

# Light:

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

Edited by **DAVID GOW**

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# Light:

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

"Light! More Light!"—Goethe.

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

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## NOTES BY THE WAY.

### ARMISTICE.

Eleven years ago the most stupendous of all wars came to an end. For the first time in four evil years the torrent of human blood ceased to flow, and tortured mankind drew its first sobbing breath of relief. And now, on each anniversary of that mighty day the world stands silent for two poignant minutes as a tribute to the memory of those who died in that gigantic slaughter. On our side of the veil stand myriads of the "living", sending an unspoken message to the mighty host that dwells "over the border". Do they receive that message? We know that they do, and that many respond. Strangely enough there are some amongst us who would put an end to the Armistice Celebration; they wish the War and its sordid memories to be forgotten, and they see in the Silent Rite an indirect glorification of militarism. The attitude is understandable, but shows a failure to appreciate the inward significance of the ceremony, which is in no sense a morbid piece of ritual designed to reopen tragic memories, but rather a gesture of greeting to the unseen army and the linking up of the world of matter with the world of spirit. And one unspoken thought rises to the hearts of all, whether they are of the company of the so-called living or the so-called dead. It is: "Never again!"

### JESUS THE MAN.

Some of the latest researches of scholarship into Christian origins, as exemplified by a recent article in the *Quest*, have shown that Jesus was really an historical character in spite of the schools of thought which in the past maintained that He was a myth, a kind of embodiment of old traditions and beliefs handed down from remote ages. The majority of us, however, must turn to the Gospels for any picture of Him in His human aspect. He represents for many of us some of the higher ideals of living. Looking at Him humanly, as presented in the Gospels, we observe that He sought the poor, that His message was addressed especially to the poor, probably because He found more good-hearted people among them than among the rich, although He had some rich friends, too. The heart to Him was the essential thing, although he did not despise the head. He is shown

to have been more than a match for the cleverest of His enemies in debate. A man does not truly follow Christ by becoming a good-natured kind of sheep. Stupidity, however innocent, should have no place among the Christian virtues. Convention and respectability and riches are chiefly objectionable because they are deadening, and Spirit is nothing if it is not intensely alive, always breaking through old forms, and making new ways for itself. His revelation, like all other great revelations, finds the main body of its followers amongst the poor and unlettered—people who do not insist that a thing must not only be true but also "respectable". A truth, however shabby and ungainly in appearance, is more formidable than all the priests and scholars and scientists—if they happen to be ranged on the other side.

### FAYS AND BROWNIES.

Whether the question of fairies will provoke as much controversy as the subject of reincarnation used to excite may well be doubted. Certainly there are many more witnesses to the existence of the elfin race than ever before. It is, of course, a minor question, but if the reality of fairies comes to be proved it will create a large presumption in favour of human spirits especially amongst those who at present remain sceptical of any "hereafter". Neither question, we are told, is as yet "scientific", which we interpret to mean *officially* scientific. But Science is extending its boundaries constantly, and must infallibly in the end take in all that region of facts which at present lie outside its province. Personally, we are quite content to wait, confident that in the long run nothing that is true can be ignored or cast out. In the meantime although we may have to hold our judgment in suspense regarding the "elves", it seems clear enough that there is an elfin principle in Nature and in Humanity. A great authority on Mysticism once remarked that "there is an element of waggery in the constitution of the Universe". And when we look at the Puckish humour of which some people seem the perfect embodiments, and the elfish freaks in Nature, it really does seem as though there might be a Fairydom existent somewhere amongst those secret places of Life which remain yet to be explored.

### REMEMBRANCE DAY 1929.

We who survive still have our debt to you  
 Who died for England's freedom, England's fame,  
 Preferring death to the abiding shame  
 Of broken faith. Is it not then your due  
 That we, this day, the old resolves review?—  
 The willing sacrifice, the nobler aim,  
 The gifts we pledged ourselves in your dear name,  
 Are these fulfilled, or are they still to do?  
 Eleven years! How many faded dreams  
 Bestrew the path you cut for us to tread!  
 And yet, we feel, some brighter promise gleams,  
 Some saner vision beckons us ahead;  
 That *you* are with us this Remembrance Day  
 To guard our footsteps and to point the way.  
 E. HALL HAINS.

# CROSS-COMMUNICATION BETWEEN VENICE AND BOSTON.

A REMARKABLE TEST EXPERIENCE.

[At the Survival League Meeting at Queen's Hall on 13th ulto., Mr. Dennis Bradley gave a brief account of the successful results in the experiment at cross-communication between the "Margery" circle in Boston and a Valiantine seance in Venice. Mr. Dennis Bradley has now kindly furnished us with the full particulars. The account translated from *Luce e Ombra* is here given in abridged form.]

PREFATORY NOTE BY MR. DENNIS BRADLEY :—

Certain scientists and meticulous sceptics have often said that if an entity could carry information of a proven fact unknown to the Medium and unknown to any of the sitters present, and also unknown to any living person, such an instance would unquestionably prove the intelligence of a spirit entity and rule out all possibility of a normal explanation.

This has now been done.

The report, which follows, appeared in *Luce e Ombra* and has been translated from the Italian by Mr. J. W. Miller. It should be noted that in this cross-communication test the entity, "Walter", manifested and spoke both in Boston and Venice, during the time these two sittings were simultaneously held. In Venice the sitters were all entirely unaware as to what form the cross-communication test would take. The mathematical test of numbers was arranged in Boston, and extreme care was used to exclude all possibility of any telepathic explanation. Even if Valiantine had known (which he most certainly did not) that the cross-communication would take the form of a number test of three numbers, selected promiscuously from the thirty-one days of a calendar, the odds against him guessing correctly would be 25,172 to 1 *against*. But, in addition to this, since the Medium, "Margery", was also later informed by the spirit entity of the three numbers, which were still entirely unknown to any of the sitters in Boston, then the odds against *both* Valiantine and Margery guessing correctly would be over 636,000,000 to one.

## VENICE AND BOSTON

*Cross-Communication at Synchronical Times.*

Dr. Bon cabled to Dr. Crandon in Boston, informing him that a sitting would be held with Valiantine on May 27th. Dr. Crandon cabled in reply that he would hold a sitting with "Margery" (Mrs. Crandon) in Boston at 5 p.m. It should be noted that there is six hours' difference in Boston time and that 5 p.m. there would correspond with 11 p.m. in Venice.

## THE SITTING IN VENICE

This opened at 9.30 in Dr. Bon's house. The following were present: Mrs. Bianca Nunes Vais-Arbib, of Venice; Commander S. Bellavita, of Rome; Mrs. Gwendolyn Kelly Hack, of New York; Mr. Oscar Cosma, of Venice; Mrs. Dennis Bradley, of London; Captain Giovanni Rodano, of Venice; Admiral Z—; Mrs. Bess Valiantine, of Williamsport, U.S.A.; Mrs. Pierina Valle, of Venice; Dr. P. Bon, of Venice; all sitting in circle.

Outside the circle were Mrs. Hilda Tagliapietra, of Venice (at the gramophone) and Mr Antonio Gibin, of Venice.

In an adjacent room, curtained off from the one in which the sitting was held, were Prof. Carlo Del Lunog, of Florence; Mrs. Maria Augustoni, of

Venice; Commander A. Lancerotto, of Venice.

As will be seen, this meeting was a large one and the personnel varied. "Bert Everett" manifested immediately, stating that the conditions were ideal. George Valiantine sat in the middle of the circle in a large wooden chair with arms and a high back. The sitting proceeded with much phenomena being manifested, particularly direct voice, fully twenty entities speaking in direct voice up till 11 o'clock, at which time Mrs. Hilda Tagliapietra informed the sitters that the clock (which had a luminous dial and which had been placed beside her) marked the hour of 11, the time stated by Dr. Crandon for the beginning of the cross-conversations experiments.

The sitting continued, as at first, full of interest. Following the powerful voice of "Kokum", "Cristo d'Angelo" asked the time and Dr. Bon replied that it was 11.30 p.m. He then asked that the clock should be placed in the centre of the circle on the floor, facing Dr. Bon. A moment after there was a shrill whistle in the centre of the room. Dr. Bon immediately recognised the characteristic entry of "Walter", the guide of the Medium "Margery". (It should be mentioned, in passing, that "Walter" usually does not manifest outside the circle of Dr. Crandon.) Mrs. G. Hack, who had had previous experience with the Boston circle, recognised this characteristic whistle. "Walter" recognised the lady and also Dr. Bon whom he greeted.

Meanwhile Valiantine had fallen into trance. As instructed, all present maintained absolute silence. The two aluminium trumpets with luminous bands, which had been previously placed in the centre of the circle, rose in the air, one remaining in front of and the other behind the chair occupied by Valiantine. The luminous clock rose (supernormally) a foot from the ground and was carried round the room. It was deliberately stopped in front of various members of the circle, obviously for the purpose of impressing upon their minds the hour—11.45. The noise of the touching of the small device that controls the hands was heard and the luminous hands were seen to be slowly turning back. The clock was again taken round the circle. As previously, it stopped when in front of several of the sitters and it was noticed that the time had been changed to 11.15.

Valiantine, sitting upright, said: "I feel stiff all over," and after a while added: "I think we should turn on the red light," which was done. After a brief interval Valiantine rose from his chair, walked to a small table, which had been placed near him, and on which paper and pencil had been placed. No one spoke. Valiantine held his head between his hands and then asked for the blue light to be put on in place of the red one. He then wrote on the paper and handed it to Dr. Bon. There were three numbers repeated two or three times—3.5.10—with a full stop after each number. The sitting was then closed. The clock of St. Marco struck the hour of midnight.

The company then partook of refreshments consisting of fruit and wine. This seems contrary to usual practice; in fact, "Walter" was a little shocked, as we will see later.

## THE SITTING AT BOSTON

The results obtained at Boston in a sitting held on the 27th May, with Dr. Crandon's circle, at 10, Lime Street, through the mediumship of Margery, were recorded on the same evening. The minutes

of this sitting, signed by everyone present, were actually posted at 10.10 p.m., as stated by Dr. Mark Richardson, and this is sufficiently confirmed by the postmark, which reads: "Boston—Mass.—May 28—1 a.m." The letter was delivered in Venice on the 9th June, following. Afterwards a detailed account of the sitting was received in Venice on July 1st.

The sitting started at 5.9 p.m. (American time). There were present (from left to right): Dr. Mark Richardson (on the left of the Medium); Mr. Grandi; Mrs. Grandi; Mrs. Gray; Mr. Fred Adler; Mrs. Richardson; Mr. Bligh Bond; Dr. Crandon (on the right of the medium).

Outside the circle: Mrs. Gray; Mr. Begouchi.

Dr. Crandon and Dr. Richardson controlled the hands of the Medium, which control was maintained throughout the sitting. The right hand of Dr. Crandon rested throughout the sitting on Mr. Bond's knee. Mr. Bond was entrusted with the materials that had been selected for the purpose of the experiments, which consisted of nine leaves torn from a day-block calendar each of which bore on the back, in ink, Mr. Bond's signature, and which that gentleman had personally placed in an envelope, afterwards sealing the envelope and placing it in the inside pocket of his coat. Mr. Bond testifies that he had seen only the backs of these leaves and had no knowledge of the numbers printed on the face.

Margery fell into trance at 5.11 and the voice of "Walter" was immediately heard. He stated that Mr. Bond should make certain that the contents of the envelope could not be seen by anyone present until after 9 p.m. (approximately 3 a.m. Italian time of May 28th), after which the hour there could be no question of thought-transmission from the group in Boston to the group in Venice.

"Walter", as is his custom, joked for a while with a few of those present, and after a short interval, during which it would appear that he had been over to Venice, he said: "I cannot understand a word of what is going on over there, and furthermore, the heat is terrific. (The evening, in fact, was very oppressive, and the atmosphere of the room was stuffy, owing to the number present.)"

At approximately 5.15 "Walter" instructed Mr. Bond to withdraw from the envelope in his pocket one of the calendar leaves and to place it on the table which was in the centre of the circle. Mr. Bond thereupon in the absolute darkness—which was maintained throughout the sitting—complied with the request. At 5.19 Mr. Bond, at the request of "Walter", replaced the first piece of paper by a second; and, in answer to Mr. Bond, "Walter" stated that the time was 5.20 and then left the circle for about a minute. At 5.22 "Walter" instructed Mr. Bond to take up the second piece of paper and to be careful to keep the first and second slips separate from the rest. "Walter" then stated that one of the slips had been dropped, but Mr. Bond searched for it in vain.

Presently "Walter" asked Mr. Bond to pick up the third sheet and to place it with the other two in his inside pocket.

After a few joking remarks Walter said: "Now I am off; please stay together for half an hour; do not worry; leave everything to me. Good evening!" Four raps were heard (a regulation signal) and the sitting was over. It was 5.45 p.m. This is the identical time at which, during the Valiantine sitting, the luminous clock was lifted and shown to each sitter that the time was 11.45. The time exactly synchronised with the closing of the Boston sitting, and the departure of "Walter", with the information of the numbers known only to him (the spirit entity) and to no one else in the world.

In the detailed report of the above sitting it is stated that when lights were put on Mrs. Richardson discovered two of the calendar leaves on the floor, which had inadvertently been dropped by Mr. Bond. This gentleman was somewhat upset, owing to the fact that he had been previously warned by "Walter"

that he had let one fall. The lady picked them up and remained beside Mr. Bond until all those present had retired to the library, this precaution being taken to ensure that no one present should be able to see the numbers on the leaves and be in a position to communicate them to the Medium or to any of the others present. The three actual leaves, however, seen by "Walter", were safely in Mr. Bond's inside pocket.

The circle sat again at 9 p.m. Margery, with pencil in hand, sat on a small sofa, beside which was a little table with paper on it. She was blindfolded by Mr. Bond and immediately started to write the following message:—

"Venice sitting. Valiantine under control. Much whispering—no, silence; I seem to hear the Lord's Prayer. No one seems excited except Count Bon, who is fumbling with his moustache. More whispering—good thoughts—I don't understand—still more chatter—at least Valiantine throws Italian fit—falls into trance in Italy—remains in trance as determined by me. Write 3.5.10. It is all over—there is much eating and drinking—Valiantine comes to and goes home—I have said enough—later some more—next sitting Thursday evening. W.S.S." [Initials of "Walter".]

The sitting ended at 9.5 p.m. Mr. Bond then showed to all present the envelope marked "A" together with the three leaves of the calendar which had been shown to Walter during the sitting. These proved to be "Sunday, 5th May; Friday, 3rd May and Friday, 10th May", each of which bore on the back the signature of Mr. Bond, written by himself prior to the experiment.

---

## A MESSAGE OF GUIDANCE.

(Received by E. E.)

Love is an essence that annihilates self. It is boundless. Neither space nor time confines it. All our petty individualism will be merged in this boundless essence. Perfect love cannot materialise in the flesh. Love in time will annihilate all material things (as material things). A pure spark of Divine Love on the material plane (material world) would spiritualise all with which it came into contact. Were you to receive a pure spark of Divine Love while in the material body, that material body would be consumed and spirit only remain.

This is a truth not easily apprehended. The touch of the spirit world has to be very gentle. You do not realise how little of God's pure Spirit you can absorb on your material plane.

The training here is very difficult, but love makes it beautiful. A mistake on our part would do you great damage. Slowly, very slowly, the work must be done.

You know something of the great power of radium; its beneficial use; you also know how many have been injured—some have even passed over in experimenting with this great power. That will give you some idea of the delicate nature of our work.

Be patient and allow us to guide you in safety. Your world at best is but in the first rays of a grey dawn that will later break into a beautiful day.

---

RUDI SCHNEIDER.—We learn that this Austrian Medium is due to arrive in London on Monday, November 11th, and will submit to a series of private tests under rigidly scientific conditions at the National Laboratory of Psychical Research. A large number of applications have been received from members of the general public who desire to be present at the seances, but apart from members of the investigating committee admission to the Schneider sittings will be strictly limited.

## "WHAT'S IN A NAME?"

BY L. MARGERY BAZETT.

I have a particularly bad memory for names; neither do they mean to me what they mean to some people: yet names, in their full significance and even poignancy, are my chief concern.

In my mediumistic work, I have always before me lists of names, sent from various parts of the world, of men and women who have departed this life. As far I am able, I select one or another from the list, and endeavour to gain some touch with the personality that it denotes. I have not infrequently thought, as I selected such a name, for example, as James Alexander Smith: Can one who has passed beyond be summoned by steady concentration on his name? What is the significance of a name?

It has been said that the use of names (in connection with objects) must have stimulated imagination and memory in the race, by serving to bring and keep before the mind the objects they denote, in the absence of such objects.

If this be true of objects, how much more forcibly does it apply to the names of people who have lived, and loved, and been loved in return?

As we lay a foundation-stone, and construct an entire building upon it, so we give to an infant a name, and a personality is built around that name.

As some men's personal belongings are permeated with their personality, so that a glance at them brings the man before us, so, I believe, are some names thus impregnated.

Names are sent to me, sometimes typewritten, sometimes in the deceased man's own handwriting, sometimes in that of a relative of his; the importance lies in the name itself, not in the method of its sending.

If James Alexander Smith has survived death, and if his name has partaken of his personality in the intimate manner that his belongings have done, his name alone will bring him before me. To hold an unknown name before one in quiet concentration is not unlike the lighting of a lamp in a dark room. As the flame gathers strength, the surrounding objects become visible.

The mellow light draws around it the occupants of the room, picking out one and another in strong relief, emphasising curiously points of significance which may even spread to certain inanimate objects. Under the influence of that light, some rooms reveal the power that they wield over their owners whose very actions are, in a large measure, conditioned by them, making even "beauty forgotten in significance".

In a somewhat similar way, the flame of concentration centring around the name of a personality unknown, draws to itself the actual personality.

Only flickering glimpses are at first discernible, gradually giving place to clearness of definition through the steadiness of concentration.

Some names need only to be mentioned, and the effect is like the touch of a familiar hand. Some are like the human spirit, and will live for ever—Jesus, Mary, St. Francis, St. John. These are more than mere names, they are sparks of the human spirit.

In proportion as a man has breathed his spirit into all that pertained to him, will his name draw him to us, though his body were laid to rest in East or West, in North or South.

## PSYCHOMETRY IN EVERYDAY LIFE.

BY LEIGH HUNT.

In the rush and hustle of everyday life most of us have little or no time to consider precisely what it is that impels us to accept or reject the co-operation of those with whom we are brought into contact. It is true that in many instances what may be termed common-sense deduction plays an important part: we just sum up a person's fitness for the work contemplated and accept or reject, as the case may be. But it is also true that we, consciously or unconsciously, "sense" a person's fitness or unfitness by the *feelings* which his presence inspires. We may be "taken in" sometimes by a plausible rogue; that is due in the majority of cases, I think, to our own lack of cultivation of this psychometric power, which we all possess to some degree at least.

It is a well-known fact that in the early days when traders sought to do business with the North American Indians, it was no uncommon thing for a trader seeking to sell or exchange goods with one of these people to see him suddenly turn away! The experienced trader knew that this meant: "I do not wish to do business with you." Discourtesy was not implied by this action: it was fully understood by these uncivilised people that trade could be best carried on between persons who were naturally drawn to each other. So each allowed this interior sense to guide him in his dealings and would refer the uncongenial trader to some other member of the tribe. The wise trader would benefit by submitting to this customary routine.

Circumstances, customs and conditions of civilised communities prevent us from acting in such a direct manner as the North Americans did—and may still do, for aught I know—and so we yield to the needs of the moment and "chance our arm" as courtesy or necessity demands. But there remains the fact that this sensing power is not such an uncommon thing as some people suppose. It is unusual, however, to find it developed to a marked extent; when that is the case we call the person a psychometrist.

When "other world people" find that a mortal has developed this power of sensing to any large extent they are often able to use that person as a Medium through whom to convey impressions of their personality and character in order to establish their identity. It is here that the impressional Medium needs careful development aided by practical experience. Too many of these psychometrical impressions are put down as coming from a discarnate being when such is not the case; but it has nevertheless been proved in many cases that matters pertaining to the individuality of the spirit, which were unknown to the sitter at the time of giving, have been subsequently found to be correct.

Psychometry is the power of soul sensing; it need not have anything whatever to do with discarnate people, but it can, at times, be utilised by them in communicating with their friends still incarnate.

## THE MEDIUMSHIP OF FINAR NIELSEN.

Writing from Stockholm Sir Arthur Conan Doyle says that when in Copenhagen he had an opportunity of testing the powers of this Medium. He found the materialisations to the last degree suspicious, and expresses the view that the so-called ectoplasm from the Medium's mouth was undoubtedly chaffon. He continues: "The affair was made worse by the use of prayers and hymns during the performance."

PSYCHIC PHOTOGRAPHY.—Craig and George Falconer—the brothers Falconer—of the Edinburgh Psychic Research Centre, have just paid a short visit to London where they have been giving experiments as Mediums for psychic photographs. A considerable number of successful results have been gained through the brothers, chiefly in Scotland where many people of note have sat with them. Their mediumship is of a dual character, appearing to need the presence of both for complete success.

## LETTERS TO THE EDITOR.

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

## A SCOTTISH MEDIUM.

Sir,—Since my article appeared in LIGHT there have been many inquiries from all parts of the country regarding Mrs. Duncan's mediumship.

I have replied to most of these direct. I would, however, like to inform all interested that Mrs. Duncan has at present no intention of travelling. Sittings for materialisations are to be held in the Masonic Temple, Dundee, every Sunday for the next few months. These seances are to be restricted to one per week and strictly limited to twelve sitters. We find that in these conditions the phenomena continue to improve, and several ladies and gentlemen of wide experience have considered they have been amply repaid for making the journey north.—Yours, etc.,

JAMES SOUTAR.

26, Ellengowan Drive, Dundee.

## "DEATH'S COLD WAVE."

Sir,—Some few months after my marriage we were living at Blackheath in a semi-detached house and did not even then know our neighbours. One night I was aroused by an icy cold wave of air and a strange sound passing in front of me very slowly from the wall on my right hand. I sat up, wondering, until it receded, seeming to lose itself on my left in the other side of which wall my neighbours lived—also it was a corresponding room to the one we slept in.

The next morning we were startled to hear from the distressed and heartbroken widow that her husband had been ill for some time in that room and had passed away in the night—just at the time, we found, when the icy cold wave of air and strange sounds aroused us, leaving us an unforgettable and uncanny experience, for it was not a draught of wind from an open window or door, as both had been closed because of the rain.—Yours, etc.,

(Mrs.) MARIE DENHAM HORNBLLOWER.

London, N.W.11.

## THE REINCARNATION QUESTION.

Sir,—More than twenty years ago I was sitting alone with a book just delivered from Mudie's. It was about Egypt, and, while turning over the pages to look at the pictures, I felt a sudden, strange sensation on seeing a photograph of Karnak.

The word "reincarnation" was not familiar to me then; but I felt that I had lived at Karnak, and would know my way about if I visited the place.

After I became a Spiritualist I studied Theosophical teaching, believing it quite feasible that I might have lived on this earth before—of course in Egypt. Egyptian dress and oriental colouring had always appealed to me, and I have a warm affection for the little red anemone "fulgens", which, someone has told me, grows wild in Egypt.

Going more deeply into Theosophy I was repelled, very strongly, by more than one statement. The doctrine of Karma I consider poisonous, fit only for savage superstition, from whence it came.

In one of Mrs. Besant's books she states that people in the slums are there because of evil doings in past lives. To anyone who has worked among slum children for many years this statement is a pernicious one. The boys and girls there are as good and loveable as any children in the land. Wickedness is not innate, as it would be bound to be if left over from a former life. The children have certainly not been born in those terrible places to be redeemed by

"working out their karma", for so many, from their wicked environment, become less good.

A case in point, which has greatly distressed me, was reported in one of last week's newspapers—that of the suicide of a young waiter. When he was a schoolboy in the slums, a merrier, kinder, more warm-hearted little lad could not have been found. There was no evil in him. When older, he got into bad company, with drink and "dope" ruffians, and became so harassed and despairing that he ended his young life himself at the age of nineteen.

The wrong was not in *him*, but in *us*—we who still allow slums to exist.

I have never met a "reincarnationist" working in those dark places. They are much too lofty to want to mix with such "undeveloped souls", having been high priests, priestesses, or princesses in past lives. Never have I met one who remembered being a slave in front of Pharaoh's chariot, or a Saxon swineherd in the time of William the Conqueror.

An unusual incident finally convinced me that other theories could easily account for supposed memories of former incarnations. A few years ago two of us sat to Mrs. Deane for a psychic photograph. There was an "extra", but, to our disappointment, a stranger. A friend who saw the proof the next day, said suddenly, "You didn't look properly. Look at it again. Look behind you!"

To my astonishment there was the shadowy form of a tall man in Egyptian head-dress standing behind me. Above him was the head of another man we thought to be Persian, but have since been told he is Greek. Overshadowing! Here was an explanation of my supposed pre-existence in Egypt! The Egyptian was near enough to be photographed, yet at the same time he does not appear to be on this plane. He seems near and yet far. He has evidently approached near enough at times to impress upon me his thoughts which I naturally accepted as my own.

We are so surrounded by the "cloud of witnesses" that it would be impossible to analyse which are truly our own thoughts, or those impinging on our consciousness from elsewhere, when we are in special affinity with some other soul.

This frequent overshadowing, its sinister aspect amounting to obsession (see *Thirty Years Among the Dead*), can account for most supposed re-embodiments, and is far more logical reasoning; for if we endeavour to keep our minds conditioned for higher thoughts, such overshadowing would mean progress. Reincarnation is not progress. It is retrogression; except where it might take place for a special purpose, but this is only conjecture. The few communicating spirits who have expressed a belief in reincarnation apparently know little more, if any, than we do.—Yours, etc.,

(Mrs.) ETHELWYN ROLFE.

10, Wyatt Park Road, S.W.2.

THE MAGIC OF FAITH.—Something which can be accomplished by the power of thought in a year's time, is accomplished, by the power of faith behind it, in one day. Someone said to a Brahman who was worshipping an idol made of stone, that "God is formless; He should not be worshipped in an idol of rock". The Brahman answered, "It is a question of faith. If I have faith in this stone, God Who is everywhere will speak through this stone. But if one has not the faith, even the God of the abstract heavens will not be able to speak." If that is so, is there anything that cannot be accomplished, that cannot be raised by faith? When we look at it from a metaphysical point of view, we shall find that the secret of the whole creation is faith. And the perfection of faith is when faith has risen to that ideal, that height, where it can hold itself without any support. Faith, therefore, for accomplishing all that is to be accomplished, will be the one thing that will prove to be all things.

INAYAT KHAN (in the *Sufi Quarterly*).

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

## F. W. H. MYERS: POET AND SEER.

In the first of the Myers Memorial Lectures lately delivered by Sir Oliver Lodge to a meeting of the Society for Psychical Research, he dealt with the theme in his own supremely able fashion. Moreover, he could speak of the author of *Human Personality* as one whom he had personally known—an old and dear friend. Myers could have no worthier tribute than Sir Oliver has paid him.

It is an evidence of the many-sided mind which Myers possessed, however, that he can be considered from several aspects. He was a scholar, a thinker, a philosopher, a pioneer; but he was also a poet and seer. He saw intuitively the truth about life, although he could also reason about it acutely and constructively. Only minds of unusual range can combine fully and clearly the functions of both Seer and Thinker.

The volume of *Collected Poems* by Myers, published some eight years ago, opens with an "Autobiographical Fragment" which begins:

I believe that we live after earthly death,  
 and that some of those who read these posthumous confidences may be among my companions in an unseen world.

That sentence is a kind of keynote to his thought and his outlook on existence.

It is not the note of all the fine poetry which follows, and which in some cases expresses a still questioning mind, wistful and uncertain; for some of the poems were written in youth and before intellectual maturity. But when the fire of his inspiration burned at its highest there is the certitude of clear seeing. In "The Renewal of Youth" and elsewhere in the book there are many hints and gleams of things to be later wrought into intellectual forms in his essays and in that great work *Human Personality*. He saw how "sundering death by severance welds in one"; how the soul creative of Art and Beauty in the visible world could carry still further its constructive power:

AY, these things and things better shall she create  
 Of her own substance, in her glorious state  
 When the unseen hope its visible end shall win  
 And her best house be builded from within.

One could find several passages in the poetry of Myers to prove his vision of things which, little by little, are being made clear by those explorations which, although concerned only with the psychic side of Man, authenticate the vision and justify the Seer.

How assured is the note on which the poet ends his "Renewal of Youth"!

Hereat my soul, go softly; not for long  
 Runs thy still hour from prime till evensong;  
 Come shine or storm, rejoice thee or endure,  
 Set is thy course and all thy haven is sure;  
 Nor guide be thine thro' halcyon seas or wild  
 Save the child's heart and trust as of a child.

Studying the perfect artistry of his verse, its restrained passion, its beauty, palpitating under the severe sculpturing of form—as with Pygmalion and his animated statue—and its wealth of classical allusions, one feels that Myers would have been a greater poet had he had a smaller intellectual endowment. To that extent his poetry, fine as it is, may be said to have suffered. But how abundant was the compensation which gave us Myers as the pioneer of the scientific and philosophic bases of the evidences for human survival and Immortality! He was concerned not only with ideas and principles but with the facts of observation and experience.

To the Seer his vision is its own verification. He knows that it is not the less authentic because it is fugitive. But he knows too that for the great mass of his fellows his full message is incommunicable. He would give them solace; he would bring them tidings of "heart-easing things". And that means dealing with the outward and visible signs—the physical and mental evidences. Myers shrank at first from that side of the matter, but he had in him the stuff of the hero and the humanist. He doffed his singing robes and became the researcher. And that is not the least of his titles to our homage and our grateful appreciation.

## SCIENCE AND REALITY.

BY B. M. GODSAL (San Diego, Cal.)

Out of the totality of things Science has arranged a world within which it must necessarily reign supreme, and which it has named "the world of reality". This has been accomplished by confining the term "reality" to things that can be weighed and measured, thus excluding all ethereal and imponderable entities such as beauty, honour, melody, humour, and everything else not amenable to arithmetic.

Religion, too, has devised a closed system for itself, within the confines of which it is infallible and can remain undisturbed by intrusive questions. This has been effected by limiting revelation—the natural basis of all religion—to that which was received prior to the close of the apostolic age, thus excluding all fresh revelations intended to meet modern requirements.

Science is now being shaken out of its complacency somewhat by a growing conviction that reality is not what it was supposed to be, and can never be discovered by the scientific method, which is strictly limited to the tabulating of measurements, irrespective of any basic reality whatever. And Religion is awakening to the fact that revelation has still "many things to tell" which would not have been understood by previous unscientific generations, but being supplemental to Science are needed to-day by both science and religion.

An unlooked-for reversal of the relative positions of Religion and Science seems to be impending at the present time. While the continuous flow of modern revelation is building up for Religion a secure basis of fact and reality, physical science is finding its supposedly solid foundation resolved into a cloud of immaterial electrons, whose composition and laws afford ample scope for the play of imagination and faith. Some day, perhaps, progressive religion will come to the aid of Science, by inviting it to share the only true basic reality—Spirit.

SIDELIGHTS.

"It [Spiritualism] has one tenet at least which must arouse our sympathy. It is that when dealing with the human race, or with any question relating to man, the mind should be given its true place," remarks the Rev. Austin Lee, M.A., in the *Sunday Graphic* of October 27th.

\* \* \* \* \*

The *Daily Chronicle* devotes more than a column of its issue of October 23rd to a detailed description of the Guild of Spiritual Healing and its work. A *Chronicle* representative who called at 29, Queen's Gate, Kensington, admitted that he felt "a curious vibrating sensation" when the hands of one of the healers were placed on his head. It is disclosed that Colonel Crosfield, chairman of the British Legion, has offered to pay the expenses of any two members of the Legion who desire treatment by the Guild.

\* \* \* \* \*

"My Life's Most Amazing Experience" is the title of a long account in the *Daily Express*, of October 28th, by Mr. Geoffrey Gilbey, the racing expert, who tells how he recently—against his will—went to the house of a friend to meet a lady possessing psychic powers. She told Mr. Gilbey many things about his life, and minute details of his character and health, all of which were true. Then she said: "You have lost a friend called 'Jack'."

\* \* \* \* \*

Says the writer: "I thought of all the friends I have known as Jack and told her she was mistaken. She was most insistent . . . and said she could see the letters K and H. . . . Then suddenly I remembered that I had lost a very great friend called Jack. I had never called him Jack or thought of him as Jack."

\* \* \* \* \*

This friend, says Mr. Gilbey, was the late Jack Keble Howard, the novelist and playwright. Then came a message from the purporting communicator: "Thanks old man for looking after Baby." The Medium added that "Baby" was not a child, however.

\* \* \* \* \*

Next morning Mr. Gilbey telephoned to Keble Howard's widow, and asked whether her late husband had ever called her "Baby". She replied that he constantly did so. He adds that when Keble Howard died last year, he and Mrs. Gilbey had at once got into touch with the novelist's widow, and a close friendship had quickly grown up between the three people, a fact which justifies the thanks of the spirit communicator.

\* \* \* \* \*

"I do not believe in ghosts," remarks Mr. Robert Lynd the well-known literary critic, writing in the *Daily News* of October 26th; he adds, however, that though he disbelieves nine out of ten persons who claim to have seen a ghost, he "cannot feel the same easy confidence that the whole ten are victims of illusion. For example, the clearest-headed, most sceptical woman I know assures me that she once saw a ghost. She did not know it was a ghost when she met it on the landing of a lodging house".

This phantom, Mr. Lynd tells us, took the form of a "nice old lady", who remarked gently, "Don't be frightened!" He continues: "My friend afterwards asked the landlady who her charming lodger was, and the landlady, going pale, told her how, many years ago, an old lady of exactly the same appearance had lodged in the house and had been burned to death in her sitting-room one night as she dozed over the fire. Her ghost, she said, had returned before, but not for several years. I confess I believe in that ghost, for the landlady was an honest woman, and even a dishonest landlady would not risk the ruin of her business by letting it out that her house was haunted."

\* \* \* \* \*

The *People* of October 27th contains an interview with Natacha Rambova the screen star, who stated that her late husband Rudolph Valentino still communicates with her from the next world. (Whatever may be believed of this assertion, says the interviewer, there can be no doubts as to the lady's sincerity.)

\* \* \* \* \*

Rudolph found things strange and difficult at first when he crossed over, we are told. He found himself walking along Broadway as he had done many times before. Friends whom he greeted failed to notice him; one woman whom he had known, merely shuddered and said, "What a cold wind!" Poor Valentino felt a lonely outcast.

\* \* \* \* \*

Later, according to Natacha Rambova's account, her husband grew out of his earth-bound condition. He has apparently tried to describe his present home, but the descriptions seem to have been difficult both for the communicator to make and for the sitter to comprehend. The temples of heaven, he said, had no material existence, but were "castles in the air built out of thoughts". Rudolph declared that the dead were happy—"not the happiness of contented inertia, but of continued striving upwards".

THE WEST RIDING OF YORKSHIRE PSYCHICAL SOCIETY.

This Society has an excellent programme arranged for the Winter Session, including such well-known speakers as the Rev. C. Drayton Thomas, Mr. Percy Scholey, Mr. William Hope and Mr. J. B. McIndoe. The next lecture will be given by the Rev. G. Vale Owen, on Monday, November 25th, at Bradford. Mr. Owen will, in addition, lecture both at Keighley and Huddersfield, under the auspices of the Society, on November 26th and 28th respectively.

In addition to the lectures, the Society has also been active in the arrangement of seances. A very successful series was arranged, recently with Mr. William Hope, of Crewe, for psychic photographs. "Extras" were obtained for all sitters and nearly fifty per cent. have been definitely recognised as departed friends or relatives of the sitters. Physical phenomena seances are arranged for early in November with Mr. James Lewis as medium. The Society's address is 96, Tennyson Place, Bradford.

FAERY INVESTIGATION SOCIETY.—The next meeting of this society will be held on November 13th, at 2.30 p.m., at The Eustace Miles Restaurant, W.C., when Mr. Tom Charman will give an address and M. Jean Michaud will contribute violin solos. Tickets from Mrs. Cantlon, 10, Cliveden Place, Sloane Square, S.W.1.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## “DOES MAN SURVIVE DEATH?”

### DEBATE AT CAXTON HALL.

There was a large audience at Caxton Hall, on Friday evening, 25th ulto., when Mr. Shaw Desmond met Mr. Chapman Cohen to debate that ancient theme: “If a man die, shall he live again?” Dr. Bernard Hollander presided.

THE CHAIRMAN, having introduced the two distinguished speakers to the audience, announced that Mr. Desmond would lead off and be answered by Mr. Cohen, half an hour being allowed to each, and shorter periods afterwards alternately for each speaker to deal with the arguments of the other. As it was, the debate lasted some two hours and a half, but as it was full of sallies of wit and humour the audience was kept interested and entertained to the end.

MR. SHAW DESMOND, who it was understood did not speak as a Spiritualist but simply as one who had arrived at full conviction of a life after death, covered a great deal of ground in the course of his speeches, citing some of the most recent evidences in psychic research, notably the “Margery” phenomena (including the “thumb-prints”); and the Cleophas Scripts, of which he gave very full details. He suggested that Rationalism had fallen a good deal behind the times and was in danger of becoming stagnant. Its position seemed to him to be very much the same to-day as when he had known it twenty years ago, when he was himself a Rationalist. He alluded to the number of distinguished men who had accepted the evidence for survival and read their testimonies. He went into the evidence for the Direct Voice, quoting Mr. Dennis Bradley and the Valiantine phenomena, and referring especially to the now well-known calendar tests in the United States, the experiments carried on in connection with Professor Bozzano and the Marquis Centurione in Italy, and to the Chinese writing produced by “Margery” (Mrs. Crandon). The cases he cited are too well-known to readers of LIGHT to need recapitulation.

MR. CHAPMAN COHEN took the stand that supposing all these things happened, none of them proved survival. He would not discuss the question of fraud because Spiritualism had no better advocate in this country and no more successful propagandist than the man who said it was *all* fraud. He did not deny that strange things did happen, but after allowing for delusion, hallucination and the strange tricks played by over-wrought imaginations acted upon by suggestion, he thought that the rest could be explained by trained psychologists or by reference to unknown powers latent in the human mind. He was tired of the term “psychic phenomena”, and as for “psychic science” it was a stupid phrase. There was no science in it. It was one of the terms which were used to hypnotise people. He would refer many of the alleged phenomena to abnormal psychology. Self-deception was a not uncommon state of mind. As to a supposed life after death, his own opinion was that when a man died he stayed dead. Death had a civilising influence—it was part of the order of Nature. We were born, we lived, we died. In the accounts supposed to be given by spirits concerning their world, we found they made many mistakes. Their greatest mistake was to suppose that they lived in any world at all!

It was in this vigorously destructive vein Mr. Cohen replied to Mr. Shaw Desmond, although at a later stage of the debate Mr. Desmond complained that his opponent had not really touched the cases offered as evidence; and he repeated some of their salient features which he claimed that Mr. Cohen had not attempted to explain. There were many reputable witnesses to these things; they had been obtained under the strictest scientific conditions. Did

Mr. Cohen deny the veracity of all these people? Were they all deluded?

Generally to summarise the position on both sides, as it was set out with much circumstance by the debaters, Mr. Shaw Desmond appealed to the instinctive sense of survival in the race, to the evidences of an unseen world which had attended humanity from earliest ages, and to the scientific investigations of these things to-day which proved their reality by answering physical and intellectual tests; and the array of modern evidence he presented made a formidable case. Mr. Cohen found the idea of ghosts and a spirit world untenable in the light of any rational philosophy of life, and dismissed Mr. Desmond's case with much airy persiflage. As to Rationalism being a dwindling force, he held that the reverse was the case. He traced to the progress of Rationalism the decay of church-going, and the downfall of the old theological superstitions about ghosts and spirits. He declined to take the testimony of any man or woman alive to the existence of spirits or the spectacular and dramatic business involved in the idea of a spirit world, a world in which people were neither born nor did they die or carry on any rational kind of life as we knew life here.

The audience appeared to consist mainly of Rationalists, but they heard the case for survival (which is clearly regarded as something anti-rationalistic) with evident interest and attention, and there were no hostile demonstrations. Indeed the more effective points made by each debater were received with an amount of laughter or applause which displayed a fine impartiality. No vote was taken on the question, so that the proportion of Ayes to Noes could not be ascertained, as in the famous debate at the Queen's Hall between Sir Arthur Conan Doyle and Mr. Joseph McCabe, when, Sir Edward Marshall Hall being in the chair, it was found that the votes of the audience were pretty evenly divided.

Mr. Shaw Desmond showed himself an able and even brilliant advocate of the case for survival, and marshalled his facts very effectively, enforcing them with probing comments and close questioning. Mr. Cohen, a highly skilled debater, showed much adroitness in the way in which he resorted to generalities and *a priori* arguments. His position might be summarised in the phrase: “It can't be—therefore it isn't.” Both debaters showed a ready wit and a fund of humour that kept the debate from degenerating into such acrimonious displays as these debates presented in earlier days. In those days the religious element came in more acutely than at present, when the question takes a more scientific aspect and the word Spiritualism has been shorn of much of its old unpopularity.

One could not help wondering how any orthodox Protestant or Roman Catholic may have felt—if any were present. On the one hand, such a person would have listened to a wholesale onslaught on spirits, a spiritual world, and the idea of a life after death; and on the other a strong presentation of the case for survival (albeit not put forward by a Spiritualist) as a matter of modern scientific evidences and not of Biblical records, faith or mysticism. Would he have said: “A plague on both your houses,” or would he have felt that the world had passed him by, and the battle was being fought over his head, with only contemptuous references to him on one side, and hardly an allusion to him on the other? An impartial and thoughtful observer might have wondered a little why Rationalism so violently opposes itself to the idea of Survival. Probably the answer would be that the true function of Rationalism is to develop our present world and its resources to the utmost, and that its reactionary tendencies are due to the old “other-worldism”, which permitted so many abuses to flourish. Moreover, a life after death has become involved in the miraculous side of religion, and religion of every kind is the *bête noire* of

Rationalism. But the issue is no longer Religion v. Rationalism: it is Spiritualism v. Materialism, and one may say that Mr. Shaw Desmond is "on the side of the angels" without in any way implying that Mr. Cohen has any diabolical tendencies!

At the close of the debate Mr. Shaw Desmond moved a vote of thanks to Dr. Hollander as Chairman, which was seconded by Mr. Cohen and after friendly interchanges between the contending parties, the meeting dispersed in great good humour. G.

**THE BRITISH COLLEGE OF PSYCHIC SCIENCE.**

The first term in the new College house, 15, Queen's Gate, S.W., has opened with some lectures of great interest to students.

The Rev. George Cole, of Gateshead, was greatly appreciated in his talks on "Hypnotism as an aid to psychic development", and on "The Secret of Spiritual Healing". Mr. Cole holds that hypnotism judiciously used, and in careful hands, might considerably aid development, and gave some personal examples. He tested some of the members present for sensitivity, a few responded well, while some remained negative. The second lecture, accompanied by demonstrations of Spiritual Healing, was productive of one cure in which a member's wrist which had been painful and troublesome for a long period was quite relieved.

Mr. S. G. Soal and Mrs. Ch. de Crespigny debated on October 16th, on "Telepathy v. Spirit Communication", both ably upholding their points of view, which enlightened and interested their audience.

"Dion Fortune" (author of "Sane Occultism", etc.) was the lecturer on October 23rd, and speaking on "Spiritualism from the Standpoint of Esoteric Science", dwelt particularly on the necessity for various branches working together so that there might be mutual benefit. She spoke appreciatively of the practical work of Spiritualists who had by their tenacity of purpose enlightened public opinion on these matters. The lecturer has the faculty of leading students on and refuses to set up the barriers which have so often hindered co-operation between those who are studying a great subject from different angles. Many questions followed the lecture, which created deep interest. B.

**DECEASE OF OTTO VON BOURG.**

Mr. Otto von Bourg, whose death took place at Minneapolis in September last, was for many years well known in London Spiritualism as a clairvoyant of unusual powers. We first met him during the war when his Teutonic name brought him under the attention of the police, but as he was able to prove his Swiss nationality (he was born at Berne) he escaped the fate of the enemy alien. But before the war was over, he found it advisable to leave this country for Canada, from whence he went to the United States, where his mediumistic gifts brought him into prominence. In his earlier days in London he came to the front in the "Foxwell case", in which the body of a missing stockbroker was, through his clairvoyance, discovered in the Thames. Von Bourg was generally regarded as a "Society clairvoyant", but, being a man of ideals, he took a different rôle in America, where he became a missionary of the National Spiritualist Association. He was a man of fine presence who regarded his gifts with reverent care, and American Spiritualism is the poorer by his death at the age of 58. We bid him farewell with admiration and regret.

One of our readers wishes to obtain a copy of *The Voices* by the late Admiral Osborne Moore. This book has been long out of print, but it is possible some reader may have a second-hand copy to dispose of.

**RAYS AND REFLECTIONS.**

A man of the idealistic dreamer type was described to me the other day as one who lived "half in and half out of this world". It seemed rather a precarious situation. It was a little suggestive of the tradesman's advertisement for an errand boy who was required to be "partly in and partly out of the shop", which led to the enquiry by a humorist: "What is going to happen to this unfortunate boy when the door shuts?"

\* \* \* \* \*

Amongst examples of inspiration in writing I would certainly class some contributors to LIGHT who, living lives of hard mechanical toil and without any educational advantages, have contrived to produce literary work of a high level of excellence, showing a wide range of knowledge, even sometimes of deep learning. Take, for example, Mr. W. H. Evans, a working shoemaker who has produced some remarkable books—*Altar Lilies* was his last one. Then there was a motor-car mechanic and a factory-hand whose articles showed a degree of power and ability beyond that of many writers whose names are adorned with University degrees.

\* \* \* \* \*

It is just over a hundred years since the birth of Gerald Massey, whose brilliant little book *Concerning Spiritualism* is well known to most of us. It was published some fifty years ago, at the time when he was delivering lectures in London on his psychic views and experiences. To the literary world he is best known as a poet and Shakespearean commentator. He was a pioneer as well as a poet, and we should keep his memory green, as of others who fought our battle in the ancient days, when to be a Spiritualist was almost as bad as being a Christian in the reign of Nero.

\* \* \* \* \*

We do right in allowing a certain amount of "discount" in the case of statements by spirit-communicators who have only been for a short time on the other side. We find by experience that such communicators sometimes return later in order to correct their earlier utterances, confessing that in the meantime they had had to unlearn much and revise their first impressions. Of course, much depends on the degree of intelligence possessed by the spirit. Some people rapidly master any subject presented to them. We have long noted, for example, that highly intelligent people, who come into our movement, will in a few months show an understanding of the subject far beyond that attained by less capable minds after many years' experience.

\* \* \* \* \*

Many years ago much amusing sport was derived from what were known as "treasure-hunts". Something of value—it might be money or a document entitling the finder to a prize—was concealed in some unlikely place and the treasure-hunters scoured the neighbourhood in the endeavour to discover it. Now and again it might happen that by some luck the "treasure" was discovered immediately, and that rather spoiled the sport, for a long hunt was more exciting. In stag and hare hunting this premature end is avoided by giving the hunted animal a long start. Something of the same idea seems to possess some of our psychical researchers who are on the quest for proof of human survival, and try to prolong the search as much as possible. In fact, it would seem that some of them would like it to continue indefinitely. Certainly the outcry against any person in their company who finds the "treasure" too soon suggests that this is the case!

D. G.

## EXPERIMENTS OF A MEDIUM.

BY FREDERICK H. HAINES, F.C.I.B.

(Continued from page 524)

Please note that my next incident illustrates the difficulties of intercourse with the spirit-world, also the ease of mental interpolation of the Medium's own thoughts, and the curious persistence of an independent personality by the control, despite my errors and confused thinking. It is a story full of failures and yet affords to the scientific mind an important revelation of processes in the phenomena of my spiritual intercourse.

In this case the lost article was a library-book. It dealt with psychic matters. While away upon holiday I had read the book and when my wife was returning in advance of me, I gave it to her to read during the journey. In due course, some weeks later, I sought the book with the purpose of returning it to the library. But it was not to be found. I learnt that my wife had not read the book, for she had no memory of it and she failed to recall anything about it. Indeed, she was emphatic that I had not lent her the book. She suggested that I must have lost it myself (you know how the feminine mind works in such a case!). But I suggested that she had lost it on transit, and there we stuck, each hopeless of doing anything practical towards the recovery of the book. Then my wife wrote to the landlady where we had stayed in vain hope that the volume had been overlooked when packing; but the reply soon negated that hope. So you see, my wife's memory was not a happy hunting-ground for my psychic activities. Finally I decided to ask the help of my spirit-friends. Further, let me say in advance, *that the book had been brought home by her*, had been laid down and then carelessly thrust out of sight and out of mind presumably by a third person. The points to remember are that my wife alleged that the book was lost away from home; I thought she had lost it on transit, but the real fact was that someone had hidden it accidentally.

Another point which I want to mention is that my mind at the moment was interested in the word "Indian". A new control, a Hindu, "Dwajon", had just become manifest to my consciousness, and I thought of him as an Indian. You will see what part this word played when I say that in reply to my enquiry as to the whereabouts of the book, my hand wrote "indi", which tailed off into "indian". I interpreted that to mean that the Indian was present to help me. But follow now what was intended to be written—not "indian" but "*in dining-room*", the place where the book was ultimately found. But I was worried by arguments, disturbed, utterly incompetent to make clean contact, and so the whole message received by me was thus jumbled. With the word "Indian" before me, I found the hand slowly writing "amusi" which my existing thoughts promptly converted into "a music cabinet". (My wife and I had already discussed the possibility of the book having been put in the music cabinet with loose music-books; but our strong personal opinions of what had happened to the book checked any disposition to look therein.) Now, as I afterwards learnt, my prompt reaction of thought which turned my control's word into "indian" had provoked the word "amusing" which, alas, also suffered in transit and became "music". So you see, I was pretty well bogged. But the attempt to help me was not abandoned because of my state of mind. "Cabinet" had a definite meaning to my spirit-friend, so a disconnected sentence was then given me—"In a dark place". That was a puzzling suggestion. But when the hand further wrote "move the books", I was quite persuaded that the music-cabinet was meant, and I forthwith went to the task of turning out the whole contents of the music-cabinet. But the lost

book was not there. I realized my incapacity to record; so that ended the attempt to help me, and I was left "in the air".

On the following morning—note this important factor of sleep before success—I was to leave the house at nine o'clock, and at ten minutes to nine, after breakfast, I collected various books due to return to the library in town. At the last moment, I stood in the dining-room, with my back towards a small open bookcase, still disgruntled by the lost book. Making a last reference to it, I casually said to my wife: "Have you looked here?" as I turned to the shelves. She promptly replied that she had. But almost without thought my hand went out to "move the books" on one of the four shelves, and in so doing, I discovered "the dark place" behind them and the lost book which had got behind the others. I felt the usual thrill of spirit-presence and knew that my involuntary act had been controlled, so that I had gone direct to the right shelf and the right part of the shelf to discover the missing book. A few moments later I was on my way to town and was relieved of the necessity of explaining the loss to an unsympathetic librarian and of paying for a replacement. My spirit-friends had succeeded just in the nick of time and once more demonstrated their living presence.

Now I do not know whether that story will be found interesting by the average reader; I am afraid it is a little too involved for him; but it is meant for those who want to probe into the secret operations of the mind in order to confirm belief that we are only bits of mechanism, self-contained, automatic in action and presently to be dissected, body and soul, for laboratory specifications of *homo sapiens*. I feel, however, that the underlying personality in this experiment, the mind that criticized my incapacity and really directed my foolish blundering attempts to discover the lost book is obviously so independent of me that the psychologist will find total rejection of its presence extremely difficult. I know the good Cuno was present. But also I know what "bloomers" I make in recording spirit-directions, for I am essentially a clay-bound mortal and therefore I realize the need of sane interpretation of all spirit-messages. But perhaps it is in such a story as this that the intelligent reader can get a clearer vision of the "not-me", although he may hesitate to accept my vision of Cuno.

Those readers who are familiar with my "inspired" writings will agree with my assertion that behind all my psychic activities there is a strong religious force which, although not conforming altogether to traditional religion, is nevertheless venerative of much that Christians hold sacred. Philosophy and high thinking are revealed on every page of my automatic script. But in the forefront of every teaching is the Christ-Message.

(To be continued.)

[The following books through the mediumship of Mr. F. H. Haines have already been published and illustrate The Higher Spiritualism: *Spiritual Development* (on Mediumship) 4s. net; *The Book of Spiritual Wisdom* (Cuno's teachings) 6s. net; and *Thus Saith Celphra* (Philosophy of the Soul) 5s. net. These can be obtained by return, post free, from The Pure Thought Press, 178, High Street, Watford, Herts.]

## NOTES ON NEW BOOKS.

"The Life Worth Living." By Elmer Sidney Prather. (Prather, Brussels. 4s. net.)

A collection of some thirty-odd brief essays of the "self improvement" type, apparently written with a view to popular sales. Not likely to appeal to critical readers, but will probably have a good market among the less sophisticated.

H. G. A.

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Public Meetings.  
 Sunday, November 10th, at 3 p.m. In the Marylebone Music Studios,  
 72-74 High Street, Marylebone, W.1. Service of Remembrance. MISS  
 STEAD and MRS. MARTHA OGILVIE.  
 Wednesday, November 13th, at 8 p.m. In Caxton Hall, Victoria Street,  
 S.W.1. The Rev. G. VALE OWEN. Subject: "SPIRITUALISM AND  
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 Monday, November 11th. Armistice Day. Service of Remembrance, 10.30  
 a.m. Those desirous of doing so may bring a photograph or other memento of  
 their dearly beloved who passed over through the war, to lay upon the table.  
 Wednesday, November 13th, 7.30 p.m. MR. & MRS. WHYMAN  
 Address, Spirit-descriptions and messages.  
 Thursday, November 14th, 7.30 p.m. MR. & MRS. WHYMAN  
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**SOCIETY MEETINGS.**

Lewisham.—Limes Hall Limes Grove.—November 10th, 11.15, open  
 circle: 6.30. Mr. Ed. Spencer. November 13th, 8. Miss F. Campbell.  
 Croydon.—The New Gallery, Katharine Street.—November 10th,  
 11.15. Lyceum: 6.30. Mrs. Wesley Adams. Special Service of Remembrance.  
 November 13th, 7.45. Ald. D. J. Davis.  
 Cricklewood.—Ashford Hall, 41, Ashford Road.—November 10th,  
 6.30. Mr. Stephen Foster. November 13th, 3 and 8. Mrs. Baxter.  
 Brixton.—London Psychic Educational Centre, 17, Ashmere Grove.—  
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 Thursday, Nov. 14th, at 7.30 Clairvoyance MRS. NUTLAND

**GROUP SEANCES.**

Wednesday, November 13th, at 3 MRS. KINGSTONE  
 Thursday, November 14th, at 7.30 MRS. IDA GLENN

**SPECIAL DISCUSSION EVENING.**

Monday, Nov. 18th, at 7.30 MRS. ROBERTS  
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**SEANCES FOR DIRECT VOICE.**

Monday, November 11th, at 7.30 MRS. HENDERSON  
 Friday, November 15th, at 7.30

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Clairvoyante: Mrs. Annie Johnson.  
 November 17th, 11 a.m., Rev. G. Vale Owen.  
 6.30 p.m., Dr. Quetta Woodbridge.  
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