

# 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.

### SIGNS AND PORTENTS.

It is difficult to recall a Christmas so thronged with ghosts and the supernatural as the Christmas we have just passed. Perhaps the three most conspicuous instances of hauntings were the case of Geoffrey de Mandeville at East Barnet, the Lady in Grey, who favours the same neighbourhood, and the spectre of Jeremy Bentham, whose skeleton is preserved at University College. These and other cases were recounted with much circumstance in the newspapers and made the subject of every variety of comment, some of it more than a little inane. But in spite of much opposition from the sceptics it is clear that, generally speaking, the ghost idea held the field. There were so many examples and the evidence in certain instances, at least, was too strong to be broken down. There is a considerable significance in this outburst of interest; it marks a change in the atmosphere of the time and a change in the direction of popular interest. It would not be straining the possibilities to suggest that there is a purpose and a meaning behind it; that it marks a strong effort on the part of those "on the other side" to rivet the attention of the world on the unseen side of life. Those who have studied these questions deeply are able to trace a very clear policy and method behind these ghostly manifestations which lend themselves to newspaper report. They capture the attention of the public in a way that serious scientific enquiry could never effect. There are signs and portents of a great wave of spiritual influence, inspiration and direction behind which we have the best reason to believe are minds of a very high grade, intent on bringing home to humanity by every possible method the reality of the spiritual world, and so imparting that knowledge which we fully believe will alone save humanity from the tragic results of its blind materialism.

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### PROBLEMS AND SOLUTIONS.

We are all the time being confronted with problems arising out of our investigations into the nature of the next life. Of course the very question of a future life at all—as we used to be told—has no scientific warrant. But we do not trouble ourselves much with that objection nowadays, having observed that Science must be based on Life and not Life on Science, and that facts remain facts even if we cannot scientifically explain them. As to the puzzles generally, some of them are beyond the solution of the wisest minds. But there are others—many others—which always yield

up their secrets to reason and experience. We are seeing them solved one after the other by minds which have no prepossessions, that is to say who hold no special pet doctrines to which the facts must be made to conform. Time and again we have seen investigators held up because they had met with something which conflicted with what they had been taught, had heard or read, or very much desired. When the personal element comes in there is always an obstruction in the thinking. The man desires the Universe to go his way and not its own. He has not faith enough to trust himself to the great stream of evolution, with entire self-surrender. That is one of the lessons of life to be learned either here, or it may be hereafter, in a world to which every one of us will in time be transported without the slightest reference to our beliefs or disbeliefs.

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### A FUTURE DARK-SEANCE TEST.

The possibility of seeing in the dark, as claimed on behalf of the "Televisor," a new invention by a young Scotsman, Mr. J. L. Baird, opens up the prospect of some effective test methods in connection with dark séances. We are told that with this apparatus, by means of a combination of the infra-red and ultra-violet rays, it is possible "to detect the presence of any person in darkness without his knowing anything about it." Phenomena produced at dark séances must of necessity be highly unsatisfactory from an evidential point of view; similar phenomena produced in the light naturally have an infinitely higher value. If the time ever comes when it will be a simple and practical matter, by means of some modified form of "televisor," to watch the medium and sitters from afar, during a dark séance, some interesting results might be found. Fraud would be detected instantly. On the other hand the genuineness of some of the manifestations might be proved with startling and dramatic conclusiveness. One is tempted to speculate as to the effect, if any, of the infra-red and ultra-violet rays upon the delicate psychic forces enclosed within the séance room. Would they hinder the phenomena? One can only theorise vaguely upon these matters. The arrival of the new apparatus that "sees without light" with its possibilities in connection with psychic phenomena, seems to have some confirmatory bearing upon the statement of an eminent biologist who said that Science would one day prove to the world that there was vastly more in Spiritualism than even the Spiritualists imagined.

### THE SPIRIT OF CHRISTMAS FUND.

We acknowledge, with many thanks, the receipt of the following donations:—

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Many grateful letters have been received from recipients of donations. These letters are open to the inspection of any donor to the Fund.

A PATHWAY THROUGH ILLUSIONS.

The Vision that Remaineth.

By C. V. W. TARR.

In his article, "Prophecies of the Near Future," contributed to LIGHT a short time ago, Mr. W. H. Evans raises one or two fundamental questions which thinking Spiritualists will do well to consider.

I hope I shall not be thought over-critical, but it seems to me that Spiritualist philosophy, and theology for that matter, are extremely muddled at the present time. We mouth again and again many of the old platitudes, while at the same time we try to sound a new note in philosophy and science.

How paradoxical are the situations into which human thought about life and the world is driven, is shown by Mr. Evans' recognition that no causal connection can be traced between the ethical experience of man and the physical facts of the Universe, especially those facts, of course, which produce evil effects upon human life. Yet Mr. Evans himself believes that Nature is "the outcome of, or field of, the play of directive intelligence." If, then, we regard the Universe as the expression of "Directive Intelligence," this phrase involves necessarily the physical part of Nature, for indeed this is the part that we chiefly know. Those phenomena of Nature which bring disaster to humanity are clearly the outcome of "natural law," and this law is ultimately traceable to "the directive intelligence." We have noted the recognition, which Science would confirm, that no causal relationship can be traced between Man's ethical experience and natural phenomena. The belief in a "Directive Intelligence," then, compels us to acknowledge, even though we mediate between It and us, lesser orders of intelligence, that upon It rests the ultimate responsibility for human suffering. I shall be thought very iconoclastic, but I think this phrase, in the mouth of many modern Spiritualists, is becoming merely a platitudinous saying. It has very little of the power of real thought behind it. In the day of Paley there was prevalent the famous physico-theological argument for the existence of God, more shortly, the Argument from Design. Kant objected to this, that it pointed to no more than a wise architect of the universe, certainly not to an omnipotent creator of all things. Since those days the scientific doctrine of evolution, extending its influence to theological and philosophical thought, has practically changed beyond recognition the argument from Design in Paley's crude form. We talk now about "Directive Intelligence" instead, and the term is an index to the degree of compulsion we are under, to admit that the God we seek to believe in is not seemingly the master of the material He works in, as Kant suggested in the criticism mentioned above. Nothing is more obvious than the fact that God is simply a human idea—its constant changes under the influence of human historical and evolutionary influences prove this conclusively, and no one can say that a Reality corresponding to this idea, or of which this idea is a revelation, does in fact exist. I cannot help thinking of Montaigne's saying: "Man certainly is mad, stark mad; he cannot make a flea, and yet he will be making gods by the dozen." One thing is certain. We laugh at the ancients because of the queer gods they believed in, but they were, on the whole, more honest in their belief than we are with our so-called "advanced" ideas. It is strange that believing so much as we profess to do in "one god," "the God of Love and Wisdom," "the Directive Intelligence," we should make such a ghastly hash of human affairs. The fact is that these ideas are just nebulosities floating in our minds and capable of very little real living influence on our lives.

CATASTROPHES AND NATURAL LAW.

To return to the question raised by Mr. Evans in his articles under the sub-heading, "Catastrophes and Natural Law," what faces us is the bugbear of Dualism which has always faced religion and philosophy. Have Spiritualists thought out all the implications of this dualism for their "philosophy"? I mean, have they any real solution of the problem of nature's apparent total disregard of human feelings and purposes? Let us state the paradox in all its baldness. Spiritualists as a whole believe in the beneficent purpose of God. The first principle of Spiritualism asserts

"The Fatherhood of God." The proven existence of the psychic world which becomes our home after death is held by the philosophically-minded to establish a beneficent Design in Nature, although this is not thought of in its former crude way. Yet a physical catastrophe which hurled thousands of souls into the other life is undeniably the work of Nature too. For the Spiritualist thinker regards Nature as a wider and deeper system than is yet accepted by orthodox science. Nature for him is a system in which the visible and invisible parts are inter-active, interpenetrating, and inter-related. Is this not to say, then, that Nature at one and the same time is kind and cruel? But it is replied: No, not necessarily so. What has happened is merely the destruction of forms, the lives still persist; they are immortal. Therefore the beneficence of Nature's design is upheld.

For my part it does not console me to be told that if my body perishes in some physical disaster, beneficent Nature will let me rest on her bosom peacefully in the next life. I do not wish to be so torn away from those I love; and besides, if some of my loved ones should not persist with me, there is suffering, undeniable suffering, on both sides of the veil. What does it all amount to, then? Physical nature is unmoral; she has no regard whatever for the ends of human striving. *Anopheles claviger* (the malaria-carrying mosquito), some medical theorists have suggested, brought about the decadence of Greek and Roman civilisation. A cosmic change may destroy all life on our planet. And man cannot raise a finger to stay the giant destructive forces of Nature. It does not seem very relevant to tell us that only forms perish. So Krishna tells Arjuna in the Bhagavad Gita, and his advice is an incentive to war:

"Let them perish, Prince! and fight!  
He who shall say, 'Lo! I have slain a man!'  
He who shall think, 'Lo! I am slain!' These both  
Know naught! Life cannot slay. Life is not slain!"

LIFE AND FORM.

We do not know life without form. What survives according to our own Spiritualist theory is a human personality, an organised being, not an abstract bit of life. The form is precious because of the life; the life is dear because of the form.

It seems to me, then, that if we are to make Spiritualist thought really useful to our times we must stand for a rigid honesty of intellectual expression. We are afraid to cast off from the deck of our fair ship much old lumber which we have taken on board merely out of sentiment. If we cannot believe in any god, not even a "directive intelligence," let us say so. If we do not know what to believe in as regards the ultimate nature of the Universe, let us admit it. Nothing is gained by covering up our ignorance with mere phrases. Let us say what we feel we know, and go on thinking, wondering, yearning, in the midst of the starry mystery of the Universe. As Spiritualists we say we know man is more than flesh and blood, that mind is immortal, that love triumphs over death, that there are opportunities for redemption and progress on the other side, that spirit men and women with deep and most sweet love in their hearts, walk by our sides to help us through a world of strange lights and profound darkness. These are my lights for the way. Beyond, around, there seems to be some inscrutable, mysterious, inexorable Fate, I know not what which swings the burning censers of the stars and makes the sound of the sea, and sometimes leads man into the darkness of error and sin. Mr. Evans says the most I know is that in our hearts a flame of faith is kindled from some unearthly fire, which seems to reveal the age that will be. Perhaps it is a fond illusion, one most saddest illusion of all in a world full of illusions. Perhaps even the survival of the dead is but the bitterest, most mocking delusion of all. But if Love dies—if our dreams perish. . . . If they perish it will be but that the dreamer shall be visited by brighter dreams, discerning "truths that wake to perish never." For though the dreams may fade, vision will remain.

A GOVERNMENT REPORT.

EXTRAORDINARY EVIDENCE AT WASHINGTON.

MR. HOUDINI'S TESTIMONY BEFORE AMERICAN COMMITTEE.

A document of much interest has just reached me. It is issued by the United States Government Printing Office at Washington, and its portentous title is: "Fortune Telling: Hearings before the Sub-Committee on Judiciary of the Committee on the District of Columbia House of Representatives, Sixty-Ninth Congress, First Session on H.R. 8989."

The Sub-Committee met to consider the amendment of the law relating to fortune-telling. Their report, which covers nearly 170 pages, makes interesting reading. There is none of the staid "dry-as-dust" solemnity about it that one would naturally (and probably erroneously) associate with an official report issued by a dignified Parliamentary Sub-Committee in this country. The American document is of a livelier order. One of the principal witnesses was the late Harry Houdini, whose evidence is not lacking in the forthright and sensational quality that one might expect from that eccentric showman.

The proceedings opened with a statement by the Hon. Sol Bloom, who stated that he wished to prohibit the telling of fortunes.

When asked "What is telling a fortune?" the Hon. Sol Bloom's recorded reply reads: "Well, telling a fortune is to make people believe what the future is, to give you a picture that you are going to marry a blonde."

In reply to the facetious query: "How do you know you won't?" Hon. Sol Bloom answers, "I don't want any kidding or joking from you."

HOUDINI GIVES EVIDENCE.

The second witness, Harry Houdini, who is reported as having said, "I respect every genuine believer in Spiritualism or any other religion," went on to say that "this thing they call 'Spiritualism' is a fraud from start to finish."

"In thirty-five years," said Houdini, "I have never seen one genuine medium." (The date if this statement is given as Friday, February 26th, 1926.)

Mr. Rathbone, a member of the Sub-Committee, raised the pertinent question as to whether fortune-telling had anything to do with the subject of Spiritualism. Houdini (whose line of argument here appears a little difficult to follow) seemed to have no doubts as to the connection, and proceeded to give an "imitation" of a medium. He complained of the selling of "lucky charms" (apparently by mediums), and criticised the facility with which Spiritualist ministers are ordained; he disclosed the interesting fact that one of his agents "had been ordained six times," also that "they get the women alone, and they put their hands all over their bodies."

After a few more violent assertions of an equally agreeable nature, the Master Magician is reported to have turned to the audience saying, "Tell me the name my mother called me when I was born! Tell me the pet name my father used to call me!" There was no response.

He next produced a crumbled piece of paper. "Here is a telegram. Read that, you clairvoyant mediums, and show me up," at which point Mr. Reid, a member of the Committee, hazarded a guess that the telegram said, "Please send more money." (I am not absolutely clear, from the report, whether this was or was not correct. It might be read both ways.)

Later, Houdini stated specifically: "I do not possess mediumistic powers."

A note of dignity and common-sense is struck frequently by a member of the Committee, Mr. Ralph Gilbert, who is reported to have said, "We are making ourselves ridiculous with this Bill"; adding "I believe in Santa Claus and I believe in fairies in a way, and the gentleman is taking the matter entirely too seriously"—though it is not quite clear to which gentleman he refers.

HOUDINI A GREAT "MYSTIC."

The next witness was Mrs. Jane B. Coates, of Washington, described as head of the American Order of the White Cross Societies, who raised the question as to the position, under the proposed legislative amendment, of mediums who give spiritual advice, afterwards making the sensational statement: "I think Mr. Houdini is one of the greatest mystics the world possesses to-day."

Said Mrs. Coates: "I believe we are evolving certain senses within ourselves," and defines mystics as "persons who have evolved certain senses within themselves, which bring them knowledge from a world beyond." (I like that word "evolute").

"THIS PSYCHICAL PESTILENCE."

Mr. Remigius Weiss, who stated that he had not, in fifty years of investigation, found one honest clairvoyant,

nor one honest Spiritualist, except those who believe but "are victims of mental degeneracy," spoke of "this psychical pestilence," which he compared to cholera, yellow fever and smallpox.

HOUDINI'S EMPLOYEE AN ORDAINED MINISTER!

Miss Rose Mackenberg described visits to certain alleged mediums, when acting in the employ of Houdini, and admitted that she had been "ordained as a minister in Spiritualism" on six different occasions, paying from five to twenty-five dollars for the privilege.

AN APPEAL TO COMMON SENSE.

Mr. H. P. Strack, Secretary of the National Spiritualists' Association of America, made a dignified appeal for a differentiation between fraudulent and genuine psychic phenomena. "There are men," said Mr. Strack, "who are counterfeiting our Nation's currency. Would we condemn the currency coming from the United States Treasury as being fraudulent because others outside dare to counterfeit it?" Applause greeted his spirited opposition to the Bill as it stood, on the ground that it failed to define closely the difference between fortune-telling and spiritual mediumship.

MRS. DUNCAN U. FLETCHER'S TESTIMONY.

Some brief but very pointed evidence came from Mrs. Duncan U. Fletcher, of Washington. Too much time had been spent upon words having no bearing on the question, said this lady, adding, "There is no one in this room who could produce for me a message from my father in his own handwriting with his own particular signature." Referring to a particular séance, she said:—

And here let me say that the phenomena have been proved. As an illustration of such phenomena in this séance at the same time four other messages were being written simultaneously, each in a different style of handwriting, and the whole performance consumed about two minutes. There were at least six dozen words. And they were not from Benjamin Franklin or George Washington or Queen Elizabeth, but from some of my own dear friends in the invisible world.

THE "COMIC-OPERA" METHOD.

This lady was followed by Harry Houdini again, who protested vehemently his belief in God, and called his wife as a witness to his general good behaviour. Here is some of the evidence:—

HOUDINI: "Have I shown traces of being crazy, unless it was about you?" [Laughter.]  
 MRS. HOUDINI: "No."  
 HOUDINI: "Am I brutal to you, or vile?"  
 MRS. H.: "No."  
 HOUDINI: "Am I a good boy?"  
 MRS. H.: "Yes."

Which rather emphasises the informality of American methods.

A "DESPISED GOVERNMENT CLERK'S" EVIDENCE.

Space does not permit me to deal with the mass of further evidence which follows. One lady complains of having been robbed of 60,000 dollars' worth of property through fraudulent mediums. Houdini, who bobs up at intervals like the Demon King in the pantomime, gives an impressive demonstration of fake mediumship; further statements come from mediums, Spiritualistic pastors, an attorney-at-law, and a gentleman describing himself as "a despised Government clerk," who deserves a few brief lines to himself.

He is not, he says, a Spiritualist; he is merely a taxpayer, who for the greater part of his life has held the comforting belief that his consciousness will survive death. His attention had first been aroused to the Bill by a remark made by Mr. Houdini in the earlier part of the evidence, that "If there is one person more deluded than Sir Arthur Conan Doyle it is Sir Oliver Lodge." Houdini, he says, makes a lot of assertions, few of which he can prove.

It is the top height of egotistical ignorance for this man to say such a thing of the giant intellects of those two men, and he will have to include Sir William Crookes, Sir Alfred Balfour, Flammarion, the French astronomer, Dr. Lombroso, Dr. James H. Hyslop, . . . Hereward Carrington, Ph.D., who all spent ten to forty years of exhaustive, cold, patient, scientific investigation into Spiritualism with the set determination to prove or disprove psychic phenomena, and wound up by accepting the continuance of soul.

The "despised Government clerk" seems to have a grip of things, which a cross-examination by Houdini failed to shake. His name is given as E. C. Palmer, of the Pension Bureau.

The report concludes with a closing statement from Harry Houdini, who, like a good showman, manages to get the final "curtain" to himself.

I wonder what it cost the United States!

DANEGO.

## CONCERNING THE ETHER.

SOME INTERESTING SPECULATIONS.

BY JOHN A. MARTIN.

Many years' reflection on the subjects of Light and Heat ended in centering my thoughts on Ether. After working on the idea that the Ether was a single oneness, several instances on various incidental subjects in connection, often made me pause and question how the Ether could do all the numberless things attributable to it and yet be one single thing.

The conclusion arrived at seemed to simplify and co-ordinate everything, and pointed to the source of all existence; and, if correct, that its benefit to mankind, both in welfare and happiness, was unlimited.

Ether, instead of being a single oneness, is a vast series of finer Ethers or Etheric divisions, all one in the other, each having its own vibrational ratio, always rigid, never moved, only oscillated, thousands of them, from the infinite to the longest wave-length equivalent, each one always in perpetual motion (through the action of the Sun, etc., these through and by oscillation, shake the Ethers throughout the whole of the Universe). Nothing can displace them, they penetrate through everything, and any material that happens to be floating in them would be vibrated only exactly as it synchronises with any of them, remaining uninfluenced by those of a different tone to their own make up.

It would appear that all existence is dependent upon the ability of matter in all stages of its present condition to assimilate the next thing, according to its constitutional capacity, being vibrated only by those divisions of the Ether to which its make up is in tune, also, that all change or growth is brought about by outside influence being used at the point of contact.

Light and Heat would be found to be engendered on the object, and it would seem that not only Light and Heat, but Rays of all descriptions are produced at, and on, the object receiving them, and nothing comes or ever came from the Sun; everything being a chemical change.

The whole Universe being a continuous growth, starting from the creation of nature's formulas through the ages and carried on by the amalgamations and combinations of the lowest form of combined matter, such as electricity, which, being Etheric entities broken together by friction and having lost their home, as now one of the solids and forced out of the Ethers, fly together continually solidifying. The whole Universe is thus built up and continually absorbed until the final is reached. Every act or thought of man moves some of these entities in vibration, and accordingly man so becomes.

The great achievements of science might still further be advanced if these divisions or entities of the Ether were marked out and tabulated for use.

The "G" string on a violin, when struck, will vibrate the Etheric division corresponding with it, and anything within reach of the vibrational energy will join in harmony, providing it has the same tone value. All colour, seen or unseen, responds to certain of these divisions of the Ether, and without the Sun we could have no colour, and yet we get the spectrum entire in a coal mine by the use of Electric Light, which vibrates those Etheric divisions in tune with the current extracted by combination from the same divisions of the Ether. The divisions penetrating through everything and being set in vibration by the Sun, are as effective in the coal mine as on the surface.

**SYNOPSIS.**—Somewhere as far back as the mind of man can comprehend, an Etheric composition was formed, being made up of numberless entities, each complete in itself, and having the quality of responsiveness when a vibration of a given number of oscillations, proportionate to time, are brought in contact with it; each of these entities responding to a different value of oscillations. There are great numbers of them, all fitting into a compass of vast extent, all in octaves; a register has been made of a few of them, viz., the notes and tones of the piano, colours, and a few called "rays." The entities were placed together, one in the other, having the quality of perfect rigidity and being the lowest form of matter. The collection of these entities we called Ether.

Having the function that upon any friction taking place, those divisions of the Ether that are of the same oscillating quality as those provoking the disturbances are compacted and become combined at the minute spot at which the vibration or friction occurs, thus producing the lowest form of combined matter. The act of combining or combustion ("being combined matter in vibration"), receives those engendered by the friction, and then throws out those not in harmony with the greater bulk created by the admission of the new combinations received. The whole Universe having been formed by this system of building up from the

lowest form of nature, gradually altering until solidity, an agent was required to keep the works going. A Sun was provided by the same means which, by continuous combustions, perpetually shake and keep up the vibrating of all the different divisions or entities of the Ether, and all nature from that time to the present has been a continuous repetition of the formulas laid down before the Sun came into existence.

The Sun vibrates the Ethers. The material floating in them is affected by the shake in their own oscillatory quality, and from seed to maturity are built up and nourished by those Ethers that synchronise with them.

By rubbing the hands together we break down some of those Ethers, and the resultant we can handle.

The Electric Motor does the same by collecting them after breaking them down, and we use them.

Our food, by chemical change, which is oscillation, breaks them down, and we absorb what we want of them.

On a hot, sunny day, certain combinations in our body are set up in oscillation if the vibrations of the Sun touch us and are not absorbed by surrounding objects or clouds, thus creating a chemical change that we call heat or combustion. The difference in species and matter can be understood thus. Matter, in following the formula of nature, is rendered able to oscillate on a different set of those entities by every change, continually expanding, accordingly everything advancing by formula following on the initial set as first set out.

The falling away of the grosser form of matter, consequent on the ability to oscillate on the finer entities of the Ether, each attempt being a step higher in the scale, will eventually eliminate the flesh, leaving the spirit in full control.

## OBSESSION AND ILLUSION.

THE PERILS OF PANIC.

We have heard many lurid stories of obsession, in regard to which an old and experienced investigator, an expert in mental and psychical disorders, says:—

Although I have sat in séances many times weekly for the past twenty years and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness, misunderstood.

This witness (he is but one of many) in fact confirms Andrew Jackson Davis, and confirms, too, the experience of all who take a calm and dispassionate view of the matter, finding a soul of goodness in the most terrifying manifestations of a diabolism that is really only a result of discordant states such as Davis describes. So very much depends on the way of looking at things, and the terms used to describe them; but no purpose is served by exaggerating any side of a question. It would be senseless to deny the existence of evils, dangers, and miseries in life, the perils of rash tampering with psychic matters, or the need for a spiritual armoury to protect the pilgrim of earth against the enemies that infest his way. But we must be careful to preserve a sense of proportion.

Excessive emotionalism has a good deal to answer for in this matter. Every now and again some scare is started in the public Press, and all the impressionable minds—and that means the greater part of the population—are at once seized with a species of 'phobia. Some years ago we had the mad dog panic. A few dogs went mad, and bit members of the public, after which every dog was suspect and tens of thousands of our kindly and quite harmless canine friends had to undergo the tortures of a muzzle. No dog was allowed in public without one. An influenza scare sent everyone about in a state of shuddering apprehension tempered with eucalyptus oil, and frightened thousands into the disease who would have been quite immune if their fears had not been aroused. A spy scare set us seeing spies concealed behind every bush or wall. Certainly there were mad dogs, and influenza and spies; but Fear and Ignorance were greater perils than all of them. They led to perversion, and the exaggeration of the evils they dreaded. Many of the alleged mad dogs were not mad at all; thousands of cases of supposed influenza were really only simple colds; many suspected spies were quite innocent of any sinister design.

We remember the old story of the traveller who met a hideous figure in the woods of Transylvania. It was the Plague in human form, and it announced that it was on its way to a certain town where it would destroy a given number of people. Subsequently the traveller met the spectre again and taxed it with untruth. It was to have destroyed only a certain proportion of the population of the town whereas they had nearly all perished. "I kept my word," said the Plague, "I killed only the number I told you. The rest died of fear."

—LUCIUS.

THE NEED FOR SCIENTIFIC PROOF.

SOME CANDID COMMENTS.

By "UBIQUE."

Spiritualism, in my view, must inevitably remain a thing of slow and halting growth until Science has been enabled to make some definite advance along the lines of cold proof.

We can picture the kind of thing that occurs at any of the numerous lectures which are being given daily throughout the country by enthusiastic and self-sacrificing Spiritualists. Among the audience—the bulk of whom are already converts—sits the Casual Enquirer. He is told that Death is a mere incident in Life; this, reflects the Casual Enquirer, sounds hopeful! He is told also, probably in glowing and rapturous terms, that communion between the two states of existence is a *proved* fact.

Filled with a new interest, the Casual Enquirer departs hopefully, determined to put the matter to the test. He visits Mrs. Dash, a dear soul who exercises (at times) psychic gifts of a high order, but whose powers are of mixed and uncertain quality. He comes into contact with Mrs. Dash at an unfortunate time, and receives certain messages couched in general terms, none of which contain the faintest element of proof. He is told probably that he carries with him a glorious golden aura, that a silver crown (signifying Love) has descended upon his brow, and that Marcus Aurelius says, "Go on; be of good courage for we are with you." Filled with depression he departs, to find next morning on his breakfast table a parcel, sent by post from a Spiritualist acquaintance. He opens the parcel and finds a copy of "Spiritual Bleatings," by Egregia Sapleigh.

I am not criticising Mrs. Dash, the medium. She has given convincing proof *at times*, of psychic powers of a high order. Miss Sapleigh is probably a gentle, kindly soul whose spiritual insight is greater than her discrimination. But the effect on the mind of the Casual Enquirer, who is perhaps an ordinary practical man of business, can be imagined. (Of course, chance *might* lead him to a medium like Mrs. Blank, or put him into touch with some worthy author like Mr. Nemo, people of sound sense and broad understanding; in that case the story would be a very different one.)

Organisations such as the London Spiritualist Alliance do good work in presenting the subject to casual enquirers in a sane and commonsense aspect; but these bodies can, of necessity, do only a limited amount of work in keeping Spiritualism divorced from twaddle and sentimentalism.

When we can say "There is no death; spirit communion is real; come to us and we can give you proof—real scientific proof," then Spiritualism will advance in an overwhelming wave.

\* \* \* We allow "Ubique" his word, seeing that there is much truth in his argument. But as to the "slow and halting growth" of Spiritualism we are not quite convinced. The popular Press just now shows that it regards the present advance of the subject as in the nature of an "overwhelming wave."—Ed.

"A NEW SPIRIT AND A NEW ENERGY."

The following extracts from "Errors Regarding Religion," a book published in 1862, seem to point to a certain breadth of vision on the part of the author, James Douglas of Sayers:—

There are many forms of Christianity at present existing, but none of them is that universal form which will ultimately prevail. Not one has the character of the Catholic faith about it. We have the confessions of the most eminent men of each denomination, that a new spirit and a new energy must arise before Christianity can possess itself of that boundless empire over the earth which is decreed to it in the fulness of time.

A religion that trusts not for support to an arm of flesh, nor comes with outward pomp and observation, that wears not the badge of any party, nor is tinged with the hue of any peculiar systems or opinions; but which is free and liberal as the infinite love and mercy of its author, and as pure from any obliquity or contractedness of vision as His infinite understanding. What universal gravitation is in the natural world, universal love is in the moral world: while it draws the hosts of created minds towards the centre of the universe, it keeps all the smaller portions of each system in their due place, and maintains undisturbed the harmony of the whole.

Though the Spirit is the supreme agent in all those changes, which are coming over the world, still He will work as hitherto by the employment of a variety of means.

Reading this in the light of modern knowledge, it would seem that Mr. Douglas possessed more enlightened views upon religion than were generally current in the 'sixties.

J. A. N. C.

LETTERS TO THE EDITOR.

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

NAMES AND SYMBOLS.

SIR,—I have been working as a private medium for some time. The great disappointment to my sitters seems to be that their spirit friends in many cases are unable to give their names.

My guide tells me the reason for this is, that, as a rule, the names are given by the spirit people in signs and symbols and some find great difficulty in expressing themselves in this manner. As an example, a spirit friend of mine tried to give the name "Rosebud." He said the word Rose, but could not finish the word, and ended by showing a bud. I gathered from him afterwards that the difficulty in his case was two-fold. He wanted to give the whole name, and also to express the symbolic meaning of the bud—which stands for the charm and freshness of youth. It also expresses the undevelopment of the spirit which is still on the earth-plane. No spirit here, however much it may be progressed, reaches its full development till the physical body has been abandoned. We prize the bud for the promise it gives us of the perfect flower, and tend and nurture it for that reason. Its value is that it holds in itself that power of development without which nothing can progress.—Yours, etc.,

(Mrs.) E. R. RICHARDS.

Silverton Grange,  
Silverton, Devon.

DR. ROLLO NATHAN: AN INQUIRY.

SIR,—For the past six months in our own circle interesting and instructive messages have constantly been received from a communicator who describes himself as Dr. Rollo Nathan, a physician who passed in 1780. He states that he was trained at Bart's; was born at Maida Vale in 1698, and practised in Hampstead. He further states that for a period he was in practice in Leicester.

Unfortunately all our attempts at verifying these statements have proved unavailing; though he can give dates and places, all of them have, unfortunately, proved incorrect.

The doctor's messages, given through the ouija board, are consistently high-minded, and the terms and expressions he uses are quaint and old-fashioned. Could any reader be of assistance in giving me particulars of his earthly life? Possibly he has spoken through other mediums, or in some other way evidence as to his identity may be forthcoming. The Royal College of Surgeons, and all similar institutions do not seem to include his name on their roll, and yet he persistently assures us of his reality and seems as anxious to give proof of his identity as we are to obtain it. I should be deeply grateful for any help any of your readers may be able to give me.—Yours, etc.,

A. H. C.

Warstock, Birmingham.

SPIRITUALISM IN A CATHEDRAL.

Mrs. V. Lennox Kay writes:—

The Rev. Arthur Bourchier, Vicar of St. Jude's, Hampstead Garden Suburb, is at present deputising in Cape Town. On the evening of December 12th his sermon in the Cathedral was on the subject of Death, and incidentally of Spiritualism, with which he expressed himself to some extent in agreement.

One pronouncement of Mr. Bourchier's is worthy of being recorded; he said: "The fullest place on the earth is an empty church, and the emptiest place is a full cemetery." He also said in effect that it were wise to keep away from cemeteries, for there was nothing there! My son, who sent me the report, refers to the sermon as perhaps the most eloquent and impressive he had heard.

FAITHLESS.

Said he, "I need no sheltering fane,  
No idle dreams of heavenly bliss;  
Untouched by visions vague and vain,  
I seek no other world than this."

But when from frowning skies the storm  
Swept on his path, with darkness dense,  
He envied men in temples warm—  
Crouching behind his ragged fence.

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## "HOW ARE THEY CLOTHED?"

### THE PROBLEM OF SPIRIT GARMENTS.

Countless times has been heard the question, usually offered as an objection to the reality of ghosts or spirits, "Where do they get their clothes?" The objector occasionally elaborates the argument somewhat in this way: "One can understand the idea of the ghost of a person, but not the ghost of a suit of clothes, or a hat, for instance."

The argument always struck us as a little mechanical. We reflected that if spirits appeared in the fashion apparently required by the critic, that is to say, unclothed, he would probably reverse his inquiry and demand to know why they always appeared without garments, in defiance of conventional ideas of modesty and decency. It is not easy to satisfy the objector who is not gifted with a little imagination, and who cannot see that in dealing with the question of spirits he is concerned with a region outside and beyond the physical order of things—the region of mind. We need not bring in at this point the question of soul or spirit, since for all practical purposes the subject can be kept within the scope of purely mental conceptions.

We have it on Biblical authority that as a man *thinketh* in his heart, so is he, and we may also take passing note of Shakespeare's profound saying that "there's nothing either good or bad but *thinking* makes it so." Take it, then, that spirits, being real individual existences and not merely thoughts or ideas in the human mind, live a mental life, their ideas acting on their surroundings directly and immediately instead of, as with us, slowly and clumsily, for it is not to be forgotten that even in the physical world our clothes and all our artificial surroundings are the products of thought. The human mind designs them all, but having to work along mundane lines the process of creation entails the laborious use of matter to produce a result which in a non-material world can be brought about easily and instantaneously. Roughly, then, it may be said that a spirit, as seen by a clairvoyant or by other spirits on the same level as himself, appears in the form in which he *thinks of himself*. Let the reader—any reader—who finds a problem in the question of the clothing of spirits call up in his mind a picture of himself as he imagines himself to be. It is fairly certain that the image he forms in his mind will be that with which he is most familiar from seeing his reflection, fully clothed, in a looking glass. That, generally speaking, is the appearance he will present if after quitting these glimpses of the moon he returns to earth to be seen as a ghost or apparition.

It sounds simple enough, although it involves

some very complex questions regarding the nature of reality. But those are very deep waters and we will avoid them here, and deal only with the surface of the matter.

All those who have made any study of the subject of spirit return, especially those who have any faculty of clairvoyance, are aware that, as a general rule, a spirit appears "in his habit as he lived." That is a fact, not to be abolished by any considerations as to how it is a fact, or why it is a fact. We must always defer to facts.

Again, those who have gained any long experience in the matter well know that spirits can alter their appearance at will, if they happen to be gifted with any creative quality of mind, as mostly they are. In Byron's phrase, it is "the power of thought, the magic of the mind."

Some time ago there were many guffaws over the spirit of a very famous newspaper proprietor who was said to have stated that he was wearing his grey suit. A spirit in a grey suit!—preposterous, nonsensical—and all the rest of it. It *would* be so to those who were ignorant of the very elements of the question, and who did not condescend to think the matter out for themselves.

We can see here the material for another "Sartor Resartus"—a new philosophy of clothes. But we need do no more now than refer to the numerous testimonies from spirits themselves on this same question, all bearing out the argument stated above. The conclusion seems to be that the immediate condition of spirits after death—except in the rare cases of the spiritually exalted—approximates very closely to the earth-condition. The main difference is that the physical fetters and disabilities are gone. The life is a mental life, and according to the mental quality of the individual concerned he can present himself very much as he chooses. Effecting a change in his garments is a mental operation, and no longer a physical one, so that to the question where does a spirit get his clothes one answer might be, "From his mind." It would not be a full and exact answer. But it would be generally correct.

## EVIDENCE.

### LADY HAY OF ALDERSTON'S EXPERIENCES.

A very clear and impressive piece of testimony from Lady Hay of Alderston appears in the "Morning Post" of the 4th inst.

Lady Hay tells of her first introduction to Spiritualism, which took place some eighteen months after the passing of her husband, Sir Hector Hay, Bart. At a friend's house a ouija board was being used, and Lady Hay watched with faint interest the movements of this instrument, of which she had never previously heard.

Towards the end of the afternoon I happened to be alone and near the board; with absolute incredulity and amusement I placed my fingers on it, and instantly it was as if it were alive, and a message came through from Sir Hector Hay. Mentally I asked several questions, which were answered.

Lady Hay adds that on October 2nd of last year her only son, whom she lost in the war, began to write through her hand automatically. He stated that he was brought and taught to write, by the Spirit Zabdiel, and among many beautiful and inspiring messages which he wrote was the following:—

Mother, never doubt it is your son writing, and believe that God sends us, otherwise we could not come.

Never fear the passing over, mother; I shall be there to meet you—yes, we are allowed to meet those we love.

Lady Hay concludes: "It has given me faith and hope and a happy outlook towards the life to come. Spiritualism has turned a wretched woman into a very happy one!"

It is such human stories as this which turn men's minds towards a practical appreciation of our subject, and testimony such as Lady Hay has presented carries more weight with the multitude than whole pages of erudite discussion.

FROM THE LIGHTHOUSE WINDOW.

The "Sheffield Daily Independent" publishes four psychic photographs, together with an article entitled, "Behind the Veil," by Walter Appleyard, former Lord Mayor of Sheffield.

In a letter to the "Daily Express," of the 6th inst., on the subject of "Serial" Dreams, the Editor of LIGHT refers to personal experiences of "serial" dreams, and states two theories in explanation of the "flying" dream, viz., that from the spiritual point of view it is explainable by the travels of the spirit during sleep, but is regarded by material science as due to physical causes, e.g., a dim memory of some pre-human stage of evolution during the process of bird-life.

Here is the record of another interesting dream taken from the "Evening Standard":—

The wife of a railway employee dreamed three times that she saw the body of a woman lying on the track. Her husband at first refused to attach any importance to the dream, but finally yielding to insistence, accompanied her to a deserted spot in the mountains where, in her dream, she had seen the body.

There on the track lay the remains of a woman over which several trains had apparently passed.

From the "Daily Sketch," under the heading, "That Sixth Sense," we take an account of a dream that became an actual experience.

When a young man, I dreamed that my father was ill with a disease every symptom of which was evident. So vivid was the dream that it woke me, and I went into his bedroom at once.

He was sleeping peacefully. Next morning he went to business apparently quite well.

Later in the day he returned home out of sorts and quickly developed all the symptoms seen in my dream.

The dreamer had never seen a case of this disease, and knew nothing about its effects. He adds that his father is still alive.

Our well-known contributor, Miss H. A. Dallas, provides readers of the "Empire Review" with a profoundly interesting article on "Death in the Light of Science and Psychical Research." At the outset she quotes Lord Balfour in reference to experiences through our physical senses: "What are we to say about these same experiences when we discover not only that they may be wholly false, but that they are never wholly true?" That may seem to imply a state of agnosticism regarding the nature of death, but immediately Miss Dallas adds: "In a general way, however, it is true that the mind corrects illusions of the senses." Following some citations bearing scientifically on her subject, she points out that the many lines of study in psychical research converge to a general conclusion that the event of death is not a terminus, but a "covered way" to further experiences—"that there is no discontinuity at death."

In illustration of her contentions as above indicated, Miss Dallas draws upon a census of spontaneous appearances at and after death, published by the Society for Psychical Research in 1894, and gives an example to be found also in Myers' "Human Personality." As it is probably not known to many readers of LIGHT, we here abbreviate the case, recorded by Mr. E. Mamtchitch, a Russian gentleman, who had befriended the sister of a friend of his, an orphan girl called Palladia. Miss Dallas continues:—

She was very delicate in health, and, at the age of fifteen, she died suddenly, whilst M. Mamtchitch was reading aloud to her and her sister. About two years later, he was experimenting in his own room to find out by repeating the alphabet whether he could get intelligent raps; Palladia's name was indicated. This startled and almost frightened him. He asked if she had anything to say to him. The response was, "Re-place the angel, it is falling." He did not, at the moment, know to what this might refer. He had not seen her grave and did not know what kind of monument had been erected on it. Early the next morning he went to the cemetery and searched for her grave, which he found surmounted by an angel and a cross—the monument had slipped and was standing quite crooked.

Writing in the "Weekly Dispatch" of the 2nd inst., Sir Arthur Yapp, the National Secretary of the Y.M.C.A., gives his views on life after death. He is of opinion that "no eye but the eye of faith can pierce the veil; no human intellect can solve the mystery or disclose its secret." That, of course, is a statement with which Spiritualists will not be in complete agreement. The need for faith, of course, can never be abolished, but there are certain avenues of knowledge which have been followed with success. The following, from Sir Arthur Yapp's article, is worth quoting:—

I believe that after death will come rest. I imagine most busy people at one time or another look forward with almost irresistible longing to rest in the world to come. Isn't it wonderful just to think of it—no more rush and hurry, no anxiety, no worry, no more of the daily taking up of the burden of toil, no more balancing of the budget to make both ends meet, no more dread of disease or poverty. Kipling has it:—

"We shall rest, and, faith, we shall need it—  
Lie down for an æon or two,  
Till the Master of all good workmen  
Shall put us to work anew."

I believe that I shall be busy after death. In the life beyond the grave, I don't for one moment anticipate endless rest in the sense of doing nothing. On the contrary, with strength renewed, and freed from those earthly limitations of which one is all too conscious, I expect to be happily and usefully employed and able to do better work than is possible here.

Writing in the "Evening Standard" of the 3rd inst., Mr. H. J. Spenser takes up a reference made by his friend, Sir Gregory Foster, in a previous article, concerning the "nightly perègrinations of Jeremy Bentham." Mr. Spenser states that in the Michaelmas term of 1903 he was compelled to work late at night in the headmaster's room at University College School, which at that time occupied the right wing (from the front) of the College buildings. His room was in the corner of the centre block and had a door, locked and curtained, opening on to a long corridor, which communicated, through the Flaxman Gallery, with the gallery of the medical museum, in which is preserved the body of Jeremy Bentham.

Mr. Spenser proceeds:—

For many nights I heard slow, well-defined footsteps approaching down the corridor—one foot always dragging. The steps ceased at this door, and, after an appreciable space of time, retired. The steps were certainly not those of the night watchman, who was an able-bodied and vigorous man, nor was there any other physical manifestation of the "revenant."

But I told Sir Gregory at the time that I was convinced that Jeremy "walked." Three years after U.C.S. had been transferred to Frogna I read an account of Jeremy Bentham (in "English Utilitarians," if I remember rightly), which stated that Bentham's gait, in his latest years, was marked by this peculiarity.

**SPIRITUALIST CHILDREN'S PARTY.**—The recently-formed Cricklewood Christian Spiritualist Society held a children's New Year's party on the 4th inst., which was well attended; the arrival of Father Christmas, who distributed presents from a large Christmas tree, was a feature greatly enjoyed by young and old alike. An action song by Master Sydney Young and Miss Mindha Pooley (aged 11) was greatly appreciated.—F. W. C.

**THE FINER THINGS.**—It is a common observation that material riches and spiritual well-being are rarely or never found together. The soul is clogged by ease and security; it flourishes best in an unkindly soil, rain-beaten and buffeted by winds. That is no ideal state for it, and will not always be its destiny. But adversity would seem to be the spiritual dispensation of our own day—a state of struggling to attain, of enduring that we may become strong, of being "baffled to fight better." But although privation and struggle are not good things in themselves—poverty, as Dr. Johnson truly remarked, is "a very great evil"—they are often very necessary correctives, and when faced boldly and wisely, yield great compensations. The alchemy of the Spirit turns everything to account; its resources are infinite. It puts to shame the most ingenious synthetic chemistry of earth, for the "substitute" it offers for anything of which we may be temporarily deprived is never a doubtful imitation of the original; it is always something finer and more precious.—G.

THE PRIMITIVE AND THE CIVILISED MIND.

WELCOME PROGRESS IN PHILOSOPHY.

It is so much of a habit with writers on anthropology to discuss the psychology of primitive man as if it possessed all the virtues, while only "civilised" intelligence has all the vices, that it is very refreshing to read an essay by a philosopher who is not a slave to this convention. Professor N. Lossky, in an article on "The Primitive and the Civilised Mind," in the "Journal of Philosophical Studies" for April last, puts forward ideas which are profoundly interesting to the Spiritualist who believes that the proofs of human survival must, sooner or later, exercise a very definite influence on every department of scientific thought. It does not matter so much that Professor Lossky in no way calls the data of psychic science to his aid in arriving at his conclusions. The main thing for us is that original thinkers outside our sphere of thought, or at least, who do not feel called on to acknowledge any influence from psychical research, are being driven by the impetus of their own ideas to recognise deeper factors in human evolution than are yet admitted by the scientific materialists.

What are the characteristics of the primitive mind? Professor Lossky borrows his information on this point from the books of Lévy-Bruhl. Lossky says:—

The primitive mind does not differentiate between the objective qualities of a thing and the subjective reactions it calls forth in the percipient; the object is therefore perceived, remembered, and thought of as permeated by influences and forces which pass from it to the subject and back again, and also to other subjects and things; these forces cannot be sensuously perceived, but the primitive man is convinced of their reality, and directly apprehends the object as saturated by them. It may therefore be said that his ideas have a mystical character, and the world of fact is full of mystery for him.

For the primitive mind objects are not divided from one another by a hard and fast line: every object participates in the being of all other objects . . . and the participation is sometimes thought to be so intimate that things which, to us, seem to have nothing in common, are affirmed to be actually identical.

These two characteristics of the primitive mind which emerge, and which we may describe as (1) undifferentiated experience, and (2) universal permeability or participation, acquire quite a remarkable meaning when we throw the light upon them of certain psychic facts which have been verified by the scientific methods of the civilised mind itself. Professor Lossky remarks that Lévy-Bruhl regards the primitive mind's "participation of objects in one another and their identification" as a violation of the law of contradiction. This is naturally the attitude of the materialists who are quick to stick the label "superstition" on the characteristics of the primitive mind because they resolutely refuse to approach its problems with the key of supernormal facts.

In the marvellous facts of psychometry we are possessed of a valuable clue towards the truer interpretation of primitive psychology. Even the apparent absurdities (certainly absurdities to the Positivists), of totemism, find here a basis of fact in actual human experience. Do not the facts of participation and identification appear as the most striking characteristics of the psychometric faculty? The psychometrist seems to become actually identified with an object or a person; he experiences its past history; he seems to enter into the innermost of the object or person. Does not psychometric sensibility show that inanimate objects and living beings in some way transcend their physical bounds, do indeed in some super-sensible way overflow into each other in a universal participation? The philosophical suggestiveness of this is extremely intriguing; indeed it is along philosophical lines that Professor Lossky argues that the primitive mind being a *richer type* of intellect was enabled to respond to the dynamics of creative forces of the world. It is against the narrow mechanicalised mind of the modern scientist that he is directing criticism, but for my part, though I recognise the value of the philosophical argument for the existence of what he calls "super-temporal and superspatial ideal principles," I think the Achilles heel of Positivist science will be found by its own class of weapon—scientific demonstration of those "super-temporal and superspatial ideal principles." Says Professor Lossky:—

A mind trained in the naturalistic ways of thinking does not understand such a state of being, and does not believe it to be possible. But from what has been said it will be seen that this negative attitude is the result not of a greater perfection of the intellect but rather of its impoverishment. A mind accustomed to deal merely with certain definite fragments of existence selected from the infinite fulness of the world and to regard its own limited method as a universal means of cognising reality becomes narrow and loses the power of discriminating and understanding the deeper aspects of being.

Is this not precisely what philosophical Spiritualists have been drumming into the world's ears for decades past? When the physical and mental phenomena of Spiritualism had established the reality of psychical man, we saw at once the implications of this fact for the historical and anthropological sciences. There was a soul in evolution and history; there was a soul in the world. The limit of our world is the limit of our sensibility. The limit of psychic sensibilities means the awakening to infinite spheres of life and intelligence. There is little doubt, bearing in mind all the well-established facts of psychic science—the existence of telepathic and psychometric powers, the travelling powers of clairvoyant vision, the action of the double—the control and intervention of discarnate intelligences—that the primitive mind was alive far more than we are to the supersensible realities of the universe. That primitive man was "incapable of expressing the contents of his experience in exact terms," is not to be wondered at, and this is far better than being so impoverished as to have no such experience to express at all. If this expression of the primitive mind has appeared to be absurd, complex and contradictory, the same may be said from the strict materialist point of view of modern psychic claims. Where the ultimate analysis of the psychic factors in human development will take us we cannot say. I believe that the orthodox theory of a planetary evolution will yet be revolutionised by psychic discoveries. It seems to me a matter full of hope for the future that we can hear the sound of a deeper, more spiritual voice, in the counsels of modern philosophy.

C. V. W. T.

GEMS FROM EMERSON.

OLD WORDS AND NEW VISION.

Yet see what strong intellects dare not yet hear God Himself, unless He speak the phrasology of I know not what, David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men of talents and character they chance to see—painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them, and are willing to let the words go; for, at any time, they can use words as good, when occasion comes. So was it with us; so will it be, if we proceed. If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perceptions, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

THE SECRET OF TRANQUILLITY.

When good is near you, when you have life in yourself—it is not by any known or appointed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name—the way, the thought, the good, shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing. There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude nor properly joy. The soul is raised over passion. It seeth identity and eternal causation. It is a perceiving that Truth and Right are. Hence it becomes a Tranquillity out of the knowing that all things go well.

THE RESOURCES OF MAN.

Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations; that he should be ashamed of our compassion; and that the moment he acts from himself, tossing the laws, the books, idolatries, and customs out of the window, we pity him no more, but thank and revere him—and that teacher shall restore the life of man to splendour, and make his name dear to all History.

THE POWER OF PRINCIPLES.

Why, then, do we prate of self-reliance? Inasmuch as the soul is present there will be power not confident but agent. To talk of reliance, is a poor external way of speaking. Speak rather of that which relies, because it works and is. Who has more soul than I masters me, though he should not raise his finger. Round him I must revolve in the gravitation of spirits; who has less, I rule with like facility. We fancy it rhetoric when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men plastic and permeable principles, by the law of nature must overpower and ride cities, nations, kings, rich men, poets, who are not.

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THE UNDEVELOPED MEDIUM.

It is almost inevitable that instances in which the medium is shown to be wrong are certain to receive considerable prominence; cases where the medium gives correct information are more likely to be overlooked, or dismissed with slight comment. Human nature is like that. It is always more dramatic and sensational to puncture a tyre than to inflate a tyre; moreover, it is considerably easier.

Nobody of any intelligence expects a medium to "deliver the goods" with the machine-like regularity of a penny-in-the-slot machine, nor to produce evidence of a conclusive nature as a merchant produces a piece of goods "from stock." The highly-experienced well-developed medium knows this quite well, and is usually reluctant to take part in any seance unless the conditions are such that good results may be reasonably looked for.

There are certain mediums, however, who do not share this reluctance, and these will frequently lend their services with alacrity in circumstances which would cause the more advanced psychic to hesitate. It is a deplorable fact that in cases of "investigation" undertaken by newspapers and popular journals, or in similar circumstances where the enquirers may be suspected of having interests other than those of the unbiassed and impartial seeker after truth, it is usually the undeveloped and artless type of medium who is thrust forward into prominence. The results are generally of a melancholy nature, but are rarely astonishing to the seasoned observer.

Those who have spent many years in a close study of our subject can recollect numerous cases in which the partially-trained psychic, egged on by well-meaning but guileless friends, has been made the sport of the shrewd practical joker. In such cases, one is almost tempted to resort to the school-boy rejoinder: "Serve you right!"

For example, a psychometrist, given an alleged Egyptian scarabæus, purporting to come from the tomb of Rameses, obligingly describes scenes of the Nile, with descriptions of the Sphinx and pyramids. "Most interesting!" remarks the practical joker, as he gleefully discloses that the scarab is made of plaster-of-Paris and comes from Birmingham. Similarly, an investigator at a seance describes a fictitious dog with imaginary markings; the highly-suggestible clairvoyant admits that she also sees the same dog! Or again, a woman novelist disappears in dramatic circumstances. The police are baffled, the countryside is fruitlessly searched, and ponds are dragged without result. The husband of the missing woman complains of being pestered by well-meaning busy-bodies who urge him to explore psychic paths. A medium is introduced into the case, and by means of a powder-puff (stated to have belonged to the long-lost woman) gives a garbled account of the missing novelist's horrid fate, complete with map. But, alas! the powder-puff had never belonged to the lost lady, who is subsequently discovered in very comfortable surroundings in a north country town.

Such erratic results are readily understood by the trained psychic student. There are explanations for these cases in which the psychic faculty appears to "run off the rails." But the particular point we have in mind is this; the undeveloped medium would not have blundered. Many of our readers could, without much effort, give the names of at least half-a-dozen highly trained psychics who could not be imposed upon so easily. Such mediums as these would gain no impression whatever from an imitation scarab, except perhaps an idea that it was somehow connected with plaster; they would instantly reject any suggestion of the presence of imaginary dogs with non-existent yellow spots; a substituted powder-puff would convey to their minds no impressions other than those associated with its owners—temporary or permanent. All of which points a very obvious moral, which we need not labour.

RAYS AND REFLECTIONS.

Talking of propaganda, it has often been observed in what a mysterious way an idea, a rumour, or a fashion will spread over a whole nation in a few hours. There is a kind of telepathy about it, for it will travel faster than the ordinary methods of communication. It seems to fly from mind to mind, without the aid of telegrams or tongues. Sometimes the idea is false and then it perishes as rapidly as it sprang up. But when it is true it remains and grows in spite of all opposition. That is the only test, and it is a test which Spiritualism has not only survived but under which it has flourished and prospered.

Co-operation, unity, fraternity—those great ideals of the dreamers and reformers are slowly coming about in their own way. It may seem unpromising, prosaic and threatening, but it is the way, none the less. These great trade amalgamations are now going on all round us, in paper, publishing, chemistry and other industries—the "merger," the "trust," the "combine"—these are the crude beginnings.

I am occasionally called to account by earnest Spiritualists for my tolerant attitude towards certain scientists whose statements regarding our subject are couched in cold, judicial, "inhuman" language. At the same time my scientific-research friends take me to task for upholding some medium or lecturer, whose powers and grasp of truth are, to me, clearly evident, but whose utterances are indiscreet, illogical and wildly inaccurate. That Science is beginning to appreciate the need of the "middle way" is evidenced by the attitude of some distinguished scientists who are pleading for a better understanding between the followers of official Science and those who are advancing beyond its (purely arbitrary) limits by investigating the powers of the soul in the name of Psychical Research.

An exclusive devotion to psychic phenomena has much the same effect as an exclusive devotion to entomology, philately or indeed any other study. In time the judgment becomes impaired, the mental focus lost, and the sense of proportion weakened. This is why the most levelheaded people are those who distribute their interest over several subjects. That is the best reply to the charge that there is anything injurious in the study of psychic phenomena in itself and to the rather silly objection that because a man is an expert in, say, wireless telegraphy, he may not also be a competent authority on psychical research.

Without in any way reflecting on the reality of occult facts, I have had many times to expose some piece of sham occultism by showing that it was a mere trick like some feat with cards or piece of arithmetical jugglery. There are many genuine cases of occult numbers—there are others which are shams that escape detection because they are not examined. I recall an instance during the war when there were so many spurious prophecies abroad and "mysteries" that collapsed like toy balloons when pricked by a pin. A supposed wonderful discovery was made showing that the year 1916 was to be a fatal year for the Austrian and German Emperors. You were invited to put down the year in which each of them was born, the year he ascended the throne, his present age and the length of his reign, and the result was in each case 3,832, or just double 1916. This piece of tomfoolery went round the Press as something "occult."

There was a catch in it, of course. It was quite easy to discover that it could be applied to anybody. You could put down the year of a person's birth, year of any important event in the life, the age and then the length of time from that event to the year 1916, and the result was always 3,832, or twice 1916. Any person with any knowledge of arithmetic will see where the trick lay. It was just another version of the old pastime, "Think of a number, double it, etc." Even that trick used to take in some people until it was generally understood.

There is an old saying about the people who were frightened of a "turnip lantern," a phrase which, as there is a new generation grown up to-day, it may be necessary to explain. It referred to a pleasant custom of our rural ancestors who would scoop the inside out of a turnip and put a lighted candle inside. A realistic touch was added sometimes by marking the outside of the turnip with eyes, nose and mouth. This was hung up in a dark place as a "ghost" and scared the timid folk out of their wits. But the point is that they were not frightened of the "turnip lantern," they were only frightened by their idea of it. So it is that we are not so much terrified by the facts of life as by our own fancies about them.

D. G.

## A MATERIALISATION EXPERIENCE.

[Now that the phenomenon of materialisation is receiving so much attention we think it of interest to reprint the following vivid story from the reminiscences of that famous medium, Mme. D'Espérance. It strongly conveys an idea of the utter naturalness of materialisation. Indeed, it became almost commonplace judging by the attitude of the people specially concerned.—Ed.]

In the study of these manifestations one's orthodox ideas of the inhabitants of the heavenly spheres receive some severe shocks. So far as I could judge, none of our spirit visitors (with one exception) answered to my preconceived idea of angelic beings. They seemed as human as ever they had been in life; and another occurrence in which a long conversation took place between a visitor to the rooms and a spirit, gave me food for thought for a very long while.

It was at the usual bi-weekly meeting. Two strangers, friends of one of the members, had been by general consent invited to take part in the séance, when a spirit appeared to me—a tall man, rather well made, with black hair, black moustache and beard, and a forehead rather high and broad. As he was apparently unknown to us, we inquired whether there was anyone for whom he came, and the figure gave us to understand that he knew one of the strange gentlemen who were present. This gentleman at the time objected to having his name made public, and I will, therefore, in recording the conversation, designate him by the letter B.

MR. B.: "Who is it. Is it Phillips?"

SPIRIT: "No."

MR. B.: "Is it Lynch?"

SPIRIT: "Yes, Emmanuel Lynch."

MR. B.: "I never thought about Emmanuel. It was Frank I thought about, he died at sea."

SPIRIT: "No, I didn't die at sea, I died of consumption."

MR. B.: "Yes, that's right; I meant Frank died at sea, but Emmanuel died at Hartlepool."

SPIRIT: "Yes, at Old Hartlepool. Do you know whether my father and mother are living? And is my wife alive? When do you say Frank died? Is Ralph still living? What ship was I in when you last saw me?"

MR. B.: "I don't know which ship it was, but it was about 1867. I cannot answer positively your other questions, as I have not been at Hartlepool for some time."

SPIRIT: "I would like to see the old folks once more, or know if they have left your world. The old man was bad enough before I died; but, then, it was nothing fresh for him. To think he should have been so strong, and mother, too, and all of us boys to die—nine of us—of consumption."

MR. B.: "I have heard there were nine boys, but Emmanuel and Frank were the only ones I knew."

SPIRIT: "I wonder if Kate, my wife, is married again; but that doesn't matter. Did you know Brough, the ship's husband?"

MR. B.: "No, I didn't know the ship's husband."

SPIRIT: "Did you know old Captain Wynn?"

MR. B.: "Yes, he is alive. I was talking to him to-day."

SPIRIT: "I don't mean that one. He lived in Poplar, in London. He died long before me. He is here now, and wants to send a message to his wife. He wants to know if she is married again or has forgotten him, because if she has he won't bother her."

MR. B.: "I do not know her address."

SPIRIT: "Write to John Fenwick, 55, Coal Exchange, London; he will give you Mrs. Wynn's address. Ask Emily M., if she remembers Manny Lynch. She wanted to marry me."

MR. B. (to the circle): "Manny Lynch? Yes, we used to call him Manny. He got a sculptor to carve his bust when he was up in the Mediterranean."

SPIRIT: "Yes, Jack Rogers got his done, too, and passed it off for Garibaldi."

MR. B.: "Is Jack Rogers alive yet?"

SPIRIT: "He left me and went off in the 'Iron Age,' and she was lost, but whether he was lost, too, I cannot say."

MR. B.: "I know the name of the ship 'Iron Age,' but I didn't know Jack Rogers went in her. Have you seen Captain W—y lately?"

SPIRIT: "No; I heard something about him just at the time I was took bad, but I don't remember what it was. Is he dead?"

MR. B.: "Yes."

SPIRIT: "He was a real fine fellow. So is M. Give my compliments to him, and tell him I'd be glad of a yarn with him. Give my love to Emily. I am sorry I could not accommodate the two of them. Come here often, and we will have a chat about old times and fellows."

I never saw the stranger again, but wondered very much what his ideas of Heaven were after this conversation.

Emmanuel Lynch was, as far as I could judge, as much interested in the things which concerned his earthly life as ever he had been. His friend told us that Emmanuel,

or Manny Lynch, had been an engineer on board a steamer, and that there was not the shadow of a doubt but that the spirit was his very self, and no other. They were both, the visitor and the spirit, entire strangers to me, and, indeed, to most of our circle, and this conversation, which might have passed without remark among two friends meeting after years of separation, struck us as something eerie or uncanny. We had imbibed the idea that spirits did not need to ask such questions as did Emmanuel Lynch; but he seemed like one who had been on a long voyage, and was eager to know what changes had taken place during his absence.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

MRS. KELWAY BAMBER'S LECTURE AT THE ÆOLIAN HALL.

Lecturing on Sunday evening last on "The Two Minds," Mrs. Kelway Bamber contributed not a little clearness of thought on the difficult subject of the "Subconscious Mind" in its relation to the ordinary mind. Remarking on the great change that has come over public opinion regarding Spiritualism, she observed that it has now to meet much more intelligent criticism than formerly, and has to deal with two kinds of critics: "Those who disagree with Spiritualists on scientific grounds and those who disapprove for religious reasons." In order to help others to accept our beliefs we must understand the practical proofs that are required to demonstrate the basis of these. Scientific people admit the phenomena, but attribute them to super-physical powers of the mediums, denying that the spirits of the dead have anything to do with their production. Telepathy, the subconscious minds of mediums, sitters or the "cosmic records," account for all psychic phenomena, they contend. Mrs. Bamber held it harder to accept that explanation than the spirit hypothesis, and told how she failed in all her personal efforts to obtain results in that way. Allowing that the subconscious mind of a medium may derive information from the subconscious mind of a sitter, her experimentally-grounded contention was that intercourse between the incarnate mind and one discarnate could also by natural law take place: "The very acknowledgment of the subconscious mind is a step on the road to our subject; for this subconscious mind with its strange elusive powers is the permanent and therefore the spirit mind," which acts independently of the physical brain. "If we can prove that the subconscious mind can act independently and away from the physical body in life—while we are here—it is but a step farther to postulate that it can continue to act independently and away from the body when permanently separated by death." In the course of Mrs. Bamber's lecture she effectively employed facts of "wireless" to illustrate her intention.

At the conclusion of the address Mrs. Florence Kingstone gave very successful clairvoyance.

B. P.

## SPIRITUALIST COMMUNITY SERVICES.

THE CHRIST SPIRIT.

On Sunday morning last at Grotrian Hall, W., Mr. Percy Scholey, speaking on the evolution of the Christ, said that the second coming of Christ has never been closer than it is to-day, though it is not in accordance with the records left. The power that was with the Master lessened at His death, and as His personality and wondrous magnetism slowly waned, sects and cults sprang up, intolerance grew, many fell in the name of religion and creeds, and now in this century we seem to be extricating ourselves from the thongs and bindings of the past. Do we realise the enormous debt we owe to the pioneers of Spiritualism? They dared to bear witness to the truths that were in them, and which they had proved to be true; they had to fight for even a hearing, and if necessary would have laid down their lives for their beliefs. If we teach, as do the churches, that inspiration and revelation ended with the last writings of the Bible, then indeed we are limiting the great Power. We believe that all these years the Spirit of Christ has been wrestling to bring to the world a consciousness of the real meaning of His life. Unless the foundations on which we seek to erect our spiritual life has that Spirit, we shall signally fail, and unless we allow that Spirit to have its sway we can never attain to the stature of the Christhood. Spiritualism rightly belongs to the Church, and if only it had again a place in her life and doctrine there is no living Spiritualist worthy of the name but would rejoice.

M. J. C.

## ANSWERS TO CORRESPONDENTS.

E. G.—We thank you for the verses, which we regretfully unable to use as it is somewhat too late to deal with the topic.

B. M. CALLAN.—Thank you. Your experience is interesting, but not suitable for publication. You are evidently possessed of some quality of psychic sensitiveness.

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Friday, 14th, at 8 p.m. ... MRS. ANNIE BRITTAI.  
 Friday, 21st, at 8 p.m. ... MRS. ANNIE JOHNSON.

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 Inspirational Address.  
 " " " 6.30 p.m. ... MME. A. DE BEAUREPAIRE.  
 Inspirational Address.  
 Wednesday, January 19th, 7.30 p.m. ... MISS LILLIAN GEORGE.  
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 At 11 a.m. ... MR. H. ERNEST HUNT.  
 At 6.30 p.m. ... MR. ERNEST MEADS.  
 Special.—Monday, January 17th ... MR. CUMBERLAND CLARK.  
 Lantern Lecture on "The Life and Death of Joan of Arc."  
 Wednesday, January 19th, at 7.30 ... DR. W. J. VANSTONE.  
 Wednesday Services at 7.30 p.m.

**Worthing Spiritualist Mission Church, Grafton Road.**  
 Sunday, Jan. 16th, 11 and 6.30, Mr. Barbanel; Jan. 20th, Miss L. Thomas.

**SUNDAY'S SOCIETY MEETINGS.**

**Lewisham.**—Limes Hall, Limes Grove.—January 16th,  
 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. K. Fillmore.  
 January 19th, 7, Mrs. S.

**Camberwell.**—The Central Hall, High-street.—January  
 16th, 11, Mrs. Fillmore; 6.30, Mr. H. Boddington. Wed-  
 nesday, 7.30, at 55, Station-road, public circle.

**Croydon.**—Harewood Hall, High-street.—January 16th,  
 11, Mr. Percy Scholey; 6.30, Mr. Murray Nash.

**Shepherd's Bush.**—73, Becklow-road.—January 16th,  
 11, public circle; 6.30, Rev. J. M. Mathias. January  
 20th, 8, Mr. and Mrs. Smith.

**Peckham.**—Lausanne-road.—January 16th, 7, Miss Joan  
 Proud. Thursday, 8.15, Mrs. Jamrach, D.N.U.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park  
 Station (down side).—January 16th, 11, Miss Ruth Gold-  
 smith; 7, Mr. A. Vout Peters. January 19th, 8, Mrs.  
 Redfern.

**Richmond Free Church, Ormond-road.**—January 16th,  
 7.30, Mr. Ernest Hunt, address. (Doors close 7.40.) Jan-  
 uary 19th, 7.30, Mr. G. Botham, address and clairvoyance.

**L.D.C.**—Debating Section.—144, High Holborn, W.C.1.  
 —January 17th, 7.30, Mr. Ben Bayliss, "Practical  
 Occultism."

**Bournemouth Spiritualist Mission, Charminster-road**  
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 at 11 and 6.30, address and clairvoyance. Local clair-  
 voyant, Mrs. W. G. Hayter.

**Croydon Spiritualist Church, New Gallery, Katharine-**  
 street.—January 16th, 6.30, Miss L. M. Bazett.

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 Tuesday, Jan. 18th, at 7.30, Clairvoyance, MISS FLORENCE MORSE.  
 Thursday, Jan. 20th, at 7.30, Clairvoyance ... MRS. S. D. KENT.

**Séances for Normal and Trance Clairvoyance.**  
 Monday, Jan. 17th, at 7.30 ... MRS. FLORENCE KINGSTONE.  
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January 23rd, 11 a.m., Mr. E. Hunt; 6.30 p.m., Miss Lind-af Hageby.

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**LECTURE.** Wednesday, Jan. 19th, MR. STANLEY DE BRATH, M.I.C.E., on "Complexities of Physical Mediumship." Chair: MISS FELICIA SCATCHERD. (Members free.)

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