

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.

FORTUNE-TELLERS.

"The Londoner," in the *Evening News* lately, had some very sensible comments on the prosecution of fortune-tellers. As he remarks, the Legislature was once credulous enough. It believed in witchcraft, and hunted down and hanged and burned the witches as servants of the Devil. The old Act of Parliament which authorised these iniquities was displaced by the Witchcraft Act of 1736, which treated witchcraft, sorcery and the like as bogus things, and prohibited them under penalty. Originally, then, we were punishing witches because of the unlawful things they did, and now, observes "The Londoner," "we punish them as cheats because they cannot do those things"! It certainly looks like that; but, in point of fact, nearly all the present-day prosecutions for fortune-telling are instituted under a section of the Vagrancy Act (George IV.), which was plainly directed against gypsies. "The Londoner" wonders why the law which suffers people to be tricked out of their money in so many other ways "should single out, here and there, a priestess of the crystal or of the cards, and punish her as a rogue and a vagabond, when so many rogues and vagabonds go free." He cannot understand it. Neither can we. But it is rather a vexed question. Many Spiritualists are strongly in favour of the suppression of fortune-tellers, even when they actually possess psychic powers, because of the degradation of a spiritual gift. But even here difficulty arises, for any kind of prediction of the future, whether wise or foolish, is regarded by the law as fortune-telling, if it is done by professedly psychic methods. But, as most of the "fortunes" predicted by professional fortune-tellers are such arrant nonsense that only the most credulous of their clients could be deceived by them, it would seem that such people might just as well be allowed to waste their money in a relatively harmless pastime as in other and more mischievous ways.

A SPIRITUAL WARFARE.

Those opposing forces known to some as White and Black Armies and, to the more philosophical students, as advanced and undeveloped spirits, are in very acute conflict just now. In that remarkable book, "The Riding Light," by Neil Scot (Lady Sybil Grant) the enemies of spiritual progress are termed

"Sinisters." Their chief weapons are Doubt and Mockery, and they "love complication, because therein lies confusion." In Rudyard Kipling's story "On the Gate" (in "Debits and Credits") which deals in a brilliantly imaginative way with a kind of departmental organisation for the reception of spirits after their passing from the flesh, we find the same idea. The story tells of hordes of mischievous and malicious spirits belonging to the "Lower Establishment" who endeavour to confuse and mislead the hosts of the newly-dead—those of them, at least, who are ignorant and unsuspecting. Of course there are so many ways of looking at this question, from the crude division of spiritual beings into angels or devils to a broad and easy-going tolerance which makes no such distinction. The truth lies as usual between the two extremes, and it calls all the time for those qualities of vigilance and judgment which all sensible people adopt in the conduct of the affairs of this life, avoiding fear and fussiness on the one hand and complacent indifference on the other. It is true there is "nothing final and nothing fatal" in the career of the soul, but it can only be developed by such training and testing as comes of having to exert its powers to the utmost whether in striving to advance or in resisting everything that would hinder its progress, and some of those hindrances are exceedingly subtle and insidious, so much so that faith in a Higher Power is needed as well as self-reliance.

FALSE POETRY.

An article by "Friar Rupert" in a recent issue of "T.P.'s and Cassell's Weekly" remarks on the false imagery in which many poets indulge. They allude, for instance, to the sun sinking into the sea at nightfall and in this and other ways perpetuate the old error of the sun revolving round the earth. They might attain a larger and vastly more poetical idea by recognising the truth—that the whirling of the globe means a temporary shadow but that the light of the sun all the time is streaming round our planet. As it is, however, complains Friar Rupert, "they feed us with false poetry"—obsolete similes and metaphors. We have in the past made a similar complaint regarding the poetic idea of death. We need take but one instance—a very typical one—from James Russell Lowell's poem, "The Poet's Dirge," in which a dead poet is described as sleeping in a lonely bed under the turf and at the same time dwelling "high above the spheres" "star crowned" in pure sunshine. This is indeed a queer "derangement of epitaphs," as Mrs. Malaprop would have said. We hope the poets will at last break loose from this old and false convention, a legacy from the childish theology of the past, which being at least as materialistic as nineteenth century science, was unable to free itself from the idea of the physical body as the source and centre of human life.

WE ARE ASKED to draw attention to Mrs. Farone's lectures at the rooms of the L.S.A., 16, Queensberry Place. They are designed to meet the needs of students and inquirers, and are held every Tuesday evening at 8 p.m. Admission Free.

LIFE ON THE OTHER SIDE.

A HOMELY DESCRIPTION.

We have received from a rector in Nova Scotia a long account of life in the spiritual world purporting to come from a well-known American municipal officer, with the request that we shall either publish it or take excerpts from it, changing or suppressing the names of the persons and places given, as publicity for these is undesirable. The medium, whose name is also supplied to us, is a lady of the highest reputation, both as to character and psychic gifts. The account is long and colloquial and impresses us as being a true record, but it is much too long to give *in extenso*, more especially as the communicator tells a great deal that is more or less familiar to Spiritualists. We have, therefore, simply taken some extracts from the account which we reproduce below:—

I wish to say, in the first place, that I am not a dead man, as my friends suppose, I am as much alive as when I was sitting in my office in Blankville, talking to my old friend, G. A. Jones, or when I was having a row with some bailiff who wished to overcharge the Government. I am as much alive to-day and more alert, both in body and in mind, than when I was on the earth. I have the same feelings and have the same likes and dislikes as I always had.

When I passed through the change called death, I did not die. I had no more use for my old body, so I discarded it. My new body fits me so well that I would not like to go back to my old one.

I am interested in the same things I was interested in on earth, though I have other and newer interests that help to take up my time, that formerly I spent attending to the duties of the Sheriff's office.

The term death is misleading; it should be called life—not death. We do not enter into oblivion. We enter into life, such a new and abounding life as it was not possible for us to understand in our earth-bodies. I often wish as I visit the scenes that were familiar to me in my earth-body that I could rend the veil of silence that divides us, and tell my old friends that I am there, and can see them and am not dead but alive. My only wish is that I could tell them the truth. If they understood that at our death we but enter a happier life, death will have lost its terrors.

If I can by any means bring the joy and comfort to sorrowing hearts that this knowledge means, I will be well repaid for the trouble of writing this.

I am going to tell my story in plain language. I am not going to put on any literary frills, a plain man speaking to plain people. To my mind there is nothing more important to talk about than that country we all hope to live in and for which all of us are packing our baggage more or less every day, preparing for the journey.

I wish to begin my story from that morning I left my body behind in my bedroom in Blankville. I knew my children were grieving and it made me sad not to be able to speak to them.

I felt a change, a strange sort of feeling as if I were waking from a deep sleep, and at first I did not know where I was. Gradually I became conscious of my surroundings, as one always does when waking from ordinary sleep, and I saw myself lying there so quiet and still it really gave me a sort of a shock, for I did not know yet that I was dead. After a while I became more fully awake and saw my wife standing beside me. She was so glad to see me, as one is welcomed after a long separation. She told me I had died, and was now in spirit land with her. She said she had been near me for some days waiting for me to join her.

Gradually I became more alive, as if my faculties had just recovered from being numb. I can hardly describe it. It was a pleasant sensation, like one waking up in a lovely spring morning and hearing the birds sing and enjoying the sunshine. I seemed to be a part of the joyful whole.

After a while I seemed to rise lightly and float right through the roof, up and up and up. Hand and hand we went together.

Even though I was thus far away from earth, I was still conscious of all that went on in my own home that I had just left behind me. I saw my daughter weeping in great grief, and it seemed to put a cloud between me and to give me a numb sort of pain all through.

I wish here to say that grief is a great barrier between souls on earth and souls in the spirit land. It makes an impassable barrier through which we cannot come, and it also hinders our progress upward, for we are affected by thoughts and not by physical conditions as we were on earth. So I would advise all who have lost loved ones, no matter how great their loss and how inconsolable, to try and put on a brave face and simulate happiness at the translation of their dear one. It makes a great difference in the atmosphere surrounding them. Happiness in the hearts and faces of our dear ones on earth radiates waves of light that attract us, in the same way that a butterfly seeks the sunny spots of the garden, and grief radiates dark clouds, and gives the appearance of a heavy black cloud enveloping our friends.

Our new bodies are tuned to a higher key than were our earth-bodies. We are extremely sensitive to impressions. We do not, of course, as a rule, speak with physical tongues. We just look our thoughts into the eyes of the one to whom we are speaking and they grasp our full meaning quite as well and better than did our friends on earth, when we spoke with our physical tongues, face to face.

I am going to be as brief in my descriptions as I can. I want to describe my life and my affairs, the scenery of the present country in which I dwell, and also try and describe some of my neighbours so that you can get a fairly good idea of my present surroundings. I want my old friends and also any who are interested in my tale to know that after death we go to a country as real as the one we have left behind us. In fact, if I may use the expression, a country more real than the one we left.

Our new bodies are as real as our earth-bodies were to us. We do not eat and drink material things as we once did, but we eat and drink nevertheless, and many a pleasant meal I have had in my new home since my arrival, a pleasant meal surrounded by my friends who are here; those I liked on earth who are with me in this particular locality and also friends I have made since coming here.

On my arrival in my new surroundings I immediately felt quite at home. There were so many ahead of me that I had known on earth and who were so pleased to see me and who were anxious to make me feel at home that I seemed to settle down at once and be real comfortable. It did not take me nearly so long to get adjusted in this home as it would have taken me to get adjusted after moving from one home to another in the county of M — at home.

I used to drive over the hills in the early June morning on the way to my office, and I used thoroughly to enjoy the beauties of the countryside. But I can truthfully say that nothing on earth can approach the beauty of the scenery here. I am told that there are localities that have not the beauties of my own particular region. Those unbeautiful spots are given over to the training of rebellious souls, in some such a fashion as our jails and penitentiaries are given over to the reformation of rebellious souls on earth.

I wish I could describe the geography of this new and wonderful country. In reality it is ageless and has been from the beginning, but as each mortal passes its portals and becomes immortal, it seems to each newcomer a new and undiscovered country, beautiful beyond words.

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Home in this country is in the suburbs, as it were. I never could feel perfectly at home in a big city, even though it were peopled entirely by righteous people and where civic affairs were never bungled and funds never squandered. My house has a garden and each day I spend a considerable part of my time in that garden. It has fruit trees and flowers, and strange though it may seem to you, it has plenty of nice vegetables. We are not troubled with weeds here, none of the grubs nor insects that annoy the earthly gardener.

To me it seems now a matter of course that I have no weeds to hoe, as I had in my old home garden at Braeside. On comparing the two, I can see through a cloud darkly as it were, all the time and trouble I used to put in my old garden to keep it in any sort of shape.

My new garden is a constant source of joy to me as my old one also was on earth. With this difference, I am in no wise troubled with its care. It is always all right. I have time here to sit down and enjoy my garden without the disturbing thought of the work it needed right away.

In my garden are birds, many kinds of beautiful birds singing sweetly. Beside me as I write, lying at my feet, is my old yellow dog Pat. All who knew me when I was Sheriff will know who I mean by my yellow dog Pat. My friend Jones made him famous by constant references to him when he was correspondent to the "— News." Pat was my faithful friend and companion for many years, and when full of age and infirmities he went the way of all flesh, I had him buried in the court-house grounds in a decent coffin. He was laid to rest as respectably as many mortal men are. I missed Pat much. Imagine my surprise when he came up to me wagging his stump of a tail to greet me, with love and affection in his faithful eyes.

* * * *

Thinking the things we wish and then receiving them seems an easy way to get what one wishes. But when we consider that nothing here is purchased with money, and is of no value to any one but the person who wishes it, and as anyone who deserves it can have anything for the wishing and thinking it into being, one can readily see that the commandment, "Thou shalt not covet," is never broken here. For everyone can have just what his neighbour possesses if he so desires—that is, anything of a material nature, if I may use such an expression about ethereal things.

* * * *

As to our clothes, I am not very good at describing different sorts of material, but the cloth here needs no description. It fits each wearer more perfectly than the best dressmaker could possibly do. I am told it is woven without hands. We are as it were clothed upon by immortality. We do not have to think when we need a change of garments; they seem to just come to us. In fact, my clothes do not seem to grow old or faded and they seem as fresh as when I put them on at my arrival, and yet they hardly seem to be the same. They seem to renew themselves in the same way as an evergreen tree always looks green and fresh, and yet never seems to cast its leaves. We have other things to take up our time besides thinking of the cut and material of our garments. Since my arrival here, that text so often comes to my mind, "Your Heavenly Father knoweth that ye have need of these things," for they certainly come to us and that without much thought on our part and no worry over the matter in the least.

My present occupation may interest you also. I am given the especial work of watching over my own children, and also over the matter of sending out messages of warning to young people who are in dangers of various sorts.

A PSYCHIC BALL.

A Bal Masque, arranged by the National Laboratory of Psychical Research, will be held at the Piccadilly Hotel, on Empire Day, May 24th, when prizes for the best carnival costume (judged by Susan Countess of Malmesbury and Miss Fay Compton) will be given away by Miss Gladys Cooper. Tickets (obtainable at the National Laboratory, and from Messrs. Keith Prowse) to include sit-down supper: One Guinea each, double tickets, £1 15s. Jack Hylton's band has been specially engaged, and a cabaret show will be included. A large number of well-known persons closely associated with the psychical research and spiritualist movement are expected to be present.

THE DEVELOPMENT OF THE DIRECT VOICE.

In spite of the stifling heat there was a good audience of members and friends of the London Spiritualist Alliance on Thursday, the 5th inst., when Mr. Denis Gibbons Grinling delivered an address of unusual interest in which he described the development of the direct voice in his own home circle, his mother, Mrs. Gibbons Grinling, being the medium.

Owing to the unavoidable absence of Mrs. Grinling, who was to have presided, Mr. H. E. Hunt ably took the chair in her stead.

Mr. Grinling described the progress of the seances which had extended over a period of three years before any really striking results were obtained. He and his mother had sat three times a week with meticulous regularity, and at the same hour. Apparently this was an important factor in developing the necessary conditions.

The results at first were slight, but quite sufficient to justify further exploration.

Although they had sat this way for three years, said Mr. Grinling, he did not wish to convey the impression that it was a mere matter of dogged, obstinate plodding; on the contrary the sittings were a source of great happiness to them and the gradually improving results were watched with considerable delight by the sitters. The messages at first were extremely faint, in fact were incomprehensible, and conveyed in low, almost inaudible, whispers. The development was slow and steady. Very gradually the communications grew clearer; there was no sudden dramatic improvement. Eventually the whispers grew louder until long coherent messages were obtained and sustained conversations could be carried on.

It had frequently been remarked, said the lecturer, that at most sittings for the direct voice a "comic" control manifested. He quoted several instances well-known to students of our subject. It appeared, so far as he could judge, that the quality of humour was one of the necessary elements in this class of communication. The introduction of the light humorous element appeared to have the effect of changing a sitting from a negative one to a positive and definite one.

After a while, in conformity with directions received from their spirit friends, the trumpet, curtains and other seance-room apparatus were discarded; they merely sat quietly around an oak table and awaited results. When the trumpet was discarded although the voices decreased in volume, on the other hand they gained considerably in clarity and roundness. Whisperings came apparently from the centre of the ceiling, often continuing for about twenty minutes even while another spirit was communicating.

They had been told that Cedric (Mr. Grinling's brother in spirit life) had substituted for the trumpet an etheric trumpet of his own construction. This etheric instrument seemed to have been of a denser quality than that of the surrounding ether. On one occasion when Cedric's voice ceased abruptly they had been told by another communicator that Cedric had dropped his trumpet. The trumpet had been incompletely charged—it was seemingly necessary to charge it with some form of electricity—and had apparently slipped out of his hands and fallen to the ground.

Some of the communications which the sitters had received had been of a striking quality. Descriptions of life in the next world had been given. A particularly interesting feature of these was an account of a visit to one of our hospitals where healing efforts had been carried out, with partial success.

Mr. Grinling had questioned his spirit friends with regard to the possible future of the world as to which so many disturbing predictions had been made.

It was true, said the communicator, that great changes were coming in the near future, but these would not necessarily be of a terrifying nature; there was no occasion for alarm although there would be a period of stress. The lecturer had inquired when this change would begin. "It has already begun," was the reply. The floods, earthquakes, and similar disasters, news of which reached us frequently, were in some way mixed up with this change, as there appeared to be a connection between atmospheric disturbances and the changes of psychic force.

He had inquired what would be the first super-normal signs of this coming world change. They would take the form at first, said the communicator, of wonderful demonstrations of spirit power; there would be spontaneous psychic manifestations, healing phenomena and visions such as had been recorded in Biblical writings.

It had frequently been remarked by sceptics, said the lecturer, that communications from the other side were usually of a meaningless, futile and frivolous character. As evidence to the contrary he quoted a number of communications received by his mother and himself, which were couched in terms of lofty beauty. One of these messages was particularly striking. "What you do through love cannot hurt you," said the spirit, a message which can scarcely be regarded as futile or frivolous!

Many similar messages were quoted by the lecturer which lack of space unfortunately prevents our giving here.

THE REALITY OF FAIRIES.

By CAPTAIN Q. C. A. CRAUFURD, R.N., F.R.S.A., A.M.I.E.E.*

If, while one was engaged upon some very prosaic experiments in the laboratory, one should become aware of a little fellow-worker in the neighbourhood, one might with very good reason conclude that one's little neighbour was a mouse.

Mice, we know, do exist, though it is comparatively rarely that they are seen. Still, there is a certain amount of tradition about mice; some people see them—folk of a simple sort for the most part.

Will it be believed, then, that the writer, while working in his laboratory (testing the action of electricity on certain cereals with a view to improvement of crops), was, apparently, visited by one or two workers who, though interested in the experiments, were working in quite a different line of research.

I never saw them, but as I heard them, and as they behaved in the traditional manner and stole grains of wheat, sugar, and other things, I thought it would be very reasonable to presume they were little creatures with an intelligence quite apart from myself. As far as I know, these little people were mice.

I might have trapped one by means of trickery (I may as well confess that I have been a member of a Psychic Research Society for some years), but I am also somewhat of a lover of Nature.

In the end I made friends with a little colony of mice just outside the laboratory. They taught me many things about the way mice think and act, and it may have been that these were my little visitors.

Let us suppose that the impression I had of mice in the laboratory was self-delusion—"the subconscious self."

However, quite recently I was honoured by the attentions of some visitors of another type; they, also, inserted themselves into my experiments.

These visitors were not after food, but apparently they wanted to dance, and since I was engaged in experiments which produced rhythm of a kind that suited them, their interests and mine came into conflict.

They, like the mice, interfered with my experiments. This time my researches were in the direction of wireless telephony, and communication without material connection.

Again, being a member of a society calling itself scientific, I ought to have, according to custom, set some kind of a trap that would either destroy the confidence of these little people, or got them fixed and labelled, unliving, upon a duly authorised card.

I might have done so. I might have secured a photograph. I did make preparations, but found that I was risking driving them away.

I was tempted to resort to trickery, but in the end I did no such thing. I tried to win their confidence, as in the case of the little mice, and I have succeeded in doing so. In return I have learned from them many things.

These little people appear to be fairies.

I have not been able to see them, but neither have I been able to see the mind of a mouse or of a bird, or even of a small child, yet I have many times got into contact and experimented with each of these things.

And now I want to make my appeal.

I am offered destructive criticism, shoals of it; people are anxious to engage me for hours proving that they neither believe in fairies, nor have ever taken part in any constructive research that could possibly reveal the existence of them (if it could be proved that they do exist).

It is the easiest thing in the world to pull a delicate and carefully constructed piece of mechanism to bits. Any fool can tear a butterfly to pieces or crush a flower into a mass of meaningless pulp. It is easy to say, "There, after all, is your flower, or your butterfly, reduced to terms of the commonplace and known." In fact, I am even capable of doing such things myself, if it be necessary to arrive at the origin of an observation.

What many people forget, however, is that a butterfly pinned upon a card, or a flower sectioned up and mounted in the

microscope, is a thing that in its essential quality has been destroyed; and, still more, people forget that to destroy a thing and leave it destroyed is not a clever or useful thing.

Are there, then, others who have come into contact with the "little people" and will help me to build up a fabric of real research? We shall not be called "scientific," especially in our early stages, but the reward may be great.

Our aim will be to discover—that is to say, uncover—and reveal to the world in general something upon which long ago "the last word has been said."

Personally I have broad shoulders and, I pray God, a biting tongue. I have also a little ammunition in my locker which I do not propose to let critics put their hands upon until the proper time.

What I want at the present moment is a vast amount of evidence from sources quite independent from my own.

Correspondents should please state whether they wish their identity to be withheld in the scrimmage that is likely to arise. Those that can afford to come into the open are naturally very welcome, but one recognises that there are many who cannot afford to do so for very excellent reasons.

Can anyone contribute reliable information about fairies, please?

AN UNUSUAL PSYCHIC NOVEL.†

The name of Mrs. Philip Champion de Crespigny is one so widely and favourably known in Spiritualism and Psychical Research as well as in the literary and art world, that any book by her makes a special appeal. Her present book, a psychic novel, follows on some sixteen novels from her pen, and should not only maintain but increase her reputation as a skilled and attractive writer.

"The Dark Sea" tells the story of a young scientist of good family, Christopher Adderley, who, after going through the War with distinction, receives through a medium a message from a fallen comrade. Finding it utterly conclusive as establishing the continued existence of his friend, he devotes himself to the investigation on which nowadays so many other scientists old and young have embarked, intent on establishing the lines of communication between this world and the world beyond.

Christopher's declared intention to devote his career to this quest is received with dismay by his fond mother, Lady Adderley, and many of his friends, and this, combined with a strong love interest, holds the attention of the reader from the beginning.

A feature of the book is the description of an ecclesiastical dignitary, the uncle of the hero, who is made to support his nephew's attitude in spite of himself. Indeed, this episode brings into the story a truly dramatic surprise, nor can it be described as far-fetched, for those with a wide experience of psychic faculty are aware of some very similar instances in real life.

The dialogue and characterisation are excellent, and a Prologue, which gives an arresting picture of the Junta before which Christopher Columbus appeared when he sought authority to fit out an expedition to the then undiscovered country, America, is really masterly. This strikes the key-note of the story which follows, wherein the modern Christopher embarks on a still greater quest, the discovery of a world which, although much nearer to us than America, is still largely enveloped in mystery—the world beyond "the dark sea" of death. The prologue, indeed, is so remarkable a feature of the book that it may well form for many readers a chapter of especial interest.

One jaded reviewer to whom the novel was given said it fulfilled for him one great test of a book—it held his attention and kept him interested from the opening page to the last—and this is no light tribute.

For the rest it may be said Mrs. de Crespigny handles the central idea of her book—spirit intercourse—with a large and clear vision of its significance. In that respect the novel differs from the ordinary psychic story which, as a rule, revolves about some minor episode or detail, disregarding the great and far-reaching significance of the simple fact of spirit-communication.

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THE THIRD of a series of four lectures at the Sanctuary, 23, Basil Street, Knightsbridge, S.W., will be given by Mr. H. Ernest Hunt, on Thursday next, the 19th inst., at 5.30 p.m. Admission free. Silver collection.

† "THE DARK SEA." By Mrs. Philip Champion de Crespigny. (The Bodley Head, 6s. 6d.).

* Readers desiring to communicate with the author, can address Captain Craufurd, c/o the office of LIGHT, 16, Queensberry Place, London, S.W.7.

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LETTERS TO THE EDITOR.

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

THE AFFAIRS OF HULHAM HOUSE.

Sir,—I should be glad if you would permit me to put the affairs of Hulham House before your readers in the hope that some of them may be moved to take the matter up. This House was, as is well-known, established some six years ago in order to make a centre for healing, which was conducted by Dr. Beale, a spirit doctor, who worked through Miss Harvey. Those who have read the case of Miss Storr, as set forth in her book, "One Thing I Know," and the further cases narrated in her second book, "Dr. Beale," will know how remarkable is the work carried out by Miss Harvey when under control.

I have myself inspected Hulham House, and seen some of the cases with my own eyes. It is not an exaggeration to call some of them miraculous. In the case of Miss Storr's sister, she presented every possible symptom of death, no heart beat, no respiration, the jaw had fallen, the limbs were cold, and there was even some post-mortem discolouration. Miss Harvey, under strong control, stood by the bedside, and cried in a commanding voice, "Carrie, come back! come back!"

In a few minutes the eyelids quivered and opened, the body moved, the cheeks resumed their colour, and the patient finally sat up. I saw her looking bright and well, and I examined witnesses who had been by the bedside. I have often said that I have known every New Testament miracle to occur within the annals of Spiritualism, except the raising of the dead, but now I cannot even make this exception.

A crisis, however, has come in the affairs of the Home, for Miss Harvey is going to settle in California. There are good reasons for this decision, but it creates a serious situation at Hulham House.

Naturally Dr. Beale goes with his medium. I had a conversation with the doctor as to his wishes, he speaking in a deep strong masculine voice, and with much decision and authority. He asked my help in stating the case, and I am now fulfilling the promise I made to him.

The position is this. A valuable connection has been built up at Hulham House—or rather perhaps I should say the nucleus of a valuable connection. It has not been run with the primary object of making money, but the accountant's balance-sheet shows that the receipts roughly meet the expenses after allowing for adequate payment to all concerned. There is no doubt that with good management a few years should turn it into a valuable property if the absence of Dr. Beale could be adequately atoned for. It is true that he promises faithfully to leave behind his invisible assistance, but this will not fill the gap left by the withdrawal of the actual presence of Miss Harvey.

The way to handle the situation would be, so far as I can judge, to purchase the house and grounds, to add to them some fields in front, thirteen acres in extent, to place little suntrap, invalid huts on this extra ground, and generally to extend the scope of the establishment. It would be necessary, however, to engage some psychic healer, and to guarantee him an adequate salary and prospects. A qualified medical man should always be in the background, and all work should be carried out so far as possible with the co-operation of the medical profession. The nursing and social side is already adequately provided for. If steps were taken the admirable situation of the House and the internal arrangements already existing should insure success.

But capital is needed. If this could be found by one or two men it would be ideal. If not then I see no reason why a small company should not be formed, and why it should not pay reasonable dividends. I may say at once, however, that I could not take on the task of forming such a company, nor could I take any official position upon it. There is no reason, however, why I should not be a shareholder on a modest scale.

The House would cost roughly £6,000. The extra grounds, which may be built on if they are not purchased, would mean three thousand more. One field of five acres *must* be bought, so that the necessary purchase money would be £7,000 as a minimum. To make the position secure, the capital should be not less than £12,000. With such a provision and a good man in charge, I see no reason why Hulham House should not be a permanent and valuable Institution.

There I must leave the matter with a sincere hope that some strong man will be inspired to take it up. Miss Chilton, who is working with Miss Harvey at Hulham House, would, I am sure, be ready to furnish all possible particulars.

Yours, etc.,

ARTHUR CONAN DOYLE.

May 3rd, 1927.

THE TELEPATHIC BROADCAST RESULT.

The result of the recent telepathic radio experiment carried out by the Society for Psychical Research at 2LO has now been disclosed in a preliminary report by Dr. V. G. Woolley in the *Radio Times*, of the 6th inst. The total number of replies sent in by listeners was 25,820.

It will be recalled that the five objects which were submitted were:—

1. A playing card—the two of clubs.
2. A picture of a human skull resting on grass, together with two small birds
3. A bunch of white lilac.
4. A playing card—the nine of hearts.
5. A man wearing a grotesque mask and a bowler hat.

Listeners were told by Sir Oliver Lodge, who acted as announcer, that numbers 1 and 4 were playing cards, and that number 2 was a picture; numbers 3 and 5 were merely described as "objects," although in both cases listeners were asked to record any impressions of senses other than that of sight; also of any emotions which they might experience.

Four people accurately gave the picture as that of a skull, one of them adding that it represented a skull in a garden; two others described it as a picture of a skeleton; eight listeners recorded an emotion of repulsion or fear, while thirty described birds.

A number of the cases recorded seem to indicate a delayed impression. For instance no less than six hundred and eighty-seven listeners described the next object, number 3, as a skull instead of a bunch of white lilac.

Only one person gave number 3 accurately; one listener gave it as mauve lilac. One hundred and fifty-one described this object as "scented flowers" or "white flowers."

With regard to number 5, fifty-one persons obtained an impression of a bowler hat; twenty-five of a man's hat or a black hat, and seven of other descriptions of hats; eighty-three obtained an impression of a mask. Seventy-six persons recorded a feeling of amusement.

The playing-card impressions come rather into a different category from the other objects. Here we get far more chance of accidental coincidence.

The cards were cut from a full pack just prior to being shown to the transmitters. The 2 of clubs was accurately given for number 1 in one hundred and forty-eight cases. Number 4 (the 9 of hearts), was correctly given by ninety-three listeners.

THE SOUTHCOTT BOX.

The contents of the sealed box, stated to have belonged to Joanna Southcott, which has been deposited with the National Laboratory for Psychical Research, have now been partially revealed by means of X-ray photographs.

These disclose a number of objects, prominent among them being a formidable-looking horse pistol of antique pattern; what appear to be coins, a purse, a book or box, and other small articles are also revealed.

It is not clear from an inspection of the negative whether or no the box contains a script. Certain shadows do, however, give a suggestion of documents.

A number of well-known psychics have given their impressions. None of them described the pistol, although certain of the descriptions might be interpreted as pointing generally in that direction; one, for instance, spoke of a long, dark, hard object, the nature of which was difficult to determine.

Until the casket is opened, it is, of course, impossible to say exactly what degree of relationship exists between the psychic impressions recorded, and the actual objects disclosed. One cannot discuss this on the basis of the contents as revealed by the X-rays.

At a seance arranged at the National Laboratory on May 6th, various words were spelt out purporting to be names of the objects enclosed by the casket. The words "coin," "jewel," "ring," "book," "sheet paper," "bag," "seal" (spelt "ceal"), were obtained.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.—Owing to the absence abroad of Mr. E. W. Janson, who was advertised to lecture at 16, Queensberry Place, S.W.7, on Tuesday next, the 17th inst., arrangements have been made for Mr. A. E. Mundy, M.A.M.E.E., to deliver an address, with illustrated experiments, entitled "Sound, with special reference to Sympathetic Vibrations," on that day. Time of commencement 8 p.m. Members, free; non-members, 3s. 6d.; tickets to be purchased before the lecture.

A LADY resident in Bath wishes to meet friends interested who would form a circle for inquiry.—Address, M. H., c/o LIGHT, 16, Queensberry Place, London, S.W.7.

LIGHT.

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SHAKESPEARE AND THE SUPERNORMAL.

Some recent discussions on the subject of Shakespeare and the extent of his acquaintance with psychic phenomena, as shown specially in the case of Sir Frank Benson's inquiries, make appropriate an allusion to the remarkable sonnet (No. LXXXVI.), in which the Bard touches in a suggestive fashion on control and inspiration. We may quote the sonnet here, italicising the significant portions:—

Was it the proud full sail of his great verse,
Bound for the prize of all too precious you,
That did my ripe thoughts in my brain inhearse,
Making their tomb the womb wherein they grew?

Was it his spirit, by spirits taught to write
Above a mortal pitch, that struck me dead?
No, neither he, nor his compeers by night
Giving him aid, my verse astonished.

He, nor that affable familiar ghost
Which nightly gulls him with intelligence,
As victors, of my silence cannot boast;
I was not sick of any fear from thence;
But when your countenance fill'd up his line,
Then lack'd I matter; that enfeebled mine.

We have before commented on the significant allusions in this poem, and for the present content ourselves with a quotation from Gerald Massey, who, as a literary critic and commentator, formed some decided opinions on the subject. Gerald Massey wrote:—

Tradition asserts that the poet Marlowe was an Atheist. It also affirms that he studied the black arts and practised Necromancy. Tradition if cross-examined on any such subject as this, gets very confused and contradictory. I do not doubt, however, that Marlowe was a Spiritualist, and, in some form or other, practised spirit-communication. It was partly by aid of this clue that I was enabled to identify Marlowe as the rival poet of Shakespeare's sonnets, in my book called "Shakespeare's Sonnets and His Private Friends." Marlowe is accredited with being taught by spirits to write above a mortal pitch; with having spiritual visitants in the night hours, who gave him aid in his work; and he is especially reputed to have an attendant spirit—a plausible familiar spirit—who "gulls him nightly with intelligence." All this supernatural aid

Shakespeare acknowledges that his rival receives, but it was not this which made him keep silence in fear of being eclipsed. He grants the facts of this abnormal inspiration, but does not think very highly of it. He takes the common view that the spirit must be a lying one, and the intelligence false. Still, here is Shakespeare's testimony that his rival competitor for a patron's approval practised spirit-intercourse, and it is for that evidence I allude to the subject and the sonnet. The rival poet I have shown to be Christopher Marlowe, to whom Thomas Thorpe also—in his dedication to Edward Blunt of Marlowe's translation of Lucan's first book—alludes as a "familiar spirit."

We need only add that any evidence that Shakespeare was aided to write "above a mortal pitch" would be a sufficient answer to the partisans of Bacon, whose objection to Shakespeare as the author of the plays is based upon the idea that Shakespeare had neither the knowledge nor the experience to produce the plays, and that Bacon had; which, by the way, completely ignores that element of inspiration of which Bacon's works show so few signs.

A SWEDENBORGIAN'S VIEW OF SPIRITUALISM.

The Rev. W. H. Claxton, a minister of the New Church (Swedenborgian), in the course of an address at the British College of Psychic Science on the 27th ult., referred to the passage in Sir Arthur Conan Doyle's "History of Spiritualism," in which the author has suggested that when modern Spiritualism arose in 1848, there had then been an appropriate opportunity for the followers of Swedenborg to co-operate with the Spiritualists to the mutual advantage of both parties; because it had not done so, the New Church had consequently become a backwater.

First of all, pointed out the lecturer, Swedenborg had no followers; the New Church had been founded on writings given through his mind by the Lord Jesus Christ; furthermore, Swedenborg had been divinely instructed that communication with discarnate spirits was evil—that such spirits were practically omniscient—mankind was likely to be duped by them—that such communications were best left alone.

It was on these grounds, as a matter of fundamental principle and not of opinion, that the New Church, the dispensation of the Lord Jesus Christ, found itself unable to co-operate with Spiritualists.

Sir Arthur Conan Doyle, in replying, said he was very glad to have had an opportunity of being present to hear Mr. Claxton state the position so clearly. The experience had left on his mind no further doubts as to the possibility of co-operation. Let the New Church keep within its own barbed wire fences. Spiritualism was out in the open bravely meeting all the hazards of the fight. Sir Arthur pointed out that Mormons, Plymouth Brethren and others all claimed in exactly the same way: "We are the people." Personally he felt that very little good could come to the world to-day through such an attitude. Swedenborg's Lutheran tradition and environment had made it impossible for him to obtain a clear view of the case in spite of the remarkable gifts of seership with which he had been endowed.

FROM THE LIGHTHOUSE WINDOW.

In the *Weekly Dispatch*, under the title "Ghosts I have Seen," Sir Arthur Conan Doyle tells what he and several friends experienced in a "haunted church." For two hours they had sat in the dark on the hard seats, when suddenly there came "that which no scepticism could explain away," a "sort of phosphorescent cloud," about a man's height from the ground. The little group had been rustling and whispering, weary with waking, and a sudden silence showed Sir Arthur that his companions were tense as himself. He writes:—

The light glimmered down and hardened into a definite shape—or I should say shapes, since there were two of them. They were two perfectly clear-cut figures in black and white, with a dim luminosity of their own. The colouring and arrangement gave me a general idea of cassocks and surplices.

The forms were not misty, but solid. For a few minutes the little group gazed spellbound at them; then Lady Doyle said aloud: "Friends, is there anything which we can do to help you?" In an instant, says Sir Arthur, "they were gone," and we were peering into an unbroken lower darkness with the lights still flickering above:—

Such was our experience. There was no possible room for error. Unquestionably we all saw these figures, and equally unquestionably the figures were not of this world.

* * * *

A writer in *The Belfast News-Letter* discusses the problems of Immortality and Modern Thought, and accentuates an imaginary difficulty. He says:—

Science and theology have, indeed, co-operated to disturb old foundations by making men wonder if there is a soul at all, and, if there is, if it can possibly survive, and by exaggerating the discord and confusion which they detect in the scriptural evidence. The psychologists, again, have added to our difficulties. They have raised special questions, for some of which answers are still being sought. "If the results of psychology," says Professor Matthews, for instance, "should tend to support the opinion that mind is completely dependent upon body, that mental life is inconceivable apart from the body, the belief in personal immortality would become difficult if not impossible."

* * * *

Now if Professor Matthews and the contributor to the *News-Letter* were to think out their problems in the philosophical category of Universal Dual-Unity, they would see that mind manifest is inseparable from body, without which there is no mental manifestation. Just what kind of body, depends on the state of mind. Long ago Saint Paul pointed out the two types of body that are associated with two corresponding states of mind. It is for psychology to elaborate in modern terminology the nature and function of the unfamiliar body. This exposition, however, can hardly be expected from scholastic psychology, which is materialistic.

* * * *

In view of reports circulated to the effect that after the great meeting in the Albert Hall, Sir Edward Marshall Hall had expressed some doubt concerning Spiritualism and its manifestations, Sir Arthur Conan Doyle is thus quoted by Vincent Wray in the *Empire News*:—

"There is no foundation whatever," said the famous novelist, "for the suggestions which have been made that Sir Edward Marshall Hall ever renounced his belief in Spiritualism. Let me quote this, which was written by him concerning the work of Miss K. Wingfield, who wrote 'Guidance from Beyond'—this is what Sir Edward himself said:—

"Until I am convinced otherwise I shall continue to believe steadfastly that the message . . . was conveyed to me, in mercy, by some influence outside this life. I can only hope and pray that the comfort and happiness I have derived from this belief may be shared by some of those who read these wonderful teachings, conveyed to us from the Beyond through the marvellous gift possessed by Miss Wingfield."

"I may tell you," said Sir Conan Doyle, "that a lady was stricken with influenza at the same time as Sir Edward and she told me that their last topic of conversation was on Spiritualism, in which he still firmly believed.

The *Cambridge Review* begins its account of the recent debate on Spiritualism in Trinity Hall thus pleasantly:—

Neither fine weather nor the approach of examinations had the slightest effect upon the attendance at this debate, which was the largest for a number of years, and exceeded even the most elastic of expectations. From the way in which the speeches were received it is safe to assert that the House enjoyed every minute of what was a most interesting debate.

* * * *

From an article in the *Referee*, on "The Mystery of Life," by Michael Temple, we take a few of its many interesting points:—

Let me make my point quite clear so that we may not get into trouble with the scientific people at the start. We come across the corpse of a rabbit during a country walk. Now we know quite well that all sorts of life processes, most of them instinctively repugnant to us, are going on in the poor little body. But, all the same, we say, and we are quite right in saying, that the rabbit is dead. It has become something entirely different from the happy, scurrying little creature we noticed the last time we passed that way. . . .

Philosophers and men of science have broken their teeth for ages in the attempt to worry out the nature of this mysterious but obvious thing. . . . But they are as far off as ever from telling us what it is in itself, and when they talk, as they do sometimes, about an "electro-biological disturbance" they are only using long words to cover their retreat. They might just as well ejaculate "Mesopotamia" and be done with it.

* * * *

Mr. Temple goes on to show that in countless experiments by learned men never once have they succeeded in getting "dead matter" to become alive. He concludes:—

We can believe that matter has existed from eternity; but for life we need definite creation by Someone who designed to build something better than a perfectly running machine, something which would display intelligence and character.

Either the universe has no meaning at all or the meaning of it is that it is a field for the development of character, of what, for want of a better word, we will call virtue. Then, but only then, does the mystery of life become clear.

* * * *

According to the *Sunday Chronicle*, Madame Natacha Rombova, the divorced second wife of Valentino, the deceased film star, has been in frequent post-mortem communication with him; but Mrs. Carol McKinstry, a Washington Spiritualist, "has gone one better" (says the *Chronicle*), declaring that the spirit of Valentino is a frequent visitor at her pasture, and has selected her as the medium for giving to the world the scenario of a new film picture. We quote the concluding part of the article:—

"His aim in writing the scenario is, I think, to make people think more seriously of spiritual things. Before he finishes he may, perhaps, tell something about the world beyond the veil. As yet, however, he has said nothing about the spirit world and I have refrained from questioning him."

The scenario is not yet finished, and Mrs. McKinstry does not know how the plot will wind up. . . .

When the work is completed, she will file a copy at the United States Copyright Office in her own name and that of Valentino as a collaborator.

"I sometimes fasten a black bandage over my eyes when taking dictation from Valentino," says the medium. "It is difficult to write with bandaged eyes, but I manage it well enough to be able to read afterwards what I have written."

* * * *

Writing from the Reform Club to the *Daily News*, Mr. E. N. Bennett protests against a recent judgment against a crystal-gazer, as follows:—

A crystal-gazer has recently been heavily fined at Marlborough Street Police Court—£25, with £10 costs. Is there any adequate justification for these harsh prosecutions, based as they are on an Act of George IV. directed against "vagabonds" and "fortune-tellers"? Our magistrates usually maintain that the essential part of the offence is the claim to "foretell the future."

If any medium or her clients choose to believe that these crystal pictures "foretell the future," why should a modern State interfere with such harmless beliefs? The medium's clients have no grievance, and these prosecutions are almost always based on the evidence of policemen acting as agents provocateurs.

DOYLE v. HALDANE.

CAMBRIDGE UNION DISCUSSES SPIRITUALISM.

The good-natured battle which was fought out between SIR ARTHUR CONAN DOYLE and MR. J. B. S. HALDANE at the Cambridge "Union," on the question of whether Spiritualism exists only in the imagination was followed with intense eagerness by a crowded assembly.

The motion was introduced by MR. P. M. WRIGHT, of Trinity Hall, while MR. R. E. STEVENSON (St. John's), was spokesman for the opposition.

MR. WRIGHT made a vigorous onslaught on the Spiritualistic case, of which however he appeared to have but the slightest knowledge. "It takes two to make a seance, one to deceive, and one to be deceived," he said, a statement however which did not meet with universal approval. Fraud and self-delusion were so rampant in Spiritualistic phenomena, that it was not safe to rely on one single account on its face value.

If there actually was a life after death, we were not likely to obtain a knowledge of it by methods similar to those of mediæval magic.

It was a fighting speech such as one might expect from a clever undergraduate, in which dialectical skill was mixed with bland indifference to fact, and a patronising ignorance of realities.

MR. STEVENSON, in speaking against the motion, pointed out that science had largely destroyed the conviction of those who believed in the immortality of the soul. Spiritualism, he urged, was based upon a small body of evidence of facts which were largely abnormal, and could not be regarded merely as a product of the imagination.

MR. J. B. S. HALDANE, the well-known scientist, took a very sceptical view of physical phenomena; such things could so easily be faked. If a kangaroo, say, could be materialised at a seance, with or without red light, such a fact might perhaps convince him. The production of small objects however carried no conviction to his mind.

If levitation could be produced, that would be a kind of miracle which no conjurer could perform.

Spiritualist prophecies, he pointed out, had been most unsatisfactory—like the prediction of "a land fit for heroes to live in," for which Mr. Lloyd George had been responsible.

With regard to the psychological side of Spiritualistic phenomena, he discussed the superior claims of telepathy as an explanation of super-normal knowledge.

SIR ARTHUR CONAN DOYLE, who was greeted with acclamation, said that though he always welcomed honest criticism, nevertheless there was a time limit. "When I hear arguments such as I have heard here to-night, which were stale fifty years ago, I feel that the time limit has been reached."

How would the honourable gentleman opposite (Mr. Haldane), a distinguished chemist, like to hear a person who had once visited a laboratory, proceed to lay down the law about chemistry? Would not such opinions be, to say the least, a trifle unscientific? (Loud laughter.)

Sir Arthur surveyed briefly the history of Spiritualism, giving the names of several famous scientists who had become convinced by experiment along psychic lines, many of whom, by so doing, had jeopardised their careers.

Like so many pioneers, trying to cut their way through a jungle, they had met with mosquitoes. (Laughter.)

The present debate was between men who had experimented, and men who were only influenced by prejudice, or by what others told them.

Spiritualism, said Sir Arthur, was going through that struggle for recognition which all new doctrines experience.

It had been so with the doctrine of survival which now, he believed, had been adopted by the whole world excepting the State of Kansas. (Laughter.)

With regard to frauds and cheats, these did exist, but the majority of mediums were genuine.

"I have helped to expose a good many fraudulent mediums," said the speaker, adding that such exposures were usually made by Spiritualists themselves.

There was no way of preventing blackguards from taking advantage of over-credulous people. "There are canting humbugs in every religion."

As to the telepathic argument, Spiritualism was an obvious instance of telepathy, where the transmitting power is outside the body, the receiving power inside the body; the great medium was one whose organism was most sensitive to suggestion.

In reply to the suggestion that only very small objects, such as could be concealed about the person by a conjurer, were ever produced at physical seances, Sir Arthur said that he himself had seen a large jug of foreign origin "brought through by a woman medium."

In his concluding remarks, Sir Arthur said he was fighting an uphill battle that evening, but bore in mind that he was addressing members of a University which had a high and honourable record as to psychic matters.

It was at that University that the first Psychic Society in the world had been founded. Cambridge he regarded as a kind of Mecca of the Spiritualist movement, so far as education was concerned, and he appealed to his hearers to vote on his side. (Loud applause.)

The result of the voting showed a heavy majority for Sir Arthur, the results, as previously mentioned in LIGHT being 184 for the motion, 310 against.

Sir Arthur Conan Doyle has written to LIGHT to contradict a certain newspaper report which gives the impression that the students of Cambridge Union had been discourteous to him. "I had nothing but extreme respect and courtesy from the Cambridge students," he writes, "and there is no truth in the ill-natured paragraph."

THE SPIRITUAL BODY AND THE PRAYER BOOK.

Writing to the *Church of England Newspaper*, of the 22nd ult., the Rev. Charles L. Tweedale points out that the expressions, "Resurrection of the flesh," and "Resurrection of the body," contained in the revised Prayer Book, refer as they stand, to the natural and physical body, and indicate a bodily resurrection at some remote future period.

This, says Mr. Tweedale, is erroneous teaching, and is contrary to the psychic evidences of our own times.

He sets out this case in an open letter addressed to "The Archbishops and Bishops of the Church of England," and which is reproduced herewith.

MY LORDS,

The statements in the Revised Prayer Book setting forth the "Resurrection of the Flesh," the "Resurrection of the Body" (Article IV.), and the "Resurrection in the Last Day" teach the resurrection of the physical body at a remote period which may be millions of years hence, and are all demonstrably false. Many of the "heathen" know better. In view of the facts, now well known, that it is the spiritual body which rises and not the physical body, and that resurrection is practically immediate, as proved by New Testament and modern psychic experiences (vide my letter of April 22nd in the *Church of England Newspaper*); may I respectfully suggest that the expression, "Resurrection of the Spiritual Body" be substituted for "Resurrection of the Flesh" and "Resurrection of the Body"; and that the words, "General Resurrection in the Last Day" be struck out, and "rising again" put in their place; so as to avoid the perpetuation of this false teaching in the New Prayer Book.

FREE LECTURES ON PSYCHIC SCIENCE AND SPIRITUALISM.

On Tuesday, the 3rd inst., at 16, Queensberry Place, Mrs. V. V. Farone delivered the first of a series of free public lectures on psychic matters.

The lecturer spoke upon the biological, psychological and philosophical aspects of Psychic Science, and the able and lucid manner in which she dealt with her subject held the close attention of her audience throughout.

Mrs. Farone, in tracing the ascent of life from the amoeba to man made interesting comparison between the scientific knowledge of the present-day and the Biblical account of Creation, showing how the two may be harmonised.

Touching upon what is now termed Ectoplasm (or Teleplasm), Mrs. Farone referred to the likeness which this substance bears to protoplasm, and pointed out how important it was to remember this in considering the phenomena of the seance room.

Mrs. Farone handled the many abstruse points of her subject with great lucidity, and ably answered the questions put to her at the close of the address.

This lecture was the first of the free lectures to be delivered every Tuesday at Queensberry Place.

The next lecture will be given on Tuesday, the 17th inst., at 8 p.m.

SPIRITUALIST COMMUNITY.—Arrangements have been made for a Café Chantant to be held at the Lyceum Club, 138, Piccadilly, W., on Tuesday evening, May 24th, 8 to 10.30. Admission, 2s. 6d. Tickets obtainable of the Hon. Secretary, 21, George Street, Baker Street, W.

DEMATERIALIZATION.

A SUGGESTED HYPOTHESIS.

BY TUDOR A. MORGAN.

Psychic science has proved that the phenomenon known as "apports" does happen, although all explanations of the means by which it is brought about are conjectural.

The most accepted theory is that of dematerialisation and subsequent rematerialisation.

Sir Oliver Lodge, in his address to the L.S.A. (*vide* LIGHT, April 10th), expresses his difficulty in understanding how matter may be spirited away and recalled at will. I wonder if the following explanation, based upon Swedenborg's philosophy, will help to answer the question?

THREE DEGREES OF MATTER.

According to Swedenborg's theory of creation, every material object is composed of three degrees of latitude corresponding to three degrees of altitude.

In modern terms, we might say that every material object comprises a fundamental basis of spirit substance, plus an accretion, as it were, of ectoplasm, and a further addition of matter, yet no distinct line of demarcation exists.

Matter has been described as a mode of motion, and may be spoken of in terms of vibration—for want of better. Hence a material object might be said to comprise three descending rates of vibration, from spirit to matter.

Sir Oliver seems to count on the ether as being universal, not only in presence, but in quality, whereas, according to Swedenborg's definitions, each degree of the universal substance functions in its own and appropriate atmosphere.

Thus, matter is only able to exhibit the property of varied combinations through the presence of its atmosphere—the ether, which Swedenborg terms the first atmosphere of the earth.

Ectoplasm, like matter, owes its presence as well as its properties to its atmosphere—that which we call the aura, while spirit, regarded as substance, must also have its atmosphere, to which, however, I am unable to give a name. The three atmospheres might be appropriately labelled the Ether, Auric Ether, and Spiritual Ether.

ACCELERATING THE VIBRATIONS.

Applying this to the phenomenon of dematerialisation, we have an object which, at a certain rate of vibration of its particles, is visible to us as, perhaps, a stone. Suppose that discarnate operators wish to carry the stone through material obstructions, such as walls, to another place. Their first move might be to increase the vibrations of the material particles until they equalled those of what may be called the *ectoplasmic* counterpart of the stone.

The stone would now be invisible, and perhaps moving its particles at sufficiently high speed to be passed through the obstructing matter. If not, the vibrations would need to be accelerated further until they equalled those of the *spirit* counterpart of the stone. When the "apport" is in its required position the reverse process, namely, rematerialisation, would be applied, consisting of the slowing down of vibrations as the resistance of the successive atmospheres is encountered.

Rematerialisation is, to me, more easily understood than dematerialisation, as it is akin to Swedenborg's doctrine of creation.

Yet dematerialisation is a natural process and one which is in conformity with the principles of evolution. Mrs. Besant, in "The Ancient Wisdom," to illustrate this point uses the difference in texture of skin exhibited by a butcher and a student. By divergent modes of life one coarsens his flesh, while the other refines it, the skin being merely the index. In the first instance is the gross flesh, in the second a degree of refinement; and may I point to the body of Jesus as the end of the process?

His body was so refined that at the third day He raised it from the grave, leaving no flesh behind; and yet no flesh enters the spiritual world.

Refinement may be taken to be the result of the acceleration of rates of vibration of the particles caused by the quickening action of the spirit; thus, the more spiritual a man's life becomes the more spiritual will be his body, until he finally arrives at the culminating point of evolution—a spiritualised

RAYS AND REFLECTIONS.

"Mr. Punch" comments drily on a statement by an enthusiastic motorist, "Motoring opens up a new life," and observes, "This is too often the case"!

* * * *

In the same vein one may remark on the work of science as providing us with "a scientific demonstration of a future life," by means of its poison gas and other engines of human destruction. Indeed, it is not impossible that those psychical researchers who carry the scientific method to ridiculous extremes may yet receive their "absolute proof" in some such fashion.

* * * *

Those who observe deeply must have noted that the growth of Spiritualism in one form or another has gone on largely as the result of the growth of modern intelligence—the general advance of knowledge and understanding. As for the ultimate triumph of our "revelation" we can wait with calmness, knowing that we have no fictions for whose fate we tremble and no truths which we are not willing should be tested to the uttermost.

* * * *

A writer in the *Referee* reviewing a book on Spiritualism remarks, "It is my experience that whenever you find people sloppy in their style, and using expressions they do not understand, and whose meaning they do not take the trouble to discover, they are generally sufferers from credulity." I would rather have said "superficiality" than credulity, for I have seen several books of late which have no connection with Spiritualism (except as attacks upon it) which are marred by just such defects of education as the reviewer laments. But as I have often said, such a fierce light beats on Spiritualism nowadays that it would be well for its exponents to have a close regard for accuracy of statement and correctness of diction. Heedlessness in these matters is always used as a convenient stick with which to belabour the subject, and there is no need to provide the opponent with weapons.

* * * *

Here is a little story which illustrates how the followers of the women's movement can "get home" on the enemy. It is said that an anti-feminist orator in the course of her harangue asked, "Have women ever produced a Shakespeare?" and a voice in the audience replied, "One woman did!"

* * * *

There are many humorous stories about vergers, as for instance the tale of the village atheist who, when told of the sudden death of the verger, remarked: "Ah, that's what comes of working in a church!" A better story is that which reaches me from a friend, and which relates that a clergyman taking over a new parish encountered in the church an ancient and official-looking rustic, and said to him: "Well, my good friend, what are you?" To which the aged man replied, after a pause for consideration, "Well, sir, I don't exactly know. You see the first parson we had he said I were the sextant; the next parson said I were the sacrilege; and the last parson, afore you came, said I was the Virgin, so you see I don't exactly know what I am!"

* * * *

It has been well remarked of certain experimenters in psychic research that when they are wise they discover that it is sometimes better to let the experiments conduct them than to conduct the experiments. In short, psychic experiment is essentially a thing in which Nature never allows the experimenter to have things all his own way.

* * * *

There is sometimes a lament over the number of "windbags" in the Spiritualist movement, but in these matters we must be tolerant and remember that we *must* have a certain amount of wind otherwise the movement is liable to proceed on deflated tyres.

D. G.

(Continued from previous column.)

man living on an earth that has been raised from the terrestrial to the spiritual. And thus it will remain unless another serpent enters the Eden.

I have endeavoured to show that the laws for the raising of matter to spirit are already in operation.

Christ did in His lifetime what evolution will do in many generations. Similarly, spirit operators may do to an "apport" in a few moments what evolution will probably do to the whole earth in many generations.

COMMUNICATIONS FROM FICTION HEROES.

Communications purporting to emanate from fictitious characters constitute a form of phenomenon by no means unknown in psychical research. We recently referred to the well-known case in which a message was received from "Adam Bede," also to another occasion where a lady received a communication apparently emanating from the hero of one of her own novels.

A somewhat similar instance is reported by Mr. Alain Raffin in a report of a recent sitting with Mr. Maskell, the blind medium.

After the usual phenomena, a voice began to speak quickly and vigorously in an unknown tongue.

One of the sitters, Mr. Jacobs, thought this might be Spanish, and addressed the communicator in that language, without result.

"I then addressed the Spirit in Hindustani," says Mr. Raffin. The voice became quicker and more excited, and "a fair tattoo was played on the trumpet."

I then said, "Are you for me, friend?" The Spirit gave three vigorous knocks on the trumpet.

"I said 'Do you know me?' Again three vigorous taps, and the trumpet crawled on to my coat and nestled against my heart. The jabbering continued. Then Mr. Collett [another of the sitters] said: 'Can you tell us your name?'"

The voice literally shouted "Yama, Yama."

This took my breath away. I said, "Are you the Yama of whom I have just written in my book?"

The three taps were repeated.

The name Yama is that of a character appearing in a book, "Zoe and Zaida," which Mr. Raffin is shortly putting out. None of the sitters had read the Typescript.

"I thought at the time of writing," says Mr. Raffin, "that I had invented the name and the character. You can therefore imagine my surprise to find him addressing me during a seance."

SPIRITUALIST COMMUNITY SERVICES.

At the Grotian Hall last Sunday morning, Mr. Harold Carpenter said that two thousand years ago two men had startled the world by calling upon the people to repent (or change their opinions and outlook), affirming that the Kingdom of Heaven was at hand. They meant this literally, for the knowledge of the nearness of the spiritual world had come to mankind. To-day we often became discouraged on first opening ourselves to psychic influences.

It seemed so frequently that we appeared to get in touch with the next plane to our own, only to find it a world of chaos. So many confused and conflicting statements came to us; but by living the life which the Master would have us lead we could get in touch with the Kingdom of Heaven, namely, that part of the spiritual world peopled by beings whose watchword is Love and Service. No spiritual progress can be accomplished without striving and suffering. Our progress and failures are necessary to the furtherance of God's great work, and we should endeavour to live Spiritualism, not merely to talk it, in our daily lives.

M. J. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Speaking on "Power and Person," Mr. H. Boddington gave many instances of the duality of man's being, proving the possibility of one body being actively engaged many hundred miles from the other, and retaining a memory of all that happens whilst separated.

Referring to the attitude of the materialist, the speaker contended that if modern psychic experiences found credence, surely the events of New Testament history could also be accepted as truth. An injunction to spread the gospel of Spiritualism closed an able address.

Miss Florence Morse gave numerous graphic descriptions and messages, which were greatly appreciated.

V. L. K.

NEW BOOKS RECEIVED.

"ALFIERI AND OTHER POEMS." By Eleanor Gray. (Kegan Paul, 5s.)

"THE FUNDAMENTAL FACTS OF SPIRITUALISM." By A. Campbell Holms. The Occult Press: P.O. Address, Box 43, Jamaica, N.Y., U.S.A. 1 dollar.)

"THE SCIENCE OF MIND." By E. S. Holmes. (A. M. Philpot, Ltd., 69, Great Russell Street, W.C.1. 8s. 6d.)

NOTES ON NEW BOOKS.

"NOTES ON THE ORIGINALITY OF THOUGHT." By Leone Vivante. (The Bodley Head. 7s. 6d. net.)

Leone Vivante is already known to a circle of English-speaking readers by a previous work, "Intelligence in Expression," translated from the Italian by Professor Broderick-Bullock. The same translator has done into English Mr. Vivante's present book, which is a profound speculative study of the mind, or rather that region of the mind where Thought arises.

The author's views tend to confirm that growing body of opinion which holds that truth, reality, the eternal, are essentially matters of interior value. It is our concept of a thing which is of first importance, not the thing itself; a realisation of this is the first step away from materialism.

Suppose, says the author, that a beacon is lighted. Something has happened, something external and transitory. We observe the external form of the beacon, without however appreciating that its reality lies within the mind. At the same time Thought, in the author's view, has no reality, no existence of any kind except in its spontaneity. Putting it another way, one might say that Thought requires to be externalised before it becomes reality.

Mr. Vivante's conclusions as to the ultimate value of Thought, its spontaneity, and its relation to reality, are developed with acute perception and close logic. His analysis is profoundly searching in quality, and the book is one which requires slow and studious reading, so closely-woven are his processes of reasoning.

H. G. A.

"THE PRIESTHOOD OF THE LAITY." By the Rev. G. Vale Owen. (Hutchinson. 1s. 6d. and 2s. 6d. net.)

In this little book, Mr. Vale Owen discusses without rancour, but rather with a charitable sympathy, some of the clogging crystallizations, which have grown around orthodox Christianity, with particular reference to the Church of England.

He stresses the importance of the lay priesthood. "Every head of a household should be the Priest of his own family." For the benefit of those who desire to use a short service of Holy Communion in the home circle, Mr. Owen has compiled an abbreviated form of service, which is, in parts, of particular beauty.

He recalls that in his own Church in Lancashire, spirit forms were constantly seen by clairvoyant members of the congregation.

When the time came for the consecration, their leader would stand behind the altar, quite still and with bowed head.

He was the channel on the spirit side—as I was on this side—through whom was being poured the stream of Christly power upon the Bread and Wine. For which reason I never covered up the paten or chalice until the elements had been distributed.

M. Q. R. U.

"AN UNKNOWN WARRIOR AND OTHER POEMS." By F. Fielding-Ould. (A. R. Mowbray. 3s. 6d.)

These fifty odd poems by the Rev. F. Fielding-Ould are much above the average. The author possesses a keen insight into the hidden beauty of things, and a sensitive feeling for the true poetic element; his gift of expression is at times very happy. I quote below one simple verse, which appealed.

When I pass over, I shall see
Her waiting patiently, and then
She'll sit amused and watching me
While I grow young again.

H. G. A.

"THE PHILOSOPHY OF SURVIVAL." By David Gow. (G. P. Putnam's Sons. 9d.)

Is a reprint of one of the chapters in the book "Survival," by the same publishers, and edited by Sir James Marchant. Several chapters from this book have been, or are being separately issued at the same price, namely, the articles by Sir Oliver Lodge, Sir Arthur Conan Doyle, Professor Camille Flammarion, Sir Edward Marshall Hall, Miss F. R. Scatterd, the Rev. C. Drayton Thomas and the Hon. Mrs. Alfred Lyttelton, D.B.E.

ANSWERS TO CORRESPONDENTS.

JANET BOOTHROYD (Barrow-in-Furness).—Thank you very much. As you will have observed, the information was furnished us by several other correspondents.

A DULWICH READER.—We thank you for your letter with the information which, you will observe, we have also received from other quarters.

J. JACKSON (Sussex Street).—We thank you for your letter, but have already heard of the occurrence from Dr. Munro himself. Your enclosed envelope has been re-directed.

ANNE PRIMROSE (Port Elizabeth, South Africa).—These experiences are more commonplace than you seem to think. What you describe as dematerialisation is not dematerialisation, but belongs to that order of phenomena associated with dream states to which LIGHT has frequently made reference.

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" " " 6.30 p.m. ... Mr. ERNEST MEADS
Wednesday, May 18th, 7.30 p.m. ... Dr. W. J. VANSTONE
Friday, May 20th, at 7.30 p.m., Special Lecture by CAPTAIN JACK FROST:
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Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.
Sunday, May 15th, 11 and 6.30, Mr. Barbanell; Thurs. May 19th, Mr. Clayton.
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Lewisham.—Limes Hall, Limes Grove.—May 15th, 11.15,
open circle; 2.45, Lyceum; 6.30, Mr. A. Vout Peters. May
18th, 8, Mr. Arthur Clayton.

Camberwell.—The Central Hall, High Street.—May 15th,
11, service; 6.30, Mr. Ernest Hunt. Wednesday, 7.30, at 55,
Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—May 15th, 11, public
circle; 6.30, Mrs. Bloodworth. May 19th, 8, Mr. F. B. Leonard.

Peckham.—Lausanne Road.—May 15th, 11.30 and 7, Miss W.
Ayriss (Coventry). Thursday, no meeting.

Richmond Spiritualist Church, Ormond Street.—May 15th,
7.30, Mrs. Nutlands, address and clairvoyance. May 18th, 7.30,
Mr. Newman, address and clairvoyance.

Croydon National Spiritualist Church, New Gallery, Katharine
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May 18: Trance Control.

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Special Notice: REVUE METAPSYCHIQUE: In order to complete the file of this publication, the L.S.A. Reference Library requires three issues, viz., Nos. 1 and 2, 1924 (Jan-Feb; Mar-Apr.) No. 6, 1925 (Nov-Dec.) The Librarian will be glad to hear of the possibility of obtaining these issues.

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