

JUL 27 1929

Light:

A Journal of *Psychical, Occult,* and *Mystical Research.*

Edited by **DAVID GOW**

No. 2532. Vol. XLIX.

[Registered as Saturday, July 20, 1929. a Newspaper]

Price **FOURPENCE**

Entered as Second Class Matter, March 15, 1920, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

Spiritual Advice and Help given by
"DR. LASCELLES"

THE SEEKERS

29 Queen's Gate, S.W.7

SUNDAY, JULY 21st, at 7 p.m.

Trance Address. Subject: "Ghosts I Have Met."

Open to all. Silver Collection.

EVERY WEDNESDAY, at 8.30 p.m.

Answers to written questions, of an impersonal nature, by "Dr. Lascelles."

Open to Members and one friend. Silver Collection.

For previous addresses read **"THE SEEKERS."**
Published by The C. W. DANIEL CO., price 6/-.

CHALICE ORCHARD HOSTEL GLASTONBURY, SOMERSET.

"The Holiest Erthe in Englande."

A GUEST HOUSE AND SOCIAL CENTRE FOR THOSE INTERESTED IN MYSTICISM, ESOTERICISM, NEW THOUGHT, SPIRITUALISM, AND KINDRED SUBJECTS.

Situated high on the shoulder of the Tor—the wonderful Hill of Vision of Avalon where "The veil is thin." Lectures' Library. Open-air life in sheltered garden and large verandahs—Vegetarian or ordinary diet.

Particulars may be had on application to—

The Secretary, **CHALICE ORCHARD HOSTEL
GLASTONBURY.**

Tel: 64.

"Light"—Its Scope and Purpose.

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

THIS position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

BEYOND this central idea LIGHT has no creed and is the organ of no school or cult. Its columns are open to free discussion of the many smaller questions on which there are differences of view—its only aim being, in the words of its motto, "Light! More Light!"

IT deals with all the complex phenomena which surround its subjects and presents a philosophy explanatory of them—Clairvoyance, Telepathy, Hypnotism, Mediumship, and the general question of Spirit-communication and guidance from the Unseen World.

AMONGST the contents of the present issue are:—

**THE CHURCH AND THE MESSAGE.
DIVINE JUSTICE AND RE-
IMBODIMENT.
SEANCES WITH "M.A. (OXON)."**

IS DEATH THE END?

By **JOHN REMMERS, Jr.**

"It is a beautiful book, calculated to do much good."

Arthur Conan Doyle.

Obtainable at— **7s. 6d.**
**PSYCHIC BOOK SHOP, Abbey House, Westminster, London, or
THE TWO WORLDS, 18, Corporation Street, Manchester.**

"RESPONDA"

THE TALKING CARD AND PENDULUM.

For Messages from the Unknown, and development of Telepathy.

This provides an easy means of personal investigation into the psychic. It is just a lettered card, and a pendulum so quickly responsive that results come even to those not considered to possess mediumistic faculty. Brings help and comfort to many sitting alone in their own homes.

Mrs. K.B., Kensington, writes: "Please send a 'Responda' to . . . I who write, have had wonderful results with it, and have told many."

Heavy gilt-edged Bevelled Card with Pendulum complete, post paid United Kingdom, 3/8, Canada and U.S.A., \$1.00, other countries, 4/3.

ALSO

"RESPONDA LUMINOUS"

A NEW FORM OF "RESPONDA." CAN BE SEEN IN THE DARK!

"RESPONDA LUMINOUS" is exactly the same in principle as the ordinary "Responda", but whereas that is for use in light alone, "RESPONDA LUMINOUS" can be used in light, dusk, or complete darkness. At work, and shining in the dimness, it gives a peculiar and indescribable sense of the psychic. It is well-known that many experimenters find their gifts unfold with enhanced power in the dark. "RESPONDA LUMINOUS" is the ideal form to aid their development.

Mrs. N. de H. writes: "I want to thank you for your wonderful 'Responda' which enables me to communicate every day with my beloved husband. Life is quite changed for me since I had it, and I am deeply thankful for it. . . . Please send a 'Responda Luminous to . . .'"

Complete in case, post paid: Home, 15/6; Colonies and Abroad, 18/6 or \$4.50.

(Please note Money Orders payable P.O., Chiswick, Bedford Park, London, W.4., England.)

Both obtainable from R. A. ROBSON, 21, Fairfax Road, Chiswick, London, W.4., England.



Advice on any subject or difficulty 2/8
Nativities carefully calculated from birthtime with full year's direction 6/-
MOON TABLE Instructor: the help in time of need 2/6
Test Horoscopes with two years' guide to future events 1/- and stamp

THOS. GOULD, "The Nook," Heathfield Road, CARDIFF.

The UNITY OF THE SPIRIT

Teaching the **BOOK OF EL DAOUD**,
the *Book of Eternal Remembrance*

For particulars and appointments with Mrs. Kendle and Miss B. M. F. Robinson, apply to:

THE SECRETARY, MISS A. WILSHER.

Tel. Chandlers Ford 55.

Headquarters: Hazelwood, Chandlers Ford, Hants

LIGHT

TO THE CIRCULATION MANAGER,
"LIGHT,"
34/6 PATERNOSTER ROW,
LONDON, E.C.4.

Sir,

Please send me "LIGHT" weekly for

six months post free, for which I enclose
twelve months cheque for 11/-
postal order for 22/-

NAME.....

ADDRESS.....

DATE.....



Just Ready



CONSUMMATED



by

WINIFRED GRAHAM

Author of "After Hell", etc. This novel describes the interplay of forces between the visible and invisible worlds. "It is at once a charming tale well told, and a powerful plea for that cheerful view of death represented by the spiritualist's creed."—*Western Mail*.
"An enchanting and subtle piece of writing."—*Daily Sketch*.
"Miss Graham tells her story with conviction and sincerity."
—*Public Opinion*.

"There is not a dull passage in the book."—*Aberdeen Press & Journal*.

Obtainable at all Booksellers
and Libraries 7/6



HUTCHINSON

& Co. (Publishers) Ltd., Paternoster Row, E.C.4.



BARGAIN LINE IN NEW BOOKS

- | | |
|--|----------------------|
| THE HARMONIAL PHILOSOPHY
A Digest of the works of
Andrew Jackson Davis | Published at
10/6 |
| THUS SAITH CELPHRA
A Spirit Revelation Through
By Frederick H. Haines | 5/- |
| GONE WEST
By J. M. S. Ward, B.A. | 5/- |
| A SUBALTERN IN SPIRIT LAND
By J. M. S. Ward, B.A. | 6/- |
| THE RELIGION OF THE SPIRIT
By Stanley de Brath, M.Inst. C.E. | 5/- |
| THE RIDDLE OF THE ETHER
By C. G. Sander, F.R.P.S., D.Sc. | 4/6 |
| WHY WE SURVIVE
By H. Ernest Hunt | 2/6 |
| A PSYCHIC VIGIL IN THREE WATCHES
Anon. | 6/- |
| THE SOUL OF JACK LONDON
By Edward Biron Payne | 5/- |

Parcel No. L729. Nine Books, New, Cloth Bound, published price 49/6, for 21/-, carr. paid. Overseas 22/6.

THE TWO WORLDS PUBLISHING CO. LTD.
18 CORPORATION STREET, MANCHESTER

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2532. VOL. XLIX.

[Registered as

SATURDAY, JULY 20, 1929.

a Newspaper.]

PRICE FOURPENCE

CONTENTS.

Notes by the Way	337
Science and the Unseen World	338
Mediumship and Evidence	339
Matter, Space and Spirit	339
The Appearance of Jesus	340
Letters to the Editor	341
The Church and its Message	342
The Survival League	342
Sidelights	343
Post Mortem Remembrance	343
Divine Justice and Re-embodiment	344
From South Africa	344
The Personal Side	345
Rays and Reflections	345
Seances with "M.A. (Oxon)"	346
Transcendental Music	346

NOTES BY THE WAY.

CLAIRVOYANCE—AN HISTORIC INSTANCE.

When we read of the astonishing feats of clairvoyance related of Swedenborg, we reflect on the comparative rarity of such examples of psychic faculty in the days before Modern Spiritualism. In those old times it is clear that the manifestations were spontaneous; they were not cultivated as in these days. Lately we came across an example from the seventeenth century, coming under the attention of Descartes, the French philosopher. It seems that in 1649 a scholar in Dijon was troubled about the meaning of a passage in Greek which he had been trying to translate. On retiring to bed he had a dream in which he was in the Library at Stockholm, and was able to consult a volume there, in which the meaning of the Greek passage was given. There were ten lines of it, and when he awoke he recalled them and wrote them down at once. With the spirit of the true scientific researcher he then wrote to Chanut, the French ambassador at Stockholm, begging him to relate the occurrence to Descartes (who was then visiting Queen Christina), and to ask him to ascertain whether the details of the dream were correct. Descartes, greatly interested, complied with the request, and a visit to the library revealed that the volume was in the place described by the dreamer, and that on the page indicated were the ten Greek lines which had been written down by him on awaking.

A POINT OF VIEW.

"The prime essential of intelligent and fruitful psychical research is cool discrimination. But that requisite is too often lacking, for cranks are attracted to the subject like moths to a candle. These, like religious eccentrics, may form fantastic cults professedly inspired. Sometimes busybodies announce that they will hold seances in houses reputed to be haunted, and foregather elsewhere for the elucidation of crime and mystery. A while ago we read of Spiritualists proposing to get into touch with the spirit of Jeremiah by holding seances at the place in Egypt where he is said to have met with his death . . . such vagaries, of course, excite ridicule and bring Spiritualism into disrepute." We cull that passage from a new book,

Life, Death, and Destiny, by Robert Alexander (C. W. Daniel & Co.). It represents the point of view of a writer who, after tracing the career of religious thought through the ages, declares himself convinced of the reality of Spiritualism and devotes his closing chapter to the subject, defending it from the attacks of superficial ignorance and religious bigotry, and giving a well-reasoned and sympathetic account of it, but at the same time uttering certain criticisms such as the one we have quoted, of which we have little reason to complain.

GETTING THE BEST OF IT.

When Dr. Samuel Johnson had to excuse himself for his violent and sometimes unscrupulous arguments, as a Tory, against his political opponents he spoke like the dear old swashbuckler that he was. He said he was resolved that at any cost the "Whig dogs" should not get the best of it. As we know, they did not suffer much, and when in the end Johnson accepted from George III a pension to ease his declining years the Whigs had a noble revenge on the old Jacobite. We observed a similar instance of this kind of partisanship when, some years ago, on reading a book by a clerical gentleman we noted that although he recounted some impressive things he had met with in Spiritualism, he had little or nothing to say in its favour. When later we met him and discussed the book he explained that he was a professional author. He had been commissioned, as one familiar with the subject, to write the volume, having instructions that he was on no account to let Spiritualism get the best of it! So he wrote the book accordingly and took his fee. The incident gave us another insight into the hollowness of partisan religion, politics and philosophy. It is wise not to take it too seriously, but to smile at it as we should at some of dear old Sam Johnson's views, in which he himself did not seriously believe. In the end the truth alone gets the best of it, and all the shams go down.

TRUTH THE NEW-COMER.

*[Mr. I. C. Gröndahl, Lecturer in Norwegian at University College, London, kindly sends us the following translation from some lines by the Norwegian author, Björnsterne Björnson, as given in the book, *Chapters in Norwegian Literature*, by Ola Raknes and Mr. Gröndahl.]

Despised by the great ones, but cherished by the low—
 Say, is not that the way on which the new must always go?
 Betrayed by those who should keep watch? Ay, just by them betrayed—
 Was it not ever thus a truth its first appearance made?
 Starting like whisper in the corn upon a summer's day,
 And rising to a rumour through the leafy wood's array,
 Until the ocean bears it off with voice of thunder stirred—
 When nothing but the truth, at last, when nothing else is heard!

SCIENCE AND THE UNSEEN WORLD.

BY FREDERICK STEPHENS (Paris).

We live in an age which the scribes who instruct us in the daily Press tell us is an "age of transition". There may be more significance in this phrase than we, knowing it to be journalism, might at first be prepared to admit. Obviously there is a sense in which every age must be an age of transition; following that which precedes and preceding that which follows it. But if we mean by transition, a passage to something *better*, and so involve the idea of progress, then we have something which may be really true or false and not a mere truism. Dean Inge assures us that the attractiveness of the idea is due to its vagueness, and that there has been no physical progress in humanity for thousands of years. Probably that is true enough, and it looks as though no real improvement had been made either in Art or Literature since the great days of ancient Greece. But I think one could put up a good case for the proposition that there has been a greater advance in the scope and significance of man's knowledge of the universe, and its "becoming", during the last thirty years than for hundreds of years previously.

Anyone inclined to dispute this statement, I think, would be convinced of its truth by carefully perusing the wonderful little book by Sir J. H. Jeans called: *Eos; Or the Wider Aspects of Cosmogony*. The distinguished astronomer starts with the odds in his favour, for as he says, "astronomy is a science in which exact truth is ever stranger than fiction; in which the imagination ever labours panting and breathless behind the reality, and about which one could hardly be prosaic, if one tried."

There is indeed nothing of the prosaic in the picture presented to our contemplation. Reckoning on an astronomical scale of time, humanity is only just beginning to interest itself in matters outside its cradle and feeding-bottle. It is, relatively, only about three days old, its science only began a few minutes ago, and it is only during the last few seconds that the wondering infant has obtained any adequate idea of the size of the universe. The Victorian Universe was large and complicated, but in comparison, it was homely and familiar. The Victorian age (now far past) was one of triumphant materialism.

The universe "consisted of atoms and ether and there was no room for ghosts". As regards the latter, it begins to look highly probable that *we* are the ghosts, and as for the atoms, these were very similar to those of Democritus, of twenty centuries earlier. The ether was endowed with material properties. Science took over, without criticism (for it was not in possession of facts inviting criticism until 1887), all the great Newtonian abstractions as that great genius had bequeathed them—Absolute three-dimensional space, absolute time, matter, motion and force. Out of these building-stones the universe was formed.

Those were the days, when, as Mr. Sullivan says, "men who must have been theory-mad, soberly maintained that little particles of matter, wandering aimlessly about in space and time, produced our minds, our hopes and our fears, the scent of the rose, the colours of the sunset, the song of the birds, and even our knowledge of the little particles themselves. The sole realities were the little particles wandering about, and the space and time they wandered in."

Mind—Consciousness—was a troublesome intruder which somehow or other had got itself mixed up with, or entangled in certain collocations of these

little particles at a somewhat late stage in the evolution of things. It probably belonged in some way to the science of physiology and altogether was a nuisance generally. It was hoped to introduce it surreptitiously as "irritability", which was considered to be, from the scientific point of view, a much more respectable thing.

The bare recital of this poverty-stricken scheme suffices to condemn it. Of course the poets passionately repudiated it. They knew instinctively that a philosophy which deliberately ignored everything which could not be weighed and measured, and looked at Mind as a species of epiphenomenon associated in some inexplicable way with cerebral activity, like the flame to the candle, must not only be unsound at the core, but also a pitiful caricature of the truth. The *a priori* schools of Idealist metaphysicians waged valiant battle against what was generally considered "science", but as they were usually in alliance with, or held a brief on behalf of some theological school or creed, they were usually suspected of obscurantism and reactionary tendencies.

The theological strategic movement to the rear, which began soon after the publication of Darwin's *Origin of Species*, has continued ever since. Herbert Spencer's *First Principles*, now only of historical interest, represents a peculiar attempt to blend materialism, positivism and a vague transcendentalism (derived from Sir W. Hamilton) together. The compound which varied in character according to individual peculiarities, was known as Agnosticism, and became quite a fashionable cult in "advanced circles". Spencer, after making his little preliminary bow to the "Unknowable", proceeds to interpret the entire Cosmos in terms of "matter and motion"; indeed, his famous definition uses these terms and these alone. (*Spencerian Evolution*.) Herbert Spencer passed away in 1903, too soon to witness the ruin of his system, which has been finally consummated by the revolution in scientific thought which has followed on the work of Einstein and many other brilliant physicists.

Let us now glance rapidly at the picture of the world given by modern physics. Our picture can only trace the roughest outlines. We will follow the lines laid down by Professor Eddington, in his profound and brilliant book, *The Nature of the Physical World*. The author in the course of his penetrating analysis shows us what the scientific method is, how it proceeds, and what kind of knowledge science aims to reach. We are introduced to the "closed cycle"; a device which science uses for excluding from its scheme everything which is not amenable to exact measurement. The entities with which it deals are also definable in terms of other members of the cycle, and they are linked with each other in virtue of their measurability. Of course, this excludes a whole universe of things possessing aesthetic and moral values. These things from the point of view of exact science, are meaningless. For instance, Blanco White's exquisite sonnet "Night" is not amenable to scientific evaluation. It has great beauty, but this is not measurable in volts, ampères, ergs, calories, or anything similar; the very idea is laughable. And even the entities which *are* its subject matter are only treated in their metrical aspects and relations. Any others which they might conceivably have apart from these have no meaning for exact science; but such aspects are not necessarily denied. They are simply irrelevant. Moreover, apart from their metrical inter-relations, which are set forth in

equations expressing "laws", physical science confesses itself completely ignorant of the essential nature of these physical entities. The Victorian was quite sure he knew what he was talking about when discussing the atom, whereas the modern physicist is sure he does not know, for, as Eddington says: "Science has nothing to say as to the intrinsic nature of the atom, for it, like everything else in physics, is a schedule of pointer-readings."

We attach our labels of pointer-readings to an unknown background. In one instance, only, have we any hint as to what the nature of that may be which is behind the label, and this is the background behind the pointer-readings of one's own brain. This particular insight shows that the schedule is attached to a background of consciousness.

This is the only piece of real immediate knowledge we have. Eddington thinks we have here a hint as to the background of the pointer-readings in general; it may be of a nature capable of manifesting itself as mental activity. The method of the closed cycle, whereby physics has secured for itself complete autonomy in its own sphere is carefully traced by the author. It is not so much the *substance* of the explanation that it is important to understand as the *form* of the explanation. He starts with certain quantities called *potentials* which are expressible in differential equations. Our inability to understand the latter need not prevent our understanding the logical framework of the reasoning, and we are informed that the potentials are derivable from certain fundamental quantities called *intervals* by mathematical calculation. The intervals are defined as relations between pairs of events in space-time. These quantities are measurable by *clocks*, *scales* or both. Exact instructions for the use of these to measure the intervals are requisite. Clocks and scales are made of *matter* and involve graduation. To the question "what is matter?" the reply is that it is definable as the "embodiment" of three physically related quantities, *mass* (or energy), *momentum* and *stress*, and these are expressible in forms which contain the *potentials*. If you inquire what these are, you are referred to their relations to the intervals and are conducted once more round the cycle.

Eddington humorously observes that these definitions proceed on the classic example given in the "House that Jack built". But as we passed by "matter" in our progress round the cycle, there was (or ought to have been) a loose end projecting outward with a certain "Mr. X." at the end of it. Well, physics does not wish to make his acquaintance. His intrusion into the cycle would ruin the whole scheme, for it cannot measure him in any units, and therefore can never express him in an equation. Having therefore no use for him, it turns a blind eye on him, and proceeds as though he did not exist. It is not to be blamed for this. Its world is a *world of symbols*, whose common link is their *measurability*.

Any aspect or character these somewhat spectral symbols may conceivably possess, other than their *metrical* aspect, is totally irrelevant to science. But "Mr. X" is not to be so easily disposed of, for reflection shows that the whole scheme owes its existence to the *selective* capacity which belongs to him as mind or consciousness. And, of course, the whole scheme is completely deterministic. Determinism is there because it has been put there. It is involved in their mutual and metrical inter-relations. Here an interesting fact emerges. Determinism, which seems to belong to the laws of the physical world on the *macroscopic* scale, seems to fail within the *microscopic* world; in other words the laws which appear to govern the world of atomicity and quanta (inside the atom) do not appear to permit of prediction, and there seems to reign a "principle of indeterminacy". Apparently, casual determinism does not characterize the movements of electrons inside the atom, *at the very core of things!*

(To be continued.)

MEDIUMSHIP AND EVIDENCE.

MRS. M. L. CADELL (Edinburgh) in a letter referring to the Note on Clairvoyants in LIGHT of the 22nd ulto., writes:—

I can endorse the statement that clairvoyants prefer to know nothing about those who visit them. This fact is too little understood and sitters often, through carelessness, let drop pieces of information which subconsciously colour the messages.

For this reason it is wise to ask no questions during a sitting, as they may unconsciously reveal the mind of the sitter. Far better to write out questions beforehand, read them aloud several times, and leave the paper at home. Every question will be touched on. An instance of the superiority of anonymous sittings came under my observation. Some years ago I had several sittings with a Medium in this city. The results were fairly good, sometimes quite good; but at other times names and long descriptions were given of people I did not know at all. But I gathered they had been people living in Edinburgh whom I conceivably might have known. I made no secret of my name and address.

On the other hand, an American friend, through my recommendation, had several sittings with the same Medium. Each time she either made the appointment personally or through me under the name of Mrs. X. She usually came in from the country for her sittings. This friend's results were far better than mine. The Medium got names of relatives in America with ease and spoke correctly of how they were related, with messages from friends who had passed over.

At one sitting she was given an urgent message from a near relative who had passed over, advising her to go to America that summer. She exclaimed it was impossible. "It will be *too late* next year," came the message from the control. She did not at the time understand the meaning of "too late" till some months later news came of her much-loved mother's death in America.

Rather curiously, when in trance this Medium spoke (at my sitting) of Mrs. X.'s son, who had passed over, giving his full name. She also mentioned the name of a town in America. When telling Mrs. X. of this afterwards she said this town was her birth-place and her old family home had been there. This I did not know. Normally the Medium did not know Mrs. X.'s name.

MATTER, SPACE AND SPIRIT.

We return to Sir Oliver Lodge's opulent article "On the Asserted Difficulty of the Spiritualistic Hypothesis from a Scientific Point of View" (*Proceedings of the Society for Psychical Research*) in order to accentuate attention to that important contribution, which should be studied from beginning to end. The paper is a most patient reply to a preceding one on the spirit hypothesis, which was alleged to have "a delusive appearance of simplicity", so remote "from the complex reality of Einstein's description of gravitation"! After finishing with the anti-Spiritualistic article, Sir Oliver proceeds to develop a theme of his own, first asking his readers to "consider what the spiritistic hypothesis really is, and why there should be so much trouble about even provisionally accepting it as a reasonably scientific working guide or clue among the maze of phenomena". He suggests that the trouble is mainly caused by our philosophic views, briefly describing these and stating how they affect the question. In the course of his exposition Sir Oliver investigates the part played by matter, which has "no initiative", and hopes that we may infer the nature of an animating spirit from the behaviour of the organism on which it is presumed to act—"for that there is something more

than material mechanism in the universe is now claimed by the leading mathematical physicists themselves"—a claim that he illustrates by quotations from the writings of the profound mathematical physicist Professor Whitehead.

A sketch of the spiritistic hypothesis follows, which, in its simplest and crudest form, is that we are spirits here and now. As regards Matter, Space and Spirit, Sir Oliver writes:—

The popular idea of empty space is sheer emptiness and nothing else.

Yet we have learned that matter is acted on wholly by the influences which reach it from space. Inert matter would never show any sign of activity, nor could it change its state of motion if left to itself. The changes that we observe are wholly due to the action of space upon it. I want to extend this idea, derived from gravitation, cohesion, electricity, magnetism and light, and include the less known and yet familiar activity called animation. That matter can be animated we can most of us admit, though we know not how it is animated, or what the process of animation is; that space may be animated, too, must be regarded as a new idea. But it is not unreasonable; for just consider:—Long ago it would have seemed absurd to say that space had any physical properties, that light was a function of space, that electric, magnetic and gravitational fields were demonstrations through matter of something going on in space, that the very cohesion between the particles of a solid is due to some entity in space. But to physicists these various properties of space are becoming commonplace; and for myself I venture to extend the conception to animation also. I do not venture to define spirit, save as the animating principle on a higher grade. On a lower grade it might be called soul or mind; and on a still lower grade merely life, which to me seems the rudiment of mind. But whether we are able to define it or not, we all know in some rough sense what we mean by the term. It is the basis of Descartes' philosophy "*cogito ergo sum*." Whatever else he knew or did not know, he knew that he could think. And it is that thinking, idealising, aspiring, hoping, loving part of ourselves which I wish to suggest by the name of spirit.

My doctrine at present is that this transcendental, immaterial entity needs and always will need something physical—physical, not necessarily material—for its manifestation, that it never is really without a "body", even though it be discarnate.

WHERE CAUTION IS NECESSARY.

Quite recently I asked the guide of a well-known medium whether he was not appalled at the tasks he was sometimes called upon to perform in his capacity as adviser to his medium and to the many applicants who consulted that medium; he said he was and that from the beginning of his work he had steadfastly refused to enter into any matter which appeared to him to be of a doubtful nature. "But," he said, "my medium is not so careful, and I cannot always warn him."

This is the case with some other mediums I have met; just because their spirit counsellor has not advised to the contrary, they allow themselves to be led into undesirable avenues of work, or equally undesirable avenues of thought, and when they suffer through their own folly they blame their guide for not warning them!

L. H.

THE APPEARANCE OF JESUS.

BY F. E. LEANING

As this fascinating subject has been brought before us again, in Mr. Collett's article of June 29th, a few words on the historical aspect may be appropriate.

Some six years ago the French and English Press published some extracts from an old Latin text in the Vatican Library, namely, Johann Albert Fabricius's *Codex Apocryphus Novi Testamenti* (vol. i, p. 301), put into print at Hamburg, 1703. This was part of the report to the Roman Senate by Publius Lentulus, Pro-Consul of Judea, the predecessor of Pontius Pilate, who writes thus:—

He has long fair hair falling in curls on the shoulders. They are parted in the middle. Christ wears the double-pointed beard, which is fairer than the hair. His eyes are light blue and wear a kind expression; but at times they flash under the stress of temper. He is of normal build and stands erect. The voice is soft . . . His hands are very well kept.

A correspondent gives the information that Constantine the Great (d. 337) caused portraits to be painted according to this description, which still determined the type as late as the eighth century at least. If this document were a genuine contemporary one, it would be the earliest description of all. Before the days of Constantine, however, came the Fathers, Justin Martyr (c. 150-160) and Clement of Alexandria (A.D. 200), who speak of Jesus in opposite terms, as without beauty or attractiveness, and even "of uninviting appearance". Mr. Shirley in discussing this suggests that the Messianic prophecy of Isaiah I, iii, 14, "his visage was so marred, more than any man, and his form more than the sons of men" probably influenced them. He quotes King's *Gnostics and their Remains* to the effect that "There can be no doubt that the head of Serapis, marked as the face is by grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour", and adds (from the same source) that the Imperial Russian Collection boasts of a head of Jesus which is stated to be very ancient. It is a fine intaglio on emerald. "And this," Mr. King says, "is in reality a head of Serapis seen in front and crowned in Persian boughs, easily mistaken for thorns, though the bushel on the head leaves no doubt as to real personage intended." Serapis was a sun-god, like Mithra, and the feast-day of both was December 25th.

I believe all accounts agree that Jesus was "tall and stately", as the *Gospel of Philip the Evangelist* says; that His presence was commanding there is internal evidence for us in the Gospels; and for the rest, it is of greater concern that He should still, in the moving words of Myers:

"Smile with kind eyes and be a man with men,"

than that we should only hear of Him as an occasional awe-inspiring Presence, in a sphere too remote and fine to be of any use to the dust of the millions.

MARRIAGE OF M. REGNAULT.

We desire to offer our cordial good wishes to M. HENRI REGNAULT and MELLE. CLAIRE BRISARD, Vice-president and Member of Committee, respectively, of the Société Française d'Etudes des Phénomènes Psychiques, Paris, whose marriage was recently celebrated at Auvers-s-Oise.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)

THE "WITCH" OF ENDOR.

Sir,—I notice from your issue of the 29th ult., that the subject of the "Witch (or woman or seeress) of Endor" is once more upon the *tapis*.

The following extract from the *Jewish Encyclopedia* may therefore be of interest to your readers. It may be conceded that Jewish scholars are entitled to speak with some degree of authority regarding their own Sacred Scriptures :

Critical View : The story throws light on the prevailing beliefs of primitive Israel concerning the possibility of summoning the dead and consulting them. Discussions concerning the historical veracity of this report, and attempts to reconcile its contents with natural laws, by assuming that the woman palmed off some fraud on this excited king, exhausted by previous fasting, miss the point of the Biblical account.

The scene is really a satire on King Saul, and the summoning of the dead is introduced only incidentally. He, the destroyer of the necromancers, forsaken by Yahveh himself, repairs to a witch's house, but has only his pains for his trouble. Samuel refuses to help, and reiterates what Saul's fears had anticipated.

What an irony it would be if the wealth of theological argument founded on this incident, with so much childishness of thought and outlook, were merely based on a story which had no foundation in fact!—Yours, etc.,

E. W. DUXBURY.

Maida Vale, W.

THE "DOWN-AND-OUTS"—AN APPEAL.

Sir,—The S.O.S. Society, which is known to many of your readers, stands for a determined onslaught against the ever-present bane of destitution in London. Although it is not a branch of the Spiritualist Community Services, three members of the Community, including Mrs. St. Clair Stobart, are on the executive committee of the S.O.S.. Out of 21 Vice-Presidents of the S.O.S., nine are Spiritualists, headed by Sir Oliver Lodge and Sir Arthur Conan Doyle. More than a year has been devoted to careful preparatory investigation, including consultations with existing charity organisations, the Homeless Poor Committee, the Metropolitan Asylums Board, Scotland Yard, men and women of life-long experience in social welfare work, and those versed in hostel management. Not content with expert opinion, and the statistics given by the L.C.C., we have taken a census of the men sleeping out in the Charing Cross district between October and June. On nineteen occasions (generally after 2 a.m.) the average number in this limited area has been 58. The fine redemptive work done by the Salvation Army and the Church Army is insufficient to meet the need.

Our objects briefly are these:—To prevent the artificial manufacture of tramps; To co-operate with existing agencies having objects similar to our own. To form a ring of hostels fed from a common distributing centre. To introduce order and economy, and strive to eliminate the possibilities of exploitation; To find work for the men, or equip them for work.

Our first hostel is the Old Cheshire Cheese, Mount Pleasant, Grays Inn Road, Holborn, W.C. This will house thirty permanent inmates, and provide also a night shelter in the basement for thirty derelicts. It stands gaunt and empty. We have little time, for sixty men will be waiting on its doorstep in the early autumn.

The friends of the under-dog may help now in a most practical way. Nothing will come amiss. I have in mind the old nursery rhyme when "the dish ran away with the spoon". I have a "vision splendid" of your dishes and your spoons running helter-skelter into the Old Cheshire Cheese, accompanied by your old suits, your spare single bedsteads, swaying under their generous load of blankets and sheets. It is the epic of the pots and pans.

No obstacle shall stand in the way. A word from your readers, and if necessary a car will be at their doors to receive the gifts which will re-create glad hearts.—Yours, etc.,

DENIS GRINLING.

Oak Lodge, The Bishop's Avenue, London, N.2.

DEATH-BED PHOTOGRAPHS.

Sir,—Some years ago I visited an exhibition of Psychic Photography in the MacLellan Galleries, Glasgow. In that collection was the photograph of a dying child lying in its cot. Hovering above—or rising from the child's body—was seen a spirit form, alleged to be the etheric, ectoplasmic, or spirit body passing out of the child. If, as alleged, this "extra" on the plate was really the passing of the etheric or spirit-body from the physical body, why has this phenomenon not been further investigated with adults at their passing over? I have been at several lectures and exhibitions of Psychic Photography but I have not yet seen nor read of any other case.

At the same exhibition the exhibitor showed a self-made wireless set from which he alleged he had received spirit messages (somewhat faint). Further information about the possibility and the evidential value of the above phenomena would be much appreciated.—Yours, etc.,

"ENQUIRER."

Glasgow.

MY WORLD OF TIME.

Sir,—With reference to the recent correspondence in your paper on "Time"—a mysterious subject indeed!—may I make a few observations? I think that there is a time-sense in humanity just as much as there is an æsthetic sense, a colour sense. The perception (or conception) of colour is distinct from the ordinary sense of vision. Just as we can appreciate a blending of music, or of colour in a work of art, so we can recognise a lapse of time, and so forth. Time (*tempus, chrónos*) is only the *order of change* of the world as seen by the individual. It has been said that "the Eye is the organ of space, and the Ear the organ of time", but time in a restricted sense, as in music. We may also *visualise* time in the calculation of days and years; at least I think of each seven-day cycle or Week as a *straight line*, but the Year as a closed cycle, beginning at January, and working round, clockwise, back again to the Winter months.

Yes, Time is quite an artistic *sense*, and its expression can be effected by graphical means, just as easily as it can be reckoned in figures, on a clock or a calendar.—Yours, etc.,

THOMAS T. SMITH.

Cambridge.

"OUR different ideas are stepping stones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creating and informing Spirit, which is *within* but not of us, is recognised everywhere in life. It comes to us as a voice that will be heard: it tells us what we must believe; it frames our sentences, and we wonder at this visitor, who chooses our brain as his dwelling place."—OLIVER WENDELL HOLMES.

LIGHT,
Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

THE CHURCH AND THE MESSAGE.

Some pointed observations by Canon R. H. Charles, Archdeacon of Westminster, in a recent sermon at the Abbey, suggest to a reader that the work of Spiritualism and Psychical Research is nearing its end. And although we cannot yet say, in the words of the poet, "The web is wov'n, the work is done", the Archdeacon's remarks are very significant indeed. He said, according to the newspaper report, that physical death did not make any change in man's spiritual life but simply transferred him to another world where the fuller development of this life was made possible:

He lived on and through what men call death. Nor did death change man's character; it only changed his environment; it did not create a break in the continuity of his life, but rather it removed interruptions and hindrances to its larger growth.

In some remarks on the raising of the dead by miracle the preacher said these were examples of resuscitation and he drew a distinction between resuscitation and resurrection, as thus:

The mere physical body had, as the narratives of the Resurrection showed, when tested critically, historically or metaphysically, no essential relation, nor indeed a relation of any kind, with the spirit after death. The spirit of the faithful after death could clothe itself in a body adapted to its new environment, and probably to any environment to which it might be summoned. But the Jews before Christianity, and most of them to-day, as well as the vast mass of Christian people could not comprehend or believe in a personality apart from the present actual physical body—which was a purely materialistic and pagan belief.

We have taken sufficient from the sermon to convey a general idea of it. We are wholly at one with the Archdeacon in his idea that there is a "spiritual resurrection"—a rising out of the materialism of idea, the dull attachment to the lower life of earth, which persists in most of us, even after bodily death. It is continually taught by those wise instructors who communicate with us from the other side.

We have long outgrown the superstition of any physical resurrection at any last day. It is so clear that the earthly body is adapted simply to earth, and is in no way an essential to life after death. The materialists, however, holding that it was impossible that there could be any future life without it, threw over the idea of human survival altogether. The Church continued to cling to the antiquated idea. And now at last it seems that even in the Church the dogma of the Resurrection of the Body is disappearing.

Twenty-five years ago such a sermon as that of the Archdeacon of Westminster would have created consternation amongst the faithful in the Churches, and it would have come to Spiritualists as a delightful surprise. But twenty-five years ago such a sermon in such conditions would have been impossible. The time was not ripe.

It is good for the thousands of us who have laboured for many years to break the Church's fetters in such respects to feel that our work has not been in vain. The ideas expressed in the sermon belong to the essentials of the message of Spiritualism and we are more concerned with these than with the multitude of confused and conflicting side-issues and details over which controversialists are apt to hover like a cloud of flies.

THE SURVIVAL LEAGUE.

Mrs. C. A. Dawson Scott (125, Alexandra Road, N.W.8) is founding a society, under this title concerning which she has issued the following statement:—

Union is strength, and those who accept the modern view of survival after death and the possibility of communion between the two worlds, who believe that knowledge of these truths will not only bring light and comfort, but give purpose to lives that must otherwise appear futile, should be willing to join forces to make them more widely known.

The Survival League has been organised to provide a platform for people of diverse views who have this basic belief. It is not a new society but an attempt to provide a common platform for existing societies. An annual public meeting will be held, which will offer an opportunity for the various groups interested in spreading this belief to speak of the work each has accomplished during the past twelve months. This public meeting cannot but impress on the world how great is the movement in favour of the belief that the dead survive and are able to communicate with those still on earth.

The Council of the Survival League shall consist of men and women who have been engaged in psychic work and study. It will be for them to decide what further steps shall be taken to inform the public of what has been and is being done. The organiser is Mrs. Dawson Scott, who in 1921 founded the P.E.N., an international association of writers, which now has forty-two centres in Europe, America and Africa.

The inaugural meeting of the Survival League will take place on October 13th, at the Queen's Hall, Langham Place, London, W.1.

Speakers and supporters:—

H. Dennis Bradley, Oliver Baldwin, Stanley De Brath, Marcu Beza, Quentin Craufurd, Mrs. Rose Champion de Crespigny, Shaw Desmond, Sir Arthur Conan Doyle, F. Fielding-Ould, R. Fielding-Ould, David Gow, Miss L. Lind-af-Hageby, H. Ernest Hunt, Mr. and Mrs. Ashton Jonson, Mr. and Mrs. J. Hewat McKenzie, G. R. S. Mead, the Viscountess Molesworth, Ernest W. Oaten, G. Vale Owen, Miss Estelle Stead, Mrs. St. Clair Stobart, Hannen Swaffer.

The Theosophical Society will be represented by Mrs. Cannan.

SIDELIGHTS.

"The veil is wearing thin, and we are beginning to realise that the separation into two states or conditions of being is an artificial separation, due mainly to the limitation of our animal senses, and that a unity, a continuity, dominates the whole." These confident words appear towards the end of a long and arresting article entitled "Peeps into the Next World", in the *Sunday Chronicle* of July 7th. This is one of a series now running in that journal, from the pen of Sir Oliver Lodge. (A footnote states that Sir Oliver's own title for this series of articles is "The Influence of Demonstrated Survival on Science", although it is now appearing under the heading, "Our Life Beyond the Veil".)

* * * * *

Sir Oliver points out that a study of Matter, alone, and an examination that is confined to the manifestations of Mind, displayed only through the brain and its associated organs, will in all probability fail to solve the riddle of the universe. "Philosophers must take a lesson from the physicist and attend more to the properties of space. . . . But they must be impelled to go farther than the physicist has yet gone, and look in the same direction for the solution of problems about life and mind."

* * * * *

Testimony obtained, or purporting to be obtained, from departed human beings, continues Sir Oliver, is to the effect that memory goes on after death. Intellect continues too, according to this testimony, so also do aptitudes for learning, and for artistic production. "Indeed, the evidence is that the whole personality survives, with a character and powers similar to those displayed by the old bodily organism."

* * * * *

Touching upon the difficulties of communication experienced by those living in the next state, Sir Oliver says, "Those on the other side of the veil say that they progress in higher knowledge, but apparently that higher knowledge, acquired out of contact with earth, seems but little accessible to them when they make the effort to return into material conditions in order to have communion with us. They seem then partially dazed by temporary reincarnation—if their momentary return to a material body may be so called. The brain is an inhibiting or screening organ, and our own habitual use of it may be rather dazing too. Few can use that instrument effectively. Even so, they see further than we can, they possess what we call clairvoyance, they are not so subject to the limitations of space and time as we are. And so it is that when they again try to use a brain they feel a strain, and make lapses from which, in their normal state, they may be free."

* * * * *

Marie MacGlashan Skotnicki, a little Polish girl who has never set foot out of Warsaw, nor spoken any language other than Polish, recently began "babbling to herself in some foreign tongue". Nobody could understand these utterances until scientists, who examined the case, discovered that she was talking pure Gaelic. Her great-grandfather, it is stated, came from the Island of Lewis, off Scotland. Marie, so far as is known, has never spoken with a foreigner, and the scientists are considerably puzzled as to how she is able to reproduce the speech of one branch of her ancestors. This is an *Empire News* item of July 7th.

"This age has been called an age of materialism. I doubt it. I have a feeling that this age is accumulating an immense inward urge towards spiritual things," remarks Warwick Deeping, the famous author, in the *Daily Telegraph* of July 3rd.

* * * * *

"It was stated that during the election Mr. Ramsay MacDonald and Mr. J. R. Clynes promised that the question of the legal recognition of the Spiritualist movement should be investigated," says the *Sunday Dispatch* of July 7th, in a report of Mr. A. E. Keeling's address at the twenty-seventh annual conference of the Spiritualists' National Union at Salford on July 6th.

* * * * *

Herr Weissenberg, the German "prophet", who has been hailed by some as a gifted psychic and condemned by others as a "quack", is again before the public eye. A short time ago he was so rash as to predict that England would disappear beneath the sea, a prophecy which, unfortunately for Weissenberg, failed to occur on the day appointed for the disaster. Weissenberg's stock fell heavily as a consequence, and his reputation will not be enhanced by the report (in the *Morning Post* of July 2nd) that a druggist, named Wernicke, has died while undergoing treatment at the hands of the "prophet". The body has been confiscated by the police authorities, who are, it is stated, in consultation with the public prosecutor as to whether action should be taken in the courts.

POST MORTEM REMEMBRANCE.

BY A. D. DEANE (Australia).

Years ago, about 1909, a lady acquaintance and myself used to talk on the subject of Spiritualism, and on one occasion we made an agreement that whoever passed over first should try to communicate with the one left. Not long afterwards she passed over.

A few nights later, when in bed, I felt my face tickled as if someone was passing hair backwards and forwards over it. Half asleep I put out my hand to put it away, as one does when a fly annoys. I detected, also, a faint perfume as is sometimes noticeable on hair-brushes.

I was going off to sleep again, or had gone off to sleep, when I quite distinctly heard the sound of footsteps, slow and heavy, on the stairs. The stairs distinctly creaked.

I questioned the servant (she was an active young woman) who denied going down in the night. On telling my wife about my experience at breakfast, she exclaimed: "That was Kit! I used to notice that perfume when I brushed her hair. She had splendid hair, and she liked me to brush it."

About a week later, a friend, whose parents were firm Spiritualists, called and asked if I would like to be present at a sitting at her house.

I went. The Medium assumed the voice of a merry young girl. After talking to some of the others (there were nine present) she said: "The gentleman over there! [pointing to me] Hair! hair! hair! Long—long—dark—hair." Then briskly, "Not like Medi's, fair and thin. [I think the word was "thin".] Does the gentleman understand?"

I replied, "Yes I do."

"The lady says she has a message for the gentleman: she says she has kept her promise," continued the Medium.

"She has indeed," I answered, and then I told the other sitters about the compact.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

DIVINE JUSTICE AND RE-IMBODIMENT.

At a meeting devoted to the answering of questions, the inspirers of the late Mr. J. J. Morse, the famous trance medium, once answered an inquiry which is still often raised. The reply covers with such ability some of the main points involved that it may be of interest to many readers as expressive of the point of view of a spiritual philosopher. Here are the question and the answer:—

QUESTION: We know that the controlling spirit denies the reality and necessity of re-imbodiments. Will he explain, then, the reason why one man is born the son of a thief, and, by hereditary instinct, takes to theft; why one man is favoured in every way by fortune and another is denied every worldly comfort; why we see one man triumphant in his wickedness, and another a martyr for maintaining justice and truth? Are these things consistent with the "justice of God", and does not the doctrine of re-incarnation throw a flood of light on these apparent injustices?

ANSWER: The latter portion of the question deals with issues that people are very fond of playing with, arising out of what they call "the justice of God". As a point of fact, you can know nothing of the justice of God otherwise than as the matter strikes your consciousness, in accordance with your own conception of justice, expressed and experienced among yourselves. Whatever may be the justice of God in the absolute—whatever purpose God may have in the administration of his justice, you, by natural circumstances and conditions, will for ever remain incapable of appreciating. There is an absolute difference between you and the Deity, in the sense of capacity to act, to receive, to assimilate; and you cannot in any sense compare your conception of the justice of God with what may be after all truly the justice of God, which is possibly a question entirely beyond your ability to discuss in satisfactory form. To all seeming, it may be that where one man is starved, and another man has plenty, where the sun of happiness smiles constantly upon the life of one, and the gloom of misery overwhelms another, there is something apparently hard, unjust, cruel, and, certainly upon the surface, inscrutable; but, bearing in mind what we have said, one should hesitate, and that very much, to pass a judgment upon such conditions, and say in effect that they are contrary to the "justice of God". They are contrary to *your* sense of justice—they are opposed to *your* sense of fitness—they are opposed to your kindlier instincts and sympathies. All this we are prepared to admit; but your sense of justice, your sympathies, and your sense even of the fitness of things, are all purely relative considerations. The ignorant man's conceptions vastly differ from yours. Still, again, somebody better informed than yourself may have a new conception of the justness, sympathy, and fitness, as compared with your own. You see how very difficult it is to decide in any wholesale way upon the sentences in the question which arraign certain conditions for consideration, and then immediately impugn the "justice of God" in relation to such considerations! A little careful thinking, we believe, would sometimes remove all these difficulties. So far as we are able to observe (and this after all is only our opinion), we do not see that there is a possible injustice in the case at all. We cannot do God—if you will pardon us such a statement—the injustice of supposing that any condition of existence, or personal being, is beyond, outside of, or contrary to, His purposes. Taking human life altogether in each and all of its departments as the expression of the purposes of God, we are content. We may not be able to read the riddle, or solve the mystery. It may seem to our finite and limited judgment hard and cruel beyond question that these things should be; but we must confess candidly how little we do know, as compared with how much there is to know; and when

you bear in mind, further, that the condition of a given individual is the absolute result of the condition preceding the appearance of that individual; when you bear in mind that the circumstances which surround an individual are the result of antecedent causes operating in the world in which the individual finds himself, better would it be, than arraigning the justice of God in such situations, to ask yourselves: What can we do to render life less full of sorrows and miseries for those who come after us? We must emphatically, now and ever, assert that we have never observed anything that would incline us to the supposition that these apparent evils of life can be compensated for by the re-imbodiment of the victims of such evils in some other state, place, or character in this world, so that the thief may be an honest man, the miserable be happy, the hungry be fed, the beggar be clothed, the fool a philosopher. We do not understand the necessity of any such arrangement or re-arrangement whatever; but we do understand that this world is the starting-point in the human career. We do understand that men and women have to battle with the forces of Nature like all the other beings produced in this world; that there is a constant tendency to develop strength, and beauty, and harmony out of the evils which exist. We do distinctly believe that the world of to-day shows a better aspect than in the ages which have passed away; that upon the wreck and ruin of bygone times, the success, happiness, and progress of to-day have been erected; and equally upon the ruins, if we so phrase it, of to-day will be built up to-morrow. Certain physiological considerations rise up before us and protest against impugning either the justice of God in the world in which he reigns supreme; or admitting that His mistakes and failures must be set right by the reversal of all the known processes of life; or that men, who in all conscience have had quite enough of the earth, are to be conducted back again to the sway of its conditions, and not impossibly draw a blank on the second occasion, too.

FROM SOUTH AFRICA.

Mr. J. C. Cooper (Cape Town) in the course of a communication giving us information regarding the position of Psychical Research in South Africa, refers to a letter addressed by him to the *Cape Times* in May last, which letter did not appear. It is a reply to the Rev. H. W. Cochran, of Stellenbosch, who had preached at a church in Cape Town a sermon on the occasion of the church's centenary. In the course of the sermon, the reverend gentleman is said to have expressed the opinion that "To sit round a table in a darkened room, and make the mind a blank, as at a Spiritualistic seance, is the way of fools." And yet in the course of the service it seems that Mr. Cochran read from Corinthians the chapter concerning spiritual gifts. In the course of his letter to the journal, Mr. Cooper quoted the names of many distinguished Spiritualists, as an answer to the suggestion concerning the "way of fools", and he further said:

The Spiritualistic seances which Mr. Cochran despises are slowly killing the materialism which has emptied the churches. Faith in a hereafter is not sufficient for most thinking men and women, but when communication with the so-called "departed" has been scientifically established . . . faith in a hereafter is swallowed up in knowledge and so becomes a fact, and thus acceptable to all.

He adds:

Spiritualism and psychic science are the greatest allies any religion could ever have and have rescued many men and women from the unhappy opinion, logical in the absence of facts, that death is annihilation.

THE PERSONAL SIDE.

MR. JAMES HEWAT MCKENZIE.

A full account of the activities in Spiritualism of Mr. James Hewat McKenzie would occupy several pages of LIGHT. A Scot of forcible and down-right character, combining great business and administrative ability with a fearless devotion to the psychic movement, he has taken a conspicuous place in it. He has resided for forty years in England, and first became interested in Spiritualism some thirty years ago. Quickly recognising the importance of his new knowledge he set aside the claims of business and for a whole year, at a considerable personal sacrifice, devoted himself to study and investigation.

At the outset of the War he undertook a series of lectures (in 1915-1916), at the Steinway and Queen's Halls in London, and in Glasgow and Edinburgh. These lectures were embodied in his book *Spirit Intercourse, Its Theory and Practice* and in two pamphlets, *First Steps to Spirit Intercourse* and *If a Soldier Die Shall He Live Again?* All of them made a great impression and had a large sale.

In those days he met Mrs. Osborne Leonard, and recognising the high quality of her mediumship interested himself in introducing enquirers to her.

In 1917 he visited the United States and met some of the leaders and workers, including Professor Hyslop, Dr. Walter Franklin Prince, Mrs. "Chenoweth" and others. He brought back with him that remarkable medium, Mrs. Brockway. The results were rather disastrous, for the police, at that time, were carrying on a campaign against mediums, stimulated by certain organs in the newspaper press. Mrs. Brockway was arrested and lodged in Holloway Gaol in the depths of winter, an example of malevolent persecution which will not soon be forgotten and which has since, we hope, been repented of by those responsible. It was through the good offices of Lady Grey of Fallodon (then Lady Glenconner), that some mitigation was obtained in the savage penalties inflicted on this American lady. Sir Ernest Wild, K.C., who defended Mrs. Brockway at the Police Court, was so disgusted by the magisterial animus against his client that he threw down his brief with the observation that no justice was to be obtained in that Court.

In 1920 Mr. McKenzie founded the British College of Psychic Science, and until 1925, it is stated, he bore the full cost of the enterprise. In 1920 he again visited the United States, bringing back with him another highly-gifted medium, Miss Ada Besinnet of Toledo, whose phenomena, given at the College, obtained wide recognition.

In 1922 he went with Mrs. McKenzie on a tour of Europe, penetrating as far as Warsaw in order to visit Franek Kluski, with whom he gained some remarkable demonstrations in the direction of the well-known wax glove moulds of materialised hands.

In these and other directions Mr. McKenzie has achieved great results in the promotion of the study of physical mediumship. He is well-known as a speaker and instructor on psychic science. It is not so well known that he has great healing and diagnosing powers which he has demonstrated on various occasions.

THE SECRET TRADITION IN ISRAEL.—A new volume from the pen of Mr. A. E. Waite has just been published by the firm of Williams & Norgate, Ltd. (30s. net) under the title of *The Holy Kabbalah*. It is an exhaustive study of the secret traditional knowledge of ancient Israel, and is marked by all that erudition and critical acumen which have given Mr. Waite so high a place as an authority on mysticism and occultism—the "leading authority" as the *Quarterly Review* once described him. We hope to give a more extended notice of the volume later.

RAY'S AND REFLECTIONS.

In the conflict between fixed facts and fixed opinions the opinions must either give in or run away. It is only the facts that can stand firm.

* * * * *

It is stated that the Marquis of Exeter, who is noted for his gifts as a water-diviner, has discovered, with a twig, a fresh source of water on his Stamford estate. Now not even a peer ought to be able to do this sort of thing with impunity! It is in direct defiance of the verdict of certain scientific "bigwigs" who have pronounced against the reality of dowsing or water-divining. Not, of course, that such a verdict matters very much, for the world is carried on by practical men rather than by mere scientific theorists.

* * * * *

That a dog should lose its appetite as a consequence of fright is an instance well worth recording, although it is difficult to conceive of the average dog losing its appetite in any circumstances. In this particular case the dog was concerned in a haunting case. The apparition appeared and the dog's mistress and the dog both collapsed. The lady was taken seriously ill and of the dog it is recorded "he became too frightened to eat". The effect upon animals of seeing apparitions has seldom received such a striking illustration.

* * * * *

I notice a marked difference between the "Old Spiritualist" and the "New Spiritualist" in their respective attitudes towards psychic realities. (I use the terms "old" and "new" in this connection merely in a general sense, to distinguish the Spiritualists of maturer years from the mass of youthful persons of both sexes, who are taking up the study of psychic matters in large numbers.) The "New Spiritualists"—girls and boys in the early twenties, say—approach the subject with more of the head than the heart; they have no particular fervour or eagerness; their enthusiasm is of the restrained, undemonstrative kind. They find no particular urge towards propaganda or missionary work, but are more concerned with laying bare the facts of the matter for their own satisfaction.

* * * * *

There is small room for wonder here. Youth, to-day, lives under none of the theological tyrannies that oppressed its parents. It knows nothing of the "hell-fire-and-damnation" crudities that blackened the days—and nights—of sensitive youngsters a generation or so ago. Mark Twain has touched on this dark period in more than one of his books; he mentions (I think it was in *A Tramp Abroad*, but I write from memory) the horror of one particular stormy night of his boyhood, when he lay awake sweating and trembling, firmly convinced that the thunder and lightning were heralds of a divine vengeance which the Almighty was about to wreak on the small boys of the village, including himself, for the awful crime of fishing on the Sabbath.

* * * * *

The picture of a merciless and parochial-minded Deity intent upon the infliction of fire-and-brimstone tortures for all save the "elect", must have poisoned the lives of thousands, perhaps millions, of our fellows. Many of our numerous visitors tell of their own youthful agonies of mind, caused by such mischievous teachings; they tell us, too, of their relief, and gratitude when, after exploring into our subject, they have reached calm waters. Such experiences are usually accompanied by a profound emotional reaction. The Youth of to-day knows nothing of such things, save by hearsay.

D. G.

FROM AN OLD NOTE-BOOK.

SEANCES WITH "M.A. (OXON.)"

[We are indebted to a valued contributor, Miss Cordelia Grylls, for the following brief extracts taken from some old notebooks formerly in possession of the late Mr. F. W. Percival, M.A. In them were recorded details of a number of seances (held over half a century ago) at which the late William Stainton Moses—otherwise known as "M.A. (Oxon.)"—took part. Most of the messages were from "Imperator", the spirit guide of Stainton Moses.]

S. M. [Stainton Moses], in a letter to Mrs. Speer, speaks of having a long communication from Theophilus, on the spiritual significance of Easter. He asked as to the Resurrection, and what became of the body of Jesus. It was answered that it was removed by the same Archangels as guided the life: Gabriel, Michael, Raphael; and was, in that respect, treated as was the body of Moses, "whom the Lord buried", and of Elias, who was fabled to have gone up bodily to Heaven. "They say of Jesus that he drank in His inspiration from a more undisturbed fount than of the three Archangels, who were only the vehicles, even from one that has not before been brought down to you, which is what one would expect". Elijah, Moses and Jesus, the trinity of the transfiguration mount, were all incarnations of great spirits, Jesus, the greatest. (Theophilus is stated to be John the Baptist.)

At a circle a little sister of Dr Speer's came, who had passed on as an infant. Imperator said: "She has returned to earth for her earthly education. It is a misfortune for children to pass away without their earth-sphere experience." *Asked how Dr Speer's tiny sister learned to write, seeing she had passed as a baby:* "If you were to form a circle of Chinese, she would write in Chinese. When the education of spirit-life is brought into contact with earth life, the two are amalgamated. Spirits do not require language."

The circle was visited by an old friend of S. M., who asked: "*We often talked together of the other world. Is it like what you thought?*" The reply was "No".

S. M.:—*Can you give me any information about the other world?*

Reply: "Keep pure and good."

A spirit came and thanked them for praying for her. Asked for what they should pray, she replied: "Purity and progress."

In answer to a question respecting [an article] which had been brought from the Pyramids, and, when held in front of a sensitive, scenes long past regarding them were described, Imperator said all substances were surrounded by an aura, and this often took the impression of scenes that had transpired near them. With regard to haunted houses, it was not always that the spirits were really in them, but that the deeds of wrong wrought there had left their impress behind; and a sensitive going into such places experienced a feeling of discomfort and horror, as if the evil spirit were really present. All material things have an aura round them and everything has spirit underlying its substance."

Mrs. Speer described "a most melancholy noise, which sounded like the wailing of the wind, a most weird sound, giving the impression of unrest, wailing and woe. We all felt awe-struck, especially when informed that the sound was produced by a large body of undeveloped spirits, who were trying to get to us, but our Band would not allow them to approach near the circle. We were then informed by a spirit controlling S. M., that they had been permitted to come by Imperator, hoping that the spirit atmosphere round

the circle would benefit them. We were told to pray for them and for all undeveloped spirits. We did so mentally, and gradually the sounds ceased."

By automatic writing:—

"Ye know not how many a weary heart has been comforted by the ministry of spirits who have themselves suffered, and return to soothe suffering ones. It is the mission of the tender-hearted, who have learnt on earth to sigh; who have been driven in upon their own inner nature, and have pined and craved for sympathy. It is the soaring aloft by self-denying charity of those who were clogged in earth-life, and could not soar: a Divine Mission, fraught with pity and love."

S. M.:—"*What do you mean exactly by inspirational mediumship?*"

"We mean the suggesting to the mind the thought which is not framed in words. It is the highest form of communion, only practicable when the whole being is permeable by spirit control. In such cases converse with spirit is maintained mentally, and words are not necessary: even as in our higher states we have no voice nor language but spirit is cognisant of spirit, and intercourse is perfect and complete."

TRANSCENDENTAL MUSIC

Mr. W. R. Bradbrook sends us an extract from *Memorials of Frances R. Havergal*, published some forty years ago by Messrs. J. Nisbet & Co., Ltd. The following is the excerpt, which we give with the permission of the publishers.

Ormont Dessus.

September 29th, 1874.

Dearest Mother,

In the train I had one of those curious musical visions, which only very rarely visit me. I hear strange and very beautiful chords, generally full, slow and grand, succeeding each other in most interesting sequences. I do not invent them—I could not; they pass before my mind, and I only listen. Now and then my will seems aroused when I see ahead how some fine resolution might follow, and I seem to *will* that certain chords should come, and then they do come; but then my will seems suspended again, and they go on quite independently. It is so interesting; the chords seem to *fold over each other* and die away into music of infinite softness; then they *unfold* and open out, as if great curtains were being withdrawn one after another, widening the view, till with a gathering power and intensity and fullness, it seems as if the very skies were being opened out before me, and a sort of great blaze and glory of music, such as my outward ears never heard, gradually swells out in perfectly sublime splendour. This time there was an added feature: I seemed to hear depths and heights of sound beyond the scale which human ears can receive—keen, far-up octaves, like vividly twinkling *starlight* of music, and mighty, slow vibrations of gigantic strings going down into grand thunders of depths, octaves below anything otherwise appreciable as musical notes. Then, all at once, it seemed as if my soul had got a new sense, and I could *see* this inner music as well as hear it and then it was like gazing down into marvellous *abysses of sound*, and up into dazzling regions of what, to the eye, would have been light and colour, but to this new sense was *sound*.

Wasn't it odd! It lasted perhaps half an hour, but I don't know exactly, and it is very difficult to describe in words.

The British College of Psychic Science, Ltd.,
 59, HOLLAND PARK, LONDON, W.11.
 (Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.

Syllabus on Application.

TRANCE MEDIUMSHIP. Private Appointments	MRS. GARRETT
TRANCE MEDIUMSHIP. Private Appointments	MRS. MASON
Trance Mediumship. Private Appointments	MRS. ROUS
Trance Mediumship. Private Appointments	MISS FRANCIS
Psychic Diagnosis and Treatment. Private	MR. G. P. SHARPLIN
Psychic Development. Private and Group	MRS. KITCHEN & MISS FRANCIS

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VIII. No. 2. July, 1929
"PSYCHIC SCIENCE"
 Special Illustrated Article on "Apport" Mediumship.
 Remarkable photographs, Healing Mediumship, etc.
 Editor: STANLEY DE BRATH, M.I.C.E.
 Best Psychic Quarterly in the World.
 2s. 6d. post free; 11s. yearly. Sample copy free

The "W. T. Stead" Borderland Library
 5, SMITH SQUARE, WESTMINSTER, S.W.1.
 (Four minutes from the Houses of Parliament.)

Hon. Secretary ... MISS ESTELLE STEAD

The Bureau will be closed till September 2nd.

THE LONDON SPIRITUAL MISSION.
 13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, July 21st, 11 a.m. MR. R. DIMSDALE STOCKER
 Sunday, July 21st, 6.30 p.m. MR. EKNEST MEADS
 Wednesday, July 24th, 7.30 p.m. (Clairvoyance) MRS. FILLMORE

SEND FOR THEM NOW

Published at 2/6 each, Offered at 1/6 each, post free

Signs, Omens and Superstitions.

and

Fortunes and Dreams

by

ASTRA CIELO.

The former gives particulars of popular superstitions, lucky and unlucky days, signs of good or bad luck, omens, etc., etc.
 The latter is a practical manual of fortune-telling, divination, and interpretation of dreams, signs and omens.

Send your Order with remittance to :

"Light," 34 Paternoster Row, London, E.C.4

ALL WHO SUFFER

should write for particulars of my Astro Bio-chemic treatment, enclosing stamped addressed envelope. Wonderful cures!

MR. J. B. WARD

CROSSGATE HOUSE, THORNHILL, DEWSBURY

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 21st, 11.15, open circle; 6.30, Mr. Glover Botham. July 24th, 8, Mrs. Flora Mote.

Camberwell.—The Central Hall, High Street.—July 21st, 11, Service; 6.30, Mr. Leonard. Wednesday, 7.30, Public Meeting at 55 Station Road.

Richmond Spiritualist Church, Ormond Road.—July 21st, 7, Mrs. Edey, address and clairvoyance. July 24th, 7.30, Mr. John Waite, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—July 21st, 3, Lyceum; 6.30, Mrs. Edith Clements, address and clairvoyance.

Cricklewood.—Ashford Hall, 41, Ashford Road.—July 21st, 6.30, Mrs. L. Campbell, July 24th, 3 and 8, Miss L. White.

Marylebone Spiritualist Association, Ltd.,
 PUBLIC WORSHIP, SUNDAYS AT 6.30.
 AEOLIAN HALL, NEW BOND STREET, W.

Sunday, July 21st, at 6.30.
 Address ... MR. ERNEST HUNT.
 Clairvoyance ... MRS. A. JOHNSON
 Silver collection on entering.

AT HEADQUARTERS. TELEPHONE MUSEUM 0676.
 4 and 5 Tavistock Square, W.C.1.

Participation in the following facilities to investigate Psychic Phenomena is restricted to Members and Associates.

MEETINGS.

Monday, July 22nd, at 3 ... Psychometry ... MISS LILY THOMAS
 Tuesday, July 23rd, at 7.30 ... Clairvoyance ... MRS. E. ROBERTS
 Thursday, July 25th, at 7.30 ... Clairvoyance ... MR. GLOVER BOTHAM

GROUP SEANCES.

Monday, July 22nd, at 7.30 ... MRS. CANNOCK
 Wednesday, July 24th, at 3 ... MRS. ANNIE JOHNSON
SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.
 Tuesdays, at 7.30 ... MRS. HENDERSON
 Fridays, at 6.30 ... MRS. HENDERSON

PRIVATE SITTINGS.

Trance Mediumship ... MRS. ESTELLE ROBERTS
 Trance Mediumship ... MRS. BARCEL
 Trance Mediumship ... MRS. MORREL
 Clairvoyance and Trance Mediumship ... MISS FRANCES CAMPBELL
 Clairvoyance and Trance Mediumship ... MR. GLOVER BOTHAM
 Clairvoyance and Trance Mediumship ... MRS. CANNOCK

LIBRARY.

Nearly 2,000 books. Open daily, 11 to 7 (except Saturday).
 An invitation to become a member is extended to all who wish seriously to investigate the claims of Spiritualism. Mr. S. E. Treloar, Hon. Members' Secretary, will be pleased to enrol Associates and to receive applications of intending members. Subscriptions: Members 10s., Associates 1s. 6d., yearly. All correspondence to the Hon. Secretary, Mr. F. W. Hawken.

WIMBLEDON SPIRITUALIST CHURCH.

(Accepting the Leadership of Jesus Christ.)
 136 HARTFIELD ROAD, WIMBLEDON.

Sunday, July 21st, 11 a.m. MR. G. F. ROWELL
 Sunday, July 21st, 6.30 p.m. MR. GEORGE PRIOR
 Wednesday, July 24th, 7.30 p.m. MRS. E. M. BRITAIN.

Address, Spirit-descriptions and messages.

Healing—no charge: Mondays, Tuesdays and Thursdays, 10 a.m. to 8 p.m. Wednesdays, 3 p.m. to 5.30 p.m.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, JULY 21st,

11 a.m.—Speaker, Mr. James Scott ^{ON} REINCARNATION.
 6.30 p.m.—Speaker, Sir Arthur Conan Doyle.

Clairvoyante: Mdme. Bishop Anderson.

July 28th, 11 a.m., Mrs. St. Clair Stobart.

6.30 p.m., Mr. Ernest Meads.

Clairvoyant: Mr. Glover Botham.

A Spiritual Healing Service is included.
 Silver Collection.

Private Sittings with Mediums can be booked in ADVANCE.
 Healing Circles are held Mondays and Thursdays at 7 p.m. Application to be made to the Hon. Sec., 115 Wigmore Street, W 1.
 Tele.: Welbeck 6814

Psychic Unfoldment.

PSYCHOSENSICS:

The Home Training Correspondence Course with a world-wide reputation.

Special Text Books by F. BRITAIN.

Send for pamphlet, "The Key to the Gifts and Powers of the Spirit", with 1½d. stamp for postage.

Secretary: Psychosensic Training Institute, 28, St. Stephen's Road, London, W.2.

South African Representative: Mr. L. Charlston Goch, P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS.

"Symbols and their Interpretation", by F. BRITAIN. Price 1/6, Postage 2d. extra, or order from your bookseller.

Advertise your Society
 in "Light."

London Spiritualist Alliance, Ltd.

Established 1884

Incorporated 1896

16, QUEENSBERRY PLACE, SOUTH KENSINGTON, LONDON, S.W.7.

President: Sir Arthur Conan Doyle, M.D., LL.D.

Vice-President: Robert Fielding-Ould, M.A., M.D., M.R.C.P.

Hon. Treasurer: Capt. A. A. Carnell.
 Hon. Librarian: Stanley De Brath, M.I.C.E.
 Secretary: Miss Mercy Phillimore.
 Hours: Daily 10 a.m. to 6 p.m., Sats. 10 a.m.
 to 1 p.m.

CLOSING OF THE PREMISES FOR SUMMER HOLIDAYS.
 16, Queensberry Place will be closed for the August Bank Holiday from Friday Evening, August 2nd, until the Wednesday morning, August 7th, and for the SECOND and THIRD weeks of August, from the night of Friday, August 9th, until Monday, August 26th. During these periods no books can be exchanged.

Telephone: Kensington 3758
 Railways: District, Metro.
 Tube: Piccadilly.
 Buses: 14, 30, 49, 74, 96.

ORIGIN OF THE ALLIANCE:

More than fifty years ago, when enquiry into the evidence for Human Survival was at its beginnings, the leading London Society devoted to this question was the British National Association of Spiritualists, then established in Great Russell Street.

It was founded in 1873 by a group which numbered several distinguished men, amongst them the great naturalist, Alfred Russel Wallace, who was the co-discoverer with Darwin of the principle of Natural Selection. In 1884 the B.N.A.S. was reorganised under the title of the London Spiritualist Alliance. Later, as it grew in strength and importance, and the need was felt for making it a corporate body, application was made for a charter of incorporation, but this attempt failed; it was, however, incorporated in 1896 under the Philanthropic Clauses of the Companies Acts of 1862-3, with the result of becoming the London Spiritualist Alliance Limited. It may be mentioned that among the signatories of the Memorandum of Association in 1896 were Lord Radnor, the Hon. Percy Scawen Wyndham, Alfred Russel Wallace, F.R.S., General Drayson, and Mr. E. Dawson Rogers. At the present day the Alliance has the support of many men and women of high distinction.

ITS AIMS AND OBJECTS:

The objects of the Alliance, which are fully stated in its Memorandum of Association, may be thus briefly indicated:—

1. To investigate the phenomena commonly known as psychical or spiritualistic, including hypnotism, somnambulism, thought-transference, second-sight, and all of a kindred nature. 2. To maintain a Library of books, pamphlets, documents, and publications for the use of members of the Alliance. 3. To assist enquirers, especially, of course, its members, in their researches.

SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM—a very moderate subscription for all the advantages offered—the Alliance provides a centre for enquirers and for convinced Spiritualists, where meetings, lectures, and investigations are regularly carried on.

The use of the Library, of its kind the most extensive and complete in existence, is alone worth this subscription.

EXPERIMENTAL WORK:

Arrangements can be made for members to have private sittings with all mediums approved by the Council, either in the rooms of the Alliance or at the

The L.S.A. is an Unsectarian Body.

home of the medium or member as may be mutually convenient.

SOME OBSERVATIONS CONCERNING MODERN SPIRITUALISM:

Investigations and experiments into psychic phenomena have been carried on not only by thousands of Spiritualists in their homes, but also by a large body of scientists, some of them of great eminence, both in this country and on the Continent. The result of these investigations has been to place the reality of a life beyond the grave beyond all reasonable doubt. So that for the first time in human history, life after death has been placed upon a scientific basis, and has no longer to rest simply upon tradition and religious faith.

Moreover, life after death has been shown to have its roots in the natural order of things, and to be in no way a matter of particular religious beliefs.

There are many evidences, quite outside Spiritualism proper, that powers of clairvoyance, telepathy, and the like are possessed by certain persons, but beyond this it has been proved that there is a faculty of mediumship which represents an extension and special application of these psychic powers, forming a link with discarnate humanity. Hence spirit-control and spirit-communication.

There is a vast amount yet to be learned regarding the nature and scope of these powers; the field of enquiry is inexhaustible, and, to many students, full of fascination, but to the average man or woman the main question will present itself in connection with the proof of human survival and spirit-communication.

To-day, those who are carrying on the work of investigation are seeking further knowledge regarding not only psychic powers in the human being, but also the true nature of the life after death as it is described in thousands of communications from those who have passed into that life.

Finally, reference may be made to the tremendous implications which turn upon Spiritualism in regard to the world in which we now live; it throws new light on many of the problems of existence, and with its message that each of us must in the end reap what he has sown, it represents the greatest force for world-betterment that is at work amongst us to-day.

AN EXHIBITION OF PSYCHIC DRAWINGS

by Miss Le Rossignol is being held in the Lecture Room. These drawings are the most remarkable symbolical pictures that have come to the notice of the Alliance. Beautiful and highly artistic in themselves, they have a great significance on the development of the Human Spirit. Admission to Exhibition, free to the public.

BOOKS FOR SALE.

Orders may be placed for all books on or relating to Spiritualism and Psychic Research. Terms, cash with order.

Four Miles from Any Town.—David Gow. 3/8.
 The Seekers.—Ed. by Rosa M. Barrett. 6/6.
 Scripts of Cleophas.—G. D. Cummins. 13/-.
 James Hyslop: X, His Book.—G. O. Tubby. 20/6.
 Book of True Dreams.—M. E. Monteith. 8/-.
 Health: Its Recovery and Maintenance.—Edit. by R. H. Saunders. 6/6.
 Guide to Mediumship.—E. W. & M. H. Wallis. 6/10.
 Spirit Teachings.—"M.A. (Oxon.)." 6/6.
 Stainton Moses.—More Spirit Teachings. 1/8.

Clairvoyance and Materialisation.—Gustave Geley. 15/6.
 After Death. Letters from Julia.—W. T. Stead. 2/9.
 Towards the Stars.—H. D. Bradley. 3/9.
 Wisdom of the Gods.—H. D. Bradley. 8/-.
 Felicia R. Scatcherd Memorial Lecture.—S. De Brath. 1/1.
 Objections to Spiritualism Answered.—H. A. Dallas. 1/1.

Human Personality, and its Survival of Bodily Death.—F. W. H. Myers. 3/10.
 Raymond Revisited.—Sir Oliver Lodge. 6/6.
 Psychical Experiences of a Musician.—Florizel von Reuter. 8/-.
 Researches into the Phenomena of Spiritualism.—Sir William Crookes. 3/9.
 Man's Survival After Death.—Rev. Chas. L. Tweedale. 11/-.
 Is Death the End?—J. H. Remmers. 8/-.
 The following back-numbers of PSYCHIC RESEARCH, the Journal of the American S.P.R., may be obtained price 2/2 post free per copy: January, February, March, and April, 1929.

Ouija and Planchette Combinations at 7/6; Trumpets for direct voice phenomena, 7/10; Crystals, from 13/-.
 Digitized by Google