

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

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And after this Life?

Communicated by AMY GRANT

Edited by J.B.K.

¶ The purely personal nature of the bulk of psychic messages, even where they are proved to be authentic, is a grave handicap so far as general public interest is concerned. This selection, however, from the records of investigations methodically and scientifically pursued ever since the tragic days of 1917, by a small but enthusiastic coterie of private experimenters, labours under no such limitation. It brings forward instances of prophecy fulfilled, both in regard to the outcome of the hostilities then in progress, and in connection with other world events, which afford abundant proof of the validity of the claim made for the origin of the communications.

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A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2539. VOL. XLIX. [Registered as SATURDAY, SEPTEMBER 7, 1929. a Newspaper.] PRICE FOURPENCE

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presence" in circumstances outside the region of ordinary psychic activities. We could easily fill an issue of LIGHT with examples in which some living person is seen at a great distance from his bodily form, and even (at times) carrying so much of his personal consciousness as to be able apparently to speak sensibly and give a true message. Such a case came under our attention some time ago, the "apparition" being that of the present writer and the "percipient" an old friend who recorded the message, a true one (although the "apparition" in his normal state was quite unconscious of what he had done and said). We have only to extend that principle a little to see how natural (if rare) it would be for such an event to happen in the circumstances of a sitting for spirit-communication. It is not easy to plumb "the abysmal depths of personality".

NOTES BY THE WAY.

PSYCHOMETRY AND HAUNTINGS.

Some little time ago LIGHT referred to a theory put forward by the Rev. A. Boyd-Scott of Glasgow. Briefly it amounted to this: that just as a loud noise in a room will sometimes create an echo, owing to the impact of air vibrations against the walls and ceiling, so, in certain circumstances, a volume of emotional disturbance may impinge upon the structure of a room, and be "echoed back" some time later to a person of sensitive temperament; the sensitive person would thus experience sensations derived from the emotional energy with which the room was charged. This is to put the idea very baldly, but we have reason to believe that it is, in essence, entirely true. But we cannot agree with an American psychic contemporary which refers to this theory as a "novel" one. It is not at all new; we have heard it many times. On the first occasion it was given through a trance medium, whose spirit control offered the idea as a partial explanation of hauntings. Incidentally, it may be added that this same spirit-communicator went thoroughly into the subject, giving us much information that was confirmed by scientific psychical research many years afterwards. Those cases of hauntings which are simply apparitional and subjective, of course, come very much under the head of psychometry, and psychometry is not at all a new discovery.

THE "PROJECTED PRESENCE".

A recent article in LIGHT which dealt with a message from the living has aroused some discussion and inquiry. It is, of course, perplexing when amongst our spirit visitors who have passed away from earth, there should occasionally come those who, purporting to be discarnate, are found on inquiry to be very much alive (in the physical sense). Their account of themselves is usually found to be correct, except in the one important particular that they have not actually died as they appear to suppose. Such cases, of course, challenge and receive inquiry and investigation—much of it, of course, private, so strong is the objection in some quarters against publicity and the revelation of intimate details. But there are many cases of what we might call the "projected

SPIRITUAL AND MENTAL HEALING.

In his recent book, *The Faith That Rebels: a Re-examination of the Miracles of Jesus*, Dr. Cairns, Principal of the United Free College, Aberdeen, refers to the modern manifestations of spiritual and mental healing. He pleads for a more sympathetic attitude towards these things, remarking that if they can be finally established as facts the result would be greatly to enrich human life and to widen and deepen our whole view of the world. He holds that these phenomena indicate that even in this world the highest mental forces can control for good the lower ones. Further he says, and quite rightly, that "a bold and generous faith in the ultimate nature of things works for physical, as we know that it does for mental and spiritual, soundness and health". He holds also that—"striking answers to prayers in the outward world of events, as well as in the question of spiritual influence upon others, are usually associated with individual men and women of a certain spiritual type characterised by a vivid experience of the Divine presence, and a simple trust in the goodness, the power and liberty of God; in other words, by a very strong and simple faith." Dr. Cairns, although he writes cautiously, writes as though he were convinced of the truths of which he speaks. To us these truths are self-evident, although in view of the temper of the intellectual world to-day doubtless it is wise for some of us to approach the matter in a rather tentative and undogmatic way.

It is an exquisite and beautiful thing in our nature that, when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we loved in life. Alas! how often and how long may these patient angels hover around us, watching for the spell which is so soon forgotten!

DICKENS.

THE TIME SPIRIT AND ITS WORK.

MAN AND THE MACHINE.

By W. H. EVANS.

Any Spiritualist on being asked, "What is the mission of Spiritualism?" would probably reply somewhat in this fashion: "To establish upon a scientific basis man's survival of bodily death." Undoubtedly at present this is our chief concern, but it is only the starting point of a greater work. Proving man to be a spiritual being is essential to the great work of those in spirit-life, who started it and have guided our movement thus far, but is not the whole of the work.

The Spiritualist movement cannot be considered apart from other world-movements. It would be more correct to say there is but one world-movement of which Spiritualism forms an important, and, I think, a fundamental part.

Reviewing the condition of the world when our movement first attracted attention, we find that, while nominally religious, the world was growing ever more materialistic. Institutional religion though strong was losing its hold upon the public mind. It began to lose its hold at the renaissance when science once more began to attract the attention of thinking men, and a more rational understanding commenced to spread amongst the people. The struggle which ensued is well known, and it is a history of advance on the part of the scientists, and of retreat on that of the theologians.

So rapid was the advance of Science during the Victorian era that it seemed as if the secrets of the universe would soon all be known; that we should soon be able to reduce life to a chemical formula, considering consciousness as due to the combustion of phosphorus, sulphur and other elements in the brain. The atom was firmly established as the foundation of the universe. All that the scientist wanted was time, and with better apparatus, and finer instruments, he would one day present us with the answer to the Riddle of the Universe. In the light of that advance the theological structure appeared to be fissured and to totter perilously. To the barrage of facts from the scientist the theologian could only reply with arguments based upon some miraculous happenings supposed to have occurred nearly 2,000 years ago. So bold did the iconoclast become that he even tried to argue the Central Figure of the gospels out of existence—he declared Jesus to be a myth. The echoes of these controversies still reverberate about us; and indeed in some quarters the battle is as keen as ever.

About the middle of last century Science seemed to be triumphing and religion to prove to be only a series of myths having little value and small ethical content. For the theologian could not prove that man is a living soul, surviving death.

Now we, as Spiritualists, know that man is a spirit who survives death. We know also that death makes no great, immediate change in those who pass through the experience. Knowing this, we can understand the concern those thinkers, who passed to the other side, would have regarding the condition of the world. Science called for facts. Institutional religion had no facts; it had records, but as it declared the incidents narrated in them were miraculous and above the realm of law as understood by the scientist, they were by him ruled out. Science does not acknowledge miracles. So the spirit-people started to give the world the facts it required, and to-day the Spiritualist has his records of attested facts which he asks the scientist to scrutinise. So far, great progress has been made; and coincident with the progress of Psychic Science have come changes in orthodox

Science, especially during the present century. The scientist now knows there is an initial mystery at the core of the Universe which Science will probably never understand. Science is no longer sure of being able to solve the riddle. In all probability the answer transcends the mere study of facts, and rests as much with the metaphysician as with the physicist. There is a more temperate and tolerant spirit abroad in the intellectual world and scientists are more humble than they were.

The establishment of man's survival of bodily death upon a scientific basis will ultimately be achieved, so surely that none will question it. It will become a part of the human consciousness. When that day arrives will the mission of Spiritualism be accomplished? To some extent, yes, but not fully. All one can say is that the initial work will have been completed.

The course of human progress is not a haphazard one. When we are in the midst of life's happenings our vision is limited by the things close at hand, and our judgments are liable to be distorted by facts which, when viewed against the background of existence, are seen to be comparatively unimportant. As we go onward we get a clearer view and discern signs of plan and purpose. In short, human progress is guided by the immanent spirit of God, and also by the higher beings in the celestial realms. To them such movements as Spiritualism are but part of a great process.

During the past few years there has been manifest a great unrest all over the world. The spirit of humanity is surging forward and old forms are changing, ancient customs crumbling, and old landmarks disappearing. All over the world there are signs of revolt and of new birth. Discovery follows discovery with bewildering rapidity, and we have scarcely ceased to wonder at one marvel before another appears. The whole of human progress is accentuated and "speeded up". The standard of life tends to rise. More and more our civilisation becomes mechanised. By and by we shall have reduced all our labour to the simple task of pressing buttons and pulling switches. What is to happen? The continued mechanisation of human labour is creating an unemployment problem. The problem is whether man or the machine is to be the master. The dream of the ages has been to realise an economic Utopia, a State based upon economic justice, so that human brotherhood, which is a biological fact, shall become a sociological fact. What is to happen if the mechanisation of industry goes on? It needs no prophet to tell us. Already on every hand are signs of the break-up of our present system of civilisation. The struggle between Capital and Labour becomes ever keener. The advance of Labour and the realisation of its ideals may be delayed, but cannot be stayed. There may be divergences, compromises and bargainings, but the end is certain. The machine must be used for the welfare of the race, and not simply to provide profits for the few. This means that the hours of labour will tend to decrease and hours of leisure to increase. What are men to do with their leisure? For leisure wrongly used would be a curse and not a blessing, and an economic Utopia would be anything but a joy to a humanity which did not know how to use its blessings. It is here we discern something of the continued mission of Spiritualism.

The establishing of man's survival of bodily death upon a scientific foundation is bound to have great results. It will give to humanity a new outlook. The

centre of gravity will be shifted from without to within. Men will see this life as part of a greater, and that it must be lived in relation to the whole. Every thought will tend to have some quality of the Eternal in it, and this will give a corresponding value to the new civilisation now coming to birth. Instead of so much of our leisure time being concentrated upon sport and pleasure, higher interests will begin to play their part. Winwood Reade in his *Martyrdom of Man*, speaks of the coming humanity as going out to colonise the stars. In a sense humanity has for ages been going out and colonising the starry realms of the spirit. Recently we have rediscovered this realm, and as leisure grows and the psychic powers of the race quicken, so we shall evolve our psychic explorers who will add to the geography of the physical world that of the psychical realms. Here is scope for adventure and high enterprise. Here we see something of the wisdom of the Great Ones, who inaugurated our movement. It is a preparation for the coming day, when the centres of the higher consciousness will become quickened in the race and the whole of our life be lifted heavenwards.

Every enlightened Spiritualist can help in the work, not so much by attending seances—useful as that can be—or mouthing platitudes that “there is no death”, but rather by clean, spiritual living. For every awakened soul is a dynamo from which radiates the life-giving influence of the spiritual worlds. To fail in response to this high endeavour is to betray those who brought our movement into being, and to hamper the progress of the race. The struggle we see going on over the world is due to the resistance of old forms and customs to the inflowing tide of spiritual energy which is being directed to the earth by the great Ones. In the clash of contending interests we see the clear light of the spirit guiding men onward. Even those who now oppose—and opposition is necessary, for the devil is merely “His Majesty’s opposition”, to temper and regulate the forces of progress—will live to bless the guidance of those spiritual guides and ministers who from the Unseen are directing the evolution of the race towards that golden Age foreseen and proclaimed by the Prophets and Seers from the first syllable of recorded time.

THE MYSTICAL FASCINATION OF THE EYE.

BY CHIARA SEEKER.

In a recent discussion of the subject of mesmerism amongst birds, a story was told of an owl that sat on a low branch of a tree near which there were some young sparrows. The owl hypnotised the birds by looking at them and swaying his head from side to side. The birds appeared fascinated and drew closer. After a while the owl flew into a very dark tree and, to the astonishment of the watcher, several of the young sparrows followed after him—into the darkness. There was a silence, and a few minutes later a scuffling was heard!

Another story was even more curious; a young thrush remained motionless between two cats, seated thynx-like about six feet apart, with eyes fixed on the bird. The thrush was rescued, but the cats never moved from their positions. The young bird was at loose at the end of the garden and facing in the opposite direction. To the astonishment of its rescuer it flew straight from his hand across the garden settling in exactly the same spot, between the still waiting cats. One of the cats immediately caught it and, when rescued for a second time, it had to be put out of its pain after being mauled. The writer of the story asked: “Can one take any comfort from the thought that the young thrush was perhaps too deeply mesmerised to feel either pain or terror?”

In a flash the thought came to me that the eye may be the instrument of the All-Powerful, operating in all created beings, creation being the manifestation and the sole evidence of the Creator, the unlimited Divine Being in all that is.

The Utchat of the Egyptians and the “Great Eye”, said to be seen in meditation by modern devotees, both appear to reveal the Divine Power lying behind the vehicle of light.

The “Great Eye”, as seen in meditation, has been explained as an eye of misty grey and black. In the centre of the iris a spot of intense light appears, which expands and projects along the periphery alone, until the beholder is entirely surrounded by and enclosed in a tubular wall of light, the centre remaining, a receding, fathomless but attracting darkness; and it is that centre of the unknown attraction towards which the soul in meditation longs to travel, conscious that complete Union is only to be obtained at the end of that seemingly endless passage. Is this intense longing the experience of the thrush and other mesmerised prey?

MRS. HELEN C. LAMBERT AND HER BOOK.

BY HORACE LEAF, F.R.G.S.

Few books published during the last few years are more interesting than a *General Survey of Psychical Phenomena*, by Helen C. Lambert (The Knickerbocker Press, New York), and few writers are more qualified to write upon the subject than the authoress.

I met Mrs. Lambert several times when in New York, and was deeply impressed by her comprehensive and intimate acquaintance with psychic science in all its forms. She has collaborated with Dr. Titus Bull in his magnificent psycho-therapeutic work among nervous and insane people; and her knowledge of survival has reached the point of assurance which enables her to take a keen interest in Dr. Bull’s theory of obsession. Largely through Mrs. Lambert’s instrumentality sympathisers are well on the way towards establishing a centre in New York where Dr. Bull will be able to pursue his work on more extensive lines.

This explains a good deal to Spiritualists, who are often under the impression that psychical researchers are not really friendly to the spirit hypothesis. Mrs. Lambert’s book would be difficult to excel as an exposition of the survival theory in a most balanced and attractive form. Her intimate acquaintance with such outstanding men as Professor James Hyslop, Dr. Gustavé Géley and Professor Charles Richet, combined with her knowledge of the wonderful mediumship of Mr. Hannegan, has resulted in giving point to all her conclusions.

The chapter dealing with Mrs. Lambert’s personal experiences in psychic investigation is extraordinarily interesting; the incidents of the materialisation of blood and the recovery of the emerald ring deserve to become classical in both Spiritualism and psychical research. It is impossible to do justice to these strange incidents without reading the authoress’s own words. They are so strongly evidential yet such perfect examples of the marvellous, that one wonders where supernatural powers need really end.

The comments on the science of mediumship are excellent, and provide valuable instruction for those who have not been thorough in their investigations. Here are the results of both practice and theory by a cultured and observant mind, singularly suited for mediumistic investigations, free from fear of criticism and devoted to Truth. One need have no hesitation in saying that no Spiritualist nor psychical researcher should be without the book; as a piece of propaganda for arousing interest in supernatural phenomena and survival it is unsurpassed.

EVOLUTION AND HUMAN PROGRESS.

THE QUEST FOR HAPPINESS.

BY B. M. GODSAL.

It has often been said that the Universe is not based upon moral principles; that, apart from revelation and the teachings of prophets, neither good nor evil can be discerned in the workings of Nature—any more than in a machine.

As a matter of fact the law of evolution, now generally accepted, enforces a stern morality of its own. It requires of each tribe and species that it live up to its latest acquired characteristics, and that it resist every tendency to fall back into the ways of its less-developed progenitors. For instance, a mammal that devours its own kind, or a dog that reverts to the habits of a wolf, may be said to commit a devolutional sin.

Because this aspect of evolution is not usually understood, or not considered, the fact that man has arisen from lower forms of animal life is often given as an excuse for committing crimes of violence and acts of immorality. The not uncommon avowal: "It's only natural; we are nothing but animals," is made to serve as an apology for conduct more befitting beasts than human beings. Those who speak thus lightly of their transgressions fail to understand that for a human being to accept the standards of lower animals is retrogression, and a degradation of species, and constitutes an offence against evolution and the order of Nature.

Hence it will be seen that the essential difference between good and evil is one of direction—the difference between a forward and a backward movement. Whether a particular action should be regarded as good, or as evil, would depend entirely upon the development of the man, or the animal which performs the action.

Nevertheless, good and evil are opposites, and are as far apart as the east is from the west. But an object that lies west of one man may (to continue the simile) lie east of another man whom circumstances have placed in a more advanced position. From which it follows that what would be a sin in the one man might be right behaviour for the other.

As on earth so in Heaven: one law of progress runs through both realms. Word sent back by those who have passed through death informs us that arriving souls take their places according to the degree in which they progressed during their earth-life, and not at all according to the kind of disposition they had inherited, nor even according to the works they performed, unless their physical or mental labours were supplemented by spiritual endeavour. Thus a man who has striven to curb an impetuous nature might find himself in advance of his more temperate neighbour, who had not striven at all. Goodness, the mark of true progress, is not a gift from innocence, or ignorance, but is attained by overcoming the difficulties and temptations which stand in our way.

Happiness is the one thing that all men agree in desiring. Many men seek to gain happiness by stealing it from others, but when torn from its native stem it soon withers away. Other men would find happiness in various kinds of physical gratification; but they soon discover that "the expense of spirit in a waste of shame" brings with it nothing but the momentary bliss leading to extremity of woe, depicted by the poet. And a communicating spirit has told us, in language more or less figurative perhaps, that when the natural process of inversion brought about by death has caused forms of thought to become external and visible, those who once made the flesh an object of worship find themselves "in an abode of dimness and darkness, wherein grim forms that seem like serpents and scorpions come out from behind the rank vegetation to greet them—the children of their own lusts and appetites."

The term "progress", so much in vogue to-day, is applied to movement towards a variety of objectives. For man's imagination creates many false heavens, such as wealth and fame and power, which endure for a season only. Experience teaches that the only real progress toward the attainment of happiness consists of movement in the direction of universal love. It is natural, therefore, to assume that Love is God, and that no theory of life is in accordance with reality that does not point towards God as the aim and the cause of all true progress.

CAN SPIRITS HEAR US?

WHY SINGING AT SEANCES HELPS.

In the *Philosophy of Spiritual Intercourse* the author, Dr. Andrew Jackson Davis, refers to a seance at which one of the sitters asked whether his father would speak to him, but received no response; when thereupon each sitter in turn asked for a friend, without a single answer being given. Then the mediums were by raps directed to *sing*. This elicited questions from the circle—such as, "I wonder if spirits hear our voices?" "I think spirits cannot be much delighted by such music as mortals make." Parenthetically, Dr. Davis explains that the object of the singing in that case was "to establish a passiveness of feeling and a harmony of sentiment in the circle", because "the requisite quantity of vital-electric emanations that constitute the physical conditions upon which spiritual beings can manifest their presence and thoughts, cannot be obtained from the mediums unless mental tranquility and a degree of physical quietude be preserved on their part, and also throughout the circle of individuals. An answer to the question, 'Do spirits hear our voices?' may be of immense service to many minds." The answer is as follows:

The belief is erroneous that spirits can at all times hear our voices; it is true, however, that they can always *see our thoughts*. "But," says one who has conversed with spirits through the agency of electrical vibrations, "I have had spelled out to me the following sentence, *state your desires orally and we will respond*: now what does this mean?" The explanation of this is exceedingly plain: there are but very few individuals who can think distinctly without the use of words; they must talk to define an idea even to themselves; and hence it is difficult to get at what such individuals would say, or to unravel a clear expression from the confusion and disorder of their thoughts. It is only the well-developed, well-disciplined, and healthy intellect that can, distinctly and positively, impress its thoughts, by an exercise of the will-power, without oral expression, upon another spirit. And thus it is that those who cannot think their desires distinctly are requested, by the spirits, to utter them in words, that they may receive a correct impression of what the speaker would convey, and also that he himself may thus better understand his own question, and comprehend the answer. But we are not to suppose that spirits are with us at all times—always ready to answer when we may choose to call them—for, were it so, and man could gain occasions, through any avenue whatsoever, he would then inevitably forget, or refuse, to fill the measure of his own individual capacity; he would cease to play his part in the sphere of responsibility wherein he is comparatively a free agent, and he would sit "all the day idle", waiting for a "Thus saith the Lord"—for spiritual guidance—as an easy and agreeable substitute for the exercise of his own immortal powers and to inform him what to think, where to go, and what to do!

LETTERS TO THE EDITOR.

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

"MATERIALIZATION AT A SPIRITUALIST CHURCH."

Mrs. White, of 40, Winchester Street, London, S.W.1, writes as follows:

With reference to the paragraph by Mr. Max Gittleston in *LIGHT* of August 31st, I wish to state that my husband and myself were amongst the many people who saw the materialisation of the "spirit doctor" watching, while free healing was being given at the Battersea Christian Spiritualist Church by Mrs. Lilly. It was indeed a wonderful materialisation and it is most unfortunate that no witnesses' signatures were put to the report.

A HYPNOTIC PERFORMANCE.

Lady Isabel Margesson writing from Italy, says:— I think it might interest your readers to hear of a performance given by a strolling mesmerist "Professor" last night in a seaside village at the foot of the Carrara Mountains, where we are now staying. The "Professor" exhibited powers which astonished us in such a setting—the audience was a local one and at first showed a certain amount of incredulity and mockery.

The subjects hypnotised were friends and intimates of the audience who crowded round them with questions after each experiment and refused to allow a repetition of it on the same subject.

The demonstrations that impressed us most were (1) the holding of a lighted match under the fingers of an unconscious youth without any reaction, or any discolouration of the skin, and (2) the insertion of a long hat pin across the throat, through the loose skin immediately under the chin.

Perhaps some of your readers with more knowledge of this extended form of consciousness than we have would kindly tell me in a future number of *LIGHT* of some modern books dealing with this subject and its connection, if any, with Spiritualism. What is its place in the scientific knowledge of to-day?

CREMATION VERSUS EARTH-BURIAL.

Sir,—Cremation in preference to earth-burial is endorsed and urged as a hygienic reform by all medical, scientific and progressive people of the world. When we consider the healthy and clean manner in which cremation effects the dissolution of a body into its constituent elements, it seems almost incredible that any person should prefer that a corpse be condemned to the process of putrefaction which the custom of earth-burial ensures. The number of cemeteries in America amount to 89,000, and this tremendous number of burial-grounds contain millions of decaying bodies.

The majority of dead bodies contain bacteria of harmful varieties, and the customary practice of earth-burial will often place these bacteria in the most suitable environment for them to thrive and multiply. The germs may be washed away by water percolating through the soil, or else the bacteria may be carried to the surface by earth-worms and there ejected. Not only these specific germs, but also harmful emanations from graveyards are dangerous to health.

Cremation ensures the rapid dissolution of a body into its component elements. It is a fatal illusion to believe that a corpse is rendered harmless when it is placed in the ground. In 1885, Dr. Lyon Playfair said, "In most of our churchyards the dead are harming the living by destroying the soil, fouling the air, contaminating water-springs, and spreading the seeds of disease."—Yours, etc.,

P. H. PEARSON.

8, Warnock Street, Auckland, New Zealand.

SPIRITUALISM IN BRAZIL.

We have received a visit from Mr. Fred Figner of Rio de Janeiro, who tells us of the good work being done in South America by the Spiritualist Federation of Brazil and the many other Spiritualist societies there. We give below a brief summary of Mr. Figner's remarks:—

Spiritualism in Brazil is quite different from what I have observed of it here. Our societies dedicate themselves to the study of Kardec's work, and many also make a weekly study of the gospel according to the *Revelation of Revelations* received through Miss Goligher by J. M. Roustaing; this has been part of the weekly programme of the Spiritualist Federation of Brazil ever since its existence. Psychic communications are received at the beginning and end of each meeting.

Spiritualism in Brazil is a religion and very much respected as such. The Catholic clergy preach against it everywhere, but this only serves as a good advertisement for our cause.

Spiritual healing is widely practised in Brazil. Whenever there is no hope of a cure by a doctor, Spiritualism is tried as a last resource and in many cases a cure follows. At the Spiritualist Federation of Brazil and at numerous other societies psychical diagnosis and prescriptions are given openly to the public by the Mediums, homeopathic medicine generally being prescribed. The Federation furnishes now an average of 20,000 prescriptions a month and I do not think that I exaggerate if I state that in Rio de Janeiro alone over 100,000 prescriptions monthly are given, absolutely free of charge. The Federation also provides the medicines free to all comers.

The Conference Hall of the Federation has a seating capacity for 600, and standing room for 200, and at the regular bi-weekly meetings at least 400 persons are present while on special days of commemoration the hall does not hold half the people that would attend. The meetings are free to all.

At the instigation of the medical profession the Public Health Department has more than once prosecuted Mediums for practising healing. About twenty-four years ago the medium Figueiras Lima, working at the Federation, was prosecuted by the department and Dr. Tavares, a judge of the State Department, in giving his judgment, said that the Mediums were only the instruments of the spirits of deceased doctors, who, through them, continue the art of curing, and he reprehended Dr. Placido Barbosa of the Health Department, the originator of the prosecution, for having taken from the Federation the "medicine chest".

For many years we were left in peace but in 1920 the Public Health Department again commenced to prosecute Mediums and the case of the most popular Medium, Ignacio de Bittencourt, came before the Supreme Court of Brazil. In 1921, however, he was absolved by eleven votes to one, and during a public discussion, one of the judges, Dr. Viveiros de Castro, said, "My opinion is that the Spiritualists have the same right to try to get cured by the spirits as we Catholics have to try to get the Virgin of Lourdes to cure us." After this decision the prosecutions ceased.

We have many healing Mediums who give treatment two or three times a week, before or after their daily work, free of charge at the different centres, and in my opinion it is these cures by spirit healing that have made Spiritualism so popular in Brazil.

IT is undeniable, I think, that *Truth* is seldom, if ever, attained when the mind which is seeking it is actuated by motives of unkindness, or selfishness, or unrighteousness. Truth must be sought for its own sake; not to sustain any position which an individual may have assumed in haste, or taken from the impulsions of desire, and perhaps upon some new but unwarrantable basis.—DR. A. J. DAVIS

LIGHT.

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THE FATE OF THE SUICIDE.

Some years ago it fell to us to deal with a book of messages from "the other side" by a literary woman, neither a Spiritualist nor an anti-Spiritualist, and therefore apparently quite unprejudiced regarding the reality of the communication. Of the honesty of the persons concerned we had no doubt, and the messages seemed to show clear traces of evidential quality.

But there were some references in the book which excited strong criticism in some quarters. These related to a communicator who had passed out of mortal life by his own hand. He seemed quite cheerful and had no complaint to make regarding his condition. This certainly gave us pause but it did not occur to us that it was necessary that such statements should be expunged, edited or altered out of regard for the prepossessions of those who feel that such things are not "right". If the communicator were really in a generally untroubled condition and said as much, then his statement must be allowed to pass in the interests of truthful reporting.

Now it happens that in this matter, the question of the genuineness of these particular messages need not be considered. The real question is whether every suicide is plunged *immediately* after death into a state of misery and despair. We must remember that vast numbers of people go out of the world by suicide, in an infinite variety of circumstances. They are people of all grades of development ranging from those who (whether mistakenly or not) sacrifice themselves for the sake of others, or from some principle of honour down to the wretched boy or girl who "take the short cut" out of wounded vanity or disappointment with life. There are vast differences between the cases, so there can be no hard and fast rule—except the one inflexible law that in the case of all lives cut short before their natural term, the purposes of Nature are defeated. Suicide, by the way, is not always deliberate—excesses in eating and drinking, neglect of the rules of health, vicious indulgences, these are amongst the forms of what is in essence suicide, although not generally so regarded.

And now let us consider the punishment—or rather the *consequences* in the case of the deliberate suicide. Surely the *immediate* result on the the well-

being of the victim in the next state must depend upon his or her grade of moral and spiritual unfoldment. Evil deeds do not always come home immediately to the conscience of the wrongdoer. A callous criminal will commit murder after murder and feel no remorse; a sensitive person who yields to a sudden temptation and commits, say, a small theft, may the very next day be seized with a passion of misery and penitence.

That death effects no *immediate* change in the individual is a commonplace amongst us. The law of consequences operates all the time, but we are not always conscious of it, although we have to face the fact sooner or later. It is within our experience that many people pass out of mortal life who by our shallow human judgments ought to go at once into a state of darkness and wretchedness. But they do *not*. Their spiritual natures are unawakened, and not until the awakening comes are they aware of their true condition.

They find themselves "on the other side" and after a period of perplexity conclude that it is "all right". They find themselves still alive (how or why they are not quite clear) and conclude that they may as well make the best of it, and have as good a time as they can.

If while in that state they communicate with us they may (some of them) appear quite cheerful and complacent. But that condition does not continue indefinitely—not in the case of any of us, however satisfied we may be with our own moral status, and however inclined in a Pharisaic spirit to condemn the "wicked" ones. The awakening may come immediately or not for a very long while. The wicked man (like the good man) goes to "his own place" at death, and if he is discontented or unhappy in it, that is the first sign of grace and the opening of the gates to spiritual progress. Even the good man ultimately exhausts the possibilities of his condition in the next life and passes on to higher states in a spiritual evolution which is infinite and eternal.

Clearly it is a very large question, even when it is narrowed down to a question of the fate of suicides. In any case it is clear we must avoid prepossessions and prejudices, and try and steer a straight course between a harsh and rigorous judgment and that easy-going tolerance of everything and everybody which represents the other extreme.

We see no problems in the next life which cannot be settled, humanly speaking, by a little intelligent thinking, based upon our experiences and observations of life here, which holds many keys to the problems of the life hereafter. For we are in a spiritual world already—rather masked and clouded by its veil of materiality, but still capable of being discerned and read by the clear vision of Faith and Reason.

"Man is his own star," said the poet. And so likewise we may say, "Man is his own fate." Certainly he is his own heaven and his own hell, and that applies no more and no less to the suicide than to any of the rest of us.

This seems to us to be the reasonable view, and we say this fully conscious that it is often objected that Reason alone is not a true interpreter of the mysteries of life. But when Reason, as it must do (to be worthy of the name), takes into account the truth that the Universe is governed by an Intelligence infinitely wiser, kinder, more just and more precise in its operations than any human intelligence, however exalted, then we know of no better guide.

THE advance in psychical research in the last thirty years enables us, as it seems to me, to go as far as that; to say that personal survival is a fact, and that something—not everything—may be learnt of the surviving spirit's state and powers and interests and feelings.—J. ARTHUR HILL in "Psychical Investigations".

SIDELIGHTS.

In reporting the disappearance of Mr. Frederick Reginald Melton from his home in Claypole Road, Nottingham, the *Daily Telegraph* recalls the fact that among the many inventions he devised, Mr. Melton was responsible for a "psychic telephone" which, it was claimed, facilitated communications with the next world.

* * * * *

"Mr. Cove lives in matter-of-fact Sydenham. He is not a Spiritualist, yet he is convinced that Joseph Brown appeared to him in a vision," says the *Sunday Express* of August 25th, in a long account dealing with the conversion—at the earnest request of a dead man who appeared in an alleged vision—of some derelict cottages into a home for destitute, crippled children. Mr. Frederick Cove, a London business man, we are informed, has recently opened at his own expense the "Joseph Brown Memorial House", South Benfleet, Essex. Its purpose is the provision of a centre where crippled slum children may be nursed back to health. Mr. Cove's story is this: Joseph Brown, a lifelong friend, who had taken great interest in the welfare of sick, poor children, died in January, 1928.

* * * * *

"I lost the best friend I ever had," says Mr. Cove. "For months I was lost without him, and then suddenly I had a vision. People may call it a dream if they like, but I know better. I found myself one night in one of the poorest quarters in London. I knew I was not there, if you understand what I mean, but I *felt* alive and awake as usual. And Joseph Brown was with me, as fit and well as he had ever been."

* * * * *

Continuing the story of his experience, Mr. Cove says that the dream-figure of Brown took him to a number of poverty-stricken neighbourhoods and pointed out scores of half-starved, ragged, crippled, children. Then, in the "dream", they were suddenly whisked away to a row of three almost derelict cottages. Said the voice of Brown, "Seek the poorest, the most friendless and helpless and outcast children. Make them a home here." That was the end of the dream, or vision, and Mr. Cove at once set to work to locate the houses in question, discovering them, exactly as he had seen them, in South Benfleet. The result was the foundation of a new children's home, which has now been handed over, free of debt, by Mr. Cove to a body of trustees, including the Rev. Hugh B. Chapman, chaplain of the Savoy Chapel, and the Duke of Richmond.

* * * * *

A charge of "pretending or professing to tell fortunes" recently brought by the police at Colwyn Bay against a seaside palmist resulted in the case being dismissed for want of sufficient evidence. According to a *Flint County Herald* report, P.C. Owen Jones visited the defendant (known as "Madame Elaine") who examined his palms and then made certain statements such as "The 25th of the month is your lucky date; your ancestors have been interested in farming; you would make a good musician; you have been thinking of wearing the uniform of a Government officer, such as the police force; you have connections in the Midlands," etc. In dismissing the charge, the chairman of the bench remarked, "We don't see how we can construe any of these dark sayings as pretending or professing to tell fortunes."

A message purporting to come from the last person buried in a London cemetery was given from the pulpit at the Church of St. Jude-on-the-Hill, Hampstead Garden Suburb, by the Rev. B. G. Bouchier, recently. "It was an amazing scene," said the "dead" man, describing his own funeral. "I was in a position to make close and careful observation of all that went on around me. I could see everything and hear everything, but only very indirectly had I the power to intervene."

* * * * *

Continuing the message, as reported in the *Daily Herald* of August 26th: "What struck me was the absurdity of the whole proceeding. The fact that I, after having been caged like some captive creature for nearly three score years, was at length set free to embark on life's most glorious adventure never dawned upon those who so touchingly regretted my demise. . . . 'Have I yet seen God?' do you ask? The question is foolish. I am scarce any nearer seeing God than you are." The dead man, in conclusion, is reported to have expressed the belief that communication between the two worlds is possible in rare instances, but is "extremely undesirable. Moreover it is highly dangerous."

* * * * *

"Revelations of a Man About Town" are disclosed, with much graphic detail, in *The People* of August 18th, and among the "revelations" are some accounts of supernormal experiences, one of which deals with certain planchette messages, said to have been received by Lady Juliet Trevor (formerly Lady Juliet Duff). The story, we are told, was related to the writer at a luncheon party given by Lady Juliet Duff (as she then was), among the guests being Sir Louis Mallet, who had recently returned from his ambassadorial post in Constantinople. Sir Louis had bought, and restored, an ancient house in a small country town, in which he lived with a small domestic staff; Lady Juliet, while on a visit there had endeavoured to ascertain, by means of a planchette, the name of the person who had formerly owned the premises.

* * * * *

After a negative period, the planchette began to write, stating that the communicator was the first owner of the house, and adding that it had been built for her by a rich nobleman in the reign of Henry VIII. Details of her life were given, and then the unseen writer demanded to know why the building had been altered—two cupboards had been removed, and a window had been built into the south side of the drawing-room. Moreover, the planchette wrote peremptory orders that the house was to be restored at once to its former condition, threatening that unless this were done the house would be made "impossible for Sir Louis to live in".

* * * * *

Sir Louis Mallet, we are told, observed the experiment with some scepticism, and suggested that a practical joke was being perpetrated on him, but Lady Juliet, and her cousin, who were at the planchette, protested that the writing was taking place without guidance on their part, and Lady Juliet cried out to the unseen messenger: "If you are a real spirit I ask for a sign." Immediately all the electric lights in the room were momentarily extinguished. Later, Sir Louis, the occupant of the house (who presumably had taken no steps to carry out the ghostly demands for restoration of the premises) was considerably disturbed by manifestations of a poltergeist nature—doors that had been locked and bolted flying open noisily, electric lights being switched on by unseen hands after having been extinguished for the night, and similar occurrences familiar to the psychic investigator. Sir Louis stood it for some time but later gave up his occupation of the house.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE REASON AND THE SPIRIT.

By MISS K. M. EMERY, M.A.

Mr. R. Isaac Jones in *LIGHT* (July 27th) raises an interesting point of terminology in asking whether Reason is "the Spirit", the true essence, of Man as well as of God. A short historical survey of the use of these and kindred terms in philosophy may help to clear up the matter.

The old Greek philosopher Heraclitus, and subsequently the Stoics, used the word *Logos* ("Reason" or "Word") to describe the controlling power in the Universe, and thought of God as "Universal Law". Anaxagoras taught that Mind and Matter have eternally co-existed, and looked upon *Nous*, or Mind, as the creative and active principle which worked by means of *Logos*, the "Word", thought or spoken; and these terms were similarly employed by the Neo-Platonists and Hermetists in the early Christian centuries. But in the fourth century B.C., Plato had moralised philosophy and placed above Mind or Reason the Idea of *Good* as the source of all, and his great Neo-Platonic follower, Plotinus, in the third century A.D., recognised a divine hierarchy of the Good, Mind (*Nous*) and Soul, the two latter impressing and giving form to Matter by means of *Logos* (Reason and Word and Natural Law). In all these philosophers there is little trace of *pneuma* (Spirit) except in its original meaning of "wind" or "breath", though after Plato it is occasionally used of the Divine *afflatus* or spirit of prophecy. *Psyche* (which originally also meant "breath") was the word used by the Greeks from Homer onwards to describe both the "life" and the "soul" of man, viz., that part of man which departs at death to live in Hades; while *Daimon* (demon) signified a lesser deity, or nature-spirit, and was only restricted entirely to bad spirits by Christian writers, who considered all the old deities to be devils, and introduced the word Angel (a messenger) to signify a good unseen being above the rank of human spirits or souls.

How then did *pneuma* and "spirit" (Latin, *spiritus*) come to be used by Christian writers to represent all inhabitants of the unseen world and even God himself? I suggest that this usage was introduced chiefly through the use of the Greek version of the Old Testament, where *pneuma* is employed to translate the Hebrew *ruach*, which was its equivalent but was regularly used of the spirit of God as well as of man.

St. Paul consistently employs *incuma* for the divine part of man as well as the active power of God; while he restricts *psyche* to the mere animal life of man; a usage which some modern Spiritualists wish to revive, and which is insisted on by psychical researchers who refuse to acknowledge Spirit.

Dean Inge recognised that *Nous* in Plotinus can be more fully translated by Spirit than by Mind, and *noetic* by "spiritual" even though Spirit does not express completely the intellectual connotation of the Greek. While the Greeks used "Mind" and "Word" for the active intelligence in the universe, the Hebrew writers employed the term Wisdom (Greek, *sophia*; Latin, *sapientia*). The description of Wisdom in Proverbs and the Wisdom of Solomon was transferred by Philo to the *Logos*, and by the Christian writers to the Eternal Christ. But St. Paul who said that Christ is the Power and Wisdom of God, said also that the Lord is the Spirit; while St. John said not only that God is Spirit, but that God is Love. St. Augustine defined the threefold Godhead as Power, Wisdom and Will, while St. Anselm changed the formula to Power, Wisdom and Love. But these terms, unlike Spirit, are really only qualities of a being who possesses personality. As Professor William James (in spirit) has recently explained through the hand of Margaret Underhill, God is the Designer and Lawgiver, the source of Love, Wisdom and Power, and not merely the Mind and Will of the Designer. (*Your Infinite Possibilities*, pp. 34-36). And Profes-

or Eddington says, "It is of the very essence of the unseen World that the conception of personality should dominate it." (*LIGHT*, June 22nd, p. 294). Thus we can answer Mr. Jones: "God is not Reason alone, but the Divine Reasoner," and the spirit of man is not his reason or mind alone, but the person—the "ego"—who reasons.

Indeed, Reason seems less fitted than Mind to represent Spirit, either of God or man, for "reason" (Latin, *ratio*) is mostly concerned with what Plotinus called *dianoia* which is usually translated "discursive reason", i.e., the power of thinking a subject out, and not with Mind, which may include the subconscious mind and intuition, which are also faculties of soul and spirit.

OUIJA COMMUNICATIONS FROM A LIVING MAN.

Our leading article in *LIGHT*, of August 3rd, entitled "Communications from the Living" has brought us a number of letters from readers who have given their own personal experiences. One of these comes from Mrs. May Bibbey, of Freshfield, Liverpool. We are unable to give Mrs. Bibbey's somewhat lengthy letter in its entirety but the story briefly is as follows:—

On November 10th, 1924, when sitting with some friends, she had her first experience of the ouija board, afterwards sitting regularly by herself for many months, but with slight results. After a while brief messages were received. At this time Mrs. Bibbey's eldest brother was suffering from consumption, being obliged to pass most of his time resting quietly in his bedroom in Llandudno. One evening, in June, 1925, while sitting with the ouija board at Freshfield this message was received by Mrs. Bibbey: "Will your brother to come to you and I will fetch him."

Says our correspondent: "I did so and in a few minutes he came and we spoke together. I got a very strong impression of his personality. He spoke of being on the 'other side', saying how much he wished he could stay there and not have to go back to suffer. Then he left me. About August, 1925, again, came the message, 'Will your brother to come'. I did so and we had a short conversation. Then a guide, who purports to control the experiment, wrote: 'Will your sister to come and she can speak to your brother'. (I thought wonders would never cease, as my sister was then living in California.) I 'willed' very intensely and shortly afterwards she came. I asked her where my eldest brother was at that moment; she replied: 'Mother has taken him away for an hour into the country to do him good.' After giving that message she said she had to go away. But an hour later my brother apparently wrote through the ouija board: 'Good-night'.

"I did not write to my brother about these experiments as I felt he would not believe me. On March 3rd, 1926, however, he came from Llandudno to Liverpool to see a specialist who cauterised his throat. I met him with his wife directly afterwards and was struck by his terrible condition. We went to have some lunch and although my brother could only whisper he asked me several questions about Spiritualism, a subject in which he was getting very interested. He looked so very ill that I felt intensely worried about him and wondered whether he would get back home to Llandudno alive.

"Two days afterwards I was sitting with the ouija board alone when a message came from my brother saying that he was on the 'other side'. As I had not 'willed' him to come, and having in mind the terrible state of his health, I naturally concluded that he had indeed passed over. He gave several messages which I have forgotten—I was very upset at the time—but I said to him: 'How can I tell

that it is really you?' Immediately I experienced a most unpleasant sensation which nearly caused me to fall; I thought I was getting his last earthly conditions.

"I spent a very wretched evening, momentarily expecting to receive a message from my brother's wife, telling me of his death. None came, and, next day, being certain that my brother could not have actually passed over (or I would have been informed by his wife), I felt indignant that the ouija board should have played a trick on me. I almost made up my mind never to use the instrument again, but at five o'clock, the same day, I visited a Spiritualist friend and told her what had happened. She said: 'Let me try to find out something about it.' So she took the ouija board, and in a few minutes my brother apparently wrote a message for me. He said again that he was on the 'other side', and how beautiful it was there, and said there was 'such lovely golden light like the daffodils in your garden'. This time I was disinclined to accept the message and said: 'Tell me something to prove it is you.'

"The board wrote: 'There is an envelope for [from?] you.'

"I asked: 'Where?'

"The reply was: 'In the pocket of my old coat, hanging on the door. I am glad I have got that through.'

"That night, having heard nothing from my brother's wife, I telephoned her for news. She said he was very poorly and scarcely able to swallow. I asked where my brother had been at the times when he had purported to be communicating with me through the ouija. She replied that he had been sitting in the arm-chair in his bedroom, leaning his head on his hand, apparently half-asleep. She had not spoken to him as he was told not to talk."

Mrs. Bibbey encloses a letter from her brother written after he had been informed of his sister's ouija board experiences. He says: "It is most marvellous what T—— said about me and moreover it is perfectly true. Many and many a time during the last few months I have said to B——: 'How I wish May was here so that I could have a talk with her and discuss things.'"

With regard to the envelope, referred to by the ouija board as "being in the pocket of my old coat, hanging on the door", Mrs. Bibbey's brother writes: "About the envelope, I have an old jacket hanging on my bedroom door which I use to go down to the bathroom in the morning. When I got your letter I immediately went and searched and found the enclosed envelope. You will notice the date and that it is addressed by you and not to you. But a small mistake like that might easily be made. There was not anything in the envelope and it was the only one in the coat."

Mrs. Bibbey has shewn us this envelope. It is addressed to her brother at Llandudno, the date stamp being: "Buxton 3.30 p.m. 30 September 24".

“THE UNKNOWN”: A NEW JOURNAL.

We have received the first number of a new quarterly, the full title of which is *Moore's Journal: The Unknown*. This first issue contains an article entitled "The Unseen Governs the Seen", wherein the author states his intention of publishing a series of articles "dealing with various phases of life and activity in the occult universe", explaining much of "what actually goes on in the unseen world". The general quality of thought in the first number of *The Unknown* is in some ways remarkable, and the magazine is sufficiently unlike others to find a place for itself. Beginning with this issue, the editor has "decided to review and discuss the more important of the modern thought movements, as Christian Science, Theosophy, Spiritualism, New Thought; and the several schools of metaphysics, philosophy and occultism; in an endeavour to ascertain what measure of truth each may contain". *The Unknown* is published at 12, Holborn Viaduct House, E.C.1. Price One Shilling.

RAYS AND REFLECTIONS.

The *Yorkshire Post* tells of a widow who gave five pounds to a gipsy fortune-teller to be "sent to London to be placed on a planet". If the widow had placed the five pounds on a horse instead of on a planet probably nothing more would have been heard of the matter!

* * * * *

Dr. Elizabeth Sharpe in the course of a long letter in the *Times of India* discusses the question whether Jesus was an Essene and concludes that He was. She maintains that the early Christians were Essenes, unlike the Christians of to-day. She makes a significant point in her reference to the fact that the sun played a special part in the symbolism of the Essenes, and finds it significant that the Christians do not observe the Jewish Sabbath but have made Sunday their sacred day.

* * * * *

The *Evening News* tells a comical story of a peer who let his estate to an American millionaire, asking a stiff rent which he justified by the fact that there was an ancestral ghost. The ghost was described as appearing in the grounds at night playing a flute. One of the retainers on the estate was persuaded to impersonate the ghost, but the only thing the man could play was a single tune once popular in America. Evidently the experience was rather boring to the American tenants for it is said that of one of them, on leaving, handed the landlord a black oblong case, suggesting that it should be given to the ghost, who was "just too old-fashioned for words". On the case being opened it was found to contain a saxophone!

* * * * *

"I do not deny the claims of the Spiritualists," says a writer in a provincial journal. That is very nice of him and we can all be grateful, but when he goes on to say that "little good can come of stirring up the dead", then I would like to ask what he means. Of course, the dead are occasionally stirred up by those exhumations which are ordered by suspicious coroners, but that is only the stirring up of the dead bodies. As for the dead themselves they are very much alive and far more busily occupied in stirring us up than ever we could be in disturbing them. The newspaper-writer goes on to observe that if he were an inhabitant of the spirit world he would stay away from seances. Well, why not? He could certainly do so if he wanted to; it is all a matter of taste. But what a lot some of these newspaper critics have to learn!

* * * * *

With further reference to that old-time psychic investigator, the late Dr. W. B. Carpenter, who accounted for the phenomena of Spiritualism on the theory of "expectant attention", a friend has drawn my attention to a little lampoon of those days, which he has dug up from the past. I give it here:—

The table tips and something strange is told,
Unknown to those around—
O Carpenter! your theory's worn and old,
To truth we cannot pin it.
There is no spirit in it,
And even water it quite fails to hold!
And so (at the cost of irregular metre)
We beg you to make your explaining completer,
For we have to reject, with the greatest respect,
As being at present beyond comprehension,
The thing you describe as "expectant attention".

D. G.

WHEN MEDIUM MEETS MEDIUM.

When a person with strong mediumistic tendencies has a sitting with a Medium, it often follows that although the Medium finds it easy to exercise his powers, much of the information given is of an irrelevant nature, and does not apply to his sitter at all. A striking instance of this occurred to me on one occasion when I was privileged to have a sitting with Mr. Horace Leaf. He described to me several spirit people, giving names and messages which, however, I could not recognise nor understand at the time. After the seance I remembered that only a few days previously I had been with a numerous party of friends; upon reading over my notes later to some of these friends I found I had obtained most evidential and useful matter for two of them.

I could mention several other instances of a like nature, but the one I have referred to is sufficient to suggest to any student of psychic matters how necessary it is to note carefully all conditions surrounding both himself and the Medium in his investigations.

A mediumistic person will occasionally find that other people's conditions seem to get impressed upon his own "psychic envelope", and will be sensed by the Medium with whom he sits. This unconscious psychometric action on the part of the Medium will attract spirits in sympathetic relation with those other people, and thus the sitter will get messages which apply to others.

It is easy to say that a well developed Medium should always be able to separate such conditions, but so intricate and delicate are those conditions that the wonder is that Mediums are able to distinguish between them as successfully as they so often do. The public platform Medium very seldom has a happy time of it for he is always up against this problem of the separation of conditions. As a spirit helper of my own once put it:—

You may shape the conditions that all may go well,
Then find they are shattered—how, no one can tell!
L. H.

HULHAM HOUSE, AMERICA.

As many of our readers know, Miss Harvey and Miss Chilton who formerly conducted the spiritual healing home known as Hulham House, Exmouth, migrated to America where they opened a similar establishment at Atlas, Napa County, California. Their present home, formerly known as Wilson's Inn, has been re-named Hulham House and the two ladies continue their healing treatment, mainly under the spirit control of "Dr. Beale". Many of their former patients have followed them from England.

Mr. Sam Taylor, a reader of LIGHT, writes us from the new Hulham House describing the beauties of the surrounding country and speaking in terms of high praise of the new establishment. The place, he tells us, is about forty years old and is surrounded by massive trees, hundreds of feet high. The estate consists of 220 acres and is located near Atlas Peak at an elevation of 1900 feet. Although run as a spiritual and psychic healing centre, not all the guests come for treatment however; some of them seek nothing more than a restful vacation. Mr. Taylor tells us he has greatly benefited by the treatment at Hulham House, of which he cannot speak too highly.

Classes for psychic development are conducted, and the establishment is open all the year round.

FAERY INVESTIGATION SOCIETY.—The Lantern Lecture, referred to in our last issue, to be given on September 11th, will be held in the *Green Salon, Euston Miles' Restaurant*, Chandos Street, W.C., instead of the Stead Bureau, as previously announced. It commences at 2.30 p.m.

NOTES ON NEW BOOKS.

"THE DIVINE RENAISSANCE." Vol. I. By the Rev. J. Todd Ferrier. (Percy Lund, Humphries & Co., Ltd. 10s. 6d.)

This is a publication of The Order of the Holy Cross, beautifully written according to a mystical idiom that the ordinary reader will probably find more difficult than illuminative. For the initiated it will be different. The mode of expression is symbolic—figurative—metaphorical, for which reason the modern thinker cannot be expected to give the work his most sympathetic attention, even should he have some acquaintance with its forms of thought. An outstanding merit he cannot question, however, is that the teaching is an outcome of the interior mode of exposition. An indisposition to accompany the author over the whole of the latter's spiritual pilgrimage is likely to beget a desire to apply a test of some kind to some leading ideas, and perhaps hastily to draw conclusions from them. Readers of Hermetic literature will understand. Not many years ago a few, or perhaps not a few of these, thought that "the last word" had been said in *The Perfect Way*.

Our author's method does not lend itself to discursive treatment—to short illustrative quotation. Here, for instance, is the first paragraph of his answer to the question: "Why was there the need for such a work purposed and planned out by the divine world as that which was expressed in, and executed by means of, the Oblation":—

The whole purpose of life is to embody the FATHER-MOTHER. The flowers in their orders embody Angelic thoughts; and in their forms and colours the Angelic Wisdom; and in their motion, the motion of Love itself in its breaths. Likewise, in all the higher embodiments of the Divine Thought. And where the consciousness has reached a high degree of polarisation, the purpose is to embody yet more fully the beauty of the Wisdom of the FATHER-MOTHER, and to express, through the motion of the embodiment, the glory of the motion of HIS LOVE.

Writing of the Divine Adept, and of True Monasticism, the author says that Celibacy as proclaimed through the ages and represented in that proclamation by monastic institutions and conventicle homes, "has not saved the world, even in the western civilisations, from its terrible mistake; nor has it had the effect of redeeming the Church out of which such institutions grew". This leads him to declare that "the sin of this world in its individual aspect, is the negation of the Divine in man; and everything that contributes to the accentuation of such a negation, is of the sin itself".

B. P.

"A L'OMBRE DES MONASTERES THIBETANS." By Jean Marquès-Rivière. (Editions Victor Attinger, Paris and Neuchatel; 15 francs.)

The author gives here some vivid and sympathetic sketches of life among the hermit people of Thibet, whose philosophy and mode of life he seems to find attractive. He has sat at the feet of the Lamas, and absorbed much of their teaching; he shows them to us as gentle, rather lovable people, possessing, in no small degree, a knowledge of psychic realities, tinged with superstitious ideas. They have a profound belief in the presence of unseen beings—spirits, gods, demons—and of the guiding force of certain influences or "mysterious currents of humanity". Astrology forms part of the study of the Thibetan monks, and one gathers that clairvoyance, psychometry and trance-speaking are not unknown in the sheltered cloisters of the country that was once known as the Forbidden Land. Western doctrines are studied in some measure, and the author describes his astonishment at hearing the names of Kant, Bergson and Freud echoing in the halls of a Lamassery in the heart of Asia.

W. H. C.

ANSWERS TO CORRESPONDENTS.

F. M. CRAFTON (Southampton).—We have no special facilities for dealing with psychic plays. In any case we do not think there is much market for a short play. You might, however, try one of the play-producing societies; no doubt the editor of the *Era* or the *Stage* would give you useful information if you wrote enclosing stamped addressed envelope.

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SOCIETY MEETINGS.

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 circle; 6.30, Mr. A. Vout Peters. September 11th, 8, Mrs. Edey.
 Richmond Spiritualist Church, Ormond Road.—September 8th, 7,
 Mr. T. E. Corkhill, address, Mrs. Birch, clairvoyance. September 11th,
 7.30, Mrs. Holloway, address and clairvoyance.
 Croydon.—The New Gallery, Katharine Street.—September 8th,
 3, Lyceum; 6.30, Mr. J. M. Stewart. Clairvoyance: Mrs. J. Wesley Adams
 Cricklewood.—Ashford Hall, 41, Ashford Road.—September 8th, 6.30,
 Mrs. L. Campbell. September 11th, 3 and 8, Mrs. Florence Lane.

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 Thursday, Sept. 12th, at 7.30 Clairvoyance MRS. NUTLAND

GROUP SEANCES FOR TRANCE & NORMAL CLAIRVOYANCE.
 Monday, September 9th, at 7 MR. BOTHAM
 Wednesday, 11th, at 3 MRS. CANNOCK

SEANCES FOR DIRECT VOICE.
 Monday, September 9th, at 7.30 MRS. HENDERSON
 Friday, September 13th, at 7.30 MRS. HENDERSON

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 Clairvoyante: Mrs. Bishop Anderson.
 September 15th, 11 a.m., Rev. Geo. Colu.
 6.30 p.m., Mr. Harold Carpenter.
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THE VALUE OF READING:

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RELATIONSHIP OF SITTER AND MEDIUM:

It will readily be seen that the enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results. It should be remembered that in every

psychic experiment the initiative and constructive work is from the spirit world. The medium is in effect a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during a seance.

The extreme delicacy of the psychic states should never be overlooked. The mediumistic gift is subject to constant variations in power and sensitivity. A variety of factors go to make either good or bad conditions. The gift itself varies in power. The psychic state of a medium may harmonise with the psychic state of a sitter, or it may not. The experiment is influenced not only by the state of mind of the sitter at the time of the experiment, but by his general mental condition and character. As in ordinary human Society, some people mix with their fellows more easily than others, so in psychic experiments some combinations are favourable and others unfavourable. Every sitting is thus in the nature of an experiment. The sincere enquirer with an open mind, will receive experiences of a supernormal nature, and usually, when he has the co-operation of an interested spirit friend, he will sooner or later obtain evidence of the identity of his friend.

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