the registration of the voices by the dictaphone.

What Mr. Bradley may have accomplished by his visit to Cambridge time alone can prove, but to the onlooker with vision the occasion was singularly suggestive and impressive, with its hint of possibilities.

To a gathering of young men and women in the formative stage of their lives he gave a glimpse of a strange and wonderful and thrilling new world. He spoke all through in a light, conversational tone, without ever a reference to the deeper purposes involved in the research. In this no doubt there was a purpose. Those whose thoughts run on the surface would view it as a diverting evening. Those, on the other hand, whose growth had prepared them, perhaps unconsciously, to sense the intimation of deeper issues would follow the lead thus given.

L. C.

## "ARABIC—THE LANGUAGE OF CHRIST."\*

BY COLONEL BELK.

A remarkable publication under the above title has just been produced by Major R. A. Marriott, D.S.O., who is already known to us as an author of great independence and originality, one who is chained to no preconceived dogmas, but who is capable of probing out the truth from facts hitherto neglected. It is only through minds open to receive and to accept new light on old matter that the world progresses and he, unlike many of our scientists and other great thinkers, realises the spiritual channels through which great ideas are given to man. It may seem strange that the matters elucidated by Major Marriott should have been so long misinterpreted by many most earnest investigators during the last millennium, and the he traces the unfolding of the evidence brought forward. reader will be on that account all the more interested as

This book deserves the utmost respect especially from those of us who hitherto have felt more or less convinced that the language of Judea at the time of Our Lord was Aramaic, for Major Marriott's case that Arabic must have been the language of the Israelites ever since the Egyptian bondage, though the script was in the Hebraic character, is apparently conclusive. The reader will look forward with interest to whatever counter-arguments may be brought forward by learned divines or others. Major Marriott's intimate knowledge of Arabic and of Arabic speaking people has impelled him to oppose the present school of Biblical Teaching in this matter, and the strength of his case lies greatly in its apparent simplicity. He shows without question that most of the words and phrases in both Old and New Testaments which are stated there to be in the Syrian or Aramaic languages are certainly Arabic. For example; the writing on the wall of Belshazzar's banquetting hall was at once read by the Arabic-speaking Daniel as "Men'a Men'a Tuql ef' Farsin," which means in Arabic "Warning! Beware! It has been weighed! The Persians." As we read in the Book of Daniel "Belshazzar was slain that night and Darius the Mede received the kingdom." Again "Talitha Cumi" is pure Arabic for "Veil thyself and rise." And so on.

It is most essential that all who realise the continuity of Divine inspiration in these latter days should make themselves thoroughly acquainted with the Bible, which contains the permanent authentication of this inspiration and of spirit communion. No facts which elucidate the meaning of our Scriptures and their present-day application can be neglected.

Major Marriott's book also contains two photographic reproductions of Calvary and of the Garden Tomb and a chapter on them by the Rev. J. W. Potter, who has studied the subject on the spot. As the author states in his introduction, "There is a further and transcending interest in that there has resulted from this enquiry additional proof that Calvary, the place of crucifixion, and that of the Holy Sepulchre stand to this day, untouched by time and unseparated by man."

It is also gratifying to know that the Tomb is now absolute British property. Major Marriott shows for the first time that "Golgotha" in Arabic and "Calvary" in Greek are both forms of the words denoting "skull" with letters transposed, and their recognised sites fulfil all the geographical requirements of the Bible text.

The expression "Urim and Thummim" has always been a stumbling block amongst Bible students, but, confirmed by Johannes, a Jew who lived about 200b.c., through the mediumship of Mrs. Dowden, Major Marriott has shown that the expression refers to a translucent stone like an onyx used for divination and that even the High Priest of Israel was an adept at that "diabolical" practice of crystal gazing! Furthermore, records show that Caiaphas declared that after submitting the case against Jesus to Pilate, it had been his intention to try Him by "Urim and Thummim," in which case He must have been acquitted, for the stone would have shone with the Christ's lustre.

There is much of profound interest in this book. Who can tell the outcome of Major Marriott's researches? Are there not two real links between the Christians and the Mohamedans that our Saviour spoke and taught in the Arabic language and that the Mohamedans, in spite of the crusades, etc., have safeguarded the great Christian Shrine for 1,300 years? Aye, there is veritably a third link for the Mohamedan world holds that the Mahdi, i.e., the Indicator of the True Way (Hedaya), when he appears at the "Second Advent," will be "Sidna Isa," our Master Jesus! Mohamed also wrote in the Qorán, "Verily Christ Jesus, the Son of Mary, is an apostle of God, and His word, which he conveyed unto Mary, and a spirit proceeding from Him, honourable in this world, and in the world to come; and one of those who approach near to the presence of God." This should help to smooth over the antagonisms of East and West and make for the Brotherhood of man. What a heritage has the British Realm, at once the greatest Christian and the greatest Mohamedan Empire!

\* Published at the Office of "Spiritual Truth," 46, Anerley Station Road, S.E. 20 (price 2/-).

## A NEGRO SCIENTIST AND INSPIRATION.

The following interesting testimony as to powers of inspiration is furnished by Gene Cohn in the "Springfield Leader" (Missouri):—

"Thou madest man to have dominion over the works of Thy hand: Thou hast put all things beneath his feet."

It is to this passage from the Psalms that Dr. George W. Carver turns in seeking an explanation for the miracles of chemistry and botany which have won him a fellowship in the Royal Society of Great Britain—one of the highest scientific honours.

For "divine revelation" and not exact science has guided his hand, declares the noted Negro scientist who, through his triumphs in plant chemistry at Tuskegee Institute, takes on the laurels of a modern Ceres.

Wherever formula rules the laboratory this announcement will become the basis of long debate and it will spread to the metaphysical-minded, the mystics, the transcendentalists, the schools of philosophy and of the occult.

This is not presumed to be an era of "divine revelation," and associated with "sound science" it would be presumed most illogical.

## CAN EXPLAIN NOTHING.

Yet, listen to the mind-voiced, humble genius who shuffles into the room with the walk of a plantation darkey; this old-time slave, once traded for a race horse:—

"There is nothing I can explain; I reach out my hand and there it is. The thing I am about to do always comes to me. I do not have to grope. I have never had to. The method has always been revealed to me. There comes suddenly the inspiration to create something—I reach out my hand and there it is. The thing is done. And it is right."

There is a pause—"Without God to draw aside the curtains I would be helpless."

In this same humble fashion did he greet the scientific world when he had achieved that which men had sought for a thousand years and more—the process by which the colour of Egyptian blue is produced.

It is this colour that adorned the grave of Tutankhamen and which men thought never could be reproduced again. Dr. Carver dug into the clay of Georgia, went into his laboratory and came out with the long-lost colour.

"God made the clay in the hills," he said simply. "He made it in Egypt and all the world. Why should it not be permanent? It has been there for centuries—unchanged. All I do is to compound what God made for man's use and delight."

It is from the soil that Dr. Carver has worked all his wonders—the soil of his native south, with its goobers and yams. From the humble peanut he has produced nearly two hundred products; from the sweet potato he has produced one hundred products, while dyes from the soil and a hundred and one other discoveries ranging from rubber to healing medicines have come from his laboratory.

## TRADED FOR A HORSE.

His life in itself is an amazing drama:—

He was born a slave of slave parents in Missouri. It was the farm of Moses Carver and, like all slaves, he took the name of his master. He has never known either his family name or the fate of his mother, who was seized in a raid of marauders.

His master sent a rescuing party. He was found and rebought for a 400 dol. race horse. Like Booker Washington, he had but one book—an old blue-backed speller. From what he learned in this he started his battle for an education. When he had finished in a Negro school he went North to Kansas and freedom, working in a laundry and made his way through Iowa University to a master's degree.

Attracting the attention of Booker Washington he was sent to Tuskegee Institute as a professor of experimental chemistry. Many efforts have been made to tempt him away. Thomas Edison offered him a presidential salary to come to his laboratories, but the "black worker of white magic" humbly shook his head and decided to work among his fellows. This, he thinks, is his mission.

To this day no book goes into his laboratory. He has merely "to reach out his hand and there it is." The method comes to him, the formula—everything.

Uncanny—? So it may seem to some.

—"The National Spiritualist" (U.S.A.).

**OBITUARY: MR. HARRY COOPER.**—With much sympathy for his surviving relatives, we record the passing of Mr. Harry Cooper to the higher life, which took place on 24th ult., after a painful illness of nearly a year. Mr. Cooper was a brother of Mrs. Leigh Hunt. His father, the late Mr. W. T. Cooper, was the greatly esteemed President of the Marylebone Spiritualist Association, a position which he occupied for fifteen years, and Mr. Harry Cooper took an active part with those workers who, twenty-five years ago, laboured to improve the position of the Marylebone Spiritualist Association. The funeral took place on Friday last at Willesden New Cemetery.

## NOTES ON NEW BOOKS.

"The Way of Attainment." By SYDNEY T. KLEIN. (Riders, 5s. net.)

Those who have read Mr. Klein's admirable work, "Science and the Infinite," and who recall his name as the author of the article, "The Invisible is the Real," reprinted (from "The Beacon") in LIGHT during August, 1922, will not need to be told that the author is a thinker of high quality able to express himself not only with lucidity but also with a certain charm of manner. In his preface he tells us that "the urge of the immanent Spirit leaves no rest for those who feel they have a message to deliver until the attempt is made to put that message into words." Mr. Klein has such a message and he tells it inspiringly, enriching his argument attractively with many of the facts of modern science. It is an eminently quotable work, and we propose to give some examples of its quality by an occasional quotation from time to time in these pages. For the present we need only say it is amongst the books for which we have an especial regard.

"The Evolution of Spiritualism." By HARVEY METCALFE, with a Preface by Sir Arthur Conan Doyle. (Hutchinson, price 7s. 6d. net.)

The main intention of the author is to show that Spiritualism is indigenous to the human race. He proceeds to carry out his purpose by what may be called a series of "thumbnail sketches" of historical Spiritualism; beginning, after a preliminary chapter on "The Case for Spiritualism," with India, "the mother of all religions." With a chapter each to itself, there follows Egypt, China, and Persia, Greece and Rome; familiar names of leading personages of the progressive movement finding due place.

The seventh chapter, "In the Twilight," and the eighth, "The Dawn," are transitional to an account of Modern Spiritualism, in which the principal figures concerned appear. The ninth chapter begins with a brief notice of Andrew Jackson Davis, whose interior consciousness is likened to that of Gautama the Buddha, Paul, Plotinus, Behmen and others. The Hydesville manifestations are dealt with in passing to modern American Spiritualism, to which two chapters are devoted, as also to the Rise and Progress of Spiritualism in England; the book concluding with a chapter on "Confessions and Experiences of a Spiritualistic Medium," and one on "A Psychic Theory of Life."

The psychological effect of Mr. Metcalfe's handling of his subject will vary: upon the informed reader it may produce a sense of superficiality, but there are the uninformed to consider.

There is an introduction by a brother of the author, giving some personalia of the latter. Sir Arthur Conan Doyle contributes a Preface, a sentence of which may make some readers "sit up": "Our mental condition is more important here even than our moral behaviour, for it is a more permanent thing."

PAIN and despair and heartache, they cast you down for awhile, but afterwards they help you to understand.—JOHN OLIVER HOBBS.

## REV. G. VALE OWEN'S LECTURE TOUR 1925.

## MARCH ENGAGEMENTS.

DATE.	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Mar. 2	London.	Lyceum Club.	—
" 3	Mansfield.	—	Mr. Hy. Orchard, 24, Clarkson-street.
" 4	Sutton-in-Ashfield.	—	Miss E. Carr, 53, Nesbitt-street.
" 5	Dewsbury, Yorks.	—	Mr. Clarence Phillips, 25, Cliffe-street.
" 6	Sheffield.	—	Mr. O. J. Wendlandt, 12, Endcliffe Rise-road.
" 8	Huddersfield.	—	Mr. J. H. Haigh, 33, Ramsden-road.
" 10	Leicester.	—	Mr. J. Jones, 18, Park Avenue.
" 11	Nottingham.	—	Mr. J. Frazer Hewes, "Cavellands," Chestnut Grove.
" 12	Coventry.	—	Mr. G. Hutchinson, "Bonwell Villa," Bray's Lane.
" 15	London.	Old County Hall.	Miss M. Phillimore, 5, Queen's Square, Southampton Row, W.C.1.
" 20	Ilford.	—	Mr. J. W. Harvie, 52, Valentines-road.
" 26	St. Albans.	—	Mr. H. M. Wood, 66, Alma-road.

ANSWERS TO CORRESPONDENTS.

G. W. S.—“After all, what is life but a dream?” To some of us it is more like a nightmare.  
 OLIVER.—“But there are some things not dreamt of in philosophy.” You know the quotation? No, we do not!  
 SYLVIA R.—You tell us that but for us you would not have continued to work in the Spiritualistic movement. Really this is rather a heavy responsibility. We feel our position acutely, not knowing whether to be glad or sorry.  
 B. M. G. (California).—Always glad to hear from you. Your work of contending against fools is doubtless hard, but it has its compensations. We find the fools as amusing as Shakespeare’s clowns.  
 M. M. C.—“I found the Spiritualists a very credulous lot.” And yet you did not get them to believe in you?

THE savage reaches out into the future state, and feels the presence of supreme intelligence. Man has progressed by the efforts of his intuition, in receiving impressions from the Omnipotent Mind. Thus all races, in whatever clime or country, however disadvantageously situated, in every age, have acknowledged an incomprehensible wisdom. From this, too, each nation has its own peculiar mythology. Even the half-aimal, naked savage on the bleak rocks of Patagonia has a glimpse of that Infinite Spirit who, he imagines, sighs in the evening breeze and echoes his thundering voice in the hoarseness of the mad waves which forever lash the rock-bound shore of his inhospitable clime.—From “Life in Two Spheres,” by HUDSON TUTTLE.

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**Miss Lillian Walbrook (Authoress of “The Case of Lester Coltman”),** has returned to town. Character Delineation, Psychometry, Health adviser, etc. Appointments only.—24, Carlton Vale, Maida Vale. Phone: Maida Vale 1971.

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**Miss Archer, interviews Mondays and Tuesdays, 12** to 7, or by appointment for Spiritual, Psychic, and Material Advice.—4, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

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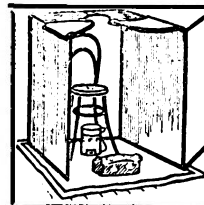
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SUNDAY’S SOCIETY MEETINGS.

**Lewisham.—Limes Hall, Limes Grove.**—March 8th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. J. M. Matthias. Wednesday, March 11th, 8, Mrs. Maunder.  
**Croydon.—Harewood Hall, 96, High-street.**—March 8th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.  
**Camberwell.—The Central Hall, High-street, Peckham.**—March 8th, 11, open circle; 6.30, Mrs. M. Crowder. Wednesday, 7.30, at 55, Station-road.  
**St. John’s Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).**—March 8th, 7, —. March 12th, 8, —.  
**Shepherd’s Bush.—73, Becklow-road.**—March 8th, 11, public circle; 6.30, Mr. Fruin. Thursday, March 12th, 8, Mrs. Brownjohn.  
**Peckham.—Lausanne-road.**—March 8th, 7, Mrs. E. Cannon. Thursday, 8.15, Mrs. B. Petz.  
**Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).**—March 8th, 11, Mrs. Woodman; 7, Mr. Horace Leaf. Wednesday, March 11th, 7.30, social.  
**Central.—144, High Holborn, W.C. 1 (note return to former address).**—March 6th, 7.30, Mrs. Edey. March 8th, 7, Mr. T. E. Austin.  
**St. Luke’s Church of the Spiritual Evangel of Jesus the Christ, Queen’s-road, Forest Hill, S.E.**—Minister: Rev. J. W. Potter. March 8th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., March 11th, 7 p.m.

“LISTEN to our voices, you who strive and weep. You have not been abandoned. We have striven to establish communication between your forgetful world and this world of ours which does not forget. We have devised a tie which is still weak, but which will become strong. It is mediumship. Soon it will no longer be despised and persecuted. Men will no longer be able to ignore it. It is the only possible intermediary between the living and the dead. Now that the door is open it will not be closed until troubled mankind has learned to struggle up from the darkness into the light of heaven.”—John, Disciple of Paul, in “Joan of Arc,” by LEON DENIS, translated by Sir Arthur Conan Doyle.



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Wednesday, Mar. 11th.

4 p.m. Discussion Class, preceded by tea. Members, 1/- Non-Members, 2/-

Leader: Mrs. A. Jamrach.

7 p.m. Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mr. Leigh Hunt.

Thursday, Mar. 12th, at 7 p.m.

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Leader: Mr. F. Bligh Bond, F.R.I.B.A.  
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of objects of psychic interest, gathered from many countries from the time of the Fox Sisters in 1848 to the present day, will be held in connection with the

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Full particulars will shortly be announced, and an appeal for British loan exhibits will be made.

Members have generously promised considerable help for the Bazaar, but more is needed. It is hoped that others are busily collecting and making saleable articles of every description. Members will be invited later on to send in their contributions.

Offers of service during the two days would be acceptable, and these should be sent in to the General Secretary.

The money raised by the event will be used in furnishing the new Headquarters, which is being sought at the present time. Contributions to the

### MEMORIAL ENDOWMENT FUND

to the value of £55 19s. 0d., have already been acknowledged.

The following subscriptions have since reached the L.S.A. for which the Council hereby further express their thanks. The subscriptions appear in the order of receipt:—

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(from sittings)	0	10	6	Lt.-Col. D. B. Spencer	1	1	0
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