

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.

THE SWING OF THE PENDULUM.

Human progress has often been compared to a clock, as for example, in the phrase concerning some piece of political folly, as having the effect of "putting the clock back." The clock idea may be extended by considering that the clock is moved by a pendulum which swings to and fro, from one extreme to another. This applies very much to the career of humanity. It has been a process of action and reaction. The ancients filled the whole universe with spirits, believing that all the phenomena of Nature were controlled by gods and sprites. Then the pendulum swung to the other extreme, and the age of scientific materialisation swept the spirits out altogether; we were left without even a solitary sprite! And now the spirits are returning in forms more consistent with rational ideas of life. The same process is observable in the idea of Heaven. It used to be in the skies. Ultimately it was abolished altogether by advanced religionists, who announced that it was a *state* and not a *place*. But the pendulum is swinging back once more, and we are arriving at the reasonable conclusion that you cannot have a state without a place any more than you can have an exterior without an interior. And so we progress from extreme to extreme, but always going forward and getting nearer to the truth about life and its purpose.

WRONG STANDARDS.

People of the idealistic type—dreamers and theorists "with their heads in the clouds"—who bring their peculiar methods into the realm of practical life are rightly regarded as a nuisance because they interfere with the work of those who deal with matters of fact in an appropriately matter-of-fact way. But it is none the less true that some of the hard-headed type of people who condemn these dreamers frequently make an exactly opposite type of mistake. We have seen it often enough in psychic enquiry where the investigator insists on reducing the circumstances connected with spirit life to a physical basis and judging them according to purely material standards. Quite as much muddlement and confusion results from this mistake as from the mistake of the idealist in bringing idealistic standards into the work of the physical world. It is the fashion to applaud the hard-headed, practical man where any testimony regarding ghosts is concerned, on the ground that when the hard-headed practical one says that he saw and has communicated with one, this must necessarily be a fact. We are not disputing that the rule is a healthy one, but it has a very limited application. The testimony of the matter-of-fact, unimaginative man to psychic phenomena has a special value, it is true, but when a mind

of this type sets to work on the study of the nature of spiritual life and the problems of the psychic world, it is liable to fall into some grotesque blunders owing to the disposition to bring down every question to physical standards. In this direction we have often found that the dreamers and idealists who are so apt to blunder in matters of daily business are far more reliable guides, inasmuch as they are naturally gifted and just the types of mind that can most readily enter into and understand matters, which to the prosaic person are generally insoluble mysteries.

MR. J. ARTHUR HILL ON SPIRITUALISM AND PSYCHICAL RESEARCH.

In the current issue of the "Congregational Quarterly" Mr. J. Arthur Hill has an article, "Spiritualism and Psychical Research," in which he sets forth in a graphic but temperate way his conclusions as a student and investigator of psychical evidences. He tells of his experience with a private medium (doubtless Mr. Aaron Wilkinson), and has some wise observations to make regarding the probable nature of the life of man in the world beyond. The article is an admirably concise statement of some of the evidences for survival. In his concluding remarks Mr. Hill says he knows of no rationalist who has given adequate study to the evidence without being convinced of the inadequacy of materialistic hypotheses. "Our evidence," he says, "makes materialism scientifically untenable." While faith is still necessary in our everyday life—faith in our fellow beings and in the orderly procession of Nature—"we now have more than faith":—

We are given a foundation which satisfies reason as well as intuition, and I believe that psychical research is destined to play an important part in the development of the "philosophy of religion" in the future. I believe that that philosophy will be nearer Christian orthodoxy—if we except the doctrine of everlasting punishment—than might have been expected. The Resurrection of Jesus, for example, becomes credible enough; also many of the miracles which a scientific age has too readily abandoned.

The value of the article is enhanced by its sobriety and restraint.

WHERE THE LONG TRAIL ENDS.

I am not lost; I live by open doors.
Daily, from fold to pasture measureless,
In crowded ranks, led by the shepherdess,
Before my eyes, the flock of Fundy pours.
The swollen cataract behind me roars
The news of the Canadian wilderness.
I am content. I need no daily Press
To tell me that above me heaven soars.

Cut off from human fellowship! O, no!
Full many a kindred spirit hither wends.
Some on their silent missions come and go,
Who leave no footprints on the dew or snow.
But at the summit where the long trail ends,
There'll be my hills, my rivers, and my friends.

—From "Sonnets of North and South,"
by FREDERICK EDWARDS.

THE "MORNING POST" ENQUIRY.

By STANLEY DE BRATH.

I. THE REPLY BY RELIGIOUS LEADERS.

A "Traveller," recognising the real religious feeling of our time underlying many discordant formulations, asked of persons who by their position might be thought specially qualified, some definite guidance for those who, by reason of the multitude of voices, are drifting into a vague and formless religion which cannot last.

The *Morning Post* invited representative religious leaders to reply, and opened its columns to correspondence.

Not very long ago, that veteran publicist Mr. Frederic Harrison, wrote that any belief which can command acceptance at the present day must be capable of statement in terms of the rest of our experience, and must not be disparate to that world of sequence and sensation which is the ultimate base of all our real knowledge. No hypothesis, however dear to our hopes, however sublime, however plausible in its solution to human wants, can claim a hearing unless it can show relation of cause and effect. This is as true to-day as when it was written. It is this relation of cause and effect and harmony with other knowledge which alone can answer "Traveller's" demand; but these are conspicuously absent from most of the solutions put forward. In his comment on the whole correspondence, "Traveller" complains that "the pronouncements, on the whole, where they have not been purely platitudinous, have carried me no further than a determined theism with a more or less diluted tincture of Christianity."

Is this result of analysis justified?

The enquiry produced a great variety of views and a huge mass of correspondence, of which latter, rather more than one hundred letters were published. The views of the leaders of thought are briefly outlined below. Twenty-one articles are by dignitaries or representatives of the Churches, and the other correspondence can be roughly classed as seventeen from less prominent clergy, nine from professed Spiritualists, ten expressing a vague humanitarianism, thirty-one from frank defenders of the Churches, twenty-three of the agnostic type, five from Roman Catholics, and a few more which resist classification but touch the causes of unrest. These figures are interesting as probably indicating percentages of the educated public who interest themselves in such matters, all such persons being in a minority among their fellows, most of whom may also be said to profess "a vague theism with a more or less diluted tincture of Christianity."

BISHOP KNOX agrees that a formless religion can have no permanence. "It can have no permanence for the simple reason that God is Love The most profound problem raised by the war was the difficulty of reconciling the basic idea of God as Love with the facts of human life as presented by a world-war." He finds the grounds of permanence to be the Person of Christ a great Revelation, as set forth in the Bible and the English Prayer Book.

Mr. SIDNEY DARK, as editor of the *Church Times*, and representing the Anglo-Catholic party, emphasises Catholicism as "the only lamp on the path," and pours scorn on the possibilities of re-statement of "Creeds that have worked well for two thousand years." (Some of us are not so well satisfied with the way the creeds have worked in history.)

THE BISHOP OF WILLESDEN would have men take the flesh of religion and leave the bones—conform to the practice and leave difficulties alone.

SIR OLIVER LODGE says that there is a feeling, at least in some branches, that knowledge has widened and truth become more accessible to the multitude than ever before. Human formulation of truth may become

antiquated, even though in all essentials the truth itself remains unchanged. Precisely what changes are desirable is a matter to be settled by ecclesiastical and theological experts, but there are facts to be faced, and if not faced, there are a number of earnest people who will drift away from the Churches. One of those facts is human survival closely in touch with those left behind, with full powers and continued activity, memory and keen affection.

DR. BURY, Assistant Bishop of London, quotes the religious attitude of many men at the front during the war, and calls for loyalty to the Church. "Nothing is to be surrendered. What is Re-statement but surrender?"

THE BISHOP OF RIPON laments that "the latent faith and experience which should produce a revival and be embodied in a new Twentieth Century breed of Christians refuses to come into the open or identify itself with those who represent the Church of Christ in the world." (When they do come into the open they are often received magisterially.)

DR. T. E. PAGE submits that "faith" (*Pistis*) which is trust in what you cannot prove, has come to mean belief in a long series of positive assertions. For thinking men, the discoveries of science, the critical study of the Bible and of Comparative Religion have been destroying dogma, and "the Church of England has ceased to have any Theology." "'Hell' is got rid of. You speak of the Atonement, though the Fall which necessitated it is dismissed as a legend. Such problems as 'the double Nature' which involves the question whether Jesus is speaking *quâ* man or *quâ* God, are neglected. Decay of belief is the most stupendous problem the world has to solve." He quotes Gibbon ("Decline and Fall"): "All religions are to the philosopher equally false, to the multitude equally true, and to the magistrate equally useful," and says this has tremendous meaning.

DR. NAIRN would turn away from all political and socialistic aims, holding up a high spiritual ideal, as did Peter the Hermit, Savonarola and Wesley; waiting for the kindling of the Spirit. (But in mediæval times the theology of the Church, though it might be disregarded, was not disbelieved.)

PREBENDARY GOUGH finds the Church apt to lose sight of the things of the Spirit for Socialist alliances. He calls for manliness in Religion.

THE REV. DINSDALE T. YOUNG, D.D. (Wesleyan) says, "Let the Bible picture of Christ be studied and it becomes a sovereign argument for His Deity and also for the Divine Origin of the Bible. His Incarnation and Atonement are the vital things. . . . Let a man accept it that 'Christ Jesus came into the world to save sinners,' and his whole character and conduct will be transformed." (Doubtless, but the question is, how is that result to be widely secured?)

THE MOST REV. THE ARCHBISHOP OF ARMAGH writes on the merits of the *via media* (between Modernism and Mediævalism). He seems to favour a re-statement, or at least an examination of fundamentals, but leaves it a matter of opinion as to what are fundamentals, or what should be conceded.

THE REV. FRANCIS WOODLOCK, S.J., points to the continuity and consistency of Roman Catholic teaching, and the two-penny Catechism as its simplest form: "Every Catholic believes that *Christ is God*. . . . The Eucharistic Presence is the focus of Catholic devotion. . . . Believing itself to be Christ's infallible messenger, it is no wonder that the Catholic Church is dogmatic in tone and intolerant of heresy in its members, and that it anathematizes and excommuni-

cates any who reject even one of her defined dogmas. To reject even one is to reject her authority." (This is quite enough to explain the quotation from Dr. Jowett concerning British antagonism to Rome, even apart from history.)

PROFESSOR P. CARNEGIE SIMPSON, D.D., pleads for recognition of Reality—God—disregarding forms and ceremonies. "There is no royal solution of the problem"; duty, comradeship and self-sacrifice are the ideals to be kept before our eyes. . . . Above all, the fact of God and the fact of Jesus Christ.

THE GENERAL SECRETARY OF THE FREE CHURCH COUNCIL points out that man has the power either to make war or to seek peace and ensue it; each is *his* own doing. "Modifications in methods of presenting vital articles of the faith without abandoning anything without which the Christian faith would not be the Christian faith are admittedly desirable." (This leaves us where we were.)

CANON GOUDGE (second letter) finds no reason for pessimism. "There has never been a Christian nation, nor did Jesus expect that there ever would be." The vast majority of Englishmen pay no attention to Christian philosophy. Union with God must be an end in itself. "Our lives in their every aspect, personal, family, civic and national, must be entirely surrendered to that purpose of God which He came to reveal." (That is the end, but the question here is the means of reaching it.)

(To be continued.)

SPIRITUALIST COMMUNITY CONCERT.

A highly successful concert was given at Grottrian Hall, Wigmore Street, W., on Friday, the 4th inst., in aid of the funds of the Spiritualist Community. The artistes were: Mr. John Goss, baritone; Miss Peggy Cochrane, violinist; Mr. Herbert Fryer, pianist; and Mr. E. Kendall Taylor, accompanist. Such well-known names were sufficient guarantee of the excellence of the programme, and a numerous audience greatly appreciated the musical fare provided.

Sir Arthur Conan Doyle read one of the stories from his book "The Exploits of Brigadier Gerard" in inimitable style. This story, "The Crime of the Brigadier," was enthusiastically appreciated, the unconscious humour of the flamboyant Brigadier evoking peals of laughter from Sir Arthur's delighted listeners.

The Grottrian Steinweg Ampico Piano, which was used for the first time in public at this concert, is surely the most perfect instrument of its kind on the market. The interpretation given through this instrument of the playing of Mischa Levitski, and also in the accompanying of the solos given at this concert, was astounding in its completeness both as regards precision and expression. The individual characteristics of the performer are faithfully and artistically reproduced by this wonderful instrument.

Mrs. St. Clair Stobart and the Rev. G. Vale Owen, in the course of their short speeches during the interval, both made eloquent appeals for funds for the Spiritualist Community, and also particularly referred with great appreciation to the generosity of the proprietors of the Grottrian Hall, who had obtained the services of the artistes for this concert, and had given them gratuitously in aid of the Spiritualist Community.

The concert was auspiciously concluded by the singing of the National Anthem, conducted by Mr. Ratcliff, the well-known leader of community singing throughout the country.

L. H.

TRANCE AND CONTROL.

I must impress upon sensitives the difference between *evidence* for discarnate operators and the possible action of one's own mind. Only information that transcends the limitations of the physical avenues to the soul may be put forward as evidence for discarnate intelligences. It does not necessarily follow that the manifestation is *not* due to the operation of an external mind, but it ceases to be *evidence* or proof of the fact. The crux of the position lies in the nature of the manifestation. Does it signify an extension of the five senses? or is it more feasible that the information could only be derived from discarnate mentalities? It is the most difficult problem we have to grapple with; but it must be bravely faced. Mere assertions are neither proof nor otherwise. . . . Sensitives alone can discover and define the lines of demarcation—if any—between sub-, super-, and normal consciousness and those manifestations which lie beyond the range of all three, and which may, therefore, be quite properly attributed to the mentalities claiming to produce them.—From an article in "The Two Worlds," by R. BODDINGTON.

THE DIRECT VOICE AND MATERIALISATION.

A SEANCE WITH MRS. ROBERTS JOHNSON.

The following account of a materialisation séance at Hove is forwarded by Mr. T. Finlason, an investigator whose experience extends over some forty years and covers nearly every phase of the phenomena. In the course of a letter accompanying his report, Mr. Finlason writes:—

I enclose a brief account of a very successful séance held on Friday evening, January 7th, with Mrs. Roberts Johnson, that I feel sure will prove of interest to your readers. I may mention that I am a very old investigator, having attended séances and meetings for over forty years, during which period I have been privileged to witness nearly every phase of the phenomena. It was therefore with great pleasure that I noted on Friday evening some return to the "old-time" wonders in the shape of the materialisation of fingers and drapery. Evidently Mrs. Johnson is developing in a new direction, for I have sat with her many times, during which the trumpet phenomenon was the sole feature of the Séances. I may also state that nothing had been mentioned before the sitting as to whether we would be likely to get anything in the shape of materialisation—as a matter of fact, the suggestion to "Joe" on my part was quite impromptu, and I really did not expect to get any response; yet it was quickly granted, greatly to our surprise and pleasure.

NOTES ON A SEANCE HELD IN STUDIO OF MR. ALFRED MORRIS, GARDEN HOUSE, HOVE, FRIDAY EVENING, 7TH JANUARY, 1927.

Sitters: Mrs. Roberts Johnson (medium), Mr. Morris, Mrs. Morris, Mrs. Hotblack, and Mr. Finlason (recorder).

The séance was abundant in phenomena, principally of the direct voice order, which was in evidence during practically the whole of the evening. Among the friends communicating were the following:—David Duguid (medium's chief guide), Mountain Ash (Cherokee Indian), George Morris (brother of Mr. Morris), Geoffrey (relative of Mrs. Hotblack), Billy (medium's son), Dudley (writer's son), Abdul (character reading and description of auric colours, etc.), Joe (ex-mill-hand and soldier), Edith (chief guide at weekly circle).

The séance lasted for over two hours, during which time there was practically no break in the proceedings. Long and interesting conversations were held with the spirit visitors on many subjects both private and general. At one time "Abdul," taking the sitters in turn, described at some length their general characteristics and temperament, and also their auric colours and the most suitable combination of colour for personal wear, etc.

The trumpet appeared to be in little request, the voices sounding remarkably clear and strong without the aid of this instrument. This alone marked the sitting as one out of the ordinary, for in my previous experiences with this medium the voices were usually heard through the metal tube, and consequently sounded more or less "tinny." On this occasion, however, the spirit folk seemed to have no difficulty in speaking most clearly in their natural and characteristic manner.

The singing of "Joe" was especially interesting and amusing, and particularly so in a folk-song dealing with Ilkley Moor in Yorkshire. This was powerfully rendered, to an air both quaint and pretty, in a pleasing manner. "Edith" also joined in the singing from time to time, and one noted with great interest that the voice of our chief guide was exceedingly sweet, musical, and cultured. During the latter part of the meeting, by request of the writer, "Joe" materialised a hand and with it touched each of the sitters.

This striking example of phenomena was followed shortly afterwards by "Edith," who not only touched those present with her materialised fingers, but also brushed each member in turn with spirit drapery. She then took a bunch of violets from the dress of Mrs. Hotblack and distributed them to each member of the circle. This was done without any hesitation or fumbling on the part of the unseen operator—a truly remarkable feat when we consider that the séance was held in complete darkness.

This terminated a most enjoyable evening with the spirit workers, and left one with a deep sense of gratitude for their loving kindness and attention, and a still firmer belief in the reality of the Spirit World and that Larger Life to which we are all bound.

T. F.

A CORRECTION.—Our contributor, M. I. Ellis, desires to make a correction in reference to her letter in our issue of the 22nd ulto. in which she gave the name of Mrs. Roberts Johnson's guide as "Joe Watkins." It should have been "Joe Griffith."

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.—Mr. Stanley De Brath will give an address on Tuesday, 15th inst., at 8 p.m., on "Animism, Spiritism, and Spiritualism." Mr. E. P. Hewitt, K.C., will preside.

PRINCE NICHOLAS GALITZINE ON MATERIALIZATION.

ADDRESS TO LONDON SPIRITUALIST ALLIANCE.

The Lecture Hall at 16, Queensberry Place, London, S.W., was crowded on Wednesday evening, the 2nd inst., when H.H. Prince Nicholas Galitzine delivered an address on the subject of Materialisation. In referring to the growing knowledge of this complex matter, he suggested the possibility that a time would come when materialised beings from other spheres of existence would appear before us in the flesh, living for a short time an apparently normal earth life with us, without the hampering restrictions and imperfect results which arise from our present dark séance experiments.

He had had many experiences of materialisation phenomena. As a small boy, he had experimented with a young companion at table-tilting. Both youngsters regarded the whole thing as a joke. One of them apparently was a strong medium, however; messages were received, and a request came that a sheet of paper should be placed on the table. Thinking that the unseen communicator desired to give a written message, a pencil and paper were laid on the table, but with no apparent result. Suddenly, however there appeared upon the white surface of the paper a materialised hand. "It was by no means a pleasant sight, being only partially formed," said the Prince, who added, amid laughter, that he and his companion were uncomfortably startled by the unexpected manifestation.

MATERIALIZED OBJECTS.

In addition to materialised forms, he had also witnessed the materialisation of small objects, some of which had remained in their material state after the conclusion of the séance. This was difficult to account for on the assumption that the ectoplasm had been returned into the bodies of the sitters at the end of the sitting. Apparently, if we exclude trickery, these small objects were created out of ectoplasm "left over"; it was reasonable to imagine that certain mediums might have a surplus of this mysterious substance which could be spared.

ECTOPLASM CONTROLLED MENTALLY.

That ectoplasm was capable of being controlled by the force of the mind, said His Highness, was testified to, in some measure, by an experiment which he had conducted in the séance room. A small detached mass of floating vapour appeared before him, elongated in shape, the two ends of which moved slowly towards each other as though an attempt were being made to form a ring. With a concentrated effort of will power he endeavoured to prevent this movement; as though in obedience to his mental direction, the two ends of the mass ceased their inward motion and the ectoplasm resumed its original shape. In confirmation, the controlling intelligence subsequently intimated that the retarding influence exerted by the experimenter's will had been observed.

A SHOWER OF APPORTS.

There might be, said the Prince, a connection between materialisation and apport phenomena; it was possible that apport objects were created by unseen intelligences, no doubt in the exact likeness of some article owned during life on earth, towards which the spirit operator had some kind of attachment. It was curious that the origin of apports could rarely, if ever, be traced. He had never known any apport to be traced back to an owner.

"In Japan," he continued, "we used to get literally showers of apports." Many were articles of value, such as silver cigarette cases, chains, watches, etc. This occurred in Yokohama, and the most exhaustive efforts were made to locate the owners; newspaper advertisements were inserted, photographs circulated, but no claims were ever put forward. In the case of a certain watch which had figured among the manifestations, the watchmaker (a local man whose name appeared on the time-piece) had been approached; this individual recognised the watch as one he had manufactured about thirty years previously, but had no knowledge of its ownership.

AN ASTONISHING MATERIALIZATION.

Shortly after the War, Prince Nicholas went to San Francisco, where he unexpectedly encountered a friend who had lost his adored wife some time previously. This friend told a remarkable story. The loss of his wife had been an overwhelming blow, particularly as the widower had no religious beliefs and regarded death as the final end of life. Visits to a number of mediums, in a despairing effort to get into touch with the departed woman, brought entirely negative results. Finally the unhappy husband went by motor-car, unannounced, to the famous medium Riley, then farming near Chicago.

On arriving at the farm, the bereaved man was directed to drive some considerable distance away to a spot where Farmer Riley was working in his fields.

"Riley raised his arm, swept aside the corn, and out stepped the form of the dead wife," said the lecturer, who added that the husband, wife, and medium subsequently drove back in the motor-car to the farmhouse, where all three ate a meal together, and after some conversation the body of the woman dematerialised.

This, said the Prince, was the acme of materialisation. The high-water mark of psychic science would come when it might be possible for spirits to return to share our ordinary daily life for short periods.

Dr. ABRAHAM WALLACE, who proposed a vote of thanks to the lecturer, recounted certain of his own experiences of materialisation phenomena. One of his most striking séances was where three mediums were present, when forms materialised, and also spoke, within ten seconds of the lights being extinguished. This was some years ago when powerful materialising mediums were less rare than in these days. "We knew nothing about ectoplasm then," added the speaker, who pointed out the need for developing new mediums, and closer investigations into the intricacies of psychic phenomena. "It is too early to generalise; we are as yet only on the fringe of the thing," said Dr. Wallace.

Mr. ALFRED VOUT PETERS, in seconding the motion, described, from a personal experience, the sensations of the medium during a materialisation séance; following a general drowsiness, and a feeling of helpless lethargy, there came a slight pain between ribs and pelvis; then from the body came a vaporous mass, which could be felt flowing out, causing a sensation of exhaustion.

Lt.-Colonel C. L. PEACOCKE, who occupied the chair, mentioned an occasion when he had been bodily transported—apparently by some psychic agency—from one spot to another about five miles distant, apparently passing through solid objects in transit. He did not know how this strange phenomenon had been accomplished, and desired enlightenment; as far as his sensations went, the transfer was apparently instantaneous. He was on this occasion treated as a kind of "human apport"; although unlike the ordinary apport, which is sometimes received in a warm condition, he arrived without any sensation of heat, excepting the heat of anger at being obliged to walk some five miles back to his place of departure. (Laughter.)

NOTES ON THE QUARTERLIES.

I.—THE "QUEST."

The *Quest* is as usual a feast of good things found by the way. One of them, M. Raoul de Fleurière's account of his clairvoyance, has already been noticed in *LIGHT*. Another is a short "History of Mental Healing," by H. C. Foxcroft, which is the best thing of its kind in so brief a compass that has been done. Professor Hans Driesch writes on "Problems of Modern Psychology" from his own well-known point of view, and the Editor deals with one of them in his characteristically scholarly manner. It is the "Speaking with Tongues in Early Christendom." Most of us have taken for granted that this merely denoted the speaking (under control) of some language not normally known to the speaker. But Mr. Mead points out among other things, that there is another kind of "speaking" with which St. Paul was well acquainted in his own person; the production of sounds unaccompanied by comprehension, a distinction which he stresses when in writing to the Corinthians he says he would rather speak five words with his mind than ten thousand "in a tongue."

Many interesting issues arise when we consider this phenomenon in modern times. Mr. Mead refers to the famous study of Helène Smith's "Martian language," made by Professor Flournoy. For the benefit of readers who would like to follow this up, I would recommend two studies of a similar kind, that of the Smead mediumship, which also professed to be Martian in its inception, and was investigated by Professor Hyslop. His first report occupies two hundred pages in Vol. I. of the "Proceedings" of the American S.P.R., but an excellent summary of the whole case to date is in an article by Miss Edith Harper, in the *Occult Review* for January, 1919. The other is the case of Albert le Baron (pseudonym), who went to extraordinary pains to find out what was really at work. His account is less a study of mediumship than, as he puts it, "A Case of Psychic Automatism and Speaking with Tongues." People who have observed and mixed intimately with children will know that some of them have a language-making genius, and almost all but very dull children have a few "coined" words of their own which do not belong to any other language. We should not overlook this Carrollian strain in human nature, though we need not try to make it account for more than it will cover. Le Baron's curious experience is given in the *Proceedings* S.P.R. (vol. xii., p. 277).

Mr. Mead naturally glances at the Irvingite phenomena, on which he has a valuable note, and one which readers of Dr. Lamond's "Kathleen" should see; and also at the Shaker "speaking," on which Sir A. C. Doyle has a chapter in his "History of Spiritualism." All this, however, affects only one aspect of the "glossolaly"; there is the hearer to be considered, and how he understands what is unintelligible to the ear alone. Here we practically enter on a much more complicated question, though it is simply our too-well-worn "thought-transference" again. In telepathy, what is it that is transferred? Not a sound as a rule, though there are some curious cases of thoughts being over-heard, and even half-heard; more often a concrete image of some sort is brought before the mind. But this is very limited, for life does not include only "things," of which a picture can be made. This is, however, entering on a wider field, which is outside Mr. Mead's scope. Methods of communication between our spirits here and hereafter form a fascinating "quest," on which a lifetime almost might be spent. But I commend in this connection, having space to do no more, the beautiful chapter on the Language of Angels in Miss Monteith's *Fringe of Immortality*.

F. E. L.

FEBRUARY 12, 1927

LIGHT

77

LETTERS TO THE EDITOR.

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

APPORTS: A REMARKABLE CASE.

SIR,—On reading the remarks in "Rays and Reflections" concerning the possibility of scientific apports, it occurred to me that you might be interested to hear of a curious experience I had in August, 1925.

I was staying with a friend, a medium, at Dover, and an old friend who is also a very strong medium and lived in my father's family, was also at Dover. The weather was very hot and I thought that a cotton dress I had left behind might fit this friend. I therefore wrote to the housekeeper in my brother's house in Hyde Park Street to tell her to send me the dress. She replied that she had hunted everywhere but could not find it. I was much astonished, and on returning soon afterwards made a search myself with the same result. I was obliged to suspect my temporary Irish servant, and was on the point, reluctantly, of giving her warning when I received a letter from my friend who had gone home to Stonehaven in Scotland to say that she was looking through some things when she came upon a strange dress in a box in the lumber room which she thought answered to the description of the dress I had promised her. She enclosed a small pattern and it was the dress—a French cambric of a rather unusual pattern. I was much relieved but even more puzzled. I asked the housekeeper, a Highland woman, to sit down and write (she writes automatically) and at once my nephew, Walter Laurie, who was killed in the war, when nineteen, wrote: "Dear Aunt Blanche, I took the dress out of your drawer when you were packing and took it to H., as the weather was so hot."

Walter has played me many harmless pranks since he crossed the bar in order to convince me that he is not "dead and done for," but I think this is his *chef d'œuvre*. It must be five or six hundred miles from London to Stonehaven. No doubt the fact that there was a medium at each end of the line is part of the explanation.

Yours, etc.,

BLANCHE A. M. ANDERSON.

DO ANIMALS SURVIVE?

SIR,—It has been alleged that certain domestic, and probably well-loved animals have manifested after death; and from this point, the question has arisen: Do those domesticated animals, closely allied to man, only, survive in the spirit, or does the whole of the animal creation survive; or yet again, are these alleged manifestations false, and do no animals go further than this life?

Speaking purely as a searcher, without any pretence at definite knowledge, I would ask:—

Who are *we*, to determine what proportion of the universe, to which the Great Architect has given *Life* shall or shall not be admitted to a further existence?

It would appear that those animals that are alleged to have communicated with their former masters or human friends will be found to have travelled far along those paths actuated by *Love*; which in all the messages from the other side is held out to be the greatest factor in spiritual development and progress, and it seems possible that these domestic pets, who have been well-loved in their earthly existence (possibly having given even more than they have received) would be the most likely to manifest.

But because this type of animal is the only one that so far has been heard of as surviving, is that any argument that all or any other forms of life have *not* survived?

The wild animal on earth is largely governed by *Fear*, both of other animals and man, and it is not likely, surely, that any communication would come to man from the animal kingdom on the other side, when all their past experience of man has been fleeing for safety from the possibility of death at his hands.

I would prefer to go back to the old prophecies of that great seer, Isaiah, where, twice in his writings, speaking of the "New Jerusalem," he refers distinctly to the elimination of *Fear*, and the substitution of *Love* in the animal kingdom; even to the "deadly adder."

Surely, it is at least a workable hypothesis, that *all* things in this present world, to which the Great Architect of the Universe has given *Life* may be supposed to pass on in the Spirit to the other side, to some allotted plane *as yet* unexplored by us or our friends on that side.

One would welcome the ideas of more advanced students on this subject, especially from those who have been and are in close touch with the animal kingdom on this sphere.

Yours, etc.,

S. R.

SOLAR BIOLOGY AND CANCER.

SIR,—In these days, when it is becoming more definitely known that there is a universal relationship through a universal medium, and that the remotest star or planet is connected with this earth by means of the ether, this same ether pervading all space and interpenetrating all things, it is interesting to a student of Solar Biology to note that medical men are gradually seeking their cures along the lines laid down by the wise teachers of ancient times.

These teachers, students of nature, believed that the cause of disease was the magnetic influence of the planets upon the earth, exercised through an all-pervading medium. This medium is now recognised to-day by most scientists as the ether.

They also held that to cure disease one must cure by means sympathetic or antipathetic to the planet which caused the disease. They also stated that the planet Saturn was the main cause of disease, and that each planet was ruler or had sympathy with certain metals, herbs, etc., Saturn holding rule over lead.

The latest line of research into the cure of cancer has led the medical faculty to experiment with the salts of lead (Saturn). This method of treatment is known as the Liverpool method and was, I believe, brought forward by a medical man of standing, and in certain cases good results have been obtained.

Now, this is interesting, for the following reasons:—

- (1) It points to the relationship between Saturn and cancer and indicates the cure to be by sympathy.
- (2) I possess a number of Solar charts of persons who have died of cancer, and in every one Saturn is involved. It is invariable.
- (3) Two other planets are also involved in the dark configuration.
- (4) It is an appalling fact that very many children born since 1921 have this configuration in their charts.

Solar Biology teaches that everyone has a particular tendency to certain diseases, which sooner or later develop, unless measures are taken to prevent tendencies from becoming actualities.

I do not say that Solar science gives the cure of cancer; but might it not be of service and act as a pointer for medical men to investigate the two other salts ruled by the two other planets invariably involved? Salts of lead (Saturn) have been found useful. May not the other salts of two metals, perhaps used in conjunction with lead (Saturn) be of use also?

Yours, etc.,

G. HART ("SOLAR").

THE REALITY OF SLEEP; EXPERIENCES— A DREAM VERIFIED BY CLAIRVOYANCE.

SIR,—In the Autumn of 1907 I was very ill, suffering from insomnia and heart weakness brought on by the death of my most beloved husband, and, seventeen months later, the passing on of my adopted boy, almost 21. My night Nurse and I had been talking well into the early hours, and it was about 4 a.m., I lying in bed facing a fire, she sitting by it knitting, with a lighted lamp by her side. The blind was up, but it was a dark autumn night and no moon or stars visible. I liked the windows unshaded that I might see the first streaks of dawn and know another night had passed. I fell asleep at last and had a vivid dream, in which I saw my boy standing by my bedside in a long grey dressing-gown which had belonged to my husband and which I had given to the boy a few months before.

He was bending over me and took my hand and we talked together so happily, although all through the dream I realised fully that "my boy, my comforter," was, as we express it, dead. I awoke feeling happier than for many a long month and exclaimed to Nurse, "Oh, I have had such a lovely dream!" but said nothing else regarding it. She remarked that I had slept for twenty minutes.

We did not mention the subject again till the following midnight. She was shaking up my pillows and hoping I should soon doze off, but I was very wide awake and restless and said something about longing for a happy dream like last night's, when she remarked, "Well, I had an odd experience—very odd, while you were asleep, and I hope I shall not have it again." She then told me (still having no idea or notion what my dream was) that, seeing I really was asleep, she had turned the lamp low, when suddenly she felt someone was in the room with us and, looking round, distinctly saw a very tall, fair young man in a long grey robe standing by my bed, between it and the window, bending over me with his hand on mine, which was lying on the coverlet. She felt rather frightened (she remembered she had locked the door and no one could get in) and turned up the lamp, which probably awoke me. I felt and feel that this was a very striking proof that my boy was in truth with me and that it was his arisen spiritual body which she saw. My Nurse's description of the figure she saw was true to life, as my boy was 6 ft. 3 ins., broad-shouldered, and fair.

Yours, etc.,

F. B.

* The writer of the foregoing letter is well known to us, and the account is verified by the Nurse mentioned.—ED.

LIGHT.

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WIRELESS AND TELEPATHY

While it is possible to trace certain parallels between Wireless and Telepathy, it is not easy to find any point of direct contact between the two. For wireless telegraphy does not transmit thought and feeling, but only sounds and signals, which may set up by reaction thought and feeling in the listeners or recipients, the degree of which may differ in every case.

Yet there must be a point of contact somewhere, notwithstanding the fact that we have heard those acquainted with both wireless and telepathy declare that the two were quite independent and unrelated. But that was part of the old fallacy which held that there was no bridge or link between mind and matter. Scientific psychical research has taught us differently. We are conscious of a chasm between the material and the mental world, but we are none the less convinced that there *is* a stage at which one shades imperceptibly into the other.

If it were argued that wireless waves result in physical effects which have to be translated by the mind into ideas and emotions, and that telepathy is consequently in a different category as conveying ideas and emotions direct, we should feel disposed to contest the point. We should claim that in all probability a telepathic message has to be translated in just the same way—the only difference being that telepathy is an *interior* and wireless an *exterior* process.

Let us take from our records of personal observation of telepathic messages two cases which at least suggest that the analogy between telepathy and wireless may be closer than is generally supposed. During the great war, a son in France kept, by pre-arrangement, in telepathic communication with his mother in England. There were many surprising results. Sometimes the mother received an impression which she translated more or less correctly into words. That was a purely emotional process. But there were instances that seemed to lie outside the range of feeling, and in effect to duplicate the ordinary experience of wireless telephony. Thus, on one occasion the mother heard her son actually *speaking* his message. The experience was confirmed afterwards by a letter. On another occasion the mother reported hearing the music of a band. It transpired afterwards that the son was listening to a French military band at the time, during a brief absence from the fighting line—a fact at the time unknown and unsuspected by the mother.

We have no doubt such instances could be multiplied by the score in the experience of many persons

who are personally familiar with the resources of telepathy. As always, we maintain that the approach to every department of discovery must be along the line of well-ascertained facts. We see the necessity of theory and hypothesis; but we have seen them in this subject of ours tremendously overdone. A fact will explode a learned treatise like a torpedo. We have seen many learned treatises and heavy books by dull and unimaginative writers demolished in this way. The writers approached their subject without experience and laid down lines and limits for possibilities solely on theoretical grounds. Their arguments were annihilated by opposing facts.

In broadcasting experiments concerned with the possibilities of telepathy, therefore, we may not be sanguine of immediate results. But these things are conducted along practical lines and may well be more productive of results than all the fine-spun theories written or talked on the matter.

THE "MARGERY" PHENOMENA.

Dr. L. R. G. Crandon, writing from Boston with reference to the repeated production, through psychic agency, of the same thumb-print during sittings with his wife "Margery," points out that these thumb-prints have appeared under test conditions, are always identical, and could not have been produced from the thumb of any of the sitters present. A strict search is being made of all Walter's belongings in the hope of finding some of the finger-prints made by him before his transition. The chance of finding these is, of course, small, but should a thumb-print be discovered and afterwards identified with the prints produced during the séances, a most valuable piece of evidential proof will have been effected.

"Walter," says Dr. Crandon, is now producing teleplasm in the form of large luminous sheets. This, he says, is a step in the direction of some possible future manifestations probably of a materialisation character.

MORE MEMORIES OF LESLIE CURNOW.

MRS. F. E. LEANING writes:—

As an intimate friend of the late Leslie Curnow, it has given me great pleasure to see the kindly notices of him that have appeared in LIGHT and elsewhere. It was really he who started me on such career as a writer as I have had, for my prepossessions concerning the power and the glory of editors were too strong altogether for me to have dared to submit any work direct to such august beings. Mr. Curnow, however, was not an editor, but an assistant editor, a kind man who would sit down beside one like an ordinary human being, and to whom I was not afraid to display my perplexities. Perhaps the present Editor of LIGHT will not mind my adding here that my terrors yielded by degrees to the discovery that even the chief can be the kindest and most modest of friends, and can combine gaiety and comradeship with the wielding of power and authority. But in the beginning of our acquaintance I was too timid and too dazed with excitement to do him justice. Thus it happened one day, when Mr. Curnow had tantalised me with the sight of a new book which he had in hand to review, that he suddenly put it into my hands and said, "Take it home with you and see what you can make of it."

I rose at once into a "superior condition," and took it home, walking on air. It seemed to me great fun to play at reviewing a book: of course, I had never done such a thing in my life, and did not for a moment think it anything but a jest. Forty-eight hours later I sent my sheets to Mr. Curnow with a saucy note: "How's your reviewing? I've done mine! And I've left in all the little bites, for there isn't time to copy it out." I had the most stupefying surprise of my life when I got a note from the Editor accepting it, and did not believe it would really be printed even then. But it was, with only one word altered.

After this, as we grew in mutual respect for each other's acquirements, my literary comrade did me many and many a good turn, for we were eager book-worms both, and though his collection far out-numbered mine, he helped me constantly to the kind of books I wanted, and his advice and knowledge were invaluable. Another fellow-enthusiast, still left I am thankful to say, for our comforting, writes to me thus: "I was indeed sorry about Leslie Curnow. I hardly knew him, but I liked what I did know. I loved him for his frankness and sincerity. He did great work. He was full of energy and enthusiasm: that also attracted me to him. I love enthusiasm. I detest inertia. Frankly, life is work; I can't conceive of any other."

Yes, for him too, life was work: it is the great enigma that flies over the Universe. Heaven sends no better boon than that of finding our work and the fellowship of good co-workers.

FROM THE LIGHTHOUSE WINDOW.

Speaking last month at Eltham, the Rev. George Ward, of Romford, made some impressive allusions to the proofs he had received of the reality of spirit communications. He stated that a London clairvoyante to whom he was an absolute stranger gave minute details of the Harrowfield cottages near where he had lived in his boyhood. She had also given the Christian names of an uncle and aunt, also a description of his mother with a minuteness that he himself could never have given. During fourteen years of earnest enquiry into the reality of psychic phenomena he had spoken to Sunday School superintendent, class leader, church treasurer, fellow-students, and ministerial brethren of years gone by. These friends "were not dead, but living more fully unto God."

The *Morning Post*, in a short but interesting article on Robert Boyle, the "father of Modern Chemistry," tells us of his early physical accomplishments (at the age of fourteen "an adept at dancing, fencing, and tennis playing), and how at the same period he became profoundly religious, his 'conversion' having been 'due to the awe inspired by a thunderstorm.'" The *Post* says:—

Boyle's Law, which showed clearly the relation between the pressure and volume of a gas, was established definitely by 1662, but all the time that he was engaged in chemical and physical researches he maintained a keen and active interest in theology. By the age of twenty-one he had written several moral and religious essays, and his veneration for the Scriptures was such that he learned Hebrew, Greek, Chaldee, and Syrian, so as to be able to read them in the original.

A correspondent of *Popular Science*, writing in reference to a contribution by Victor Warren in relation to Spiritualism, narrates a dream with a curious realisation of it. Preparing for the usual Army education examinations, one night he dreamt of seeing himself, with several other candidates, sitting in an examination room listening to an examiner reading out a dictation from the "Siege of Gibraltar." The correspondent, A. Schenbri, continues his story:—

For some reason the officer made a slip by reversing the order of two words—"red hot"—which he promptly corrected. Though I had never before been in that place, nor had met any of the other people except one, the very same room, candidates, officer reading out the text and making the same slip and movement in correcting himself were there real and alive on the day the examinations took place. I was at a loss to distinguish the real facts from the dream, and had great difficulty to restrain myself from laughing outright.

In *The Evening Standard*, Dr. Bernard Hollander, under the heading "The Art of Being Happy," writes an informative column, from which the following excerpt is taken:—

Ill-health is of course, a common cause of unhappiness, but more common still is the fear of ill-health. Man does not feel, like the animal, the crude painful sensations of disease. He exaggerates them by his fears and his pessimistic reflections. Many a painful malady would be cured by patient, restful adjustment, if we would let Nature heal us without resistance or interference. But we interfere with our thoughts, being impatient to get well, forgetting that there is a natural law of recovery, and that Nature tends to restore the lost equilibrium as rapidly, and only as rapidly, as it can be done well. It is Nature that heals. The doctor only puts the patient in the right condition for the healing process to be facilitated.

Certain mental states may actually produce disease. One is just as likely to be ill, for example with dyspepsia, from emotional as from organic causes.

After its report of the morning meeting of the Chiswick Christian Spiritualist Church, the *West London Observer* continues with an account of a remarkable semi-public séance:—

At the close of the second meeting, Mr. Mills Tanner and his control, "Big Eagle," conducted an Apport Séance, at which there were about fifty sitters. The medium was thoroughly searched by five gentlemen prior to the commencement, who each testified that he had nothing concealed upon him. After prayer and the singing of hymns, a large number of violets commenced to come from behind the

screen where the medium was seated; these continued throughout the sitting, and there were enough and to spare for everyone to take samples away. The flowers were perfectly fresh and full of dew and fragrant bouquet. The proceeds of this séance were entirely devoted to Church funds—the medium's services being given.

A kind correspondent in India sends us a cutting from the *Indian Daily Mail* regarding a "mysterious spirit story of new-born babes' strange disappearance, despite vigilant guard: villagers and the police baffled." In 1924 was born to Sagedar Bhongir a child, who three days afterwards was missed and could not be found. A year later Sagedar's wife gave birth to another child, the police posting a strong guard over the new house to which Sagedar and his wife had removed; but on the fifth day after the baby was born it disappeared. A year thereafter came a third child, when "all possible precaution was taken." The newspaper goes on to explain:—

The room where the babe lay was locked up and practically the whole village was guarding the house; still the child has been taken away even this time. The people in the confinement room are said to have heard a voice saying, "You give birth, and I will take away." Sagedar, finding no remedy for his wrongs in temporal authority, is busy searching for a good magician for expelling the spirit which he believes must have taken away his three children.

From an article in *Spiritual Truth* on "Some Evidences," by Alfred Vout Peters, we cite an incident illustrating the common "providences" of daily life. It occurred a long time before Mr. Peters became a Spiritualist:—

One day, whilst dining, I distinctly heard a voice urging me to visit a relative and take her a small sum of money. Mentally I argued against this vivid impression, my reason telling me that this relative would not be at home. . . . The voice was, however, insistent, and added "Go at once." . . . After the usual greetings I explained the reason for my visit and expressed my surprise at finding her at home. The old lady then told me that she had been out of employment for some time, and although work had been promised her she was without any means to live on until this promise was fulfilled. . . . I was, fortunately, able to leave her a small sum of money which enabled her to tide over the period of unemployment.

An illustrated article on "The Finding of Fairy Stones and Pictures," by Tom Charman, appears in *The International Psychic Gazette*. As regards his view of those certainly curious examples of "Fairy Art," Mr. Charman writes:—

There are three main reasons for my putting down these stones to the work of fairies rather than to prehistoric man. In the first place, I have a very strong psychic feeling that fairies have indeed worked them. Secondly, the workmanship is too small and subtle for prehistoric man. Some of the chippings are so minute that unless I had the psychic and artistic faculty I should not know the picture was there. Thirdly, all the pictures shown represent fairies or prehistoric creatures as I have seen them in my visions; none are of prehistoric men.

Quoting from an article of extreme importance in the *Christian World*, under the heading "No More War," are varied insuperable arguments against the ancient evil transferred to the pages of *Brotherhood*. Here are a few facts touching "the argument from the pocket":—

The total monetary cost of the war was £70,000,000,000.

The total amount spent by this country on armaments for the period 1919-1926 is £349,520,565.

The total spent on housing in the same period is £39,293,682.

Great Britain is spending no less than £470,000,000 per year on past, present, and future wars, which amounts to £50 per family of five persons, and is 67 per cent. of its total national expenditure, leaving only 33 per cent. for all other public purposes.

Concluding an article on "Heaven as I Know It," in the *Weekly Dispatch*, the Rev. C. Drayton Thomas speaks personally and plainly:—

My father and sister live there. I often converse with them. In basing my expectations upon their experiences I follow no will-o'-the-wisp, nor am I deceived in deeming that I speak with them. Conclusive evidence, given to me during many years of careful and conscientious investigation, has left no room for doubt.

BEHIND THE SCENES.

BY NEIL GOW.

TYPES OF "NEW ARRIVAL."

"So this is Heaven!" said the sour-visaged man, sitting up on his couch and blinking wonderingly at the Young Spirit who sat beside him. The sour-visaged man was a "difficult case." On awaking in his new sphere of life he had greeted the staff of the Arrival Station to a stream of abuse. He had demanded early-morning coffee and had roundly cursed the Spirit-Orderly who tried to explain the reason for the non-appearance of the fragrant beverage. He had roared loudly for the morning paper and shouted insulting epithets at the messenger who had informed him that no daily journals were published in the Spirit World.

"Spirit world? Spirit bosh!" snapped the ferocious old gentleman. "What's this hotel they've brought me to? Where's my man Jenkins? Tell the fool to get my bath ready and bring me my dressing-gown."

The Spirit-Orderly, a young novice unversed in the handling of complex cases, had suggested that the sour-visaged man should sleep again, and that on his awaking everything would be explained.

"Sleep? Don't talk rubbish!" The sour-visaged man was getting more and more angry. His aura, a composite of unhealthy browns and sinister reds, began to take on streaks of dirty yellow, with cloudy smudges of black. "Send for the manager—" he began. But the orderly had already vanished, in search of one of his superior officers.

The Young Spirit, now considerably advanced in technical knowledge, handled the case with no little skill. On the pretext of showing the querulous old gentleman round the quarters, he had taken him to the Tranquillarium, where the violet rays had exercised a soothing effect on the visitor's mental state. His critical faculties, however, did not undergo any marked change. He still uttered acid comments upon the incompetence of the staff and the absence of coffee and newspapers.

"How do you expect to make your hotel pay?" he demanded caustically. "No proper attention!—no service!"

"This is not exactly an hotel, in the ordinary sense—" began the Young Spirit.

"No, indeed!" snorted the sour-visaged man, "although," he added in a more gracious tone, "I like the surroundings and the interior decorations. But I like *attention*. That's the secret of running a successful hotel, young man. Look at Claridge's! Look at the Wagram, the Meurice, the Hotel de Paris at Monte Carlo! By the way," he added, "that Light-Bath of yours is a good idea. It's done me good. Never struck anything like that in any hotel I've stayed in!" He shuffled along the corridor, muttering to himself; the Young Spirit accompanied him in tactful silence. "What are you going to charge me for the electric bath, eh?" snarled the old man. "Something pretty stiff, I suppose?"

By this time they had reached the couch which the bad-tempered New Arrival had shortly before vacated. He sat down slowly, and, with the Young Spirit's assistance, lay back and pulled the snow-white sheets around him.

As soon as the patient was comfortable, the Young Spirit, carefully choosing his language, explained things. It took great tact, and far more patience than the Young Spirit usually employed, but his course of training at the Arrival Station had taught him much. The old gentleman received the explanations of his young mentor with silent and frosty incredulity; then his temper, shaped and moulded by many years of tempestuous activity, reasserted itself. He directed towards the Young Spirit a roaring torrent of blistering invective which made that officer yearn fervently for a temporary suspension of the Law of Retaliation, a psychic regulation by which he was prevented from retorting upon the fiery-tempered Arrival.

With commendable self-control the Young Spirit waited until the stream of abuse had died down; then, with the gentle forbearance of a nurse coaxing a fractious child to an unwelcome task, he succeeded in bringing to the mind of his patient some realisation of his new state of being. The sour-visaged man was silent for a short space. The news, though somewhat indigestible, was being slowly assimilated. He muttered, grunted, turned restlessly from side to side, as though chafing against being compelled to accept an idea which he had so recently and so violently rejected.

"You won't see it quite clearly yet," said the Young Spirit. "Your mind is—er—slightly out of focus. (I'll go into all that with you a little later.) In the meantime, you must sleep again. When you're asleep I'll have your etheric vibrations—however, you needn't worry about all that; leave that to us." "Yes," muttered the old gentleman—"yes, I must sleep. I'm tired."

"And after that," said the Young Spirit, "you'll be ready for your Rejuvenation. Don't worry," he added in reply to a look of questioning suspicion from his patient. "The Rejuvenation treatment won't hurt you. Quite the reverse—knocks forty years off your age!" He grinned boyishly at the recumbent figure.

Suddenly the New Arrival sat up on the couch with a jerk. Apparently a fuller realisation of his position had burst into his mind as a torrent of water will suddenly break down a wall through the cracks and fissures of which it has hitherto only been able to pass in an insignificant trickle.

"So this is Heaven, then?" said the New Arrival, blinking dazedly into the face of the Young Spirit.

"Well—more or less," answered the Young Spirit. "What do you think of it?" he added, with a broad smile, as he watched the mingled emotions expressed on his companion's countenance—joy, wonder, amazement, relief, struggling in turn with an habitual irascibility of expression.

Habit reasserted itself. With a grunt of contemptuous disapproval, the old gentleman lay back and prepared himself for slumber.

"Not much!" answered the old gentleman, though a lack of conviction marked his utterance.

"Nil admirari!" muttered the Young Spirit as he directed the magnetic current towards his now sleeping patient.

* * * *

It was purely a coincidence that the next case which demanded the attention of the Young Spirit was a simple one—as easy to handle as the other had been difficult. A knowledge of psychic science on the part of a New Arrival, even though of an elementary and fragmentary nature, always facilitates the work of those who superintend their introduction into the next world.

A grave-faced, taciturn spirit had presented himself at the Arrival Station—a tall, handsome man with deep-set, under-standing eyes and firm jaw. One guessed that when on Earth he had been one of those rare people who regard speech purely as a means of communicating essentials; silence with such folks means nothing more than an intimation that they have nothing to say; it is not the silence of aloofness, but a mere contempt for loquacity such as is found among Northern races.

"My brother is arriving," he said simply, in explanation of his presence.

"From the Earth, of course?" asked the Young Spirit affably.

"Naturally," said the taciturn spirit, who seemed to regard the question as superfluous.

"You wish to give him a welcome, of course?" grinned the Young Spirit, leading the way to the wards.

"Naturally," said the visitor. There was no trace of irony in his tone, but the Young Spirit felt slightly snubbed. It was obvious that the remark was looked upon as an unnecessary waste of speech.

As they arrived at the appropriate couch, the occupant—a tall, firm-jawed man, unmistakably the brother of the visiting spirit—opened his eyes. He stared first at the Young Spirit, then at his brother for some seconds.

"Well, Tom!" said the New Arrival in an almost colourless voice, faintly tinged with a pale emotion which might have been interpreted as pleasure.

"Hullo, Richard!" answered the taciturn spirit. The Young Spirit guessed that these two were united in a bond of deep affection which had always remained unexpressed in concrete terms. He watched the New Arrival, who had raised himself upon one elbow, and was gazing around with curious and appreciative eyes.

"Spirit World?" asked the New Arrival. His remark was less a question than an affirmation.

"Yes," answered the spirit brother.

The New Arrival heaved himself slowly off his couch until his feet touched the ground. He tapped his foot on the floor as though to test its actuality.

"Solid!" he remarked.

"Solid enough," answered the taciturn spirit.

The New Arrival stood upright, stretched out his arms and legs as though to satisfy himself that he was bodily intact.

"You're not so surprised as most of them are," remarked the Young Spirit. "You knew something about psychic science when you were on Earth?"

The New Arrival looked at the Young Spirit with friendly, curious, and appraising eyes. "A little," he said, with grave courtesy.

"And how does the Spirit World strike you at first view?" asked the Young Spirit, with a guilty feeling of being unwarrantably talkative.

The New Arrival considered for a moment. He was obviously one who would at all times try to put his thoughts into exact and economical language.

"Seems all right," he replied. He looked at his brother and said, with what appeared to be an effort, "I'm glad to see you again, Tom."

The taciturn spirit seemed, for the first time, to be deeply moved. He swallowed awkwardly and said, after a moment's pause, "Same here, Richard."

"Take your brother along with you," suggested the Young Spirit, breaking tactfully into a situation which seemed slightly embarrassing. "Show him round the quarters. We'll arrange his course of instruction and etheric treatment at a later date."

"Thanks!" said the spirit visitor, and arm in arm the two taciturn brothers walked out into the sunshine of the super-terrestrial world, silent and happy.

DR. ANNIE BESANT.—Having recently completed an extensive lecture tour throughout the United States, where she spoke on India and the problems of the Far East in all the most important cities, Dr. Besant is now in California, from whence she will shortly return to England via Australia and India, having already expressed her intention of delivering a series of lectures on "The New Civilisation" in London during June.

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FEBRUARY 12, 1927

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THE TESTING TIME OF SPIRITUALISM.

ENDURING OR EVANESCENT?

BY C. V. W. TARR.

Even the best friends of Spiritualism at present cannot blink the fact that the process of time, natural to all things human, is effecting considerable and even disquieting changes in the movement. It is natural to men, having discovered some deeper meaning in life or having witnessed some extraordinary facts which seem to throw light on human destiny, to suppose that so great a thing should produce rapidly a marked influence on the life and thought of the times. This was undoubtedly true during the early days of modern Spiritualism. It was believed with all the fervour of religious enthusiasm, backed by the proven existence of spiritual phenomena, that a new and living source of morality and idealism had been tapped, which would soon show far-reaching effects on the everyday life of the world. If the "institutional" religions of the past had signally failed to convert the majority of mankind to a spiritual way of thinking and living, would not this religion "founded on facts," proving that the soul really did exist, achieve what they had failed to accomplish? Would not the practice of spiritualism which brought home to men the nearness and reality of the spirit-world and which was based on moral and religious principles of universal scope, promote a healthy and abounding spiritual life of the people? The questions which face honest spiritualists to-day are: Have these high hopes been realised? Can spiritualism do what it set out to do? Is spiritualism as a religious movement sufficient to the present-day spiritual needs of humanity?

What have we claimed to be the distinguishing element in spiritualism from all other religions, ancient and modern? The answer is: Its scientific basis. Before spiritualism came into the world it had never been possible to speak of a religion which possessed a scientifically-proven basis. People write and talk about the "occult science" of certain nations of antiquity, but we cannot truly say that we have here that rational scientific foundation and method which has distinguished modern spiritualism. In ancient times especially, psychic phenomena seem to cluster around some great personality or personalities, who may have been the founders of religions, but thereafter these phenomena do not necessarily play a chief part in maintaining and propagating the new faith. Thus nothing is more striking than, the undoubted psychic phenomena, the knowledge of psychic laws and forces, accompanying the life of Jesus and His immediate followers. Spiritualist writers and speakers never tire of drawing the comparison between primitive Christianity and modern spiritualism—their identity, in fact, they claim is complete. Yet it was not the Christianity which spiritualists like to identify with modern spiritualism, especially as touching its psychic manifestations, which survived, but what we now call dogmatic Christianity. The very comparison which has been mentioned above is double-edged, for it shows two things—the transitory influence of psychic facts, *as such*, on human life and the comparatively enduring nature of a religion which has not exploited such facts, except in its own very special sense as proving the miraculous character of its Founder.

When, however, supernormal facts which had hitherto been regarded in the light of complete scepticism or extreme uncertainty came definitely within the range of modern scientific research, it was felt by many people throughout the world that a religion was likely to emerge, which would harmonise with the spirit of the age. Spiritualism claimed to be such a "religion," but it was clear that "religion" did not and could not possess any longer its old traditional meaning for humanity. Everything that was vital and distinctive in this religion depended upon science. The last appeal was to scientific verification. When some of the world's greatest scientists testified to the reality of mediumship and its manifestations and, going further still, stated their belief in the world of spirits, it seemed that the ideal religion for mankind was born—a religion resting on the sure foundation of scientific proof.

It was the ethical implications of this situation which seemed to hold out the greatest promise to humanity. Humanity, it was felt, could now make real moral progress freed from the terrible misconceptions of the traditional religions. As Mr. Haldane pointed out in his brilliant little book "Daedalus," in Kegan Paul's "To-day and To-morrow" series, spiritualism gave a revolutionary ethical basis to religion. Its declaration of the moral law of cause and effect as it works in the spirit-world was based not on faith or authority but *observation*. Once accept the spirits, then followed the proofs they gave from their own experience of spirit-life, that a good or bad life here, for weal or woe, has a living relationship to our after-death existence. It did not matter that there were certain philosophical difficulties about this scientific statement of man's ethical experience, that it was somewhat incomplete, "hanging in the air," as we say. A tremendous gain had been made for the true progress of humanity. Moral teaching, *i.e.*, the inculcation of self-control, self-sacrifice and the broadest humanitarianism, could be a more potent influence in human life backed by the authority of science than ever it had been under the authority of dogmatic religion. The enthusiasm inspired by this view of Spiritualism in a world that had been gripped by a deep scepticism of orthodox religion was perfectly natural, and it is unquestionable that it has brought to many people a deeper conception of the universe and a profounder sense of human values.

RAYS AND REFLECTIONS.

A sardonic friend who has suffered much from the slings and arrows of outrageous fortune, was not at all comforted when I quoted to him the well-known aphorism, "There's a divinity that shapes our ends, rough-hew them how we will." Whether the saying was true or not, he said, he did not think I had quoted it properly. This is his version: "There is a divinity that shapes our ends rough: hew them how we will!"

The great spread of interest in our subject is frequently brought home to me in various ways. Here is one. Like most up-to-date journals, LIGHT subscribes to a Press-cutting agency, and every week the editorial desk is submerged under a large mass of newspaper clippings, each having some reference to Spiritualism, psychic science, or allied topics. In one week alone the number of these newspaper extracts has been over one hundred, and these are taken solely from the more important journals of the British Isles.

I could not help reflecting recently upon the state of public interest in our subject as indicated by the amount of space given in the Press of twenty-five years ago. In those days the annual product might be a dozen small paragraphs, cut from the leading newspapers, mostly of a critical and acid character. The *Daily Boom* would contribute, perhaps, a comment of Bishop Thunderbust, in the course of a sermon, in which the right reverend gentleman spoke of "mediums and other blaspheming quacks." (This would be headed "Bishop Denounces Spiritualism.")

There would also be a "ghost-story" (headed "Mysterious Haunting of Butcher's Shop"); a report, perhaps, of a lecture by Professor O. J. Lodge (as he was then); possibly, also, a few very brief lines concerning the doings of some of the now recognised leaders of the movement—in those days unknown and unappreciated.

Then, again, would come the report of a "Strange Case of 'Clairvoyance' at Whitstable" or "Uncanny Experiences at a Manchester 'Séance,'" together with a short article on the Bangs Sisters, or the phenomena of David Duguid, by some discerning writer who desired to present a correct, though unpopular, point of view. To conclude, one would find the inevitable letter to the Editor of the *Daily Sun* or the *Morning Cosmos*, signed "Disgusted," "Indignant," or "Constant Seeker after Truth."

It was the late Lord Northcliffe who recognised that the successful newspaper proprietor must "give the public what the public wants." There is abundant evidence that the newspaper readers of this country want Spiritualism and psychic phenomena served up to them in their daily newspapers in some form or another.

The greatest evils of existence are not those which are inflicted upon us by others, but those which we inflict upon ourselves. In the hells and penitential places of the spiritual world every sufferer comes at last to the knowledge that he was placed there not by the fiat of some judge or correctional court, but by his own act and deed.

Is there not something very like hypnotic suggestion in the way actors alter their facial expressions to fit a part. The other evening a talented young actor regaled me with several impersonations in character. The periods represented were wide apart and the nationalities different, yet with out any recourse to his make-up box my friend made his face "fit" every character by slight facial changes, so rapidly, and yet so vividly illustrating each character, that I could not help feeling that there is an element of suggestion about it. You are told that you are to see a German baron or a Roman soldier, and you are unconsciously influenced to see more than is actually there.

It is a wise rule to leave alone the things we cannot do. It is still wiser to avoid doing the things which we cannot do well. If it were more widely followed, we should be saved many public exhibitions of incompetence.

We hear—'twas once a frequent boast—
The Scientist rejects the Ghost;
But it may be the Ghost exists
And disbelieves in Scientists!

To which we may add that if any scientist regards the ghost as a riddle, it is one which he will have in the end to "give up."

"What sort of an actor is he?" asked one member of the dramatic profession of another, referring to an absent friend. "Well," was the reply, after a pause, "he is very good to his mother." That neat and kindly evasion reminded me of another case in which a literary man, referring to a deceased friend, observed, "He did not like Charles Dickens, but otherwise he was a good man." D. G.

MARYLEBONE SPIRITUALIST ASSOCIATION.

ADDRESS BY REV. DRAYTON THOMAS.

Speaking on "Prayer," Mr. Thomas said that real prayer, which was communion with God, was the supreme experience of the human soul. This communion was within the reach of all, though not everyone was cognisant of God's reply, the soul requiring attainment to the Divine ere this was possible. If man's soul was to flower on earth, he must be in touch with heaven. God made man of earth and divinity; he was a living soul in a dying body. Communion with God was real, essential Spiritualism—the flower and fruitage of that for which all true Spiritualists stood. Psychic experiences should encourage man to aspire to this touch with the soul of the universe which was called "Prayer." The speaker recalled that first thought telephoned across the Atlantic: "Who now shall have the temerity to say that prayer is not in heaven?" And he also quoted Shakespeare:

"My words fly up, my thoughts remain below;
Words, without thoughts, to heaven will never go."

Mr. Punter gave many excellent clairvoyant descriptions and messages, which were recognised.

V. L. K.

SPIRITUALIST COMMUNITY SERVICES.

ADDRESS BY REV. DR. J. LAMOND.

Dr. Lamond began the morning's address with the arresting remark, "Why should I wander north, south, east, and west preaching the truths of Spiritualism?" He then read, as an answer, extracts from the letter of a friend who had lost her husband, and who had learned through him of the knowledge of the reality and certainty of a future life, and the possibility of spirit return. The Church dares not make any open investigation into the teachings of Spiritualism, though, thank God, there are noble souls who openly teach Spiritualist doctrines. Why is it? Because she is bound hand and foot with ritual and dogma. Dr. Lamond then gave striking instances of his communications from his daughter Kathleen in which she urged him to make known to the world the wonderful truths. Some say, "Why disturb the so-called dead by bringing them in contact again with this sorrowful planet by calling them back?" but those who have passed over frequently tell us that they are far more anxious to communicate with us than we with them; their great desire is to tell the people on this earth-plane that they are not dead, but alive, and anxious to keep in touch with their loved ones. Our place in the world to come will correspond to the use we make of the opportunities afforded us here of spreading the truths that mean so much to us. We should see to it that we are "torch-bearers" not only in words but in deeds, not only by giving our money to forward the cause but to be workers in very deed, and so carry on the glorious work that our Master began while He lived on earth. Thus we should become in very truth His disciples.

M. J. C.

THE TEMPLE OF LIGHT.

Mr. Harold Speer, president of "The Temple of Light," 7, Westminster Bridge Road, London, S.E.1, writes us that, although the Temple is crowded out week after week, the financial burden of maintaining the organisation in its present condition is becoming increasingly heavy. He makes an earnest appeal for financial assistance, and expresses the hope that readers of LIGHT will not only come to the help of the Temple, but will also attend the Sunday evening services, which are, he points out, conducted upon beautiful and bright lines. He says:—

As far as the congregation is concerned I am more than satisfied, for although we have a fairly large place, it is not too big to accommodate comfortably all those who wish to attend, and on many Sundays a number have to stand.

Financially, however, it is another matter, for the congregation, being mostly of the poorer class, cannot afford to provide the necessary funds to meet the demands made upon us, amounting to nearly £20 per week, and in consequence there is an accumulating debt week by week.

Several of us are putting in the whole of our time without any fee of any kind, and not one of the officers of the Temple has drawn one penny, nor desires to do so, all having the interest of Spiritualism at heart in a really Christian way.

THE GLASGOW ASSOCIATION OF SPIRITUALISTS.—The Report and Balance Sheet for 1926 of this Association discloses a very satisfactory state of affairs. The Association is free from debt and has a substantial nucleus for a reserve fund; the membership roll is 265, and the Hon. Secretary, Mr. J. B. M'Indoe makes special mention of the happy and harmonious spirit that exists between the members.

NOTES ON NEW BOOKS.

"LIFE AFTER DEATH" (The Secrets of Table Rapping Disclosed), by J. B. Andar; translated from the French by E. A. Hosburn. (F. V. White & Co.) 1s. 6d. net.

A lurid cover, showing mysterious hands spread out upon a wildly-dancing table bathed in a ghostly green light, strikes the discriminating reader with some misgiving as to the serious value of this book. On perusal we find a very superficial survey of some of the facts of psychic science, written in a "popular" style. It is scarcely fair to criticise the book in detail; such volumes as these have their uses, and in spite of the evident lack of understanding of his subject displayed by M. Andar, "Life After Death" may probably appeal to a fairly wide public among whom many persons will doubtless be tempted to explore the matter along serious lines.

N.

"THE ASTRAL BODY," by Lieut.-Colonel A. E. Powell. (Theosophical Publishing House.) 10s. 6d. net.

As in the case of his previous volume, "The Etheric Double," Colonel Powell has drawn largely upon the works of Mrs. Besant and Mr. C. W. Leadbeater, and although the present work makes less difficult reading to those unversed in the highly specialised phraseology of official Theosophy, it contains the same note of rigid dogmatism as appeared in the previous book. There is much in the volume that strikes one as true, or at least probable, but like so many erudite Theosophical works, it contains a mechanical, indigestible element which hinders assimilation. Many Theosophical writers appear to regard Spiritualists much as a fifth-form boy regards a youngster fresh from a preparatory school; there is the same attitude of good-natured patronising superiority. Colonel Powell, who may fairly be congratulated upon his immense task of methodical condensation from some forty different works, quite naturally takes the "fifth-form" view, though, in justice, I must add, without too much patronage. He says:—

"Those who wish to see phenomena, and those who cannot believe anything without ocular demonstration, will naturally gravitate towards Spiritualism. On the other hand, those who want more philosophy than Spiritualism usually provides, will naturally turn to Theosophy. . . . Meanwhile, harmony and agreement between the two movements seems desirable, in view of the great ends at stake."

"It must be said to the credit of Spiritualism that it has achieved its purpose to the extent of converting vast numbers of people from a belief in nothing in particular to a firm faith in at any rate some kind of future life. This . . . is undoubtedly a magnificent result, though there are those who think that it has been attained at too great a cost."

"THE DARK FIRE," by Elinor Mordaunt. (Hutchinson.) 7s. 6d. net.

Here is a novel that may truly be said to grip the reader—a hackneyed phrase, and one too often applied without justification. Elinor Mordaunt writes with a skilled pen, and her situations, while strongly dramatic at times, never trespass into the dubious territory of sensationalism. The story of the struggle between a white girl and a native woman for the affection of Seton Lane, a handsome sporting dare-devil, is told with colour and intensity, and in a manner that carries conviction. The psychic element—one might call it a touch of voodooism—is unobtrusively introduced by way of an ingredient, and not as a theme. Descriptions of Java make good reading, and the authoress's handling of the human element fully justifies the reputation she has made as a writer of fiction.

M. Q. R. U.

"WHO'S WHO IN ETHERIC SOCIETY," Clairaudiently received by Helen Wells. (Heiss Publishing House, New York, U.S.A.)

This is a companion booklet to "Life in Etheric," and consists of short sketches dictated by an invisible communicator, interestingly written, though of no evidential value.

R. A.

"HEALING THROUGH SPIRIT AGENCY."—Those who remember the investigations of the late Mr. George R. Sims into Spiritualism under the guidance of Mr. R. H. Saunders, may recall Mr. Sims's testimony of the relief he obtained from the spirit healer Abduhl Latif, the ancient Persian physician. In his new book, "Healing Through Spirit Agency" (Hutchinson & Co., 3s. 6d.) Mr. Saunders has produced an exceedingly interesting account of Abduhl Latif, his life on earth and his work as a spirit healer in recent days. We hope to give a fuller notice of the book shortly.

NEW BOOKS RECEIVED.

"Healing Through Spirit Agency." By R. H. Saunders. Hutchinson & Co. (3s. 6d.)

"The Rejected Son." By M. Pollard, M.A. Stockwell (2s. 6d.)

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Thursday, Feb. 17th, at 3.30 p.m.

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Wednesday, February 16th, 7.30 p.m. ... Mr. EDMUND SPENCER: Recital of Charles Dickens's beautiful story "The Story of Richard Double-dick," followed by a few remarks, spirit-descriptions and messages.

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Worthing Spiritualist Mission Church, Grafton Road.

Sunday, Feb. 13th, 11 and 6.30, Mrs. Galway; Feb. 17th, Mrs. Mellog.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. H. J. Osborn. February 16th, 8, Miss May Mills.

Camberwell.—The Central Hall, High Street.—February 13th, 11, service; 6.30, Mr. T. W. Ella. Wednesday, 7.30, at 55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—February 13th, 11, public circle; 6.30 service. February 17th, 8, clairvoyance.

Peckham.—Lausanne Road.—February 13th, 7, Mr. J. Buchan Ford. Thursday, 8.15, Mrs. T. Tims, D.N.U.

Richmond Free Church, Ormond Street.—February 13th, 7.30, Mr. Carpenter, address. (Doors close 7.40.) February 16th, 7.30, Mrs. Holloway, address and clairvoyance.

L.D.C.—Debating Section.—144, High Holborn, W.C.1.—February 14th, 7.30, Mr. de Zoysa, "Buddhism."

Bournemouth Spiritualist Mission, Charminster Road (opposite Richmond Wood Road), Bournemouth.—Sundays, at 11 and 6.30, address and clairvoyance. Local clairvoyant, Mrs. W. G. Hayter.

Croydon Spiritualist Church, New Gallery, Katharine Street.—February 13th, 6.30, Mr. Bligh Bond.

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Thursday, February 17th, at 7.30, Clairvoyance, MISS LILY THOMAS

Séances for Normal and Trance Clairvoyance.

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Wednesday, February 16th, at 3 ...MRS. FLORENCE KINGSTONE

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February 20th, 11 a.m., Rev. Dr. Lamond; 6.30 p.m., Rev. Vale Owen.

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ENQUIRIES. The Secretary, Miss Mercy Phillimore, attends every day, except Saturdays, from 10 a.m. to 6 p.m., and until the conclusion of Meetings, and is at all times willing to meet inquirers and to render such help as is possible. It is, however, desirable that appointments be made, when convenient, after 11.30 a.m.

LECTURES. Wednesday, Feb. 16, at 8 p.m. Mr. F. J. GOULD (Rationalist Author and Educationalist), on "A Rationalist's View of Spiritualism." Chair: Mr. H. ERNEST HUNT. (Members free).

Note: Tickets (3/-, 2/- and 1/-) are now ready for members and their friends for the Lecture by Sir OLIVER LODGE, F.R.S., on "Possibilities of the Human Spirit," at the Grosvenor Hall, Wigmore Street, W.1, on Wednesday, March 2nd, at 8 p.m.

CLASSES. TRAINING OF THE PSYCHIC FACULTY. Leader: Mrs. LENNOX KAY. (For Members, Free). **HEALING CLASS,** Thursday evenings, 7 p.m., conducted by Mr. W. E. FOSTER, under the direction of his guides, "The Teacher," for Spiritual Teaching, and "White-Wing" for Magnetic Healing. Mr. Foster is willing to receive privately at the L.S.A. two patients during Thursday, provided appointments be made not later than the previous Monday morning.

DISCUSSION CLASSES. Wednesdays, 5—6 p.m. Feb. 16th, Rev. C. DRAYTON THOMAS, subject: "What is Psychic Power and how does it influence Phenomena?"

AT HOME. Wednesdays. 3.30—5.0 p.m. for introductions among Spiritualists and Inquiries. **HOSTESSES:** Ladies of the House Committee.

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Fridays, at 7.30 p.m., Mr. T. E. AUSTIN (limited to twelve sitters).

SITTINGS FOR MATERIALISATION.

Arrangements have been made with Mr. and Mrs. BAYLIS whereby members of the L.S.A. may have the opportunity of sitting with them at their home every Monday evening. It is considered desirable that intending sitters shall be familiar both with the theory and practice of general mediumship. Applications for particulars should be made to the Secretary.

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BOOKS FOR SALE.

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