

# Light:

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

"Light! More Light!"—Goethe.

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

No. 2410. VOL. XLVII.

[Registered as

SATURDAY, MARCH 19, 1927.

a Newspaper.]

PRICE FOURPENCE.

## CONTENTS.

Notes by the Way ... .. 133	The Immortal Things ... .. 138
The "Morning Post" Enquiry ... 134	Transition of Miss F. R. Scatterd 138
Borderland Experiences... .. 135	From the Lighthouse Window 139
Psychic Photography ... .. 136	The Atonement ... .. 140
Letters to the Editor ... .. 137	Rays and Reflections ... .. 141
Science, Religion and the	Two Armistice Predictions ... 142
Unseen ... .. 137	Notes on New Books ... .. 142

## NOTES BY THE WAY.

### WATER-DIVINING: A PROBLEM.

An occasional correspondent, E. M. B., sends us an account of her curious experience in water-divining—an experience which leads her to suggest that it is a power more of a physical and less of a psychical character than is commonly supposed. She tells us that many years ago, while staying in Rostock, North Germany, she went with a party to visit a mineral spring the water of which was in much request. The proprietor of the place cut several lengths of a supple wood, bent it into a semicircle with projecting ends, and bade the visitors hold the two ends and see if they could prevent the loop from turning downward. Even the most powerful of the visitors could not prevent the twig turning. In short, it seemed to turn with *everybody*—and the experiment was one which apparently was often made with visitors as something always, or at least generally, successful. Now, this is certainly curious in view of Sir William Barrett's investigations, for he did not find the faculty at all common. Our correspondent mentions that in the instance she related the springs were near the surface, but we should hardly think that would account for what happened. Perhaps some of our readers with a knowledge of dowsing may be able to explain.

\* \* \* \*

### DRUGS AND PSYCHIC FACULTY.

Writing in *T.P.'s and Cassell's Weekly* lately, Mr. Charles W. Domville-Fife, author of "Among the Wild Tribes of the Amazon," tells of the "drug of second-sight" produced from a plant called "Yage," which grows in the thick, disease-haunted forests of Colombia. The drug is said to have the effect of inducing "a condition in which consciousness is lost and the subconscious mind is open to telepathic communication." Mr. Domville-Fife relates that the first person to undergo the "telepathic experiment" was a certain Colonel C. Morales, who, under the influence of the drug, became conscious of the death of his father and the illness of his sister who were at that time hundreds of miles away. The reality of the telepathic information was verified a month later. The effect of certain drugs in heightening sensibility and inducing psychic states is, however, well known to students and cases have occasionally come under our own observation. The drug-habit in any circumstances is physically and morally pernicious, and this is especially the case where the drug is one which

acts directly upon the psychic nature of the person who consumes it. It amounts to forcing and wrenching the doors of the "house of life," instead of permitting them to open naturally. Such violations of the inner sanctuaries bring a heavy penalty. The present wholesale epidemic of drug-taking, which is now under the attention of the Council of the League of Nations, is a disquieting sign of the times. It has also a significance which the instructed student of psychic faculty will not fail to note.

\* \* \* \*

### PRESS INVESTIGATIONS.

Correcting some figures given in a Sunday paper which is at present engaged on an "investigation of Spiritualistic claims," the *Two Worlds* points out that there are now 465 churches which are in affiliation with the Spiritualists' National Union and over 200 such churches which are not in affiliation. It is as well to have the figures from the proper authority. These fresh "investigations," by the way, at least show that the public interest in the subject of Spiritualism is not abating, probably it is on the increase, judging by the amount of attention which the Press at large is now giving to the matter. And we must not look for complete knowledge and understanding on the part of the average Pressman who "writes up" the subject in the interests of some particular journal. To the journalist Spiritualism is only one out of many subjects which he has to handle with an air of omniscience, often in circumstances that do not provide much opportunity for careful research and considered judgments. The public gets some information more or less accurate (generally less) after which those who are really interested can take up the matter on their own account and gain their knowledge and experience at first hand. And Spiritualism is too vast a matter to lend itself easily to precise description. The utmost that can be done in this way is by confining attention to some particular phase of it—religious, scientific or philosophical. Even those of us who have pursued the matter for many years know that we have still a vast amount to learn. We can therefore be patient with the Press investigator who shows defects of knowledge, if he is sincere and puts the pursuit of truth before mere sensation-mongering.

### THE LONDON SPIRITUALIST ALLIANCE.

On Wednesday evening, 23rd inst., at 8 p.m., an address will be delivered at 16, Queensberry Place, by Mr. J. Arthur Hill, of Bradford, the well-known author of books on Psychical Research. Mr. Hill will speak on "Psychical Science in Relation to Philosophy and Religion." The lecture will be followed by speeches by Mr. W. R. Bousfield, K.C., F.R.S., dealing specially with the scientific aspect, and the Rev. F. Fielding Ould, M.A., on the religious inferences of Spiritualism. Mr. A. T. Miller, K.C., will preside and discuss the subject from the philosophic view-point. Admission free to members; non-members, 2s; tickets to be purchased before day of lecture.



# Light:

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

"Light! More Light!"—Goethe.

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

No. 2410. VOL. XLVII.

[Registered as SATURDAY, MARCH 19, 1927. a Newspaper.]

PRICE FOURPENCE.

## CONTENTS.

Notes by the Way ... ..	133	The Immortal Things ... ..	138
The "Morning Post" Enquiry ...	134	Transition of Miss F. R. Scatcherd	138
Borderland Experiences... ..	135	From the Lighthouse Window	139
Psychic Photography ... ..	136	The Atonement ... ..	140
Letters to the Editor ... ..	137	Rays and Reflections ... ..	141
Science, Religion and the		Two Armistice Predictions ...	142
Unseen ... ..	137	Notes on New Books ... ..	142

## NOTES BY THE WAY.

### WATER-DIVINING: A PROBLEM.

An occasional correspondent, E. M. B., sends us an account of her curious experience in water-divining—an experience which leads her to suggest that it is a power more of a physical and less of a psychical character than is commonly supposed. She tells us that many years ago, while staying in Rostock, North Germany, she went with a party to visit a mineral spring the water of which was in much request. The proprietor of the place cut several lengths of a supple wood, bent it into a semicircle with projecting ends, and bade the visitors hold the two ends and see if they could prevent the loop from turning downward. Even the most powerful of the visitors could not prevent the twig turning. In short, it seemed to turn with *everybody*—and the experiment was one which apparently was often made with visitors as something always, or at least generally, successful. Now, this is certainly curious in view of Sir William Barrett's investigations, for he did not find the faculty at all common. Our correspondent mentions that in the instance she related the springs were near the surface, but we should hardly think that would account for what happened. Perhaps some of our readers with a knowledge of dowsing may be able to explain.

### DRUGS AND PSYCHIC FACULTY.

Writing in *T.P.'s and Cassell's Weekly* lately, Mr. Charles W. Domville-Fife, author of "Among the Wild Tribes of the Amazon," tells of the "drug of second-sight" produced from a plant called "Yage," which grows in the thick, disease-haunted forests of Colombia. The drug is said to have the effect of inducing "a condition in which consciousness is lost and the subconscious mind is open to telepathic communication." Mr. Domville-Fife relates that the first person to undergo the "telepathic experiment" was a certain Colonel C. Morales, who, under the influence of the drug, became conscious of the death of his father and the illness of his sister who were at that time hundreds of miles away. The reality of the telepathic information was verified a month later. The effect of certain drugs in heightening sensibility and inducing psychic states is, however, well known to students and cases have occasionally come under our own observation. The drug-habit in any circumstances is physically and morally pernicious, and this is especially the case where the drug is one which

acts directly upon the psychic nature of the person who consumes it. It amounts to forcing and wrenching the doors of the "house of life," instead of permitting them to open naturally. Such violations of the inner sanctuaries bring a heavy penalty. The present wholesale epidemic of drug-taking, which is now under the attention of the Council of the League of Nations, is a disquieting sign of the times. It has also a significance which the instructed student of psychic faculty will not fail to note.

### PRESS INVESTIGATIONS.

Correcting some figures given in a Sunday paper which is at present engaged on an "investigation of Spiritualistic claims," the *Two Worlds* points out that there are now 465 churches which are in affiliation with the Spiritualists' National Union and over 200 such churches which are not in affiliation. It is as well to have the figures from the proper authority. These fresh "investigations," by the way, at least show that the public interest in the subject of Spiritualism is not abating, probably it is on the increase, judging by the amount of attention which the Press at large is now giving to the matter. And we must not look for complete knowledge and understanding on the part of the average Pressman who "writes up" the subject in the interests of some particular journal. To the journalist Spiritualism is only one out of many subjects which he has to handle with an air of omniscience, often in circumstances that do not provide much opportunity for careful research and considered judgments. The public gets some information more or less accurate (generally less) after which those who are really interested can take up the matter on their own account and gain their knowledge and experience at first hand. And Spiritualism is too vast a matter to lend itself easily to precise description. The utmost that can be done in this way is by confining attention to some particular phase of it—religious, scientific or philosophical. Even those of us who have pursued the matter for many years know that we have still a vast amount to learn. We can therefore be patient with the Press investigator who shows defects of knowledge, if he is sincere and puts the pursuit of truth before mere sensation-mongering.

### THE LONDON SPIRITUALIST ALLIANCE.

On Wednesday evening, 23rd inst., at 8 p.m., an address will be delivered at 16, Queensberry Place, by Mr. J. Arthur Hill, of Bradford, the well-known author of books on Psychical Research. Mr. Hill will speak on "Psychical Science in Relation to Philosophy and Religion." The lecture will be followed by speeches by Mr. W. R. Bousfield, K.C., F.R.S., dealing specially with the scientific aspect, and the Rev. F. Fielding Ould, M.A., on the religious inferences of Spiritualism. Mr. A. T. Miller, K.C., will preside and discuss the subject from the philosophic view-point. Admission free to members; non-members, 2s; tickets to be purchased before day of lecture.



## THE "MORNING POST" ENQUIRY.

BY STANLEY DE BRATH.

## III.—THE RELIGION OF THE SPIRIT: A HISTORICAL OUTLINE.

(Continued from page 123.)

The corruption and disorders of Roman Republican democracy were succeeded by the moderate Imperialism of Augustus. The Idumean Herod seized Palestine and hastened to make his submission to Rome that his kingship might be confirmed. He rebuilt the Temple to ingratiate himself with his Jewish subjects. At his death, in B.C. 4, his four sons divided his kingdom. The eldest took Judea as his share, and his cruelty and misgovernment were such that the Jews petitioned Augustus against him, asking to have a Roman procurator in his stead. Their request was granted. Roman law and discipline came to Palestine to keep order between sects animated by mutual hatred, much as a British Government restrains the enmity between Hindus and Moslems.

Yet there was a minority, as there has ever been, in whom the Religion of the Spirit was alive, and could answer the perennial objections of materialistic scepticism. That answer is based on survival. In the Book of Wisdom, included in the Latin Bible, the writer says:—

Love righteousness, ye that be judges of the earth: think of the Lord with a good heart and in simplicity of heart seek Him; for He will be found of them that tempt Him not; and showeth Himself unto such as do not distrust Him. . . .

For God made not death; neither hath He pleasure in the destruction of the living. For He created all things that they might have their being; and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth, for righteousness is immortal: but ungodly men with their works and words called it to them. For they said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy; neither was there any man known to have returned from the grave. For we are born at all adventure; and we shall be hereafter as if we had never been . . . our body shall be turned to ashes, and our spirit shall vanish as the soft air. . . . Come, then, let us enjoy the good things that are present . . . let none of us go without his part of voluptuousness . . . let our strength be our law of justice, for that which is feeble is nothing worth. . . .

As for the mysteries of God, they knew them not . . . nor discerned a reward for blameless souls. For God created man to be immortal and made him to be an image of His own eternity.

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace.

It is clear, then, that "the immortality of the soul" was not new to Judæa in 100 B.C.

Small hope of a hearing for the wisdom of the Spirit in a world writhing under recent conquest and Roman exactions, distracted by a hundred cults, by unappeased race-hatreds, and under a rule at once orderly, disciplined, legal, unsympathetic, and all-powerful.

Thus was the stage set for the event which has been the central point of human history, and cannot be understood apart from that which led up to it.

## THE COMING OF CHRIST.

Into this world of dominant materialism, epicurean wealth, and a venal Roman populace; into a subject nation divided by religious strife into narrow, bigoted Pharisees, disbelieving Sadducees, and time-serving Herodians, came the Son of Man—the express image of the Father—a glory revealed on the purely moral plane. He moved as a man with men. He was no evolutionary product: He was neither Hebrew, Greek, nor Latin in His leanings. There is no other religious teacher so distinct from the political influences of His age. He proclaimed a new principle—that God is Spirit. Not a spirit, implying limitation and individuality, but SPIRIT—the Lord and Giver of all life whatsoever, and Origin of all Law, physical and moral. He declared that the relation of God to all mankind, and in a special manner to Himself, was the relation of Fatherhood, not as Zeus, father of gods and men, but as the Guiding Love. He manifested the supreme qualities of Spirit, which are Love, Wisdom, and Power.

There are those nowadays who think that the Religion of the Spirit can dispense with the "signs" of power. So did not Jesus. He said: "If I do not the works of My Father, believe me not; but if I do them, if ye believe not Me, believe the works, for they testify that the Father hath sent Me." His remedy for human ills was a change of heart. He opened His mission by the word *Metanoete* (change your outlook). His declared purpose was the establishment of the Kingdom of God—the rule of the Spirit in all hearts. He wrote no book, He gave no definitions, He compiled no creed, He scarcely ever used argument, but spoke by parables that all could apply in the measure of their understanding; above all, He sought no money; but He showed His spiritual power by healing souls and bodies, and by His knowledge of the unspoken thoughts of those whom He addressed. He appealed to the spirit in Man by a wisdom, a love, and a patience that were truly super-human. He sealed His Messiahship by a heroic death.

Then the powers of materialism triumphed, or seemed to triumph. He had abolished the intricate ceremonial and sabbatarian rules, and His teaching was felt by the Pharisees to be subversive of their narrow and literalist orthodoxy; by the Sadducees it was felt to strike at the root of the Mosaic tradition on which their authority depended, and at that negation of spirit and after-life which, then as now, is the most convenient way of denying the restraints of morality, public and private. A common hatred united the plotters: the Mosaic Law was also the Civil Code as the Qur'an is the civil code of Moslems to-day. They would arrest Him; try Him on the charge of "constructive blasphemy," just as many in English history have been tried and judicially murdered on the charge of "constructive treason"; and as the legal penalty of death by stoning was impossible to carry out in face of the veneration in which He was held by the multitudes, they would hand Him over to the Roman power on an invented charge of sedition, justifying the lie by political necessity. Hence the hurried midnight trial to avoid popular rescue by the crowd who knew Him for a great prophet.

Then came the Victory.

Can we even imagine the tremendous revulsion of feeling among his followers? He was *seen*. Not only seen, but touched. He was no wraith. It was

Himself.  
but fact-  
"materi-  
at will.  
said, Hi-  
the tw-  
Strang-  
known,  
"seen c-  
than five  
then by  
convictio-  
Fact.  
continued  
of righte-  
and the  
worldly  
for all r-  
and the  
accessibl-  
mystical  
for; He  
"straite-  
time and  
be with-  
name; t-  
in the so-  
be with-  
cosmic,  
and inde-  
by indef-  
the Resu-

Thes-  
were su-  
demonst-  
were  
"tongu-  
—some-  
healing-  
thian di-  
they we-  
of the p-  
working-  
Master V-  
and was  
and have-  
that ope-  
that ma-  
to confr-  
world,  
prevail.

The fo-  
Taylor, t-  
nothing  
to those  
facts of S-  
one world

Here i-  
a fool, to  
it till he  
himself.  
death. T-  
must shor-  
the fool.  
when will  
"When,  
what prov-  
whither th-  
"none at-  
not guilty

\* E.g.,  
visions wh-  
many wis-  
there were  
Era. Wh-  
drew up  
Testament  
in A.D.  
was that



Himself. The victory over the grave was no allegory, but fact—the fact of spirit-return which we now call “materialisation.” He could appear and disappear at will. He lived—lived in a world where, as He had said, His enemies could not come. He walked with the two to Emmaus, and they marvelled at the Stranger’s insight; He broke the bread and was known, and vanished out of their sight. He was “seen of Cephas, then of the Twelve, then of more than five hundred brethren at once” (1 Cor. xv. 6), then by the fiercest Pharisee of them all, whose honest convictions were revolutionised by the stupendous Fact. The Appearances were the evidence of His continued life. It was all true, then! His teaching of righteousness and good will as the law of mankind and the seed of peace; spiritual power stood above worldly power; spirituality was really a possibility for all men; God was an actuality; His Fatherhood and the unseen world were real; spiritual help was accessible to man; the Kingdom of God was no mystical dream, but an ideal to live for and work for; He had really entered on new life, no longer “straitened in the body”; He was independent of time and space; He would in some mysterious way be with any two or three gathered together in His name; though still personal, He could be “born” in the soul of each of His followers; He would really be with His own to the end of the age; He was cosmic, unfettered by earthly conditions; He was verily and indeed the Ruler of the world, not by force, but by indefeasible spiritual law; He was verily and indeed the Resurrection and the Life.

These truths are the Religion of the Spirit. They were supported not by art and argument, but “in demonstration of the Spirit and of Power.” There were prophesyings—not all true\*; there were “tongues”—not all valuable; there were revelations—some of doubtful authenticity; above all there was healing. There were irregular mediumship and Corinthian disorder, but the manifestations were real and they were widespread; and the common conviction of the power of the Spirit that is the power from God working in weak vessels; the common devotion to the Master Who in vision declared: “I am He that liveth and was dead; and behold! I am alive for evermore and have the keys of Death and of Hades” produced that opening of the hearts of teachers to the power that makes spiritual unity, and gave them courage to confront the vast organised forces of the Roman world, to declare war upon its corruptions and to prevail.

#### JESTER’S WISDOM.

The following little story was, we believe, first told by Jeremy Taylor, that great divine of the 17th century. It has lost nothing by its antiquity, however, for it has special application to those persons of the present day, who, when faced with the facts of Spiritualism, say they cannot be bothered with it all; one world at a time is good enough for them!

Here is the story:—There was a certain nobleman who kept a fool, to whom he one day gave a staff with a charge to keep it till he should meet with one who was a greater fool than himself. Not many years after, the nobleman fell sick even unto death. The fool came to see him: his lord said to him: “I must shortly leave you.” “And whither are you going?” said the fool. “Into another world,” replied his lordship. “And when will you come again? Within a month?” “No.” “When, then?” “Never.” “Never,” said the fool, “and what provision hast thou made for thy entertainment there, whither thou goest?” “None at all.” “No!” said the fool, “none at all? Here take my staff, for with all my folly, I am not guilty of such folly as this!”

\* E.g., *The Shepherd of Hermas*, a series of apocalyptic visions which had so high a repute in the second century, that many wished them included in the Canon. Of these apocalypses there were many in the second and third centuries on the Christian Era. When the Synod under Pope Damasus at Rome (A.D. 382) drew up a list of the books which were to compose the New Testament, confirmed by the Council of Carthage under Augustine in A.D. 419, the only Apocalypse deemed worthy of inclusion was that of St. John the Divine.

#### BORDERLAND EXPERIENCES.

BY A MEDICAL MAN.

An experience which befell me lately may not seem so remarkable to seasoned Spiritualists as to one who, like myself, though a believer, has had little experience in psychic matters.

I had been confined to my bedroom for some weeks owing to a rather sharp attack of pneumonia, and, to add to my troubles, in trying to get out of bed one morning, I slipped and fell heavily, my spine catching the edge of a cane chair and suffering rather badly.

For two days and nights hands and legs were useless; then sensation returned and I appeared to be on the high road to recovery. However, one evening when our doctor (a very able man) called, he informed my wife and daughter that he was not at all pleased with my condition . . . pulse was very feeble, respiration bad.

He suggested that they stand by me all night and call him at once if they thought it necessary. However, about 4 a.m. a profuse perspiration broke out on me, and that was evidently the turning-point for recovery.

Let it be stated that, previous to the passing of my dear father, I was frankly a disbeliever, and though I had heard of Spiritualistic experiences, I always had the feeling that imagination was at the root of it all. But after father’s passing, one or two incidents occurred, some of which I was permitted to relate in *LIGHT* some time ago.

Two days after my fall the brain seemed to clear: I could speak intelligently, much to the delight of my family. Then, night after night, I saw distinctly three nurses come into my room; they spoke to me, and I replied. I felt one of them passing her hand over my forehead, heard one tell another that I would recover, but whenever any of our household came into my room the nurses disappeared instantly. For several nights these devoted women appeared, and I, though physically weak, was mentally as active as I had ever been.

Let it be understood, please, that as a medical man I at first thought that my imagination was running riot, and I applied tests to myself in order to determine whether I really did see what I perhaps only thought I saw. Day after day I went through mentally what I had read, what food I had, what my wife had said yesterday and the day before, and so on, and came through all the tests successfully.

Two of the nurses I had known on this side before they passed over; of the third I had no recollection whatever. If I closed my eyes for a moment I felt the pillows and clothes being arranged, and heard the women speak quietly. At day-break they disappeared, only to return at night.

When permitted to get up for a few hours I thought the matter over time and again, and even yet the whole experience is so vivid that I *know* it actually happened.

One night—at the usual time, about 11.30 p.m.—the nurses appeared once more, but with them were a large number of children, whose ages I judged from five to about fifteen. I had four uncles on my father’s side and some of my cousins I never even saw, as our family are Australian born and are scattered.

One kiddie—about twelve years, I should judge—sat down by the bedside and in a low, musical voice said: “Cousin, you don’t know me, but we had a photograph of you at home. Do you know what I died of?” I replied: “No, dear, I don’t, and I never saw you before. Whose child are you, dear?” She told me she was the youngest child of my father’s youngest brother, who had passed over after a severe attack of malignant scarlet fever.

As most folks know, the brain is a strange organ, and some alienists declare that there is only a hair-line between sanity and insanity. Insanity does not enter into this question, for I distinctly remember everything that happened, and I do not think I shall ever forget it. An idea struck me to this effect: Did this congregation of discarnates gather in the expectation that I was about to join them? . . . I wonder. Now, when recovery is complete and I am free from any manifestations whatever, I shall never forget how the children ran about, sang, spoke, and generally behaved themselves as ordinary healthy kiddies would do on this side.

If it were possible, I would be so glad if any experienced spiritualist who bothers to read these lines would give some sort of explanation of the whole affair. In consultation with at least four well-known psychometrists, I have been told by each one that I have many, many friends on the other side who are fond of me and mine, and who do their best to look after us so far as is possible. This rings true, for I have come through sufficient accidents and troubles to have killed a dozen men, and here in this last illness, when past the crisis, our doctor told my wife that he was surprised that I got through as I did, and that I must have a cast-iron constitution. I am not surprised with his remark, for in our part of the country (Scotland) influenza, pneumonia, and pleurisy are killing off otherwise healthy and strong folk by the dozen.

DOC. SAN.



## PSYCHIC PHOTOGRAPHY.

BY O. J. WENDLANDT (SHEFFIELD).

It has always been a mystery to me that while a psychic photographer is suspect almost as a matter of course, the amateur or professional trickster is so often accepted as being above suspicion.

In matters of psychic photography the trickster is frequently permitted to be not only complainant, witness and prosecuting counsel, but even judge and jury as well. Surely those who are acknowledged to be experts in deception and bluff should be the first to be suspected.

Psychic photography is a mystery. We know that it can be faked, but is every person who has at one time or another secured an "extra" (sometimes without seeking it) to be necessarily branded on the word of an illusionist, professional or otherwise? The conditions surrounding the manifestation of psychic photography are so delicate and complex that it is not difficult to criticise and pull to pieces particular cases. I have personally had several experiences lately which, though not sufficiently watertight to be considered as fully proved cases, are sufficiently evidential to be worth recording.

One of the difficulties in so many instances is the natural reluctance of persons who have had the experience of finding "extras" upon photographs taken of themselves to permit their cases to be publicly discussed and commented upon. This reluctance is frequently quite a natural one and happens to be the case in respect of a psychic photograph of myself, which would involve other persons. This particular case I consider to be as evidential as any I have come across; the interweaving and dovetailing together of peculiar links of evidence subsequently given to me, from psychic and other sources, are such that I might spoil it if I tried to condense the case sufficiently for publication here. Furthermore, what is to me absolute personal proof might not necessarily carry the same weight with others. Even the following simple cases which I am about to record do not contain all that might be told about them.

Recently, as secretary of a Research Society, I invited Mr. William Hope, of Crewe, to visit Sheffield for the purpose of a series of photographic experiments. Very few of the sitters were acquainted with the photographer or with each other. I alone arranged them into groups of four persons, giving each group a different time. On this occasion test conditions were not arranged; but I myself purchased the plates locally. The sitters were photographed in pairs, two exposures being made of each pair. The order of sitting was arranged by me sometimes before, sometimes after Mr. Hope had loaded the slides. About fifteen "extras"—roughly fifty per cent. of the exposures—were secured, each very different in type. With one exception each pair of sitters obtained an "extra." In one case both exposures of the pair of sitters were blank. Mr. Hope invited these two to come again the next day. An "extra" was secured on both these later exposures; but thereby hangs a tale.

A well-known public man, whose name I suppress, but who on reading this record in *LIGHT* may be tempted to supplement my report, called the next day for the purpose of taking Mr. Hope to lunch and arranging a photographic sitting with him at his own home. This gentleman had only just come in and was waiting while these last belated exposures were being made. Both plates on development showed an "extra," one a lady unknown to the sitters, and the other apparently a brother who died young (so they were informed later at a private home sitting) but who could not be recognised.

Several weeks later the gentleman who had been kept waiting for Mr. Hope owing to these two exposures, was shown the two photographs. He recognised one of them—an "extra"—that of a lady's face (upside down) as being that of his late wife as she appeared a considerable time before her last long illness. One might assume here that the spirit wife, apparently coming into the room with her husband, finding the conditions favourable, seized the opportunity of being photographed on one of the plates. It is curious that this "extra" which had no connection whatever with the actual sitters appeared upside down and was the only "extra" that had this characteristic.

Here is a rather more striking and evidential case. On the first day of the photographic experiments we called a halt between the sittings; I left Mr. Hope and a friend partaking of a hurried tea at a neighbouring cafe while I hastened across to my office. While there I telephoned to another gentleman in the city whose two sons had been killed in a tragic motor accident about a year previously. I suggested that this gentleman, who is not a Spiritualist nor a member of the Psychical Research Society, should have a sitting on the following day. When I mentioned that photographic sittings were then in progress and that I was hurrying back to take part in them, he wanted to come there and then. At first I demurred, but finally agreed that if he would come at once I would meet him and endeavour to arrange for him to be photographed by Mr. Hope.

About ten minutes later he arrived at the hall at which the experiments were taking place and joined the group of sitters

who were all strangers to him. No introductions were made, though I must mention that he had occasion voluntarily to mention his name, whereupon I took the opportunity of indicating to Mr. Hope that I should like this gentleman photographed separately owing to a "tragic happening" which I did not specify. Mr. Hope had only one spare plate for this additional sitter who was photographed, but no "extra" was obtained. It was then arranged that this gentleman should join the other sitters on the following day, and, finding that he understood photography, Mr. Hope suggested that this gentleman should purchase a new packet of plates for himself, arrange the opening of the packet in the dark room and loading of the slides, marking of the plates and also developing the plates himself without any handling at all on the part of Hope. These were practically test conditions.

When the sitters had been focussed he took the loaded slide out of his pocket, handed it in full view of all of us to Mr. Hope who at once placed it into the camera. After exposure the sitter took back the slide and developed the plates himself. This time one plate showed three "extras," one of which was later clearly identified as one of the two sons of the sitter.

"Ah," say our sceptics, who are always with us, "a night's interval gave the photographer ample time to do some faking despite the test conditions." But wait! Some time after the sitting the father, who was glancing over some of the photos obtained on the previous day, picked out one of two other sitters, strangers to him. On this photo there was a very clearly marked "extra" of a young boy's face. Neither of the two sitters could identify this "extra." He borrowed this photo to show it to his wife without at the time giving me any reason, but he subsequently informed me that he had recognised the "extra" as a splendid likeness of his other boy. A week or two later I was shown an original life photo of the same boy which made the identification beyond question.

The two sitters on whose plate the (to them) unrecognised face had appeared were photographed about twenty minutes after the arrangement had been made for the father to be present, the invitation to the latter being quite spontaneous on my part.

Another "extra" of a very clear, large-sized face of a good-looking girl was immediately recognised—with tears—by her mother. The father, himself a photographer and quite sceptical as to psychic matters, was not told by the wife about her sitting. When shown the photo he gasped as he studied it. "Marvellous," he said, as he recognised the face of his daughter thereon.

I could give much more to confirm the genuineness of these and other photos and also of Mr. Hope himself. Those who really know this gentleman have not the slightest shadow of doubt as to his integrity, and after a life-time of meeting tests and attacks he has still to be proved fraudulent.

## THE FRENCH SPIRITUALIST AND REINCARNATION.

The French Spiritualist, as distinct from his Anglo-Saxon "opposite number," leans almost inevitably towards reincarnationist interpretations. I have sometimes pondered over this fact. Can it be that the unseen "guides" at French seances have a more exact knowledge upon the deeper issues of the great universal Life than is the case with us? Or are our French neighbours in touch with other-world beings who hold fast to the reincarnation theory, though themselves having no precise information upon this misty problem? To the bulk of the Anglo-Saxon Spiritualists, reincarnation does not arise as a logical outcome of the demonstration of survival and communication. To the French mind apparently it does.

May not the divergence of views be due largely to the exaggerated love of logical processes inherent in the French mind? There is in the British psychology a faint distrust of pure logic—and I think the British method is, on the whole, probably the more correct. Processes of logic can lead one into the most desolating quagmires at times! The Briton, with his amiable acceptance of things as they come, and his traditional disinclination to push logic to its extremes, may perhaps hit on the truth more certainly than his mentally-active, reasoning Gallic neighbour. I am reminded in this connection of some pithy remarks of a witty and observant French writer—was it André Maurois?—who pointed out that the Frenchman's entire life is based upon some kind of logical scheme; before accepting circumstances he needs to bring them within the focus of his mental outlook, and to adjust them into his system of logic.

The Briton—or rather the Englishman, says this observer, regards intellectual effort as he regards a visit to the theatre or the cinema; that is to say, as a mild form of relaxation from the ordinary cares of daily life having no special influence on the serious side of existence!

I wonder if this explains the tendency of the French Spiritualist to graft reincarnation (that super-logical theory) upon the simple facts of survival and spirit communication!

R. A.



## LETTERS TO THE EDITOR.

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

## MAN'S RESPONSIBILITY.

Sir,—Referring to Mr. De Brath's article in *LIGHT*, of March 5th, and his quotation from James IV. i. (R.V.) as illustrating the thesis that God is Love, and that man is responsible for war, etc., I fear the argument does not help us, for the history of the human race shows that this and other counsels of perfection do not operate in the nature of man in the mass, and we have to deal with mass-conditions.

It is a true saying that what is one man's meat is another man's poison; hence it is only a few people here and there who can accept the ideal of the Apostle James: man has not *ab initio* the power of perception to discern and distinguish the difference between his recurrent needs and claims. It is easy for the Apostle to scold, but what is required is something constructive in each *specific* instance—not generalities which do not help to meet the situation where what is right for one man is not right for another.

Yours, etc.,

J. W. MACDONALD.

15, Camden Street, North Shields.

## EXPERIMENTS WITH PLAYING CARDS.

Sir,—Having had some interesting results from a series of experiments in clairvoyance with playing cards, I am anxious to invite the help of others in a very simple experiment which may be done at home, and which needs no previous knowledge of the subject, and but little time.

The experiments have been devised with a view to throwing light on what seems to be a faculty (possessed in some degree perhaps by many people) for being able to "divine" what a playing card is without looking at it, and the results of experiment so far collected have been so suggestive that I should be most grateful for help in collecting more data; it is only by amassing a considerable number of results that conclusions can be drawn or satisfactory proof arrived at.

The simple directions and forms for recording results may be had on application from the Secretary of the London Spiritualist Alliance.

Yours, etc.

(Miss) I. JEPHSON.

London, N.W.

## THE RETURN OF OLD WORKERS.

## A SEANCE OF REUNION.

Mrs. Ada F. Atkinson writes:—

Really wonderful evidence was received at a seance at my home on Friday, 4th inst. It was a real union with the pioneers of the Marylebone Society. Five of the sitters present knew them personally when in earth-life, but to the medium, Mr. Maskeff and his wife, they were only names. After "Joey" (Grimaldi) had spoken to us, and warmly welcomed an old Spiritualist present (Mr. Copping), Mrs. Everitt came, and in her own voice and manner spoke to us for nearly ten minutes, answered our questions quite clearly and distinctly so that all could hear her, going from one to the other of those she knew, calling us by our names, and bringing to our remembrance things which happened many years ago.

Mr. Everitt followed and was characteristically himself, just his old quiet, kind manner. He gave us valuable information and promises of help which we much appreciated. Then Mr. Fred Spriggs manifested and gave his wife many loving messages, showing how intimately he knew of what was happening in her present surroundings. He then sang, in his well-remembered voice, "Love's old sweet song," all the sitters very softly singing with him, after which he mentioned where he last sang that particular song, and gave a sign to his wife which she alone understood. Then my dear husband followed saying that it was owing to the power of the dear ones on their side as well as the good conditions of the circle that he was able to speak. He gave me many loving messages, and assurances of his help and presence with me, which are invaluable to me; he also said that with him were Mr. Hawkins (another old Spiritualist), and Mr. W. T. Cooper, who succeeded Mr. Everitt as President of the Marylebone Association.

Following this wonderful linking-up with the old friends came five relatives of Mr. and Mrs. Copping, with names and messages. My niece's little boy came, speaking quite clearly, and telling us of his wonderful life in the spirit world. The other sitters each had their dear ones brought to them. It was two hours of delight to us, with "Joey" coming in between with his wonderful wit and humour.

## SCIENCE, RELIGION AND THE UNSEEN.

[We take, by kind permission of the Editor of the *Bookman*, the following passages from an excellent article by Mr. Alfred Noyes, entitled "Sir Oliver Lodge's Correlation of Science and Religion," in the February issue of that journal.]

No change has been more complete in the intellectual world than that which has taken place during the last quarter of a century in the relation of science to religion. Twenty-five years ago large numbers even of those who desired beyond all things to be "on the side of the angels" were secretly perturbed by the confident assertions of materialistic men of science like Haeckel that the nineteenth century had found a solution to the riddle of the universe, and that the solution explained away all its highest values as a kind of illusory froth upon the sea of matter. We had begun secretly to fear that after all the dog might be wagged by the tail; for a hundred blatantly confident scientists of eminence were daily demonstrating to their own satisfaction that the horses of the sun were drawn by the cart. Technical terms like "gravitation," "force," "atom," "electricity" were used as though the label were an explanation, and as though the phenomena so labelled were in some way more real than the consciousness that did the labelling. To-day the higher values are being reasserted with an overwhelming weight of scientific authority behind them—an authority all the more commanding because it acknowledges its former errors and its own limitations, even while, step by step, it is regaining and reaffirming for mankind those grounds of hope which, secretly if not openly, many of the professional representatives of "religion" are beginning to abandon.

\* \* \* \*

The new attitude of science was admirably illustrated, during the first telephonic conversations across the Atlantic, by the voice which was heard saying—three thousand miles away—"Who will have the temerity now to deny that prayers may be heard in heaven?" In more than one way that sentence deserved to become historical. It marks the dawn of a new epoch, not merely in scientific progress, but in the practical correlation of science, religion, and philosophy. No one with any imagination who has once listened to the voices of distant cities by "wireless," or has heard in the wireless-room of an Atlantic liner a sister-ship asking for help across a hundred miles of stormy sea at night, can fail to understand that saying. Those voices, coming instantaneously through their own world, quite undisturbed by the gale that drowns our voices in the world we know, are infinitely suggestive of the unrealised realms that lie around us and within us—realms of which we have only begun to explore the smallest, and perhaps the most superficial, borderlands. We have hardly begun to explore the profounder mysteries of thought and consciousness.

\* \* \* \*

Of his (Sir Oliver Lodge's) attempts to pierce through the darkest veil of all I can say nothing except that his open-minded research has nothing in common with the unscientific credulity of lesser men that has made the subject so difficult to approach. But before we turn a deaf ear to this true pioneer of science, we should read again the great chapter on "Natural Supernaturalism" in "Sartor Resartus": "Ghosts! There are nigh a thousand million walking the earth openly at noontide; some half-hundred have vanished from it, some half-hundred have arisen in it, ere thy watch ticks once . . . we are, in very deed, ghosts! These limbs are dust and shadow—a shadow-system gathered round our Me, wherein through some moments or years the Divine essence is to be revealed in the flesh." Is it folly to treat these things as a reality? Is it folly to ask "whence" and "whither"? Sir Oliver Lodge is pointing at least to something like the belief of the greatest religious thought in a communion beyond this world. There is a profound hypocrisy in much of the modern "belief" that pretends to rise superior to reality, in art and religion, and prefers to blow dream-bubbles. Modern science may be driving the hamadryad from the tree, but it will yet lead the world back to the Eternal Power in Whom we live and move and have our being.

\* \* \* \*

Whatever the results of those experiences may be, the fact remains that by his great practical achievements in other fields, as well as by his lucid exposition of his philosophy, Sir Oliver Lodge is one of those presidents of the Royal Society who will be a shining name for posterity; and that he will be remembered as one of the few men who, in a very dark period of transition, had a clear vision of the light beyond it.



## LIGHT.

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

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 16, Queensberry Place, South Kensington, S.W.7.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to LIGHT, 34, Paternoster Row, London, E.C.4. Cheques and Postal Orders should be crossed and made payable to LIGHT.

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be made to The Advertisement Manager, LIGHT, 34, Paternoster Row, E.C.4. Telephone: Central 1462.

RATES.—£10 per page; 10/- per inch single column; societies, 8/- per inch; classified advertisements, 1/- per line.

## THE IMMORTAL THINGS.

We have more than once heard it said, in discussions on the immortality of the lower animals, that it is man's arrogance which claims immortality for himself and denies it to the beasts. Now there is some little excuse for the accusation, but it is far from being entirely true. For one thing, until of late years it looked as though mankind was beginning to doubt its own immortality, leaving aside that of the animal world. Another and more important consideration is the teachings of Nature and Reason, based to some extent on Science, showing that man is the flower and apex of evolution. All the forces and elements of the lower world enter into his being—the processes of gestation summarise all the earlier stages of evolution. That to-day is common knowledge and it is unnecessary to enlarge on the point.

In considering the question of the immortality of the lower animals therefore, we should proceed on the principle that all Life is immortal but not every phase of Life. Man's immortality, as we have often been told, is determined by the fact that each individual of the human race represents a focus-point of spiritual life—the "undying spark" as it has been termed. He is a being conscious of his identity and not only that—he is "conscious that he is conscious." Our spiritual philosophy has elaborated the point many times. It is set out in the works of A. J. Davis, for example, with incomparable skill and a wealth of illustration from the phenomena of Nature.

But Immortality is a very large subject. It can be demonstrated as a matter of Reason, but it can never be logically proved. As a humorous spirit-communicator once put it: you can only prove you are immortal when you have lived for ever—and when you have done that it is no longer for ever! The conclusion then is that Immortality is a question outside of Time—not to say Space. It carries us into a region where Time is not, so that all our modes of earthly reasoning become futile.

All that we can logically and scientifically prove, then, is man's survival of death; also we have a good deal of testimony regarding the survival of those animals who by mutual affection have related themselves to human-kind. But while we are told that the realms of the hereafter have their own flora and fauna, it is often taught that the survival of the animal soul is not a permanent one. We did not—even as an animal-lover—find anything especially distressing in that, for we reflected that even man himself will undergo great changes as he evolves spiritually after passing through the gates of death. In short, while

Life is eternal, no particular expression of it is of eternal duration. We may cling for a while to some particular condition or form of living, and so long as we cling to it we shall possess it—so divinely beneficent is the provision made for the soul in the hereafter. But there will always come a time when we shall outgrow that particular stage, and advance to a higher one, losing nothing in the process, but preserving all the essentials—the interior realities behind the things which we loved. We shall pass from the fact to the principle. It is the essences and not the forms which are immortal. Here we find we are getting into deep waters—we can see the truth better than we can express it.

Let us put it in another way. We can never imagine that a time will come when some individual spirit will be moved to tears and grief by having to part from his beloved horse or dog or other animal, linked to him by the ties of a love which has survived bodily death, simply because the life of the animal has at last to be dissipated and taken up into the great reservoir of spiritual life. We see the coming in at this point of new standards and valuations, the raising of some form of love to a higher expression. Those are possibilities which on earth we can only dimly recognise. It is sufficient for us to remember that Life is eternal and Love is immortal.

We remember once reading that Dr. Johnson would have loved nothing better than an Eternity in which he should always be drinking tea and conversing with his friends. It was the best idea of Heaven which this bleak world afforded him. But in this, as in other cases where the ideal seems to be materialistic or grotesque, it is perfectly possible to analyse the underlying idea and to find in it a spiritual reality which will grow and expand with the advance of the spirit, changing its outward form continually, but preserving always a divine thread of continuity, for although we are told that "everything passes, everything perishes," there is always something which remains unchanged through all—the Spirit of Life.

## TRANSITION OF MISS FELICIA R. SCATCHERD.

It is with a grief that will be shared by her many friends and admirers not only in Great Britain, but on the Continent and in the United States, that we have to announce the passing from earth of Miss Felicia Scatcherd on Saturday afternoon, 12th inst., after a long and painful illness, the news of which, at her own desire, was sedulously concealed from all but her own immediate home circle. Almost to the last she was convinced that she would recover and be as well as ever. That conviction was true enough, but in another and higher sense than the ordinary one. We must defer until next week a fuller notice of an event that will bring a sense of loss and frustration to thousands not only in Spiritualism and Psychical Research but in those humanitarian and political circles in which she worked so tirelessly, as speaker, writer and organiser. Editor (and afterwards honorary co-editor) of the *Asiatic Review*, member of the Council of the East India Association, member of the Sociological Society, of the British Association and of the Society for Psychical Research, an active worker in the House and City Planning and Garden City movements, friend and colleague of some of the most distinguished religious, scientific and political leaders of the age she had crowded into her life of some 64 years a record of work and achievement such as falls to the lot of few, and such as if recorded only in outline would fill many columns of LIGHT. And she passed beloved and revered by all who knew her.



## FROM THE LIGHTHOUSE WINDOW.

Both the *Glasgow News* of 2nd, and the *Glasgow Evening News* of 8rd inst., refer to the probable formation of a Scottish Society to investigate the question of Second-Sight and "the true pathology of the gift so far as the percipients are concerned." We further learn that the Society, if it comes into existence, will be conducted on lines somewhat similar to those adopted by the London Society for Psychical Research, and will be composed wholly of Scotsmen, and deal only with Scottish cases. So far we have no official information as to the establishment of such a Society. Scotland already possesses at least one Psychical Research Society, but presumably the proposed new organisation wishes to confine itself to the subject of Highland seership to the exclusion of other kinds of psychic faculty.

Writing in the *Weekly Dispatch*, of the 6th inst., on "My Queerest Experience," Miss Clemence Dane gives some curious experiences, but, as she remarks, they are rather the experiences of her friends than of herself. She tells of one friend of hers who is "on bowing terms with spirits."

My friend will go up to a portrait in a house that she has never visited before and murmur, "What a good likeness!" "Likeness of whom?" demands the startled hostess. "The little old lady sitting in the drawing-room." But there is no little lady in the drawing-room, and the portrait is of a grandmother dead these ten years! Now that is a true tale.

No doubt such examples could be tremendously multiplied if people said all they knew. The stories would not then sound so queer, but they would be none the less interesting.

Regarding that remarkable story with its strong supernatural element, "The Riding Light," which was reviewed in *LIGHT* last year, it is stated that Neil Scot, the "pen name" under which the book was published (G. T. Foulis & Co., Ltd.) is Lady Sybil Grant, the elder daughter of Lord Rosebery. Lady Sybil has achieved fame as a poetess and has done much journalistic work.

The *Daily Dispatch* (Manchester) intimates that some of its readers are prepared to remain all night in any place alleged to be haunted. In this connection it recounts some interesting experiences related to the *Dispatch* by Mr. E. W. Oaten, editor of the *Two Worlds*, who said:—

I was called to a house in Levenshulme, Manchester, about two years ago at which a good deal of discomfort had been caused by phenomena, the origin and cause of which were never discovered. . . . Gas fittings were broken, water pipes were burst, the ball valve from the tank in the bathroom was being continually removed, the water streaming down the house as a result. A wringing machine of considerable weight was thrown over, the wheel being broken. . . .

Quite recently I was called to a house in Cheshire, where some uncanny things had taken place, and had little difficulty in discovering that the haunting was caused by the spirit of a former tenant who died some 17 years ago. He was troubled in his mind over several things, and his mind being set at rest, the hauntings ceased.

In its account of an address to the Manchester Theosophical Society on "Do we believe in angels?" by Major Galloway, B.Sc., the *Manchester City News* reports him as saying:—

A party of people once went on an expedition for sand-eels, were overtaken by a fog and found themselves surrounded by water. They had no idea of the direction of dry ground. One of the party suggested praying, which was done, and as if in answer to the prayer they saw an old Jersey fisherman. He would not answer their question, though they tried both in English and French, but as soon as the whole party reached him he set off into the water. He led them waist deep into the sea, but then the water became shallower and they soon reached dry ground, when the old fisherman vanished into the mist. The obvious explanation of this is that it was a case of the intervention of a non-human agency. There are far too many of such happenings for them to be set down as coincidences.

In a lecture on "The Spirit World," at Leeds University, according to the *Leeds Mercury*, the Rev. H. Anson, a writer

on modern religious ideas, said he believed there are cases of real communication with the spirit world, although he thought that "a very large proportion of supernormal messages could be accounted for by telepathy or personal hypnosis." The *Mercury* continues:—

A friend of his had once received from a medium at a seance a message purporting to be from a spirit; but the description of the alleged speaker proved it to be no other than the hero of a novel recently written by this lady.

Even the celebrated Mrs. Piper was said to have delivered a message from Adam Bede, unaware that Adam Bede was not a real person, but the hero of George Eliot's novel.

Now, while it is true that Mrs. Piper may have mistaken George Eliot's fictional person for an ordinary personality, it is necessary to see that there is an alternative interpretation wholly reasonable as a hypothesis. Suppose the novelist to have created the character. "from life," just as the painter does from his living model, the clairvoyant might naturally penetrate to the original, and miss the fictional mask—the former positive, the latter negative in the impression.

We have already referred to Edison's attitude towards the idea of immortality. Here is the latest expression of it, from *The Banner of Life*, as reported by Edward Marshall:—

As late as 1924 he declared: "My brain is incapable of conceiving such a thing as a soul. I may be in error, and man may have a soul, but I simply do not believe in it. What a soul may be is beyond my understanding."

But now on the eve of his eightieth birthday, the world famous inventor says:

"We must admit that if there is any evidence on one side or the other, worthy of consideration by the scientific mind, it is in favour of the theory of immortality. . . . The theory of Soul immortality is not necessarily shocking to developed intelligence of the sort which men call practical."

*The Progressive Thinker* says that Dr. Filmer Northrop, "professor of scientific philosophy" at Yale, has told students that he proved the existence of the soul and of a divine being through research in biology and physics; also that Dr. Hans Driesch, professor of philosophy at Leipsic, and German exchange lecturer in the United States of America, evolved his theory of soul and survival through exhaustive embryological tests with the cells of frogs and sea urchins. In an address before North-western University students, Dr. Driesch declared:—

I believe the soul acts into space, goes beyond the body, because it is not composed of matter. It cannot sit on a little chair in the brain or forge through the body like an electric current. The mind is something for itself. Some conscious force, which many prefer to call the soul, directs the actions, while the subconscious regulates the physical.

In the same periodical, under the caption "Can Science Explain This?" H. Addington Bruce relates some remarkable dreams. One of them, "indubitably authentic," is that of Dr. A. K. Young, Irish magistrate and landowner:—

In his dream Dr. Young beheld one of his tenants made the victim of a murderous assault near the gate of a park owned by a friend of Dr. Young's. He distinctly saw four men beating his tenant, while a woman stood close at hand.

A day later word came to him that the tenant of the dream had actually been found unconscious near the park gate, and that there was no clue to his assailants.

Off Dr. Young started to the scene of the attack. He had recognised in his dream three of the men involved, and gained from them a confession.

In his Notes of the Month, the Editor of *The Occult Review* deals with the "influences behind Bolshevism." We quote a little of what he says:—

The inimical psychic influences which are at work from behind the scenes may be detected by their effects as they come to light in the growth of the spirit of intolerance for things spiritual; in the widespread spirit of licence; in the deterioration of public taste in music, literature, or art; in the insatiable longing for sensation, excitement and speed; and in the universal state of unrest from which all classes of all countries are in these days acutely suffering. The hosts of Mara are busily setting themselves to the task of keeping humanity blind to the light of any other world than that over which they reign.



## THE ATONEMENT.

A RE-INTERPRETATION OF SCRIPTURAL DOCTRINES.

BY W. H. EVANS.

About a year ago I received some messages from a band of spirits and later they became more personal. In the latter part of last August I commenced to receive a series of messages from a member of the band who gave the name of Brother Joseph. These messages came daily until the latter part of September last, and then ceased, though Brother Joseph promised further messages later. A few days ago I again became aware that he was desirous of impressing me and as opportunity offered I set down his message. These are not written automatically but flow through my mind; they are, therefore, coloured by their channel. The first part was received on December 21st, 1926.

## THE MESSAGE.

Son, we perceive your mind has been exercised about certain doctrines, and during these past few days you have been meditating upon the birth of Christ, His death upon the cross, and the doctrine of the vicarious atonement. That the doctrine as usually taught is by you regarded as an outrage upon justice and reason we know, but you have felt that there is something behind, something hidden, some principle which the doctrine shadows forth, but in such an inadequate and perverse manner that you are unable to discern what it is. The intuition is right, and we will help a little and give a crutch to your halting understanding.

You know that the idea of the sacrificing of a god is very ancient and widespread, and where you find ideas forming part of the central core of many faiths, you may be sure there is a principle behind of weight and value: not only a principle, but a process, and there are various ways in which the doctrine of the atonement may be interpreted.

Jesus said, "Before the world was I was"; and John says, in the beginning of his gospel, "In the beginning was the word and the word was with God and the word was God." Now if you read the gospel of John with due care, being sure to keep the mind open to receive the divine influx, much light will come. For John deals with the inner side of the spiritual life, and because of this, those whose eyes are holden think him a babbler of foolish and vain mysteries, and many there be who do not realise that in the descent of spirit into its material vesture there is a loss of power which for man must be made good. And know that when Jesus said, "Before the world was I was," he spoke in the spirit of a common identity of every man with his parent God. For all are divine, though few realise it, and many think that a divine nature is something which is conferred upon them by some miraculous intervention of the Redeemer; whereas all manifestations of divinity within man are due to a sudden division on the underside—the material side—whereby the divine nature can have free flow and play. Now we want you to go inward to the radiant point, that part of you where the divine and human meet, and meditate upon the great things of the spirit, and we will there meet and confer with you of these matters. And now abide for a season.

## A DISTORTED REFLECTION.

DECEMBER 26TH: And now, son, that we have conferred together, be passive and let arise from "the deeps of personality" the essence of divine thought.

The ancients said, "As above, so below," and in this sense earth may be considered as a reflection of the higher worlds. But it is not a true but a distorted reflection, and in this read how in past days many true inspirations have become in appearance false, though at their source they be true enough. Thus, the idea of a divine sacrifice so common to mankind from savage to barbarous and civilised times, has been distorted in the mirror of man's mind which does not truly reflect the divine idea. Hence what in reality is a great truth, has become perverted and men have come to accept a great injustice as an inspired revelation, regarding Jesus as the Son of God, who like the scapegoat of the Jews has carried away the sins of the world. We must work backward from the reflection to that which is its source. And here let us glance at the order of our system and intimate the outpouring of energy from the great centre.

When He in Whose life and power you and all the creation of this system subsist did arise after the dark night of Brahm to further creative activity, He went to the appointed place in the infinite circle of Being, and began his work. The ancient writer said, "In the beginning God created the heavens and the earth," and as far as this system is concerned that is a true saying. But men have misunderstood it, and

thinking in terms of matter have considered that by the term heaven is meant the starry hosts. Not so. It can be rendered thus: "In the beginning God created (formed out of the root substance of space) the spiritual planes (heavens) and their attendant planets, or earths." Thus the statement is limited to a local and not an universal creation. Within this order, which is truly divine, man lives and moves and has his being, together with all other forms of life seen and unseen—all the kingdoms of the air, of the fire and ether, whose being is beyond his range of sense perception. There was the great outpouring, a sweeping through the ordered space of divine power, energising and arranging the manifold substances and complexities of life in harmonious formation. Wave upon wave of power pulsed from the Great One, and all his attendant spirits who form the Divine Orders of our system.

## THE AWAKENING OF INDIVIDUALITY.

As plane followed plane, so did the divine life become more and more enshrouded in its many veils, and so more and more circumscribed and limited in expression until at last it was imprisoned within the matrix of matter in which it worked as the yeast in "the three measures of meal." And as the great outpouring continued, so each plane assumed to itself some degree of independence and became in itself self-contained. The sense of separateness—which is really death—entered in, necessarily so, for that which was to follow. And in all these planes the sons of God—who are latent men, because they had not arisen to self-conscious life—began to awaken from potential to actual life; from impersonal being to personal identity of being, learning to know good from evil. For within the garden of the soul is both the tree of life and the tree of the knowledge of good and evil. And this latter was first known and through it the sense of separateness becoming intensified, the plunge into matter took place and the sons of God were clothed in "coats of skins" (material bodies), and began their upward climb towards the point of unity, which is the realisation of the God-consciousness in man.

Now material science knows nought of this, neither does it know of the inner processes of evolution. It readeth the outward, confining itself to the reflections of divine life in matter. It traces the slow growth and evolution of life from form to form but knoweth not of the mind which acts through them for its own mighty purposes, neither does it dream of the interaction with matter of the Divine life of the higher realms wherein is to be sought the spring of all those many activities of evolutionary unfoldment. At last life reaches that point of development where it takes the great step from animal to man. Let us pause here for this is a great wonder; it is here that we may discern something of that mighty truth of at-one-ment becoming active. Here let us look at and contemplate the meaning of those words, "God so loved the world that he gave His only begotten Son that whosoever believeth on Him shall have everlasting life." "His only begotten Son," there is the key. Begotten of the Father, conceived by the Divine Virgin, eternal and everlasting; the marriage of spirit and substance, from whose union have sprung all things. God giveth His life to His creation, which shares it with Him. In the giving of that life is the great sacrifice, for it becomes limited and bound in the wheels of fate whose revolutions bring it deeper and deeper within the mesh of matter from which it must be liberated. So it worketh slowly upward, and at that point where it is ready, God gives of his power and the tomb of matter is riven so that there flows through the whole creation the quickening spirit of God, fertilising all realms and liberating the spirits imprisoned in "the coats of skin," thus enabling them to rise from the world of gross matter into the clearer and serener atmosphere of finer worlds. This is a hint of what lies behind the doctrine of the vicarious atonement, which, rightly interpreted, does not mean the suffering of the innocent for the guilty, but the liberation of the spirit from the thralldom of matter. Now, again rest ye awhile and we will confer further of this matter.

## THE DIVINITY OF LIFE.

DECEMBER 28TH: Now come we to Jesus of Nazareth, the anniversary of whose birthday you have been celebrating. By the Church he is regarded as the Son of God in a special manner. By the Church, not by him, he ever regarded himself as one, not only with the Father, but with all other souls, and his deep love for his fellows sprang from his understanding of their great needs, and his desire to help them in the way of life. That he embodied a more perfect representation of the divine life is true, but he, by his saying, "Be ye perfect as your Father in heaven is perfect," showed that he recognised that perfection in his fellow-man though it was (is) but in the germ. Therefore, while he represented in greater fulness of manifestation the Divine Life, it was not a different kind of life to that which dwells in all other men. He was a prophecy of all men; a promise of what all shall yet be. How then, if this be so, can it be said he was (is) divine in a sense different from all other men? To say this is to destroy the great value of his teaching and to proclaim it to be impracticable. It is a species of idolatry. Therefore



Son, he is not the "only begotten" of the Father; that phrase belongeth to the great Life in which all live and move and have their being; that Life which manifests in men as wisdom and light, and when it comes to fruition brings into realisation in the personal consciousness of each that he is begotten of the Father. It destroys the sense of separateness and by so doing the atonement is complete.

Now we said, "as above, so below." Divisions and separateness as well as union and completeness begin above. That which you see is but its reflection. When you consider the passion of Jesus and his martyrdom from this standpoint you realise something of its personal application. He lay down his life; he gave up his life; he suffered and died as you say. Now turn inward as I have so often told you and consider what this means. Take up the theological conception and think of him as representative of God and what have you? What I have already intimated. The immanent life of God incarnate in matter suffers a thousand deaths and each is a liberation which affects the whole creation. It moves forward through many deaths. And in every death there is a certain approximation of fulness of divine life; a certain degree of completeness, and when it reaches the apex of the pyramid man is seen erect with outstretched arms, the symbol of salvation. And to that, Son, you must look, for there pours through it the divine life of God full of justice, wisdom and light. It is the symbol of divine service, for the immanent life of God dwelling in form subject to all the manifold pitfalls of matter yet rises triumphant and with outstretched arms draweth all men unto it. O compassionate Love! O mighty Redeemer, that takes upon itself through its every son, the sin and suffering of the world!

Here dwell ye, my son, and live in the eternal, knowing that every true son (awakened one) lives from the centre of Being, from whence stream forth those healing powers which will cleanse the world of its sin; heal its sorrow, assuage its pain, comfort its bleeding heart, and establish the reign of eternal peace.

And now I leave you for a season and breathe into your soul the unction of love and sweetness that His peace may be ever with you.—BROTHER JOSEPH.

### THOUGHTS ON THOUGHT.

When God lets loose a thinker, hoist the red flag and then watch the ruthless tearing asunder of the barbed wire of conventionalism. Thought is inventive, constructive, and destructive, the magic of its operation beyond conception. Its omnipotence is daily and hourly entering the life currents, stirring the lethargic soul with a divine afflatus until that which has hitherto been regarded as impossible becomes linked with the Creative faculty and Man stands forth in the image of his Creator (or Maker). Right thinking creates right expression. The garden of the soul blossoms with the splendour of a light of dazzling clearness, and Man (the Immortal), treading an illuminated pathway, is known by his fruits. Love, the Bird of Paradise, hastens to a delectable feast of spiritual attainment of "wine on the lees." Think fearlessly and purely, and your thoughts will blossom in the world-wilderness of doubt and despair. Take to heart Emerson's wise assertion regarding Thought. He says: "Thought is all light and publishes itself to the Universe. It will speak, though you were dumb, by its own miraculous organ. It will flow out of your actions, your manners, and your face. It will bring you friendships. It will impledge you to Truth by the love and expectation of generous minds."

E. P. P.

### A FRENCH POLTERGEIST.

A case of what appears to be poltergeist disturbances, is reported by our French contemporary, "Psychic Magazine," the manifestations occurring in Vitry-en-Charollais, a small village situated about mid-way between Macon and Moulins. The house in which the occurrences take place, now the object of avid curiosity on the part of crowds of sensation-seekers, belongs to a Monsieur G., a farmer of good local reputation, who, since the death of his wife has lived on the premises in solitude save for the companionship of a thirteen-years-old daughter.

Customary phenomena are reported, such as moving of beds, breaking of glass and crockery, disappearance and re-appearance of keys from doors; an unusual feature is the showering, on occasions, of a rain of money and notes in the kitchen. The coins are of small value, and apparently the notes are of no higher denomination than five francs.

Most of the manifestations take place by day, and usually when the premises are temporarily unoccupied. Strange noises are heard however by occupants of the house, most of these emanating from a hanging cupboard, the lock of which is stated to have been mysteriously smashed, while a portion of the ironwork of the lock broken in three pieces was found on the floor of the room in a warm condition.

## RAYs AND REFLECTIONS.

With the earthquakes, floods and other catastrophes with which the world has been visited of late, there have been interspersed, so to speak, fire-balls or meteors. The last of these, which occurred on the 25th ulto., is described in one of the newspapers as a "luminous astral body." The use of the term "astral body" in such cases is certainly more appropriate than when it is employed to describe the after-death body of man, which Sir Oliver Lodge considers is probably of an etheric nature.

\* \* \* \*

I have more than once heard this phrase "astral body" and "astral world" treated with gentle ridicule by intelligent spirit-communicators who shew themselves a little impatient of the "occult jargon" so frequently employed to describe simple and natural things, apparently because they refer to supermundane conditions. It seems that the term "astral" in connection with the next world arose because of a belief of Plato that the spirit world was composed of the same matter as the stars, but this applies equally to the physical world. However, I suppose we must put up with the use of "astral" until our psychic vocabulary becomes simplified.

\* \* \* \*

Some whimsical fellow has been speculating as to what would be the position of matters if the respective sizes of the human being and the domestic cat were reversed; that is to say, if the cat weighed, say 180 pounds, and the average man only 7 or 8. Could we control the cat any longer? Would not its native ferocity lead it to hunt us as it hunts the rabbit, the rat and the bird? Is it only our superior size that protects us?

\* \* \* \*

It seems to me that the difference in size and weight is only a very small part of the matter. It is far more a psychological question than a physical one. There is something about man which distinguishes him from the lower animals, and the animals instinctively recognise this. Man hunts the beasts, and beasts do not hunt man unless under very severe compulsion. If man could only subdue wild beasts by superior size and strength, it would mean that he was of the same order as they, but he is not. It is not by superior size that he subdues the elephant. That he has within him that power that enables him to descend below the animal level and far above it is a significant evidence of the fact.

\* \* \* \*

Several times it has been proposed to put a tax on cats in order to assist the national resources. It was observed that such a tax would confer an additional importance on the cat and lead to its being better treated and valued than it is at present. Some time ago a correspondent in a semi-jocular way suggested that there should also be a tax on mediums? That also may be worth consideration. It was pointed out that a tax on mediumship would gain for it that official recognition which at present it lacks. What the mediums would have to say, however, is quite another matter! Still, they might well derive from it advantages which they would appreciate. It would give them a kind of professional status and State recognition. For the moment I do no more than repeat the suggestion for what it may be worth.

\* \* \* \*

It is occasionally complained that those who hold by the spiritual world believe too much. This, however, really matters very little, for the average materialist tends to redress the balance by not believing in anything at all!

\* \* \* \*

In any case some of the greatest inventions and discoveries have come about through people who "believe too much," who, in short, allow their imaginations to outstrip facts. It so often happens that when some romantic exaggeration is put forward, the truth has eventually caught up with it.

\* \* \* \*

I remember being present a good many years ago at one of the earliest demonstrations of wireless telegraphy, when it was quite in its infancy. The expert in charge of the experiment gave me a lot of valuable information on the subject, but he was indignant at what he thought were ridiculous Press exaggerations of the possibilities of wireless. He complained that imaginative newspaper writers were saying that the time would come when a man in any part of the country with a small apparatus which he could carry in his pocket could pick up messages from London or other distant centres. He said this was absurd. . . . Was it? Bless him! It really looks sometimes as though imagination were a greatly under-rated faculty.

D. G.



## TWO ARMISTICE PREDICTIONS.

Remarkable cases of prophecy concerning the closing date of the War are contained in two recent letters to *The Times*. The first letter, dated March 1st, from Brig.-Gen. Tyler, says that one Sunday afternoon in August, 1917, the writer called at Fourth Army headquarters. The question was raised as to when a cessation of hostilities might be expected. A field officer present mentioned August 4th, 1918, as a probable date, giving as his reason that after four years' warfare both sides would be tired of fighting.

General Rawlinson (the late Lord Rawlinson) replied: "I think the 11th November next year."

In reference to this letter, *The Times* publishes a communication, dated March 6th, from "F. M. Wilson" (presumably the Major-General of that name), in which the writer says:—

In the Spring of 1916 I was asked to take as my batman a soldier of character, whom I had enlisted as a recruit long before the war broke out. Not long after he joined me, he asked when I thought the war would end. I replied that I had no notion. "Well," he said, "you know, sir, I was stationed in Abbeville for some time before I came to you. I and a friend of mine on most evenings used to have our glass of beer at a small restaurant kept by a French woman. She used to talk a lot to us about the war, and when it would end, and she always said that it would end on the 11th day of the 11th month. When I went to say good-bye to her, the last thing she said was, 'Don't forget the *onze* of the *onze*.'"

## MARYLEBONE SPIRITUALIST ASSOCIATION.

The Rev. Drayton Thomas was the speaker at the Aeolian Hall on Sunday evening. Sympathetic reference was made to Miss Felicia Scatcherd, whose transition has removed an invaluable and indefatigable worker from our ranks here below. The congregation stood in silence before the service began, in token of respect for their beloved and distinguished friend.

Mr. Thomas' address was inspired by messages received from a friend who had died two months previously. These had been given at a sitting, when the speaker had made records from which he now read. The description of the death scene was most accurate; and equally impressive were the accounts of her early experiences in the spirit life, her awakening, and her recognition of old friends. The story was told in a simple, sweet, natural way, which must have appealed to the listeners. Very appropriately was Mr. Thomas' address entitled "A Glimpse of the Life to come."

Mrs. Annie Johnson's wonderful powers were evidenced by the great number of excellent descriptions and messages given.  
V. L. K.

## SPIRITUALIST COMMUNITY SERVICES.

The Rev. Drayton Thomas took as the subject of his address at the Grottrian Hall last Sunday morning, the text "God is love, he that abideth in love, abideth in Him"—Love was discovered late in human history, though it is commonplace now. God reveals Himself in His works, but only partially in Nature. Man is only in the making, he is not sufficiently developed, though he is looked upon as the Creator's greatest handiwork. God was never seen in all His beauty in human nature until He manifested Himself in the Christ. What the world wants is to see more of the God within in their fellow men and women. As Spiritualists they have a special contribution that they can give to the world if they would only use the psychic gifts with which some of them are endowed. But they must give them in love for their fellow men, and not for self-aggrandisement.

At the Evening Service, Mrs. St. Clair Stobart, who presided, paid loving and eloquent tribute to Miss Felicia Scatcherd, whose transition has not only left a gap in the ranks of Spiritualism which cannot be adequately filled, but whose loss to the mortal form will be long felt throughout the wide circle of her many friends and co-workers in various walks of life, wherein her distinguished ability and unceasing activity were ever manifested to a remarkable degree. At the conclusion of Mrs. Stobart's remarks the congregation stood for a few minutes in silent tribute to their beloved co-worker.

Circumstances prevented a report being made of Colonel Peacocke's excellent address at this Service.

M. J. C.

MISS NELL ST. JOHN MONTAGUE.—Owing to the sudden illness of Miss Montague, the lecture on "Psychic Phenomena," which was arranged for Wednesday evening, the 9th inst., at the London Spiritualist Alliance headquarters, was abandoned at the last moment. The intimation of Miss Montague's indisposition was received only one hour before the meeting was due to commence, and it was therefore impossible to warn the members and friends of the L.S.A., of whom large numbers were disappointed on their arrival at 16, Queensberry Place to attend the lecture. Miss Montague is making satisfactory progress, and it is hoped that arrangements can be made for her address to be given at a later date.

## NOTES ON NEW BOOKS.

"ALBERT CHEVALIER COMES BACK." By Florence Chevalier. Illustrated. (Rider & Co. 5s. net.)

Mrs. Chevalier writes with a wealth of detail, much of which may seem at first view to be of small significance. This mixture of the vital and the trivial, at first slightly irritating to the fastidious reader, has, however, a striking cumulative effect. One is left with a final impression of reality, of vividness and sincerity, which might have been absent had the book been written upon more discriminating and reticent lines.

The return of Albert Chevalier through various channels is described with minuteness. Some of the communications, taken at their face-value, may have for an unsympathetic reader less evidential quality than the writer of the book imagines. Taken in the aggregate, however, their testimony carries weight.

Several of the test messages recorded are of considerable value. As with many such communications, the proof of identity is largely personal. Mrs. Chevalier, for instance, recognises the voice of her husband manifesting at sittings with Mrs. Roberts Johnson and elsewhere. Such testimony is hard to refute.

"Albert Chevalier Comes Back" is a human document containing at times a note of beauty. The lovable human quality of the great comedian is revealed time after time in these communications from the unknown world.

UBIQUE.

"NORMAL AND SUPERNORMAL TELEPATHY." By Mrs. Vance Thompson. (The McCulloch Press, Los Angeles, California, U.S.A.)

This book arrests attention, if only by reason of the assured way in which the author deals with Telepathy and its practical possibilities. For example, she calls attention to the fact that, while radio signals are propagated by waves in the ether, telepathic messages are carried by thought-waves. She further predicts that future generations will be taught telepathy in the schools, and that eventually it will partly replace wireless, for by then "the thought-wave will have been discovered by science, harnessed, and put to practical use." She claims that it is "utterly futile to attempt to 'telepath' words." It seems that only a thought-image can be projected, and this "thought-image may be 'telepathed' in but one logical way, and that is in its appropriate geometric form, which serves as the vehicle to transmit it." In order to assist the experimenter in telepathy a number of geometrical forms are given, with the meanings of each assigned to them and directions as to how they shall be transmitted. There are eighteen of these forms, ranging from the isosceles triangle to the lune and the prism.

Without being able to pronounce upon the validity or otherwise of the author's theories, the work may be at least commended on account of its originality and clearness of statement. No price is given for the book, but it is intimated that all communications may be addressed to Mrs. Vance Thompson, 6,136, Yucca Avenue, Hollywood, California, U.S.A.

It may be added that the author does not confine her attention to ordinary telepathy, but in a chapter, "Bridging the Gulf," she testifies that the telepathic method can be used in communicating with the inhabitants of the spirit world. A statement worth notice is the author's assertion that: "Telepathy is almost as recent an innovation on the higher plane as it is in our own world."

G.

"REALMS OF LIGHT AND HEALING," by Mrs. Robotton and Mrs. Doyle. (Rider & Co. 2s. 6d. net.)

Frequently strangers to our subject, hearing of invisible help, ask (as a friend of the reviewer did), "How does it work?" This book answers that question better than most and deserves more space than we can afford. The visions are exquisitely described. One hears and reads much about "vibrations"; after reading this splendid record of "Visits to Spiritual Spheres," and minding the manifest sincerity and reverence of the two ladies, and the wonders they experienced, one gets nearer to an understanding of "vibratory" effects in colour, sound, perfume, etc. The book proves that to secure the highest, one must aspire to it. Our literature is the richer for this publication.

A. HAROLD WALTERS.

THE LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH.—Mrs. Alice Jamrach acknowledges with thanks the following gifts received during February last, and desires to say this fund is now out of her hands:—Mrs. Seckel (clothing), Miss Liddell (clothing), H. D. (Balham), 2s. 6d.







# LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1895

16 Queensberry Place,  
South Kensington,  
London—S.W. 7.

Telephone: KENN. 3788.  
Rlys.: District, Metropolitan.  
Tube: Piccadilly & Brompton.  
Buses: 14, 30, 49, 74, 91.

## ANNUAL SUBSCRIPTION ONE GUINEA.

Members' Subscriptions for 1927 became payable on January 1st.

**PRIVILEGES OF MEMBERSHIP.** Use of Circulating and Reference Libraries, free admission to Lectures, financial advantage in experiments, use of comfortable clubrooms, etc.

**LIBRARY SUBSCRIBERS.** To meet the wishes of enquirers who prefer not to enrol as members a Library Subscription is offered on the following terms: One Book at a time for three months, 7/6; for six months, 12/6; for twelve months, one guinea, the period to commence from day of payment. The usual privileges of Membership are not included. It should be understood that membership does not necessarily imply any special belief.

**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 enquirers and to render such help as is possible. It is, however, desirable that appointments be made, when convenient, after 11.30 a.m.

**LECTURE,** Wednesday, March 23rd, at 8 p.m. Mr. J. ARTHUR HILL (well-known author of books on Psychical Research) on "Psychical Science in Relation to Philosophy and Religion." Short speeches will follow by Mr. W. R. BOUSFIELD, K.C., F.R.S., the Rev. F. FIELDING-OULD, M.A., and by the Chairman, Mr. A. T. MILLER, K.C.

**CLASSES. TRAINING OF THE PSYCHIC FACULTY.** Leader: Mrs. LENNOX KAY. (For Members, Free). **HEALING CLASS,** Thursdays, 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. Mar. 23rd, Miss MARGARET UNDERHILL. Subject: "To what should our Psychic Studies Lead?"

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

**PRIVATE SITTINGS.** Mrs. J. W. GARRETT (Trance), Tuesdays, Thursdays and Saturday mornings. Mrs. CANTLON (Automatic Writing), Wednesdays. Mr. T. E. AUSTIN, Normal Clairvoyance, etc. (Wednesdays and Fridays).

**PUBLIC DEMONSTRATION OF CLAIRVOYANCE AND PSYCHOMETRY.** Tuesday, Mar. 22nd, at 3.15 p.m., Mr. C. GLOVER BOTHAM. Members free.

**CIRCLES.** Wednesday, Mar. 23rd, at 3.30 p.m., Mrs. ANNIE JOHNSON (limited to six sitters). 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 on Monday evenings. 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.

**REFRESHMENTS** served every afternoon 3—5.45.

**PSYCHIC EXPERIMENT WITH PLAYING CARDS.** A member of the L.S.A. invites other members to help carry out a test having a bearing on Telepathy and Clairvoyance. On application to the Secretary, with stamped addressed envelope, directions and scoring sheet will be forwarded.

**Office Hours: 10—6 and 1 o'clock on Saturdays. Syllabus on application.**

## BOOKS FOR SALE.

Science, Experimental Evidence, Philosophy.

**Ether and Reality.**—The many Functions of the Ether of Space. By Sir Oliver Lodge, F.R.S. Post free, 3/9.

**Psychic Philosophy as the Foundation of a Religion of Natural Law.**—By Stanley de Brath, M.Inst.C.E. Post free, 5/10.

**Facts and the Future Life.**—By the Rev. G. Vale Owen. This book contains much valuable data, together with an array of facts on the subject of human survival, which has been found most helpful to a great number of people who were looking for guidance and veridical evidence in their quest for further knowledge. Post free, 4/9.

**Human Personality and Its Survival of Bodily Death.**—By F. W. H. Myers. Post free, 8/.

**The Law of Psychic Phenomena.**—By Thomas Jay Hudson. A working Hypothesis for the Systematic Study of Hypnotism. Spiritism, Mental Therapeutics, etc. Post free, 7/10.

**Psychical Investigations.**—By J. Arthur Hill. Some personally-observed proofs of survival. Post free, 6/6.

**Researches into the Phenomena of Spiritualism.**—By Sir William Crookes, F.R.S. Post free, 3/9.

**Love and Death.**—A Narrative of Fact with a Foreword by Sir Oliver Lodge. Post free, 3/9.

**On the Threshold of the Unseen.**—By Sir William F. Barrett, F.R.S. An examination of the phenomena of Spiritualism and of the evidence for Survival After Death. Post free, 8/.

**Man's Survival After Death.** By Rev. C. L. Tweedale. 3rd Ed. 536 large pages. A Standard work of Profound Interest. Post free, 11/.

**The Facts of Psychic Science and Philosophy.**—By A. Campbell Holms. An encyclopaedic work of great value, containing references to all phases of psychic phenomena, with exhaustive bibliographies. Post free, 25/6.

**A Guide to Mediumship and Psychical Unfoldment.**—By E. W. and M. H. Wallis. Post free, 6/10.

**Bear Witness.**—By A King's Counsel. In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. Post free, 4/9.

**Making of Man.**—A Study of Evolution. By Sir Oliver Lodge, F.R.S. Post free, 3/9.

Messages, etc., from Spirit Communicators.

**Healing Through Spirit Agency.**—By the Great Persian Physician, Abduhl Latif. And information concerning The Life Hereafter. Of the deepest interest to all enquirers and Students of psychic Phenomena. Written and compiled by R. H. Saunders. Post free, 3/9.

**The Progression of Marmaduke.**—Writings given by him after his passing to the Spirit World—Through the hand of Flora More. In this book we have the vivid and convincing story of one who describes his passing over; his experiences in the Spirit World; the conditions he finds there, and tells us much that is profoundly impressive regarding the interaction of life in this world and the next. Post free, 3/9.

**The Progression of Marmaduke (Second Series).**—Through the hand of Flora More. This book shows how the two worlds are inextricably bound together, and also the supreme importance of learning on earth how to fit ourselves for the life to come. Post free, 3/9.

**A Heretic in Heaven.** Being the post-mortem Memoirs and Reflections of "Daddy." By Amicus, the author of "The Morrow of Death." Post free, 4/9.

**More Letters from Heaven.**—By Winifred Graham, author of "My Letters from Heaven." This little book contains Messages of Hope and Cheer, and will prove helpful to those who have not yet realised the nearness of the Other Side. Post free, 4/9.

**From Four who are Dead.**—Messages to A. Dawson Scott. Post free, 5/4.

**Kathleen.**—By Rev. John Lamond, D.D. A Study of the Supernormal. Being messages from his daughter in the Spirit World. Post free, 6/6.

**Spirit Teachings.**—Through the Mediumship of William Stainton Moses, M.A. (Oxon). Post free, 6/6.

**An Artist in the Great Beyond.**—By Violet Burton. These messages are the outcome of the intercourse between a mediumistic daughter and her Artist Father. Post free, 4/9.

**The Blue Island.**—Experiences of a New Arrival Beyond the Veil.—Communicated by W. T. Stead. Post free, 3/9.

Spiritual Teachings and Guidance by Clerical Authors, written with Sympathetic Knowledge of Spiritualism.

Books by Archdeacon Wilberforce.

**Seeing God.**—Personal Recognition of Divine Love. Post free, 1/3.

**Inward Vision.**—Post free, 3/9.

**Daily Thoughts.**—Post free, 2/3.

**Spiritual Consciousness.**—Post free, 3/9.

**Power with God.**—Post free, 3/9.

**The Power That Worketh in us.**—Post free, 3/9.

**Steps in Spiritual Growth.**—Post free, 3/9.

**Choice Thoughts.**—Post free, 2/9.

**The Hope That is in Me.**—Post free, 3/9.

**The Battle of the Lord.**—Post free, 3/9.

**There is no Death.**—Post free, 1/3.

**The Purpose of God.**—Post free, 2/3.

**Incense Prayers.**—Post free, 1/1.

**Mystic Immanence.**—Post free, 1/3.

**The Power of Faith.**—Post free, 3/9.

**The Secret of the Quiet Mind.**—Post free, 3/9.

**Archdeacon Wilberforce, His Ideals and Teachings.**—Post free, 3/9.

**Death and the Life Beyond.**—In the Light of Modern Religious Thought and Experience.—By Frederick C. Spurr. Post free, 5/4.

**Our Self After Death.**—By Rev. Arthur Chambers. Paper Cover. Post free, 1/9.

**The Wonders of the Saints.**—By Rev. F. Fielding-ould, M.A. Post free, 4/9.

### Miscellaneous.

**Revelation of a Society Clairvoyante.**—By Miss St. John Montague. Denoting many marvelous predictions, all fulfilled. Post free, 11/.

**Other-World People.**—By J. W. Herries. With Foreword by Sir Arthur Conan Doyle. Post free, 3/9.

**How to Develop Mediumship.**—By E. W. and M. H. Wallis. Post free, 2/3.

**Impressions from the Unseen.**—By L. M. Bazett. With an Introduction by Sir William F. Barrett, F.R.S. Post free, 5/8.

**The Ghost Book.**—Compiled by Cynthia Asquith. This volume contains some of the weirdest and most uncanny stories of the Supernatural. Post free, 8/.

**SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.**