

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

THE POWER OF THE EYE.

That the human eye projects a magnetic force, is a speculation which is by no means new. At the beginning of last century Dr. Mesmer assumed the existence of a vital fluid passing during a mesmeric experiment, from operator to subject. The question has been closely studied by a London medical man, Dr. Charles Russ, M.B., M.R.C.S., L.R.C.P., who has devised an ingenious test apparatus, which can be briefly described as a coil of wire suspended by a silk thread, in conjunction with a small magnet, and a scale by which movements of the coil can be measured. He finds that a steady glance directed through the centre of the coil causes a movement in the coil, which returns to its initial position when the glance is withdrawn. From these experiments Dr. Russ has deduced some interesting conclusions as to the presence in the retina of electrical activity. The experiments come within the field of medicine rather than that of psychical research, but they suggest a line of enquiry which, if pursued might conceivably throw some light on the problem of the dynamics of mind in the physical world.

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ASTROLOGY AND SUNSPOTS.

That fine scholar and attractive writer, "The Londoner," who discourses so agreeably each day in the *Evening News*, lately made allusion to Astrology. He referred to the late Dr. Richard Garnett, of the British Museum, who was a great scholar and who "was inclined to astrology." (Not everyone knows that Dr. Garnett produced a book on Astrology, "The Soul and the Stars," under the *nom de plume* A. G. Trent.) "The Londoner" is impressed by a statement made lately by a Paris physician to the effect that when sunspots are seen there is a marked increase in sudden deaths, the explanation being that the frequent passages of sunspots affect "the equilibrium of the organs which regulate animal life." This prompts the reflection that there may be more truth in Astrology than is generally supposed. Here, by the way, we have a suggestion illustrative of the fact that when a scientific reason is found for some doctrine or belief which is scouted as superstition, the outcry against it ceases at once. Hence the necessity, as Sir Oliver Lodge has pointed out, of finding some theory by which to explain the facts of Spiritualism, so that they may be included in that body of organised knowledge which is known as Science. Observation and experience lead us to the conclusion that psychic facts

are likely to find acceptance much sooner than the doctrines of the astrologers, which are not so easily checked. But it may well be that in days to come some, at least, of the principles of astrology will be recognised as valid and as representing an interior truth—the spiritual side of astronomy.

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A NOTE ON "COINCIDENCES."

We have sometimes thought we could fill a book with examples of the strange and sometimes providential coincidences which have gone on about us for many years past. It has sometimes seemed as though LIGHT office were a kind of central telepathic exchange, a focussing point for the influences of auspicious stars. But a book? No, there is no end to the making of books, and a profusion of words tends to darken counsel. Moreover, these "coincidences," as we learn from many correspondents and callers, are becoming very general, and they are frequently too remarkable to be treated as the result of chance. A reader of LIGHT in that afflicted country, China, has experienced so many of these curious happenings that he has written us several times with accounts of them. Here is one, not by any means the most important, but given as an illustration. One day he was haunted by the line, "Alas, how easily things go wrong!" It worried him because he could remember neither the author nor the context, and could get no information about it. But on the following morning he received a letter from a correspondent in Japan—a man who had never previously written except on business—giving him the whole poem as something which had struck him—the writer—and which he thought the other might like to read. That was probably telepathic, a thing which has frequently happened to us when some unusual word, phrase or idea, comes into our mind *apropos* of nothing, and is later found in the next letter we receive or the book or newspaper we take up. It may well be that an enlargement of consciousness is taking place in the human mind, and that it is becoming gradually aware of things by channels outside the five senses.

THE TIDES.

The tides pour into us and we are filled.
There comes the brimming moment—and the pause,
Then, in obedience to its occult laws,
The summit reached—the onward rush is stilled;
And though the surface ripples yet be thrilled
With forward urge, the mighty flood withdraws
From off our shores. Beyond us lies the cause.
However greatly the reclaim be willed.

The moving spirit works its own decrees,
In stars and men, the seasons and the seas.
The channel waits until the waters flow,
As gardens wait till vernal breezes blow.
Without, within, the tides of God patrol,
Marked by the silent watcher called the Soul.

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

THE "MORNING POST" ENQUIRY.

BY STANLEY DE BRATH.

IV.—THE RELIGION OF THE SPIRIT. ITS BELIEFS.

If the divers kinds of supernormal cognition were attributes of a single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life would be accessible to representation in his consciousness as memories are in ordinary thought. . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in time and space. The human beings he might meet would reveal to him, by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral, and organic personalities. . . . Such a being, superhuman to our ideas . . . is a logical possibility, since he would be no more than the possessor of *all* the latent psychic faculties whose different phenomenal forms are found isolated and scattered.—OSTY. "Supernormal Faculties in Man," p. 162.

The extraordinary interest of this quotation lies in the fact that it is the expression of twelve years' experimental study of supernormal cognition under the strictest scientific conditions by a distinguished neurologist and careful experimenter. It is not a definition.

The writer does not apply it to Jesus. But according to the Gospels just such an One did visit this earth. Instances of every one of these traits are recorded of Him. In addition to these faculties He wielded a power of healing so unparalleled, and manifested a love so unbounded, a will so inflexible, a courage so undaunted, and a wisdom so sublime that He has been hailed as the Archetype of a perfect Humanity, and His Coming has been recognised as the central event in human history. In view of its consequences to the world it is useless to contest its vast import, or to try to turn it into myth.

The Return from the gates of death was the driving force of Christianity. St. Paul, whose first letter to the Corinthians was written but a few years after the event, and long prior to the Gospels as we now have them, gives the first authentic version of that Return which so impressed him that it altered his whole life. He nowhere alleges a revivification of the flesh; he only states that the Master was *seen*, and gives the instances which he himself considered valid. The idea of a corporeal resurrection belongs to later versions: it was accepted as long as "miracle" was considered a valid argument for the supernatural. The position is now changed: we are so convinced of the uniformity of natural Law that no alleged infraction of it, or exception to it, can claim credence. But in view of the many fully scientific verifications of materialisation, we recognise in St. Paul's narrative an event markedly parallel with modern experiences.

He also enumerates "Gifts of the Spirit" which were then, as they are now, testimony to the reality of Spirit for those who are unable or unwilling to recognise that Reality as the source of the physical and moral law in the material world. It is now as it was in the time of Our Lord: "Except ye see signs and wonders ye will in nowise believe." Jesus gave them what they needed, and the modern "signs" are only such as to make the ancient signs credible instead of miraculous. The metapsychic facts are nothing more than evidence to those who pass the Message of Christ, and can be verified by physical

St. Paul, reserving Love as the essence of spirituality for separate treatment, classifies the Gifts of the Spirit as: (1) Wisdom, (2) Knowledge (scientific), (3) Faith, (4) Healing, (5) Physical phenomena, (6) Prophecy, (7) Clairvoyance (distinguishing spirits), (8) Tongues, (9) Interpretations. The modern instances are line for line the same. They are the "signs." They have been repeated over and over again in the history of Christianity, whether in the lives of the saints, in the Cevennes, among the revivalists of the fourteenth century, or in our own day.

In the first century they were abundant. Adolf Harnack, "whose distinctive characteristics are his claim for absolute freedom in the study of Church history and the New Testament; his distrust of speculative theology, whether orthodox or liberal; his interest in Christianity as a religious life, and not a system of theology," remarks in his "Expansion of Christianity" (Vol. I, p. 253, first edition) that supernormal happenings were powerful agents in that expansion. He says:—

The amplest evidence of all these traits is to be found in the pages of early Christian literature from its earliest record down to Irenæus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion.

He sums up these traits as follows:—

God speaks in visions and dreams and ecstasy, revealing matters of moment and also trifles. (My italics.) Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others are filled with the Spirit and lose consciousness (trance). Others not only speak, but write. The sick are healed. Others perceive the presence of the Spirit with every sense . . . they peer into what is hidden and distant and come.

These considerations are not advanced to support a clause in the creeds, nor even the reliability of a cardinal doctrine of Christianity, but to show the change that has taken place through the scientific verification of the supernormal facts. "Miracle," instead of being a violation or suspension of the laws of Nature, has been recognised as the result of other laws which render credible much that was incredible before.

THE COMPILATION OF THE NEW TESTAMENT.

This was strikingly similar to that of the Old Testament. Owing to the foremost place given to the Gospels it is constantly forgotten that these are not the earliest Christian documents. There is no question of priority but that priority belongs to the letters of St. Paul. No doubt some kind of Oral Gospel was current; and it took shape with St. Mark about A.D. 50, followed by the Gospels according to St. Matthew and St. Luke, and, last of all, that according to St. John published, if not written, about A.D. 100. Parallel with these were a number of Gospels deservedly set aside as "apocryphal," of which only a few fragments remain. Some forms of the Four Evangelists unquestionably had primary authority and were widely received than any others, but the time came about A.D. 300—when the absence of a recognised Canon had become a scandal. It is admitted that great laxity as to the books to be reckoned canonical prevailed in the different Churches. To correct this Athanasius laid down the list as we now have it, and his list was confirmed by the General Council

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Pope Damasus (A.D. 382) appointed Jerome to compile a standard text of these books from then existing Greek MSS. This was the first Latin Version—the Vulgate—which is still the Roman Catholic Bible.

Meanwhile Christianity had entered on place and power. Constantine, perceiving that this religion had permeated the army, proclaimed himself a Christian, and received the enthusiastic support of the Christian legions in his conflict with Maxentius, A.D. 312. He convened the Council of Nicæa in A.D. 325 expressly to define orthodoxy. Jerome was undoubtedly guided by Nicene influences in his selection of readings from MSS., concerning which he complains that there were "nearly as many versions as copies." What the differences were cannot now be determined, seeing that there are now no Greek texts earlier than the fourth century available; but we may perhaps safely assume that those differences were doctrinal only. If we take St. Paul's letters, not as theological treatises, but for what they are—the letters of a highly educated man permeated through and through by spiritual convictions, anxious to be "all things to all men," writing as a Jew to Jews, to Gentiles as one free of the Mosaic Law, and to the simple in simplicity (1 Cor. ix. 20), using every forcible figure of speech suitable to those to whom he was writing—we shall see few of the discrepancies which have divided theologians, but the unformulated Religion of the Spirit guiding all. His words on Love (1 Cor. xiii.) are proof enough.

The point here is that it is now freely admitted by the highest authorities in the English Church that the Gospels as we have them are the product of collation and editing three and a half centuries after the events, made under influences which tended strongly to put unity of doctrine in the first place and to make that doctrine the test of Church membership. "The Nicene Council marks an epoch in the conception of the Christian religion, in that it was the first attempt to fix the criteria of orthodoxy by means of definitely formulated pronouncements on the content of Christian belief, the acceptance of these criteria being made a *sine qua non* of membership of the Church. Moreover, it admitted the principle that the State might employ the secular arm to bring the Christian subjects of the Roman world-empire under the newly codified faith" ("Encycl. Brit.," "Nicæa," xix., 640). These are the data for an estimate of the relation of orthodoxy to the Religion of the Spirit. It is not claimed that orthodoxy was opposed to that religion. This was obviously not the case; rather was it the means of its expression. Many of the great names in Church history insisted on spirituality, and so did the Church as a whole. The labours of the Latin and Celtic missionaries who laid the foundations of European civilisation after the fall of Rome only used doctrine as the path to spirituality. Nevertheless, the mentality of the Byzantine Empire, and, later, of barbarian Europe, shown in the furious passions of the sectaries, created a temper which soon broke out in active persecutions—persecutions which continued in all branches of the Church all through the Middle Ages, and have only come to an end, or have at least been reduced, first to social penalties and then to verbal denunciations, in comparatively recent times. The English statute for the burning of heretics (1401) was abolished by Charles II; and not till 1869 was religious liberty proclaimed as part of the Spanish Constitution. It is, however, certain that the Religion of the Spirit is incompatible with persecution of any kind, and the disbelief in the mediæval theology due to the progress of physical and natural science and exegetical research has now made the very word "heresy" undefinable and out of date, and so has paved the way for the Religion of the Spirit, which puts the moral teaching of Christ and the inward guidance in the first place, leaves the selection of forms to individual conscience, and can welcome all fresh discoveries of whatever kind.

(To be continued.)

THE LATE SIR EDWARD MARSHALL HALL.

A COMMUNICATION.

As is well-known, a number of members of the legal profession are interested in psychic investigation; amongst them are barristers of distinction who bring their law training to bear upon some of the questions involved. One particular friend of ours is a retired barrister who for many years filled a public position. He has had more than thirty years' experience of psychic investigation, and for a long time past has been receiving communications of a most evidential kind from departed members of his own profession, amongst whom are several communicators who on earth were well-known as judges or counsel. The most frequent communicator is understood to be the late Sir Frank Lockwood, and we have read many messages from him characterised by his lively wit and dry humour. An interesting point about these communications is that occasionally they contain allusions or phrases unfamiliar to our friend or to the medium, and these are afterwards verified.

Some six weeks ago our friend showed us a message from Sir Frank Lockwood intimating that Sir Edward Marshall Hall would shortly pass over, and that preparations were being made for his reception on the spirit side. This prediction was, of course, fulfilled.

On March 3rd, 1927, at a sitting, at which, as usual, our barrister friend was the only sitter, a message purporting to come from Sir Frank Lockwood was received. It was prefaced by a communication from the medium's guide as follows: "We have brought another dear friend with us this evening who wishes to thank you for your kind thoughts. He is so delighted to be here with our little circle. It is his first re-appearance on earth, it is that dear soul whom you prayed for. We knew he was coming very soon."

The remainder of the record runs as follows:—

LOCKWOOD: Well we are all here but augmented. We have brought dear old Hall himself. You gave him your kindly sympathy for his crossing; well, here he is himself, old man, and we do not know if he can use his vocal chords yet, but he will try. You should see his smiling face. You know we considered him the Garrick of the Bar, and he still has a strong sense of the dramatic art, but his heroics will not wash up here; anyway with all his burlesque he was a straight, sound chap, and he undoubtedly quite believed his fantasy in his advocacy. I have watched him weep over his own figments of imagination. Well this is where he hears just his true estimate right from the shoulder, but anyway we were all actors more or less, so we will be gentle in our kindly criticisms. Now just give him a cheerio, and don't forget to wish him eleven times well.

SITTER: I congratulate Lockwood on his correct prediction at our last meeting, and I certainly most heartily congratulate and envy Sir Edward on his promotion to a spiritual rostrum.

SIR EDWARD: Tell my good friend I was not altogether unprepared for my departure (although I did not quite expect it just then), and also quite prepared to meet my people here. It was my privilege to have a working knowledge of the after-life, and I am happy to say that my hopes were not built upon sand. I have found rest, health and satisfaction here. I certainly accept your kind invitation, and will attend your sittings, and if when I am fit I can in anyway be of use I will deem it a pleasure, and may I take this opportunity, dear Sir, to thank you for your kindly thoughts on my behalf; and as to my obituary notice as spoken by my dear friend, I withhold my opinion.

RADIA (the Guide): He is laughing at Locker [Lockwood].

SIR EDWARD: I did not at all think my reputation was as bad, but I have heard myself described, I suppose, in my true colours. I certainly feel flattered to be regarded as a second Garrick.

RADIA: He has now put on a robe and has gone.

There is only one explanatory note to add in reference to the words "wish him eleven times well." The significance of this was not understood by the sitter, but it clearly refers to Sir Edward Marshall Hall's belief in eleven as his lucky number.

WISE WORDS.—What is it that is most beautiful?—The Universe; for it is the work of God. What is most powerful?—Necessity; because it triumphs over all things. What is most difficult?—To know one's self. What is most easy?—To give advice. What method must we take to lead a good life?—To do nothing we could condemn in others. What is necessary to happiness? A sound body and a contented mind.—THALES OF MILETUS, B.C. 620.

M. RENE SUDRE AT QUEENSBERRY PLACE.

THE EXPERIMENTAL METHOD.

In his address to the members and friends of the National Laboratory of Psychical Research on the 15th inst. (Mr. STANLEY DE BRATH presiding), M. SUDRE paid a great tribute to the work in psychic science carried on in Great Britain, which he described as "indisputably the cradle of psychical research." There were in France a number of metapsychists who had not read a single word of English psychic literature; they knew no English, and many of our most interesting and most scientific works had not been translated. As a result these men took no account of the experiments and studies of previous investigators, and embarked upon fields of experiment which had already been covered.

Before leaving France, said M. Sudre, he had been warned that English spiritualists would probably accord him a cold reception in view of his somewhat sceptical attitude towards their faith. The warning, however, was quite unjustified. He had received a most cordial welcome over here.

It was his purpose to discuss not experiments in psychical research, but the experimental method.

Numbers of psychic investigators had been content to make "provoked observations" rather than true experiments. It was not a true experiment to visit a clairvoyant who revealed incidents in the sitter's past life. Similarly the forming of a "circle" in darkness, in anticipation of voice phenomena or ectoplasmic manifestation was not a piece of real experimentation. These things came under the heading of Observations.

He had no desire, continued the lecturer, to deprecate such activities. They were by no means useless. On the contrary, they were indispensable as an early stage of exploration. In order that one's results should not be falsified it was necessary to proceed along lines of true scientific research. "The search for truth," said the lecturer, "and the search for moral satisfaction are two quite different aims in our modern civilisation."

He desired to say that he acknowledged most of the facts contained in the literature dealing with phenomena. He regarded physical phenomena as being just as real as mental phenomena. He was prepared to presume as genuine the psychic achievement of Home, as recorded by the Earl of Dunraven, although the control here was "more moral than scientific."

"I believe, too, in the 'direct voice'; it is no less wonderful than the speaking head which I saw materialising itself by degrees, and afterwards dematerialising, in a sitting with GUZIK. Therefore I accept the facts."

With regard to the interpretation of the facts, however, the lecturer feared that he might not be entirely in agreement with his audience. In his view, the only means of getting psychic research generally acknowledged would be to incorporate it into, and co-ordinate it with, the rest of our learning, "not presenting it as a separated world, as a fairy kingdom disconnected with the world of daily experience."

He had seen many spirit manifestations. None of them revealed another world. He had lost parents and close friends, with whom he had made compacts relating to post-mortem evidence. Alleged communications, even through good mediums, had failed to carry to his mind any conviction of genuineness.

Nevertheless, he particularly desired not to undertake any criticism of the spirit hypothesis. In spiritualism one left the scientific domain and entered rather into the field of religion. Therefore we deal with emotions and feelings which are sacred, and for these he felt the deepest respect. It was necessary to make a clear distinction between a scientific and a non-scientific hypothesis. For example, in astronomy, there are certain stars whose motion appears to be subject to unexplained irregularities. This might be, and probably was, due to the action of certain other, but invisible, stars.

Nevertheless, astronomers were unable to prove by telescopic vision the presence of those invisible stars; also one could not prove their non-existence. The hypothesis of an invisible star causing irregularities in visible stars could therefore only remain a theory, and from a scientific view could by no means be taken on its merits as being proof. Science required more and weightier evidence before it could regard the theory as proved.

Spirits were, he considered, like those invisible stars. They explain psychic phenomena; also we cannot demonstrate that spirits do not exist. Nevertheless science cannot as yet benefit by this creed.

Another example of the incompatibility between Science and Spiritualism was this: in LIGHT last winter he read a statement to the effect that one should not attempt to trap mediums by verbal suggestion, etc., as this tends to destroy the confidence of the medium and render him useless for further investigation. This was a striking contrast between the Spiritualistic and the Scientific method.

If mediums actually are intermediaries between the living and the dead, then, no doubt, the statement in LIGHT was justified and the Spiritualists were right.

On the other hand, Science has not only the right but the duty of trying all kinds of experiments to make the truth burst out.

If Science had never drawn Nature into traps, probed, tested, examined rigorously, conducted experiments considered to be cruel and blasphemous by the religious, we should still be in a state of primitive barbarism. We must choose either the religious attitude of the believer, or the daring attitude of the scientist.

"Let us seek everything that makes for unity and not for division," said M. Sudre. The reality of psychic phenomena can unite Scientist and Spiritualist in some measure. The public should examine the phenomena and make sure of their reality. Afterwards—come what may!

"In the broad sense we are all 'Spiritualists,' in that we recognise a deep distinction between mind and matter," said the lecturer, who added:—

"Seek and you will find. We ever find what we seek, and the results of human science are fortunately supple enough not to deny hope to those who have, as William James said, 'The will to believe.' . . . Metapsychics does not prevent our saying with Tennyson:—

"Let knowledge grow from more to more,
But more of reverence in us dwell
That mind and soul, according well,
May make one music as before."

AN IRISH BANSHEE.

The recent passing, at an advanced age, of Mr. Samuel Beck, formerly relieving officer to the Banbridge Board of Guardians, recalls an Irish Banshee incident which he recounted in the course of a letter printed some while back in *The Dromore Leader*. This happening took place over fifty years ago.

One cold winter morning Mr. Beck, then a young man, set out by Dechomet mountain, to visit a Dr. Rowan, of Ballyward, near Castlewellan. He arrived at the Doctor's house about 2 p.m. It was dark before he left on his homeward journey, and fearing that it might be dangerous to cross the snow-covered mountain his host persuaded him to stop until 9 p.m., when the moon would be out.

At 7 p.m., however, the Doctor was called to a distant patient, a man called Fitzpatrick living in the rough quarter of Gargory, and Mr. Beck accompanied him thither.

On the way back they were accompanied by the sick man's father for part of the distance. The sky had cleared, and the moon was now shining.

Suddenly they heard the most unearthly crying, screeching and yelling.

A weird figure, about 4 ft. high, resembling an old woman, with a cloak touching the ground, and running along with a close cap on her head, swinging her arms around her, came up to the other side of the fence, quite close to us, and proceeded on up the hill and away down the hill. The three of us stood and looked at the phantom figure, neither speaking for some time, when old Fitzpatrick said: "Doctor, I was going to ask your opinion about my son, but I need not, for that is the Banshee, and it follows our family before a death as a warning." I enquired afterwards, and found that the young man died before morning.

PROFESSOR WM. JAMES ON CONSCIOUSNESS.

At a Discussion Class on Wednesday, 16th March, led by Miss Margaret Underhill, at the L.S.A., some interesting points were brought forward by her on the manner of educating psychic perceptions upon which she had herself been instructed by Prof. William James, who, she stated, communicates through her own hand by Automatic Writing.

Prof. William James had enlarged upon the nature and work of the subconscious and superconscious minds, pointing out that the subconscious was the seat of our memory, including fears and inhibitions of a hampering kind which, when these remained uncontrolled, prevented the stream of inspiration from the superconsciousness from filtering to the conscious mind of the subject.

At all costs inhibitions, fears, and bitterness of memory must be superseded by more favourable states before the broadening and enlightening ideas reach us from the superconscious mind. Prof. James, said Miss Underhill disagrees with the tendency on the part of psycho-analysts to regard the whole of the mind so exclusively from the physical point of view.

LETTERS TO THE EDITOR.

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

"WHO IS BEHIND THE SPIRITUALIST MOVEMENT?"

Sir,—I think it would be well if Mr. Henry-Waetjen were to make himself more familiar with Spiritualism before writing as he does in your issue of the 12th inst. Does he think that the readers of your valuable paper will accept his statement that Mr. Krishnamurti is not a medium when his further statements show clearly that he is? More knowledge of the mediums of our great movement would show him that there are three phases of trance mediumship in all of which the ego has left the physical body: (1) in which the ego is unconscious; (2) where it is conscious on the physical plane, as in the case of Mr. Krishnamurti; and (3) where it is conscious on higher Spiritual planes.

Yours, etc.,

LEO SANDERS.

Oxleigh,
Ashford,
Barnstaple.

"AZAL AND EDRAS: AN EPIC POEM."

Sir,—Possibly the names, "Orgol," "Garth," and "Rastam," seemed so forbidding to your reviewer, while dealing with my book, that he thought such personages must surely be devils. This may account for his supposition that "The Fatherland" was being toasted by them in the "Satanic Shades." In point of fact, however, they represented the Kaiser, Hindenburg, and Tirpitz, who were just feasting, as a preliminary to a Council of War.

As regards "ponderous language," it may not be amiss to make a brief extract from Mr. T. W. H. Crosland's Foreword to the first volume of my Epic.

Quoting a passage of 47 lines, he asks: "Now who wrote that? How many critics in England will swear to their souls right off that it is not Milton? If the passage we have quoted above is not fine poetry, two-thirds of the blank verse in 'Paradise Lost' are also not fine poetry. Where is there any English blank verse that is more powerful, more virile, more scorous, or more loftily mounted?"

Yours, etc.,

F. IRVING TAYLOR.

THE MEDIUMSHIP OF MRS. BAYLIS.

In connection with the mediumship of Mrs. Baylis, an extremely interesting phase of these seances is the ability of the materialized hands that manifest to execute simple mental requests, thus showing that there is a guiding intelligence behind. The following three tests have been successful at recent sittings held in the seance room of the Marylebone Spiritualist Association, at 5, Tavistock Square.

(1) The Editor of a well-known national paper brought to a recent seance a ring that belonged to his mother. This he kept in his pocket until the seance had commenced; he then placed it on his finger. On his mother manifesting he asked her mentally to remove this ring, and transfer it to his home. As soon as he had made this request he realised that Mrs. Baylis did not claim to be an "Apport" medium. The ring however, was promptly removed, and the next minute his wife, who was present, exclaimed that a ring was being placed on her finger—an ingenuous way of carrying out his request. Later, as the result of another mental request, it was returned to its original position.

(2) At another seance, unknown to the other sitters I had placed in my outside breast pocket a pencil and, in the inside breast pocket a post card. I mentally asked the controlling entity to remove these articles, and write a simple message. Soon after the sitting commenced the pencil was removed and some time later the post card; this was returned to me, being placed inside my waistcoat and the pencil behind the ear of another sitter. After the seance, I found "God Bless You" on the card.

(3) A friend of mine, on hearing of this test, at once got into communication with his sister on the other side of life through the mediumship of his wife. His sister A—agreed to endeavour to write her initial on the back of his coat with a piece of chalk. At a seance with Mrs. Baylis the next night an effort was made to remove the chalk from his watch-pocket, but unsuccessfully. He thereupon removed the chalk which was promptly seized, and the letter "A" was afterwards found marked on his back.

I hope in the near future to secure more elaborate tests in connection with this phase of Mrs. Baylis' mediumship.

FRANK HAWKEN.

SPIRITS USE THE TELEPHONE!

By R. H. SAUNDERS.

Given proper conditions we can learn much from the Spheres about what our life will be like when we make the great passage. Yet nearly every answer we receive to our questions, brings in its train still more perplexing problems, to which we have difficulty in obtaining intelligible replies. How is it possible for spirits, functioning where our space and time do not exist, to give us here, who are rigidly bound by time and space, an understandable idea of conditions there? They tell us much, yet it is but a tiny fraction of what they would like to say, and often pathetically try to explain. How is it possible, for instance, for a spirit stationed at a certain spot on Earth to see a mortal standing on a far distant spot; so far away that the very curvature of the Earth would prevent recognition by normal vision, even if aided by the most powerful telescope ever invented? And able, too, to distinguish every detail of the mortal's dress, and the surroundings of the room he occupies, indifferent to the walls and buildings intervening! Yet this has happened to me many times.

I have had occasion sometimes to use the telephone (which by the way stands on her table, in bright light) to Mrs. Cooper, the Direct Voice Medium, when many miles away; and after our talk is ended, indeed sometimes breaking into the conversation, I have heard the voices of spirits who have often spoken to me at her sittings, and have carried on a conversation with them, I hearing them and they me, quite easily. They have seized the opportunity afforded by Mrs. Cooper's proximity to the instrument to manifest, regardless of light and all the usual conditions of a sitting. It might be justly urged by sceptics that this could be effected by the medium assuming another voice. Granted! but this would also imply that the medium can tell me what I held in my hand at the moment of speaking, what is in my pocket, what articles were on the table at my back, and above all, what a given page and line in a particular book on a certain shelf in my library contained.

Yet all these tests can be, and have been, given. To maintain our sanity at all we must bring common-sense to bear on any explanation, and there can be none other than that an intelligence outside our own consciousness is operating. It further shows the keen desire of spirits to avail themselves of any opportunity, chance or selected, to convince us that their love and thoughts are ever with us, to give us the comfort that knowledge should, of necessity, impart. Again, it utterly demolishes the theory which some hold that it is wrong to "disturb" the so-called dead. Nothing that mortals can do will bring spirits to a sitting unless they wish to come, but on innumerable occasions I have heard spirits say, "I bless the day the opportunity has been given me to come and speak," and emphatically express the wish that such opportunities should often occur.

"It puzzles me," I observed on one occasion, "how you can see me so clearly; are you in the room now with Mrs. Cooper?"

"By her side," was the reply, "but I cannot speak while she is speaking into the instrument. I impress her to leave it for the whole length of the cord. We have the organs of sight, hearing, and so on, just as you have, but our vision and our hearing are vastly different, for we have no space to bar us. We don't really need any telephone, but I am using this to show you that my voice, impinging upon this little instrument carries precisely as the human voice."

At another time I again referred to this wonderful power of vision, and was told something that considerably startled me. "In our vision," said the spirit, "we have another advantage over you, for we see objects in the spheres, and objects on earth, apparently occupying exactly the same spot, at the same moment. For instance in your garden you have a small lake, and a green sward abutting on it. What you see are trees, flowers, and the water—we see these also, but we also see a spirit band of North American Indians encamped there."

"What!" I exclaimed, in astonishment, "Indians in my garden?"

"In your garden. They were attracted by the water, and we see their tents, their canoes, their squaws and papooses. In due course they will pass on, and others will take their place. The next band will be Maoris. There is one spirit there, by name Chief One Star, whose tribe has long since passed to higher planes, but who, by his own desire, remains to act as guide to succeeding spirits. He calls himself Lone Star now—his reward will be given in due course."

(This spirit, One Star, has manifested to me through Mrs. Cooper, Mrs. Roberts Johnson, and Mr. Maskell, and comes with so powerful a voice that he can be heard rooms away.)

THE PLEASING OF GOD.

A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and the action fine.

GEORGE HERBERT.

LIGHT.

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FELICIA SCATCHERD AND HER WORK.

In Sir Arthur Conan Doyle's last novel, "The Land of Mist," he introduces an engaging character, Miss Delicia Freeman, who takes a conspicuous part in the action of the story. We read of her as "a small lady" with delicate face and "bright, bird-like eyes." On an errand of mercy, she makes her way, in the face of a frowning butler, to the study of the truculent Professor Challenger, and beards that angry lion in his lair. Indeed, we are told that:—

There was not a newspaper office, a states-
man's sanctum, or a political chancellery, which
had ever presented a barrier strong enough to
hold her back where she believed there was good
work to be done.

That the original of Miss Delicia Freeman was in
real life Miss Felicia Scatcherd is well understood,
and the description a faithful picture of the little
heroic lady who has just passed from amongst us.

It was not only that she was well and widely
known; she was beloved everywhere, and won the
respect and admiration of thousands who knew but
little of her, apart from her activities as a worker in
the Spiritualistic movement. Those who knew her
career more intimately knew of great achievements in
humanitarian, political and religious work. They knew
of her labours for the oppressed "little nations" of
Europe, of her self-sacrificing work during the war in
saving lives and righting wrongs of all kinds. They
knew of her visit to Constantinople many years ago
to help in the liberation of Turkish women, of her
work for India and of many daring enterprises under-
taken out of a love of humanity, and a passionate
hatred of injustice and cruelty of every kind. Had
she remained with us long enough to write her
reminiscences they would have made a fascinating
book. She had been the adviser and helper of some of
the greatest men and women of the age. Frail of
body, she had an indomitable mind, and the range of
her work and interests was immense. She could only
have compassed them by the aid of that quick intelli-
gence and the swift and clear vision and exceptional
faculties for organisation and direction with which
she had been dowered.

In her early years she took up the study of psychi-
cal research both in this country and on the Continent.
She gave valuable assistance to Sir William Crookes,
Sir William Barrett, Professor Richet and Dr.
Baraduc, to mention but a few of the leading scientific
investigators. She experimented in psychic pheno-
mena, and made some striking discoveries. She was,

we believe, the originator of the theory of *ideo-plas-
ticity*—the theory that psychic structures are moulded
by idea or thought. She was not long in discovering
that the humble Spiritualists—regarded by scientific
psychical research with a rather supercilious eye—had
a great truth. And she came ardently to the rescue
of the mediums whose cause she championed with
voice and pen, addressing meetings in all parts of the
country and on the Continent also, for she spoke
French fluently. Her work in this direction will be
long remembered, especially her championship of
psychic photography, of the reality of which she was
convinced by study and experiment extending over
many years. She brought the phenomena for scientific
purposes under the head of "human radiations."

It would be impossible in a single article to do
more than give a bare outline of her labours for
humanity. Herself inspired, she inspired many as
guide, counsellor and friend. She will be remem-
bered by thousands, sometimes with tears, as they
think of her many deeds of kindness and of love.

She was indeed a radiant soul, uniting rare gifts
of intelligence with a tender and understanding affec-
tion, a patience and fortitude that sustained her under
crushing burdens; tireless energy, and a spirit of self-
sacrifice so intense that in the end she fell a victim
to it—dying very literally for others.

And now she has "outsoared the shadow of our
night"; she has passed from "the weariness, the
fever and the fret" of mortal life to a land of peace
and more etherial air, to take up new activities in more
harmonious conditions—the pain-racked body left
behind for ever.

Those who knew and loved her will have more
to say of her in these pages as the days go on. Mean-
while their blessings will go with her. Let our
adieux be without lamentation, knowing that she did
her work faithfully and well, and has gone to a rich
reward—the "life more abundant." Our farewells
will mingle with many joyful welcomes from those
on the "other side"—the Shining Ones who, watch-
ing and guiding her steps, prepared and waited for
her coming.

PROVIDENCE AND WAR.

Several times the question has been raised regarding the
curse of war, and the reason why the Deity permits it. There
is a philosophical answer to this; meantime we give the answer
of a poet, which we take from "Azal and Edras," an epic
poem, by Frederick Irving Taylor (Vol. II.), recently published
by Selwyn & Blount, Ltd. The passage is supposed to be
spoken by the Archangel Michael, one of the characters in the
poem:—

"This world, divinely bright
Ere mortals rashly strove, with wrathful arms,
Will gleam again in beauty; and the course
Of Nature, balmed by earth's diurnal beam,
Will heal the wounds, obliterate the scars,
And hide the ravages that have defaced
The greening shores, and stained the mournful
seas
With red misdeeds that make wronged mortals
ask:
'Doth Heaven behold, yet reach no piteous
hand?'
The ways of Providence are passing strange:
Permissive ills may serve divinest ends
While fires of War purge selfish human hearts;
And sorrows pave the footway to the stars;
With Hope, as beacon-light in Life's dark
storms,
To guide Mankind to Love's celestial goal."

INSTEAD OF FLOWERS.—The following donations to
the LIGHT "Spirit of Christmas Fund," promoted
by Miss Scatcherd, have been given in her memory:
Editorial Staff of LIGHT, £2 2s.; Edith K. Gow, 10s.;
Mr. and Mrs. A. V. Peters, 10s.

FROM THE LIGHTHOUSE WINDOW.

Writing in the *Morning Post*, of the 14th inst., Colonel Le Mesurier answers a letter from Admiral Beadnell questioning the evidence for Telepathy. The Colonel quotes Bishop Butler who said, "probability is the very guide of life." The phenomena of life can never be reduced to a question of exact calculation. As regards the telepathic broadcasting experiment where the exhibit in one instance was a plain card—a two of clubs—if Chance alone was at work in the case of a thousand percipients, nineteen, more or less, of them might be expected to name the card correctly. If more than thirty-two did so it would be very improbable that Chance alone was operating; and if more than fifty, incredible. "Admiral Beadnell," continues Colonel Le Mesurier, "insists that 'well over' five hundred [out of a thousand] of the listeners-in should guess correctly before the experiment can be deemed successful. If such a standard is to obtain one would be quite mad to accept any scientific hypothesis whatever."

* * * *

We take the following from the *Yorkshire Evening News*, of the 10th inst.:

A relative of Sir Alfred Mond tells me that Sir Alfred's daughter, Lady Erleigh, has on more than one occasion seen with great clearness the ghost of Mr. Godfrey Isaacs, her uncle by marriage.

He has been seen by others, as well, generally in the room of a house, of which he was very fond in the country.

On one occasion Lord Erleigh heard his wife scream with fright, went to her assistance, and saw the apparition himself.

* * * *

To the series "Have I Lived Before?" in the *Weekly Dispatch*, Mr. Algernon Blackwood contributed (in the issue of the 13th inst.) an article marked by admirably clear reasoning. In dealing with the evidences for reincarnation, he refers to the case of Hélène Smith, the Geneva girl, who professed to remember former lives, including a life on Mars. As many will remember, Professor Flournoy, of Geneva University, published an account of the case in "From India to the Planet Mars." But on testing the alleged Martian language he found that it was based entirely on the girl's own tongue—French. That is to say, it was the invention of her subconscious mind. Although Mr. Blackwood admits that the reincarnation idea is quite speculative, he shows that it is not without some reasonable basis, and in some remarks on the reincarnationists' theory of "young," and "old" souls, he says:—

Assuming the theory to be true and if space permits, an attempt to distinguish between an experienced "old soul" and an ignorant "young soul" has an imaginative and speculative interest. The young souls, it is said, may be known by their passionate interest, an exclusive interest, in ephemeral values, their eagerness for possessions, hot-foot after pleasures that are obviously without permanence.

Signs of an "old soul," on the other hand, may be recognised in such qualities as taste (the cream of great experience), tact, humour, which involves detachment and the power to see oneself, and with it the sense of proportion; but, above all, an unquenchable quest for what is permanent beneath the passing phantasmagoria of life. Understanding, rather than learning, qualifies them.

The "old souls," of course, are those who have gathered wisdom by experience in previous incarnations. But is this a necessary conclusion? Some minds rapidly assimilate experiences even in one life and grow with phenomenal quickness.

* * * *

From a New York communication in the *Referee* we learn that, while some of the leading American scientists are non-committal on the question whether science some day will discover the soul, others of them, like Professor M. I. Pirpin, a leading engineer and inventor, believes that the search will ultimately be successful:—

All human and organic phenomena may be reducible to electric reaction, and it may be possible that the soul is an activity which comes from a reaction in our brain cells. There is the chromosome—a hundred of them in a single nucleus, which itself is only one-thousandth of an inch in diameter. Yet this seems to be the foundation of our activities.

It may be a million years before we learn what the soul really is, but we are working towards it. It is work for the biologist, the chemist, the physiologist, and other scientists.

In the communication from which the above excerpt is taken the writer of it goes on to say that Dr. A. Harlicka, the famous anthropologist of the Smithsonian Institution, says:—

When we deal with the human being as such we find that there is no period at which anything known to us of so great importance could be found to enter the body. Likewise nowhere can we find a break in our lives where we can say definitely "Here there is no soul," or "Here there is a soul." Yet we intuitively feel that there is something of this nature in existence.

* * * *

Professor Henry Norris Russell, the Princeton astronomer, on a purely metaphysical basis, favours the arguments for the existence of the soul. Professor Heber D. Curtis, director of the Alleghany Observatory, thus expressed himself on the subject:—

Matter is continually changing into energy, and energy back into matter. Are we alone annihilated? In the universe there is the principle of continuity, and I believe that man possesses it.

* * * *

In the course of an article on "Seeking the Master," by Dion Fortune in *The Occult Review*, Mr. Fortune writes:—

The teacher knows the pupil by the seal of the Master which is stamped on the aura just above the head, but how is the pupil to know the teacher and be sure that he is not in the hands of a charlatan? Firstly, because the teacher will ask him for no money for his instruction. This is the supreme test of an occult teacher, and effectually rules out the mercenary. A man, however, may be well-intentioned and idealistic, but nevertheless a fool: how is the pupil to know that he is not getting into the hands of an incompetent? He must exercise the same care and discretion as he would in transacting any important business matter on the physical plane.

* * * *

The author's next paragraph is as follows:—

Occult training should build nobility of character and balance of mind. If it fails to do this, there is something wrong. What shall it profit a man if he sees the heavens open and loses his reason? It is better to have five senses and sanity than psychism and a lack of balance. A teacher of any system of occult training can only be justified by results. Good intentions may serve to protect the individual who ventures into the Unseen in search of knowledge for himself, but they are not sufficient equipment for the one who undertakes to train another.

APPRECIATIONS FROM OUR READERS.

Letters of appreciation of *LIGHT* continue to reach us with increasing frequency from all parts of the world. Many of these come, not from Spiritualists, but from interested readers who have subscribed to *LIGHT* in order to study, or to keep abreast of, modern thought on the subject of Survival. Among those readers who testify to their pleasure in perusing our journal are men and women occupying prominent positions in law, finance, medicine, literature, and commerce, and not a few of them have congratulated us upon the high quality of *LIGHT* regarded as a publication, and quite apart from the special subject for which we stand.

Space does not permit us to quote from even a modest fraction of these letters. Nor do we desire to do so. Nevertheless we venture to give extracts from two letters which reached us from U.S.A. last week.

From a prominent business man in Indianapolis:—

"*LIGHT*, like good liquor (such as we used to have over here), improves with age. When the latest copy is laid on my desk, business is immediately suspended until I can refresh my soul with copious drafts from its sparkling pages.

"I am particularly delighted with Neil Gow's series, 'Behind the Scenes.' The important truths so deftly conveyed in these articles are rendered more digestible and assimilable by the delicious coating of humour in which they are enveloped. I should like to have these narratives done up in a handy little volume."

The editor of a world-famous illustrated weekly published in New York writes concerning *LIGHT*:—

"It is my favorite publication, and the one I read closest."

FUNERAL OF MISS FELICIA SCATCHERD.

Although little or no public notice had been given of the time and place of the funeral service, the Crematorium chapel at Golders Green was filled on Thursday afternoon, 17th inst., with those who came to pay the last token of respect to the earthly remains of Felicia Scatcherd. Even as it was, many who had been informed of the arrangements were prevented by engagements from being present, to their great regret. In other circumstances it is probable that a large church would not have held all the mourners—her friends were numbered by the thousand.

The service was conducted by the Rev. F. Fielding-Ould, M.A., Vicar of Christ Church, Albany Street, who paid an eloquent tribute to the memory of the departed one.

He said: "We cannot help feeling that we are doing ourselves honour by being here to-day, as flowers are honoured when they are laid upon an altar. She was a great and good spirit, and she has passed on with her arms filled with roses—the love and appreciation of many. Great was her courage, great was her energy, and she expended it almost all to help and bless others. She was not one of those who would sit down and deplore the depravity of the world—she went to work to try and make things better.

"She is a rare and lovely spirit to-day. She is well called Felicia, for her happiness was found in trying to bring happiness to others. I am confident that her old friend W. T. Stead has met her and that they have gone joyfully to visit Julia—that great Julia whose books read like the epistles of St. John. And in the blaze and splendour of the golden atmosphere she will have met the wise Sir William Crookes. They may be talking even now of the friends they have left behind. And there will be many others—Greeks and murdered Armenians ready to kiss her hand, and Hindoos in their flowing robes remembering her work for them, for she helped them all and loved them all, and now she has gone to the land where she will receive a loving welcome and a great reward."

Proceeding, Mr. Fielding-Ould referred to the words of Jesus: "He that loseth his life for my sake, shall find it." How apt we were to snatch at the good things this world offered us and how much we lost of our truer life in doing so. But if we sacrificed ourselves, and gave of our time and energy to serve the need of others, even if we lost our lives in the work, we yet gained that larger and richer life which the Master promised. As one by one we drew near to the frontiers of that Unseen World, there came a touch on the shoulder, a whisper in the ear, and the word "Come!" A faint smile and a feeble wave of the hand, and we were gone. Blessed were they who, like our dear friend, were followed by the prayers and the loving thoughts of many. Like a sweet music they accompanied the soul that was much beloved. Such souls were rare.

They were as precious gems—very precious even to God. With great labour they were dug out of the dark earth, or they had been fished for among many perils in the outer oceans of the Universe. They were cut and polished by adversity and opposition, and at last were threaded upon the necklace of God!

Comes at last a voice of thrilling gladness,

Borne on the breezes of the rising day,
Saying, "The Lord shall make an end of sadness,"
Saying, "The Lord shall wipe all tears away."

Simple, dignified, and impressive, the service was one in which sorrow and lamentation could have had but little part. The beautiful words of the preacher and the feeling that the bright and loving spirit of Felicia Scatcherd was in our midst dispelled the gloom so customary on such occasions.

There were present at the service: Miss Frances Scatcherd (sister of the deceased); Mrs. Platon Drakoules (wife of the Greek patriot), at whose home Miss Scatcherd dwelt for many years, and members of the household; Dr. Hector Munro (medical attendant), Mr. White and Mr. Serocold Skeels, Mr. Richter, Sir Arthur Conan Doyle, Mr. and Mrs. Hopgood Hart, Miss Schartau (The Animal Defence Society), the Rev. George Vale Owen, the Rev. H. M. S. Bankart, Miss Peters, Mr. Dawson Rogers, Dr. Abraham Wallace, Miss Estelle Stead, Mrs. Ellis Powell, Mrs. M. H. Wallis and Mrs. A. G. Wallis, Mrs. St. Clair Stobart, Mrs. Whyte, Miss Mercy Phillimore, Captain A. A. Carnell, Mr. Alfred Morris, Mlle. Teinturier, Mr. William Hope, Mrs. Buxton, Mr. Horace Leaf, Mr. W. F. Westbrook (Sociological Society), Mrs.



MISS FELICIA R. SCATCHERD.

(Photo reproduced by kind permission of Sasha, Ltd.).

Deverell, Mrs. Krebs, Mrs. Reid, Mrs. Prosser, Miss Hickman, Mr. G. R. S. Mead, M.A. (Editor of *The Quest*), Mr. George P. Velloniz, Dr. S. C. Damaglou, Mr. and Mrs. Hackney, Mr. J. Brunton Aitken, Mr. Francis Naish, M.A. (Dublin), Mr. H. Reinheimer, Mrs. Black, Mrs. and Miss Janicke, Mrs. Clifton, Mr. Glover Botham, Mr. A. V. Peters, Mr. and Mrs. Leigh Hunt, Mrs. Forbes, Mrs. Lawrance, Mr. R. H. Bates, Mrs. Lush, Mr. Ryan (the East India Association), Miss Elsie Sheppard, Mrs. Thompson, Mrs. Redwitz, Mr. David Gow (editor of *LIGHT*) and Mrs. Gow. Others whose names we were unable to obtain were present either in a personal or representative capacity. Amongst the societies represented, officially or unofficially, were the East India Association, the Society for Psychical Research, the Sociological Society, the London Spiritualist Alliance, the National Laboratory of Psychical Research, the Animal Defence Society, the Quest Society, the Spiritualists' National Union, the British College of Psychic Science, the Marylebone Spiritualist Association, and the Spiritualist Community.

The musical portion of the service was in the capable hands of the organist, Mr. F. W. Belchambers, F.R.C.O., who gave, amongst other selections, the "Marche Romaine" (Gounod) and "Romance" (Schumann).

The floral offerings were many and beautiful.

CAPTAIN J. FROST AT THE L.S.A.

A WIRELESS EXPERT ON PSYCHIC PHENOMENA.

It was a large and keenly interested audience that listened to CAPTAIN FROST's address at the London Spiritualist Alliance on the 10th inst. The lecture was a continuation of the address given by him on "The Probable Meeting Point Between Spirit Communication and Wireless Transmission," which was reported in LIGHT of November 20th last year.

In his opening remarks, Mr. E. P. HEWITT, K.C., the chairman, paid a cordial tribute to the work of the late Miss F. R. Scatterd, whose loss leaves a painful gap in the ranks of workers in the cause of spiritual truth.

CAPT. FROST briefly recapitulated the principal points of his previous lecture in which he had dealt with the ether and the immense part which it plays in the universe. Ether waves range, he said, from some 50/1,000,000ths of a millimetre up to about twelve miles in length measured from crest to crest. Some fifty-three groups or octaves of wave-lengths are known to science. The first nine groups relate to X-rays, other groups relate to heat rays, Hertzian waves, ultra-violet rays and Wireless. There are seven groups of waves of which science knows nothing, although their existence can be deduced. He had suggested in his previous lecture the possibility of Unseen Communicators on the other side of life using one or more of these unknown groups in order to get into contact with their friends on earth.

This was purely a supposition, nevertheless it was one which he thought worth consideration. This view had been confirmed by the fact that a friend, unknown to himself, had sent a copy of LIGHT containing the report of his previous lecture to Sir Oliver Lodge, who had replied sympathetically.

It had occurred to him that those on the other side might possibly be in a position to throw some light on his suppositions on the relation between wireless and psychic science. By the courtesy of Miss Estelle Stead he had subsequently attended a trumpet seance with Mr. Maskell. The communicating spirit in this case was "Joey." "Joey" apparently had no knowledge of the matter which Captain Frost desired to discuss, but acted as a spokesman for other communicators having some considerable scientific knowledge in this direction. "I am bound to say," said Captain Frost, "that the person whom 'Joey' represented certainly knew what he was talking about."

Captain Frost had put a number of pertinent questions to the spirit communicator, and had received some instructive replies.

"Why is it necessary," asked Captain Frost, "that I should require a medium and a trumpet in order to hear you, when you apparently can hear me without such intermediaries?" The reply to this was interesting; it would seem as if the ear of the spirit person, more delicately adjusted than the human organ, and capable of detecting rapid etheric vibrations which would be lost to ourselves, could at times attune itself to the reception of the comparatively slow vibrations in the air caused by ordinary human speech.

The vibrations in ether set up by the speech of a discarnate person, however, needed to be converted into a different and slower vibration before they could become apparent to ourselves; it was a somewhat similar operation to that effected by the crystal and the earphone in Wireless Telephony, whereby vibrations which were too rapid and too delicate for human hearing were "brought down" to the range of our normal audible consciousness.

The communicator who spoke through the agency of "Joey" had instanced as an illustration a simple experiment well-known to first-year laboratory students.

In this experiment an electric bell is seen to be ringing vigorously in a glass jar, from which the air has been exhausted.

As the jar is (except for the ether) a complete vacuum no sound of the ringing can be heard.

"I, being myself of the etheric, would have heard this," added the unseen communicator.

Captain Frost had submitted to "Joey" the theory that the atoms of matter, consisting of protons and electrons in suspension, were actually etheric manifestations—"a kind of knot in the ether"; if so it would follow that the whole material universe was composed of ether in one form or another.

"Joey" replied that this was the truth—but not all of the truth. "There is much detail which you would not be able to grasp until you are with us," said "Joey" adding: "Ether may be called the Omnipresence of God."

It would seem, continued Captain Frost, that man consists of a material body vibrating at a certain rate—say x —enclosing an etheric body at a higher vibration, say x plus. The whole encloses a vital spark—a spark of God. Pure supposition perhaps, but worth considering!

A developed medium or psychic, on this hypothesis, was apparently a person able to raise his or her "vibratory rate" to a point where contact with the etheric beings could be made.

RAY'S AND REFLECTIONS.

The question how the idea of immortality first arose has been frequently debated. But if the question is carefully analysed it will be seen that it arose not as a result of any special revelation in any age, but because Man, having within him the germ of immortality, was intuitively conscious of it. It was innate in the human consciousness, although the conceptions formed of it took many queer shapes.

This it is that explains why the idea is so tenacious. It could not be killed out by Science, or entirely smothered by the superstitions of Materialism. Even Theology could not turn it into something miraculous or supernatural, life beyond the grave being a fact in Nature, and so having its foundation in Universal Law, it was impossible to shut it off utterly from the minds of men. In the depths of their souls they became aware of it in howsoever dim a fashion. Doctrines of eternal damnation and endless tortures had surprisingly little effect upon them. They knew *subconsciously* these things were not true so they kept their sanity and died without whimpering or being scared out of their wits.

Of course there were exceptions—there always are. Sensitive or morbidly-minded people had their lives clouded by fear of death, or were driven stark mad by sensational preachers with doctrines of fire and brimstone. In some instances religious mania was the result. In less extreme cases the victims developed intense anxiety about saving their souls, the rule usually being that the smaller the soul the greater the anxiety about it! Spiritualism saved thousands of these unhappy people by giving them a rational idea of what the soul really is.

There is an old French motto which occasionally appears on sundials, and which may thus be Englished: "When I cannot see clearly, I say nothing." It is a more than playful wisdom. If it had been generally followed, humanity would have been saved an almost infinite amount of misdirection from swarms of fanciful and speculative writers who discourse voluminously on things of which they have no glimmering of real knowledge.

Some words seem to have a hypnotising power—usually a sinister one. Popular use or misuse has charged them with a significance that never belonged to them in their origin. Consider the word "ghost." It has something so uncanny and sepulchral about it that not to believe in ghosts seems almost a healthy and virtuous attitude of mind. And yet a ghost is simply a spirit, whether an archangel or a poltergeist. "Demon" is a still more flagrant instance. It means precisely the same—a spirit. As for "Hades," that term likewise has become debased—it conjures up ideas of gloom and horror. Yet all that it denotes is an unseen world. These are the bogies that frighten a humanity still in its infancy, but more childish than childlike.

The *Two Worlds* prints an amusing letter from a native of West Africa, who wants (amongst other things) "Pills for a retentive memory." This is a new use for pills which are not usually taken for retentive purposes. Still it is not funnier than the "pills for earthquakes," which were vended by quacks in the year 1750 when England had two earthquake shocks. At the outbreak of the great war in 1914 I was present at a meeting at which some "occult" prophecies—lurid nightmare visions—were uttered. None of the dismal forebodings was realised; they were altogether too "occult" to have any place in the natural world. But I recall that one of the prophecies concerned plagues and pestilences which were to break out and sweep away countless thousands of the people not otherwise disposed of by bombs and poison-gas. And to meet this emergency a lady was present to sell us a special ointment! I did not buy any, but its presence helped to cure me of any faith in the fantastic nonsense which veils itself under the term "occult."

D. G.

TRANSFIGURATION SEANCES.

Successful transfiguration seances are being carried on at Ashford Hall, Cricklewood, reports Mr. F. W. Cutler, Hon. Sec. of the Cricklewood Christian Spiritualist Society. The sitters are asked, one by one, with which departed friend they desire to communicate. The medium first describes the spirit person; she afterwards stands in a red light, and her face is then seen to be transformed into a living representation of the countenance of the returning spirit, which in most cases is plainly seen and recognised by the sitters. The medium in this case is Mrs. Nellie Harrington. Mr. Cutler has forwarded to us a register in which some fifty sitters have testified to having seen and recognised the faces of their departed friends built up in this way.

PSYCHIC TERMINOLOGY.

The half-serious, half-humorous comments of Mr. G. R. S. Mead, at the recent banquet given by the British College of Psychic Science, touched a responsive cord in my breast. The words Spiritualism, Psychic Science, Metapsychics, Parapsychology and other similar terms all meaning approximately the same thing, are none of them, in his view, entirely, perfectly, and exactly fitting. Some of his hearers may have regarded Mr. Mead's objection as savouring of lofty precisionism; I do not. Without any conscious leanings towards pedantry, I must confess to a thrill of pleasure whenever I encounter the *mot juste*, the perfect terminology, the unimprovable phrase. This thrill has been conspicuously absent in my studies of what is called somewhat clumsily "psychic literature." The only descriptive word which I encounter with any feeling of pleasure is "materialism." Here, I think, the word does actually and exactly cover the whole meaning of the non-spiritual attitude towards life.

The word "Science" as applied to non-material matters is indeed of doubtful appropriateness. Surely Mr. G. R. S. Mead has reason on his side when he suggests that this word should be more fittingly left to physical research where one can weigh and measure with precision!

Perhaps I am attaching an exaggerated importance to mere words. But are words so unimportant? Was Shakespeare right when he said: "What's in a name!"?

Meantime I echo Mr. Mead's hope that some poet or genius will hit upon the perfect word to describe, what, for want of a better term, I will call "psychic philosophy." Some word or phrase which will (to use an expression of Mark Twain's), "fit like a mustard-plaster."

R. A.

THE PASSING OF MRS. J. PAULET.

We regret to announce the decease of Mrs. J. PAULET, on Friday, the 18th, at St. George's Hospital, following a fall in the street resulting in a broken leg. The suddenness of her passing will be a shock to many of her numerous friends of the London Spiritualist Alliance, of which she was for many years a member. She was in earlier years well-known in theatrical circles as a talented actress. In later life she developed the gift of mediumship on the mental side (clairvoyance, clair-audience and psychometry), and did much useful work in the Spiritualist movement.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Sir Arthur Conan Doyle was the speaker on Sunday evening, to a congregation which filled Æolian Hall to its utmost capacity. It was stated that hundreds of persons were turned away for lack of room.

Sir Arthur's address dealt with the question of Spiritualism: (1) Is it true? (2) Is it good? His argument was fortified by some remarkably evidential experiences, illustrating the reality of the subject and its vital necessity to the world. He also gave readings from his new book, "Pheneas Speaks."

A fuller report of the address must for lack of space be held over until next week.

The clairvoyant descriptions were given by Mrs. Florence Kingstone. They were marked by closeness of detail, and were nearly all recognised, the recognition being aided by intimate touches of descriptions—names, relationships and other points proving the identity of the unseen visitors. Those who know the difficulties of giving clairvoyance in crowded assemblies will recognise the high degree of success which the clairvoyant attained.

G.

SPIRITUALIST COMMUNITY SERVICES.

Matter or spirit, that is the choice which is before the world to-day, said Mr. H. Ernest Hunt, at Grottrian Hall, on Sunday last. The law of Business is the law of the jungle, "Eat, or be eaten"—but the law of the universe is Love, and there can be no spiritual progress in this world until the law of Business puts itself into line with the law of the universe, and adopts for its motto, "Service."

The essence of Life is Spirit, pointed out the lecturer. This doctrine is no new one, in fact it considerably ante-dates Christianity. Matter is necessary for the manifestation of Spirit, as darkness is essential for the comprehension of light. Man has to suffer the limitations of the physical body, in order to have the opportunity of learning how to progress spiritually.

M. J. C.

NOTES ON NEW BOOKS.

"LES MANIFESTATIONS METAPSYCHIQUES ET LES ANIMAUX." By Ernest Bozzano. (Jean Meyer, 8, Rue Copernic, Paris, XVI., 9 francs.)

In view of the considerable space that has been given in LIGHT recently to the question of Animal Survival, this book of M. Bozzano seems to have come at an appropriate moment, when general interest in the subject is at its height. The author has collected some hundred and thirty authenticated cases bearing upon the question—a large number being quoted from LIGHT. These have been classified under various appropriate heads, such as "Telepathic Hallucinations Perceived by Man and Animal," "Animal Materialisations," etc.

M. Bozzano wisely refrains from a dogmatic attitude, confining himself principally to collating and documenting well-attested cases which have a close bearing on animal survival. He says that it is a legitimate conclusion "that everything contributes to prove the reality of the existence and survival of the animal 'psyché,' although, in conformity with the methods of scientific research, before pronouncing definitely on the subject, it is necessary to wait for a further accumulation of facts and so have the means of examining . . . analysing, comparing, and classifying on a vast scale." The author's present work forms a considerable nucleus for such a collection.

In a book of this kind the reviewer should not perhaps be over-critical of small errors. Nevertheless, I found it difficult to excuse a reference to "Lord Rider Haggard," especially when on the same page this celebrated English author is given as "M. Haggard."

J. A. N. C.

"FIRST STEPS IN YOGA." By Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler & Co., 1s. 6d., post free 1s. 8d.)

An admirable outline of the Yoga Philosophy; a Spiritualist would find the training excellent for the unfoldment of psychical faculties. The exercises at the end of each chapter are simple, and their practice would unquestionably develop latent gifts.

The suggestive remarks on vibratory effects are most enlightening.

A. HAROLD WALTERS.

NEW BOOKS RECEIVED.

"APOLLONIUS; OR, THE FUTURE OF PSYCHICAL RESEARCH." By E. N. Bennett. (Kegan Paul, 2s. 6d. net.)

"MODERN SCIENTIFIC IDEAS." By Sir Oliver Lodge, F.R.S. (Ernest Benn, 6d.)

"LES MANIFESTATIONS METAPSYCHIQUES ET LES ANIMAUX." By Ernest Bozzano. (Editions, Jean Meyer, Paris, 9 francs.)

"THE RETURN OF GLORIA." By Jessie A. Davidson. (Melrose, Ltd., 7s. 6d.)

"THE BASIS OF SCRIPTURE PROPHECY." By "Sephariel." (Rider & Co. 2s.)

"THE GATE OF THE PRISON." (Heath Cranton, Ltd. 3s. 6d.)

"EVOLUTION DISPROVED." By the Rev. William A. Williams, D.D. (Published by the author, 1202, Atlantic Avenue, Camden, New Jersey, U.S.A. \$1.)

"APPLIED POWER." By Jane Hanford Hopkins and Charles Henry Hopkins. (C. H. and J. H. Hopkins, Cedarville, Michigan, U.S.A. \$2.)

"I HAVE TASTED DEATH." By Jane Hanford Hopkins. (Hopkins, Michigan, U.S.A. 35 cents.)

THE DUCHESS OF HAMILTON IN CAR SMASH.

MISS LIND-AF-HAGEBY UNINJURED.

Reports of an injury to Miss Lind-af-Hageby which appeared in the daily press recently are, we learn, inaccurate.

Our information is that, owing to a burst tyre, a car piloted by Miss Lind-af-Hageby, near St. Etienne crashed into a tree. Miss Lind escaped without injury, but the Duchess of Hamilton, who was in the car, was cut and bruised, though not seriously.

Unfortunately another lady passenger, Miss Delius (cousin of Frederick Delius, the composer) sustained a fractured skull, and her condition is reported to be critical.

Miss Logan, a third passenger, is stated to be unhurt.

None of these ladies will be able to keep their public engagements.

MRS. ETHEL KNOTT, of the "Open Door" Circulating Library, High Holborn, desires to thank the many friends who have made sympathetic enquiries during her recent illness, and to express her sincere appreciation for the numerous kind messages she has received.

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Friday, March 25th, at 8 p.m. ... MR. T. AUSTIN
Friday, April 1st, at 8 p.m. ... MRS. KINGSTONE

Vol VI.

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Wednesday, March 30th, 7.30 p.m. ... Mr. & Mrs. WHYMAN :
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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—March 27th, 11.15,
open circle; 2.45, Lyceum; 6.30, Mr. W. H. Mooring. March
30th, 8, Mrs. K. Fillmore.

Camberwell.—The Central Hall, High Street.—March 27th,
11, service; 6.30, Mrs. Annie Boddington. Wednesday, 7.30, at
55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—March 27th, 11,
public circle; 6.30, Mr. and Mrs. Kirby. March 31st, 8, Mrs.
Golden.

Peckham.—Lausanne Road.—March 27th, 7, Mr. C. Glover
Botham. Thursday, 8.15, Miss M. Barber.

Richmond Spiritualist Church, Ormond Street.—March 27th,
7.30, Mr. Punter, address and clairvoyance. March 30th, 7.30,
Mrs. F. Kingstone, address and clairvoyance.

L.D.C.—Debating Section.—144, High Holborn, W.C.1.—
March 28th, 7.30, Mr. T. Smallwood, "Christianity."

Croydon Spiritualist Church, New Gallery, Katharine Street.
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Thursday, March 31st, at 7.30 ... MRS. ANNIE JOHNSON

Séances for Normal and Trance Clairvoyance.

Monday, March 28th, at 7.30 ... MR. GLOVER BOTHAM
Wednesday, March 30th, at 3 ... MRS. S. D. KENT

Seance for Materialization.

Wednesday, March 30th, at 7.30 ... MRS. BAYLIS

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ENQUIRIES. The Secretary, Miss Mercy Phillimore, attends every day, except Saturdays, from 10 a.m. to 6 p.m., and until the conclusion of Meetings, and is at all times willing to meet 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 30th, at 8 p.m. Mr. R. H. SAUNDERS on "Vital Questions Answered from the Spheres." Chair: Mr. H. ERNEST HUNT.

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. 30th, Mr. HORACE LEAF, F.R.G.S. Subject: "Physical Mediumship."

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. 29th, at 3.15 p.m., Mrs. FLORENCE KINGSTONE. Members free.

CIRCLES. Wednesday, Mar. 30th, at 3.30 p.m., Miss CONSTANCE HOLMES, B.Sc. (Psychometry: General Articles and Photographs). (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.

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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.

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