

# Light:

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

"Light! More Light!"—Goethe.

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

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## TRAGIC OMENS.

In the literature of murders and other tragedies, there have sometimes been traced strange premonitions and omens leading up to the disaster. Dickens has touched on the matter in some of his stories, and, although his method seems occasionally fanciful, there is a vein of inner reality in what he wrote. We were lately reading in an American magazine the story of the assassination of Abraham Lincoln, as related by W. J. Ferguson, probably the sole survivor of those who were in Ford's Theatre, Washington, on the fatal night, April 14th, 1865. He was the call-boy then, and knew everyone connected with the theatre, including the assassin, John Wilkes Booth, at that time an actor of some renown. He tells of some curious episodes in Booth's career. How, for instance, when playing Romeo, he threw himself down in the course of his passionate acting of the part. It was noted by Ferguson that, after killing Lincoln and leaping on to the stage, he fell again at that very spot. Then, one night, when practising with the foils, he disarmed his opponent, striking the foil out of his hand. The weapon flew up and lodged in the box, where later the victor in the fencing bout committed his great and dreadful crime. After the tragedy Booth was hunted for his life, and was shot either by his own hand or by one of his pursuers. But here, again, was a strange coincidence. The fatal wound was under his right ear, almost in the exact spot where the ball from his pistol had entered the head of Abraham Lincoln. Mr. Ferguson records also the fact that on the day of the funeral of Edwin Booth, the assassin's brother, the entire front of the theatre collapsed with deadly effect.

## NOTES BY THE WAY.

### THEORY BEFORE PRACTICE.

In his useful booklet, "The Fundamental Facts of Spiritualism," Mr. Campbell Holms draws attention to a point which has been touched upon frequently in our pages, namely, the need for perusing the works of authoritative writers before embarking upon personal experiment. "In the study of all subjects," he says, "it is the universally accepted rule to begin by reading authoritative books, so as to ascertain what others before us have already seen and done, and what conclusions they have come to. . . . Unfortunately, in the case of Psychic Science, this common-sense rule is quite commonly set aside." We know that this is too often the case. Spiritualism, however, resembles Military Strategy, in that the average uninstructed critic feels quite competent to pass judgment upon it. The tiresome person unversed in the theory of warfare who, in the troublous times of the War, explained how the enemy should have been crushed, routed, flung back in disorder over his own frontier, is still with us. But the burden of his song is changed. This time he explains our own subject to us. But his voice is becoming fainter, and his judgment a little less sweeping; for he is beginning to read.

### VOTING UPON SPIRITUALISM.

We have already referred to a debate on Spiritualism which took place in, we believe, the early 'nineties, at which, on the conclusion of the discussion, a vote was taken, when out of a large audience, only seventeen members voted affirmatively on the question whether Spiritualism was true. We compared this to the meeting at the Queen's Hall on March 11th, 1921, when Sir Arthur Conan Doyle debated with Mr. Joseph McCabe, the chair being taken on that occasion by the late Sir Edward Marshall Hall, K.C. The audience was then about evenly divided on the question of the truth of Spiritualism. Again we recall the great Albert Hall service of remembrance on November 14th last year, when a considerable majority of the many thousands present rose in testimony of their conviction of having been in touch with their dead. Although the recent Cambridge debate between Sir Arthur Conan Doyle and Mr. J. B. S. Haldane is not quite in the same category, one might also include it here by reason of the fact that Sir Arthur scored 310 votes out of a total of 494.

## CONCERNING MATERIALISATION.

As to all that concerns materialisation, one cannot too often repeat that it is at once the most important and most certainly established of metapsychic phenomena, and also that which is most rare and difficult to obtain. Mediums capable of giving it scarcely exist in France, in Spain, and in Germany. Some are known in Italy. They are rather more often met with in Northern Europe, especially in Poland and Russia. . . .

It is untrue that absolute darkness is indispensable; very good manifestations can be obtained in dim light, especially if red. Luminous screens have their uses, for their phosphorescence does not seem to affect the materialised forms; but such screens should be large enough to light the whole scene. They should never be employed but in conjunction with complete precautions against fraud. If not, the feeble light they give actually favours trickery.

It is completely false that control hinders production of genuine phenomena. Mechanical registration, especially weighing, imprints, and photography, should always be used to supplement the evidence of the senses. In every case the medium should be adequately controlled, and the simplest and most certain method is that his hands should be held.—From "Clairvoyance and Materialisation," by DR. GUSTAVE GELEY.



## CATHOLICS AND SPIRIT INTERCOURSE.

By J. KENNEDY.

The ordinary man in the street whose attention is being called to the question of a future life by the daily press is, without doubt, extremely puzzled by the antagonism between the Roman and Anglican churches and professing Spiritualists.

That there is an open warfare between them is admitted on both sides.

It cannot be on the main question of continued existence of the human soul, nor on the fact of consciousness and possibility of intercourse. These are admitted by all parties concerned.

The whole question at issue is no more nor less than "what is the legitimate method of communicating with the spirits of the departed?"

On the one hand the Catholic Church (whose opposition is very clearly defined) basing her condemnation on various texts of scripture and the tradition handed down from the apostolic age, declares that the attempt to evoke the souls of the dead and to seek knowledge from them of any kind is absolutely against the law of God and can only result in our placing ourselves in danger from evil spirits. She therefore forbids, under grievous penalty, her adherents from any such attempts.

Spiritualists, on the other hand, maintain that such words of scripture as the church adduces, are not applicable to modern conditions: that they are written for a particular people and in special circumstances; that they have no more force to-day than the numerous laws of the Old Testament which the church herself has no hesitation whatever in regarding as obsolete. The medieval denunciations and bulls of excommunication originated in a firm belief in witchcraft, sorcery and black magic, and were directed against such.

Now I have met not a few of those who may rightly be called leaders in the present spiritualistic movement, who, while resenting this wholesale condemnation, admit that the church would be wise in condemning indiscriminate and excessive attempts at spirit intercourse; that there undoubtedly exist dangers, only to be avoided by the guidance of good and experienced persons.

Can no *via media* be found that would end a conflict which must surely retard the spread of the truth among those who are theoretically or practically materialists? The points agreed on between the opponents are so many and so vital that it surely seems sad that the grand machinery of the truth lies inert for want of the spark of concord.

Speaking optimistically, I feel certain that the vast majority of Spiritualists would rejoice beyond measure if the great church whose voice is listened to by hundreds of millions were to remove the ban and welcome the sincere efforts of those who, with much love for the departed, and on account of this God-given love, are trying to reach through the gates of death to learn if they may that all is well with the loved ones.

What is needed on the part of the church authorities is a greater breadth of vision, a more sympathetic outlook, and, not least, a more intimate knowledge of the present spiritualistic movement.

The bishops and priests who have troubled to inform themselves as to what is being said, written and done among Spiritualists are few and far between.

My old friend, Godfrey Raupert, keen enough as all know in his campaign against modern Spiritualism admitted to me that it was with extreme difficulty that he could get the average priest to take the slightest interest in the present wide spreading movement. Yet in the few years that have elapsed since then, there is an increasing number of layfolk and clergy who are sensing that there may be more in the movement than they had imagined.

It is perhaps dawning on them that the difference between a circle of reverent believers who, with prayer to God, and in the spirit of love enjoined as a necessary condition, strive to communicate with those who have passed from this world, and the congregation who, with ancient and mystic rite, call upon angel, saint and soul in pain to join with them in the great sacrifice, is a difference very small.

The Church urges her children to speak in the language of prayer to those who have gone, to ask them to be near us, to help us, to guide us.

Catholics see no absurdity in asking St. Antony to help us find the trifle lost, in asking the souls in purgatory (with a promised "De Profundis" in view), to awaken us at the desired hour. What Spiritualists consider mediumistic gifts, the church looks upon as actual marks of sanctity in her people—trance or ecstasy—bilocation—inspired speech or writing—prophecy—the gift of tongues—powers of healing. In her decrees of canonisation all these are recognised as facts and given the seal of her approval.

The mystic ceremonial with which she veils her ancient and holy liturgy would seem to be the forerunner of the seance room. Who can be present at the Holy Week rites in temples shrouded and darkened, when the spirit world is invoked with weird and age-old chant, and not see the resemblance?

The very atmosphere of the confessional where the priest sits in obscurity, acting as medium between sinner and Christ, makes one think of the dark curtained cabinet and the mysterious voice issuing forth.

Lives of the saints teem with incidents which to-day would be called psychic phenomena. The old Celtic saint who, supply of tapers failing, gave bright light from his hands sufficient for the brethren to read the breviary; the Franciscan who, no boat available, was levitated across the sea; the great Jesuit missionary who spoke to scores of barbarous nations and was understood in their own tongue; simple men and women without learning or letters whose inspired advice was eagerly sought by kings, emperors and popes.

Facts such as these seem very ordinary to the Spiritualists of to-day, and surely should form a link with that old church which has professed her belief in them through times when a materialistic world scoffed and jeered.



## THE FRINGE OF THE INVISIBLE.

A PRESSMAN'S TESTIMONY.

A most able and comprehensive article on Spiritualism, by the Editor of the *Manchester City News*, appears in that paper's issue of the 7th inst.

It is admirably written and fills several columns. The many aspects of the subject are touched upon in Mr. Cuming Walters' clear-cut and vivid style.

He says "it is a terrible and dangerous thing to be a crank, and yet we find ourselves in tolerable company! What a 'crank' Socrates was. . . . Then think of Columbus . . . of Galileo, Bruno, Kepler . . . Roger Bacon and Johann Faust."

Referring to the many would-be critics of Spiritualism whose utterances betray their lamentable ignorance of the entire subject, the writer says:—

Absence of knowledge does not justify a denial of evidence; facts can only be opposed or discredited by other facts.

But this line of thought would have carried me to no definite conclusions had not experiences come to myself; and I firmly hold that the Spiritualist belief can only be founded unshakenly upon direct first-hand evidence.

Various personal experiences of a remarkable evidential nature are narrated. These are given in detail.

A high tribute is paid to Sir Arthur Conan Doyle. Says the writer:—

These incursions have also brought me into contact with brave men and women who, by reason of their knowledge and experience, are making the best of life and giving the world the sublimest hope. Among these I put foremost Sir Arthur Conan Doyle, the most sincere and the most unselfish man I have ever met, a man who has been willing to abandon all worldly advantage for the sake of supreme truth.

He also deals with the question of fraud and imposture in characteristic vein:—

"Ha!" cry the critics, "but you must admit that there is a good deal of fraud and imposture in Spiritualism. It has been exposed over and over again." Admitted quite frankly. The only marvel to me is that there is not much more. It is a subject, above all others, which gives the knave his chance, which enables the rogue to play upon the weak and the credulous, which tempts the trickster to earn a dishonest penny by playing on the emotions of poor human nature. I have had the great privilege of exposing some of the imposters myself, of stripping the veil off their false faces, and of denouncing their malpractices. These pretenders who offer "support" are the greatest enemies in our midst. They are not Spiritualists; they only call themselves so for their own base purposes. They no more belong to us than does the scoundrel who calls himself a Christian in order to run away with the offertory.

An amusing incident is given of a woman who claimed that the spirit of Shakespeare spoke through her.

She came to me, made some very flattering remarks upon my "Shakespearean scholarship," and said she had been directed to make a revelation of supreme importance to me. It was only a question of a few seances (to be well paid for) and then I was to learn one of the greatest secrets, namely, who was the Dark Lady of the Sonnets. . . .

So she went into a trance, and delivered a glib address on Elizabethan drama, with a few apt quotations. . . . Presently we arrived at Shakespeare. He spoke through the medium. What a sensation! He told us how he came to write the Sonnets, and how he sent them round to his friends. And then, while we were all feeling awed he made the great disclosure. "The Dark Lady," said he, "was a woman I loved, a woman of beauty, a woman of great gifts. She was of Spanish birth. Her name was Maria Medosa. She acted the heroines in my plays."

"William Shakespeare," said I, rising from my seat, "I must tell you plainly, you are a liar. No woman ever acted in your plays during your lifetime. No woman was allowed on the stage until years after you were dead."

Then the medium woke up, and we opened the door for her to pass out. She never sent for her fee.

Regarding the allegation that spirit messages are trivial, and, therefore, of no account, Mr. Walters pointedly remarks:—

To receive any message whatever from "the Silent Land" is no trifle; it borders on the miraculous; it is itself a proof of communication with another world, far exceeding all the wonders of this wonderful age of discovery and invention. If it only consists of the word "Yes," the wonder still remains—a word from the Beyond!

But are the messages really trivial? It is those who have never received them who say so. We who receive them know differently. Are the messages received by Vale Owen and Stainton Moses trivial? They are open and accessible, and, therefore, can be judged. But some of us are placed in a difficulty, that the messages received are often of a sacredly confidential character sent for some special purpose to help a particular person; and these confidences cannot be violated.

The article concludes with these words: "One by one we pass over the border never to return. The philosopher, the poet, the scientist, the artisan, are all comrades on the journey, all peering wistfully and wonderingly into the distance, all intent on learning something of the 'undiscovered country.' And if one of these receives, or honestly thinks he receives, a ray of enlightenment or a message of comfort, may he not at least be regarded without anger, and heeded with sympathy?"

## THE WEAPON OF THE WEAK.

By E. HARVEY.

Spiritualists have good reason to know that ridicule plays a great part in the attack on anything new.

Confronted with the unfamiliar every blockhead in the country starts to jeer.

Rousseau said, "Ridicule is the favourite weapon of vice," it is also no less a popular weapon of the weak. The powerful never ridicule their victims—there is no need, for in these days they have social ostracism to some extent, and in others they had the faggot, at command.

The Law does not deride the clairvoyant—it just claps him in gaol or fines him.

Anciently the Court Fool could say to a powerful King things that the favourite noble would think twice about before uttering.

There is a harmless ridicule which can at times even be beneficial, and also another sort not so pleasant. This goes to the rattling of tin-cans and other horse-play. The Early Dissenters, Salvationists and many other groups have been through it.

Also, there is a less spontaneous and ignorant form of ridicule, rather a malevolently engineered kind, found when sacrosanct beliefs and vested interests are at last alarmed. If this variety does not work, then the neophobes either "give it up as a bad job," or call on the Cæsar of the day.

However strange it may seem, it is a good plan to tolerate the other fellow's point of view—it is *his* view. Spiritualists do this automatically.

In one of his books Marryat shows an old quartermaster whose ship had been frizzling four years on a tropical station; they were running up the Channel on a lowering autumn day before the driving gale and rain. The old man rubbed his hands and said: "Ah! this is Old England at last; none of your damned blue skies here."

To the fervent modern believer in sunbaths and ultra-violet rays, this seems all but disgraceful.

The officer of a steamer said to me that he hoped to get a week at home this trip, and I casually asked what part he lived in. He said: "Lincolnshire, lovely country, all beautiful flat land you can walk on for miles and miles." I remarked that people went to great expense in visiting mountains, and were happiest if they could get above the snowline. "I know, I know," he replied hastily, "but I could never make out why they should want to do so."

That was his point of view.



## THE "MAY MEETINGS" AT THE MEMORIAL HALL.

The Twenty-Eighth Annual Convention of the London District Council of the Spiritualists' National Union was held on Thursday, the 19th inst., at the Memorial Hall, Farringdon Street, London.

At the morning session, an excellent address was delivered by Mr. F. T. Blake, of Bournemouth, on the subject of "Things of Moment." Mr. Frank Whitmarsh presided, and vocal music was finely rendered by Mr. Michael Black.

Mr. Blake's address was lucid, cogent and based on mature experience; it met with deserved approval by the assembly.

The whole of the Spiritualist movement, said the lecturer, was based upon the ideal of freedom, a point which was occasionally lost sight of. Great changes and disturbances were going on in Spiritualism, and he regarded it as increasingly necessary that efforts should be made toward unity and freedom. Attempts were sometimes made to curb freedom of thought or action among those who held to the central principle for which we stand. Such attempts could only result in a splitting up into individual groups with a consequent loss of energy and power.

Organising was an excellent thing; it was however only a means to an end. The ordinary and inevitable restrictions imposed by organised bodies could not apply to a subject like Spiritualism. There must be elasticity.

"The more I know of Spiritualism," said Mr. Blake, "the more I am forced to the conclusion that you cannot restrict it to any one organisation, no matter how elaborate that organisation may be. (Hear, hear.)"

At the same time, he agreed that some form of organisation was necessary to carry the movement forward.

It had been pointed out to him that there were numerous churches and societies, acting independently and pursuing individual paths. This mattered little so long as they were all united as to the central truth.

"Any movement," he continued, "which has for its object the service of mankind as a whole, must be of wide and tolerant outlook, so that none are left out." Let Spiritualists unite in essentials, but make every effort to avoid dissipating their strength and dividing their forces on account of purely non-essential matters.

Speaking upon the subject of mediumship, he deplored the efforts being made in some quarters to commercialise the psychic gift. He pleaded also that mediums should come under the sympathetic and understanding protection of Spiritualists as a whole.

Then as regards the teaching and philosophy of our subject, it must be borne in mind that we cannot all digest the same food. Some thrived on meat; others flourished on a vegetarian diet. It was not practicable to lay down a strict diet for all.

Here again, the same spirit of freedom and tolerance was necessary. There should be—after accepting the central and vital features of Spiritualism—unfettered freedom.

The essential core of the subject consisted of two propositions. First the recognition of a creative, intelligent, universal and divine force, manifesting itself in love—the Father. Secondly, the continuance of life after death, as a practical reality and the possibility of communion between the two worlds.

These were the primary essentials, and if Spiritualists could come together on those two points, they were then free to follow their own spiritual development according to their nature and temperament. We must remember also the command: "Go ye into all the world and preach the Gospel." That command was still with us. We have yet to obey. (Loud applause.)

The afternoon session, under the chairmanship of Mr. M. Barbanell, was devoted to clairvoyance.

Mrs. Edith Scanes was the vocalist, and gave two solos in admirable style.

Clairvoyant descriptions by Mrs. Maunder and Mrs. Clements were recognised with gratitude by a number of those assembled, many of the descriptions being of vivid character.

At the evening session, which was an animated one, Mr. H. Boddington, President of the London District Council, occupied the chair. He reported that their finances were a little on the diminishing side, and referred to the extra expenses of the new hall which they were occupying on this occasion; however they had some two hundred odd pounds in cash. After giving some other particulars of the activities of the London Branch of the Spiritualist National Union, Mr. Boddington finished with some militant remarks on the independence which Spiritualism should maintain towards theological creeds and doctrines.

Mrs. Stevens, one of the principal organisers of the World Society, which possesses the largest hall in London—a result achieved after seven years of earnest work—then addressed the audience. Referring to the previous speakers, Mrs. Stevens said that if the progress was not as rapid as some of them might desire it was at least a steady one.

In a discourse of engaging frankness and full of points of interest, Mrs. Stevens pleaded that greater emphasis should be laid on the religious side of the movement, a sentiment which was greeted with applause. The spirit communication of which was identical with the faith and practices of the early Christian Church, and she wondered how the clergy could read the twelfth chapter of Corinthians, and yet maintain an attitude of hostility to the modern dispensation, for Spiritualists had proved the literal truth of St. Paul's statements. She maintained the need for presenting Spiritualism always at its highest level, and counselled that greater care should be taken in starting new societies to the end that these should be promoted and conducted only by people of character and experience with a full sense of their responsibilities.

Mr. F. T. BLAKE, in a really eloquent address, thoughtful and temperate in tone, made some cogent points. Referring to the programme of music to which they had listened that evening, he said it seemed to him that the need for a universal language was met by music. He was generally in agreement with the previous speakers, although he deprecated critical references to the clergy in view of the immense service that the priesthood had rendered to the country.

The foundation of modern Spiritualism was its mediumship, and in some remarks on the nature and function of mediumship, he expressed the view that in its interior aspects it represented the unfolding of the spiritual nature and an approach to a closer relationship with the Universal Spirit, consequently it carried a significance far beyond the idea of the public exposition of Spiritualism. From the study of the medial faculties man gained a clearer perception of his body, and his physical relationship, and, following that, came the development of the mind and a clearer understanding of the mental kingdom of life. But beyond that there was another kingdom of life which we might recognise as the Spiritual kingdom. It seemed to him that the whole purpose lying behind the mediumistic faculty of man was the experience of that spiritual kingdom, and the understanding of those spiritual gifts set out in the twelfth chapter of Corinthians to which Mrs. Stevens had referred. The whole activity of the Spiritualist movement whether it was expressed through these particular channels or not was a question of the relationship of each individual to that cosmic centre of life—the spiritual world.

Mr. Blake then graphically set out his views in regard to the question of Jesus the Man and the theological concept of the Christ. It seemed to him that Jesus was the centre of a great spiritual influence for the full expression of which He had been trained. We read that the Spirit of Truth descended upon Him in the symbol of a dove. The purpose of His mission on earth was that the truth might be revealed to the minds of men and the more carefully they analysed His life and teachings the more strongly this became evident.

Mr. F. WHITMARSH then addressed the meeting, dealing with the especial needs of the movement and the necessity for closer attention to the harmonising of disputed points, and the placing of the subject on a higher level of expression and exposition. He dwelt upon the responsibilities of Spiritualists to those great leaders who had passed on, and but for whose labours many of us would have known nothing of the great truths for which Spiritualism stood.

Referring to the falling away of members from some of their churches and societies, he said it was one thing to bring in new adherents, but another and better thing to retain them when they came. He pleaded for a greater spirit of worship and reverence, and a deeper appreciation of those essential realities for which the great Spiritualists of the past had fought and worked.

During the evening, Mrs. Edith Scanes and Mr. M. Black gave solos which met with keen appreciation, and encores were given in each instance. Mr. C. W. Turner rendered valuable service as organist.

At the Royal Academy, Mr. Harold Speed exhibits a portrait of Viscount Grey of Fallodon (painted for the Oxford and Cambridge Club), and Mr. J. A. Stevenson, a contributor to *Light*, is represented by some notable pieces of sculpture.

MISS H. A. DALLAS asks if any reader can give her the reference to the following passage from the writings of Mr. F. W. H. Myers:—"Not in this world of shows, but in the world of realities was the next lesson to be taught to that advancing soul."



## LETTERS TO THE EDITOR.

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

## MISS F. R. SCATCHERD: IN MEMORIAM.

Sir,—It is with sadness that I am writing to you on the loss of my dear co-worker and friend, Felicia Scatcherd. Ever kind and true to everyone, and loyal to the cause that was so dear to her, she won the affection and admiration of everyone. We shall all miss her presence and her assistance in the great work that is yet to be accomplished.

Yours, etc.,

SUSANNA HARRIS-KAYE.

757, E. 27th Street,  
Los Angeles, California.

## "THE AFFAIRS OF HULHAM HOUSE."

Sir,—Sir A. Conan Doyle's astounding statement that at Hulham House a patient was raised from the dead, requires a little friendly criticism.

The first point is, who were the witnesses who had been by the bedside and diagnosed "every possible symptom of death—even some post-mortem discolouration"? I should require them to be smart medical men.

Dr. Husband, the author of the well-known book on Forensic Medicine, states that post-mortem staining, i.e., the hypostatic marks, begin to form in from eight to twelve hours after death, and it should not be mistaken for ecchymosis or a bruise.

I suspect, myself, the patient was in a sort of hysterical trance.

My friend, Dr. Beale (I call him that because he told me he was my friend) informed me that he could not cure cancer; I see no reason therefore to think that he is able to "raise the dead."

Yours, etc.

E. H. WORTH.

"Ingleside," 2, Aldrington Road,  
Streatham, S.W.

## A STATESMAN'S CONVINCING EXPERIENCE.

We take the following extract from Sir Arthur Conan Doyle's *The Wanderings of a Spiritualist*, by reason of the reference to the mediumistic powers of that remarkable woman, Felicia Scatcherd. Sir Arthur is here dealing with the visit of himself and family to Melbourne—

The British Empire League also entertained my wife and myself to lunch, a very select company assembling who packed the room. Sir Joseph Cook, Federal Chancellor of the Exchequer, made a pleasant speech, recalling our adventures upon the Somme, when he had his baptism of fire. In my reply I pulled the leg of my audience with some success, for I wound up by saying, very solemnly, that I was something greater than Governments and the master of Cabinet Ministers. By the time I had finished my tremendous claims, I am convinced that they expected some extravagant occult pretension, whereas I actually wound up with the words, "for I am the Man in the Street!" There was a good deal of amusement caused.

Mr. Thomas Ryan, a very genial and capable member of the State Legislature, took the chair at this function. He had no particular psychic knowledge, but he was deeply impressed by an experience in London in the presence of that remarkable little lady, Miss Scatcherd. Mr. Ryan had said that he wanted some evidence before he could accept psychic philosophy, upon which Miss Scatcherd said: "There is a spirit beside you now. He conveys to me that his name is Roberts. He says he is worried in his mind, because the home which you prepared for his widow has not been legally made over to her." All this applied to a matter in Adelaide. In that city, according to Mr. Ryan, a seance was held last night, Mr. Victor Cromer being the medium, at which a message came through from Roberts saying that he was now easy in his mind, as he had managed to convey his trouble to Mr. Ryan, who could set it right. When these psychic laws are understood, the dead as well as the living will be relieved from a load of unnecessary care; but how can these laws be ignored or pooh-poohed in the face of such instances as this which I have quoted? They are so numerous now that it is hardly an exaggeration to say that every circle of human beings which meets can supply one.

## THE FUTURE OF PSYCHICAL RESEARCH

ADDRESS BY CAPTAIN E. N. BENNETT, J.P.

A delightful informal address was delivered by CAPTAIN E. N. BENNETT, at the headquarters of the London Spiritualist Alliance, 16, Queensberry Place, on Thursday evening, 20th inst.

CAPTAIN NEIL GOW presided, and, in a few felicitous remarks, introduced the lecturer.

CAPTAIN BENNETT began by referring to the possibilities which lay ahead of psychical science. To-day there was a greater interest taken in the subject than ever before. He recalled the fact that Mr. Horatio Bottomley, who used to sit next to him (Captain Bennett) in the House of Commons, had once caused the sensation by exhibiting a placard, "Do you wish to talk with the dead? Buy *John Bull*!" (Laughter.) To-day we did not scruple to use advertisement in Psychical Research, but there was a great deal to be learned along the more serious lines of the subject. Psychical Research worked for the benefit of humanity, and the lecturer referred to the field of psychotherapeutics, hypnotic suggestion and telepathy. The whole question of telepathy turned on whether it was a dying sense or a latent potentiality. In the use of psychic faculties in the cure of diseases, the medical profession had achieved some astonishing results, of which Captain Bennett gave two striking instances. He referred also to the fact that unceasing prayer and faith had cured maladies that were apparently incurable by ordinary means.

The clergy (especially foreign missionaries) had splendid opportunities of studying these phenomena of healing, and it was to be regretted that they had not yet given them adequate attention. The reading of the Scriptures would become clearer, and be better understood through scientific psychical research which provided opportunities of revitalising religion. Humanity had largely lost the conviction of survival, together with a proper understanding of prayer, and the communion of saints.

He stressed the fact that Spiritualists and Psychic Researchers are still a relatively small body, and ought to leave behind them all differences, and work together for the common good. He emphasised the need of better mediums, and the necessity of protecting them against such obsolete legislation as the Vagrancy Act. He urged that we should pursue our investigations continually, for we could not afford to stand still. The younger generation must have new evidences on the subject, and these evidences should be continually multiplied.

Captain Bennett concluded his address, which was full of points of interest, by relating how, three years ago, a man had left a will providing for only one of his four sons. No one knew the reason for his action, but this year one of the sons had many vivid visions of his dead father. He saw, while in his waking state, the figure of his father, and heard the words, "Look in my overcoat pocket." The son was so much impressed by the vision that he travelled to his mother's home, found the coat, and in the lining of the pocket discovered a piece of paper containing the words, "Genesis 27, in Daddy's old Bible," written on it.

When the Bible was found a will was discovered, dividing the property equally between the four sons. A wealthy Spiritualist paid lawyers to examine the case, and take affidavits, and they were able to verify the story.

Mr. E. P. HEWITT, K.C., in proposing a vote of thanks, which was cordially adopted, gave some explanation of the Vagrancy Act, 1824, and expressed his admiration of the address given by Captain Bennett.

The proceedings then closed.

## MRS. FARONE'S LECTURES.

Continuing her series of public lectures at 16, Queensberry Place, S.W., on Tuesday last, Mrs. V. V. Farone dealt with the activities of the soul body both during the sleeping and waking states of the physical body. The deep interest aroused by the lecturer's able handling of her subject was evidenced by the questions put to her at the close of the address.

The next lecture of this series will be given on Tuesday, the 31st inst., at 8 p.m. Admission free.

ANOTHER forthcoming play having a strong psychic interest is "The Return," by Charles Bennett, which will be presented at the Everyman Theatre, Hampstead, for a fortnight commencing Monday, May 30th. The part of a returned spirit has been entrusted to the well-known actor, Mr. Frederick Cooper, who will be remembered for his fine performance in Mr. Sutton Vane's "Outward Bound."



## LIGHT.

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## THE ASCENT OF MAN.

Mr. H. G. Wells, writing in the *Sunday Express* lately on "The Way the World is Going," proclaims himself an optimist, rebutting the charges of pessimism made against him in regard to some previous articles.

He does not accept the idea of the perfection of Nature. He holds that Nature is "clumsy and needlessly cruel." Most of her handiwork is "loose-jointed and casual." He supports the argument with some examples, such as that some of the earliest known human bones show traces of disease, and that wild animals are just as much subject to epidemics and hideous forms of parasitism as human-kind. "Indigestion and malnutrition are as rife in the forest as the slum."

It is all true enough in its small measure, and it is as well that an ill-founded idealism should be corrected in this fashion. In short, Mr. Wells sees that the progress of the race is very largely in the hands of mankind, which is precisely the conclusion that our spiritual philosophers reached long ago. Only they had a larger vision with regard to Nature. They did not limit their view to her lower and sub-human aspects. They traced vast ranges beyond the physical world where Nature, operating on higher levels, produced her more perfect work—regions of life unthinkably superior to the physical world and designed for the habitation of mankind after its passage from this "muddy vesture of decay." That is the vision of the seer, the philosopher and the poet—although it is not Science of the kind in which Mr. Wells specialises.

But of Science it may be said that, in common with Nature and mankind, it shows many defects. It is at least equally clumsy, loose-jointed and casual. Still, like the rest, it is in the hands of man to amend and carry forward, and to turn to right ends for the welfare of the race and not to its destruction. Mr. Wells is quite outspoken in this respect:—

Every man in military uniform is a threat of violence; every gun and military implement is a mantrap in the path to a universal order.

He sees that Science must outgrow its military applications if we are to bring about a better social order, but he is also confident that man has emerged, and is emerging, from the cruelties, squabbles and brutalities of the past. Man to that extent has subdued Nature in her lower aspects, and turned her forces in a direction that contributes to his happiness.

Meanwhile we may take a passing glance at how much remains to be done in this direction. And we can do so hopefully, realising that our perception of the crudity and general imperfection of life is the measure of our advance beyond the old conditions. Wherever we look we see the flaws and defects and the possibilities of improvement. Even our Spiritualism is still in a rudimentary state. Its phenomena are only at their raw beginnings, mere rough drafts of the achievements of the future. Such hints and gleams as they may give us of higher and higher worlds are at present fragmentary, howbeit they all support the vision of another world, finer and better, the type and pattern of what this world will yet be when human intelligence has worked upon it sufficiently long. For we are no advocates of "other-worldism." We do not look upon the life beyond as merely the compensation for the evils of this one. We see all Life as a continual advance, holding that the high realms of the hereafter are the promise and prophecy of what this world will yet become.

Sir Oliver Lodge, in some of his speeches and writings, has set out the idea finely in some of its aspects, and has given a philosophic and scientific confirmation to the dreams of the prophets and poets ancient and modern. With them he has "dipped into the future" and seen a "vision of the world yet to be"; seen the "increasing purpose" running through the ages whereby "the thoughts of men are widened with the process of the suns." And although we agree that the future of Man is largely in his own hands, we do not limit our view to humanity in the flesh. As George Herbert said:—

Man is one world and hath  
Another to attend him.

We picture the human race as not only driven from below, but beckoned from above. The future of the earth is more than the concern of earth. It is the concern of those unseen hosts of humanity (at present unknown to science), who co-operate with their fellow-spirits, and give aid and counsel to those of us still incarnate who have seen the Vision and have obeyed the poet's call to "Follow the Gleam."

## THE THINGS THAT ABIDE.

Love does not die, no mortal slave is she  
To fear the tyranny of cruel years,  
For every door she holds the master key,  
Bridges all gulfs, and binds in one the spheres.

If one might know just where the growing day  
From night, his nurse, full independence wins,  
So might he look into his soul and say  
Where this world ends, and that in truth begins.

We may return, as from an inner room,  
And through our little garden once more stray,  
To see the rose we planted bear its bloom,  
And bless the hands that tend it day by day.

Who has not felt a Presence undefined,  
Or breathless heard soft footsteps on the stair,  
Or conscious been when cares weigh down the mind  
Of gentle fingers passing through his hair?

That which the morning whispered, evening taught,  
The treasures which are hidden in the mind,  
So much is ours, all else for which we fought,  
Snatched from our failing grasp is left behind.  
From "The Passing." By the REV. F. FIELDING-OULD  
("An Unknown Warrior and Other Poems.")



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## FROM THE LIGHTHOUSE WINDOW.

In the *Times of India* there is an account of an interview with Sir Arthur Conan Doyle, on the subject of a Universal Religion. After a preliminary appreciation of Sir Arthur's life and work, the author begins his article by saying:—"No man in our time has done more to herald a Universal Religion than Sir Arthur Conan Doyle." Asked for a working foundation for such a religion, he said that "above all we want proof and knowledge of life after death," which proof only the Spiritualists can give. We quote a representative passage:—

"Spiritualism is essentially a religion of knowledge," urged Sir Arthur, and not of faith. "It believes in a cosmic Christ, by which I mean God has sent chosen messengers to all races, and not to one. In it there is eternal hope for everyone, there is eternal fear for no one. In the religion of the future, the real place where worship will be held, where the essentials of everything will be found, will be the Home. Man and woman will be priest and priestess in their own household, and in the future instead of one Sunday in the week there will be 365 Sundays in the year so far as spiritual communion is concerned. That is what the world is marching towards, a real, intimate knowledge in touch with spiritual forces outside oneself all the time. Universal Religion will develop in this way."

With reference to a review of an article in *Theology*, by the Bishop of Down on the Resurrection of Christ, a correspondent of the *Church of Ireland Gazette* calls the attention of the reviewer, "Boreas," to a work by one of our well-known contributors. He writes:—

I would like to draw the attention of "Boreas" and those of your readers interested in this subject to an intensely interesting book recently published and written by H. A. Dallas, entitled "Leaves from a Psychic Notebook," in which the writer deals with the subject on much the same lines as the Bishop, and goes far to confirm his theory and throw light on what has proved a mystery to many.

*Spiritual Truth* continues its accounts of Experiences, by Alfred Vout Peters. Here is an excerpt from his latest contribution, an example of automatic writing obtained when he and his wife were alone:—

I said in rather a frivolous mood, "I wonder what the spirits will tell me?" There suddenly commenced a very small writing, very rapidly written blaming me for something I had done, rebuking me. The writing purported to come from the spirit of my brother-in-law, whom neither my wife nor I had ever seen, for he had passed away before my wife was born. Then came a string of names—relatives of my wife—some she had heard of, of some she had no knowledge of their existence. When my wife arrived in England she made enquiries from an elder sister, and all the events and names in the writing were proved absolutely correct.

The *Sunday News* has an article on the "Chicago Spiritualist Radio Station," organised by Mr. John Slater, a medium whose sensational public seances in London some years ago will be well remembered by some of our readers. The newspaper says:—

Mr. Slater and his followers claim that thought is all-powerful, that the human brain radiates—just as the wireless set does—waves that go out through the ether to perform work for good or for evil.

When TPTHC [the code name] sends out a call it is estimated that five million "fans," or enthusiasts, will listen to the voice of Mr. John Slater. He will call upon his vast, unseen following to concentrate upon the cure of a certain sufferer. From San Francisco to New York, from Dakota to New Orleans, the thought waves of the five millions will swoop down on the forces of disease. . . .

The effect, it is pointed out, of the knowledge that five million people were willing a cure would probably be such, that a patient suffering with a functional disease would respond.

In the above connection the *News* remarks that the scheme might have been dismissed as ridiculous but for authenticated discoveries of Professor Cazzamali, of the University of Milan:—

Professor Cazzamali was the first scientist of standing to put forward the theory that the human brain actually is a wireless set, and that thoughts are wireless waves, as real and potent as those of the higher-power broadcasting station.

The Italian Professor has backed up his theory by a series of scientific experiments, with startling results.

\* \* \* \*

In noticing the recent lecture on "Sound," by Mr. A. E. Mundy, at the National Laboratory of Psychical Research, the *Morning Post* said:—

Mr. Mundy, speaking as a physicist, insisted that there could be no doubt but that there was inter-communication, corresponding in character with sound waves, whereby thought could be transmitted from one individual to another. The psychic phenomena, which, he said, had been verified absolutely, were as definite and as conclusive as the apparent paradoxes, which were explicable, whereby a sensitive flame will "duck" to a sympathetic vibration.

Psychic phenomena such as inter-communication over long distances must presumably be carried by the ether; the method of transference was obscure, but it was reasonable to believe that persons in close sympathy could respond through some form of wave motion carried by the ether.

\* \* \* \*

The work of Freud is still under rather fierce discussion. In *The Occult Review* Dr. J. Scott Battams thus concludes a fearless article:—

Many Freudians claim that their Master, by reason of the revolutionary changes in contemporary thought he has brought about, should stand on an equal pedestal with Copernicus and Darwin; and the bitter, and often uninstructed, opposition his teachings have encountered have been used to fortify their claims. In a short article; "Humbugs of Philosophy" (*T. P.'s and Cassell's Weekly*), Mr. Arthur Lynch o'ertops my modest protest and makes it seem like praise. After demolishing the claims of Kant, Hegel, Bergson and others, he deals thus with Freud: "Briefly, and for lack of space dogmatically, I say that of all the sad spectacles that confront the eyes of a sincere thinker in these days of grace, the worst of all is to see erected into a great theory, taught in universities, quoted with respectful attention even by great scientific papers, this scientifically baseless but popular fabric of prurient charlatanry in Excelsis!"

## FORTHCOMING VISIT OF DR. CARL A. WICKLAND OF CALIFORNIA.

Dr. and Mrs. Wickland will be guests of honour at the Wednesday "At Home," to be held at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7, on Wednesday, June 1st, from 3.30 p.m. to 6 p.m.; Sir Arthur Conan Doyle, as president of the Alliance, will act as host.

Dr. Wickland, who will be known to many of our readers as the author of an important work, "Thirty Years Among the Dead," is director of the International Psychological Institute of Los Angeles. He is coming to Europe for the purpose of visiting various medical schools. For a number of years Dr. Wickland, assisted by Mrs. Wickland, who is a powerful trance medium, has effected many valuable cures of mental disease.

A number of guests interested in psychic diagnosis and healing are being invited to meet Dr. Wickland who, it is hoped, will give a brief account of his work in Los Angeles.

The Council of the L.S.A. extend their invitation to all who are interested in the subject. Admission is free. Tea will be served at the usual low charge.

\* \* \* \*

MR. HARRY PRICE, Hon. Director of the National Laboratory of Psychical Research, will shortly visit Norway and Denmark at the invitation of the Norwegian and Danish Psychical Research Societies, before which he will deliver a series of lectures and also attend a number of seances with well-known Scandinavian mediums. He will be absent from England from Monday, May 30th, until Thursday, June 9th.



## RAYS AND ETHER.

By CAPT. JACK FROST, M.I.Rad.E.

What do we know of rays, waves or vibrations within the ether? But little! Nevertheless the little that our scientists have discovered is much. Which sounds rather an "Irishism."

Yes, but yet that Much which is Little is but a drop within an ocean of knowledge which is yet to be obtained. We are but paddling with bare feet within the foam of the shore wave, the fringe of the mighty sea of knowledge awaiting our exploring.

What is that which we call light? Rays or waves in ether? Then what is ether?

If you and I were to go out into the open country at night, a starlight moonless night, and were to look heavenwards, I might say to you, "What a wonderful night, what countless stars there are!" But the spaces between the stars are wider than they appear to be. We know that. The stars, we are told, are far, far larger than this earth of ours, yet they seem mere dots within the great space in which they are set.

What is it that fills all space between the stars? It cannot be nothingness—mere vacuum. What, then, is it?

"The Heavens are filled with the glory of God." True, and so is the earth. The light of the furthestmost star reaches us as we stand gazing upwards. How is it that the light reaches us from that star travelling, as we know, at the tremendous speed of over 186,000 miles per second?

Light, Science teaches us, is in the form of a wave. You cannot imagine a wave in nothing. Then it must surely be a wave in something. If so, then what is that something which fills up these gaps between the stars, and which acts as the medium in which light waves are able to travel to this earth?

Something, there must be; and that something we call ether.

We learn, too, that were there microscopes powerful enough to enable us to see the atoms which make up that which we call matter—solids, liquids or gases—we would be able then to see them as a night sky in miniature, with the atoms as tiny worlds and stars, and with great spaces between them filled with ether—that same medium through which a force (which we know to be of God) acts upon the Immense as upon the Minute, bringing about law and order, a cosmos.

Suppose that we could go still further and magnify the atom. Science teaches that there, within that tiny particle, is a veritable solar system with a nucleus at the centre and, revolving around that nucleus, particles of electric force—electrons—all are revolving and moving, according to some definite law.

Where does the ether end then? Who knows? It is a suggestion that the very particles, the electrons and protons (nuclei) are themselves but knots or places of strain, as it were, in the ether, and that they themselves are formed out of the ether. A great thought!

Men, like Sir Oliver Lodge, who have investigated effects with a view to ascertaining causes, can tell us that within the ether are waves, of length known to us, ranging from one fifty-millionth of a millimetre in length up to twelve miles. A great range! Yes, or so it seems to our very limited conception. That range covers the known waves within ether, but what of the unknown?

There may be countless waves below and above the known wave lengths which are not, as yet, appreciable to us, and they may, for all we know, cover far greater ranges of wave length than any of which we at present have knowledge.

Even within the *known* band of ether waves occur groups of *unknowns*. Then how can we realise that they are unknown?

That is a reasonable question. Because they are sandwiched in between groups of known wave lengths. The group of visible light waves occupies but one octave of fifty-three octaves of ether waves; of the fifty-three, there are seven unknown octaves of waves about which we know nothing except that they must surely exist. The visible light waves have just below them in wave length, ether waves, known to us as actinic or ultra-violet rays; there are two octaves of these.

Then, longer still, come nine octaves of dark heat waves. Longer still in length are the Hertzian waves, and then those that are used in Wireless Telegraphy and Broadcasting.

The other "known-unknown" group, if I may call it that, comprising in all four octaves, is sandwiched in between the dark heat rays and the Hertzian rays, and they are amongst the waves whose length is longer, far, far longer, than those of visible light.

What a vast prospect! What a wonderful possibility is this, that we may perchance, all unawares, stumble upon the Unknown, and find that perhaps some higher form of "wireless" or of light vibration is caused to operate by Divine Will upon one or both of these "unknown" groups. May it not be that along these "known-unknown" waves are sent the messages which reach us from another world?

## CROSSING THE THRESHOLD.

AN OLD LEGEND AND A MODERN INTERPRETATION

By CAPT. Q. C. A. CHAUFURD, R.N., F.R.S.A., A.M.I.E.E.

From very early times vague hints have come down to us of a world that is just beyond the region of our senses.

Perhaps the best known of these conditions is wrapped up in the story of Orpheus and Eurydice, centring around the attempt of Orpheus to bring his wife to earth, and his failure to do so.

To put this story into a literal form is to bring it out of the region of dreams, to which it properly belongs; to bring it out of that region results in a depreciation of its charm and significance. Its appeal is only to individuals who understand its symbolism, and to each there is a difference in the shade of understanding.

However, on general lines we may read into it the idea of Eurydice singing to Orpheus from some other world the strains of music which he can barely catch and interpret upon his lyre.

It is, as we all know, the complaint of musical geniuses, that the harmony which comes into their minds from some region unknown, can scarcely ever be rendered as completely and satisfactorily as it has come to them. Almost within their grasp it fades away again into the unknown, and there remains nothing but a semblance, a memory of the true thing.

It is as if our ordinary three-dimensional world is unable to contain, to express, what belongs to a higher set of dimensions altogether.

The mind can wander away from the body among these higher realms, but returning to its limited bodily sphere there is no instrument that can fully express its experiences and desires.

Now we do not know where the mind resides; it controls the movements of the body through the brain, but we cannot say that it resides within the brain.

There is an immense amount of evidence to show that it does not dwell there.

Our organs of vision should surely teach us something of this, for by means of them, our consciousness extends into the distance. Our sense of hearing also stretches away into distance, beyond the confines of bodily sense.

The very fact that we are conscious of a world outside our individual realms is a denial of assertions that the brain is the centre of our being; it is merely the door standing on the threshold of our normal life. It was through this door that Orpheus failed to bring his visionary wife. In trying to pass through the materialising influence of his brain, she had seemed to dissolve back into the outer world of the unknown and was lost.

But what, we may ask, if Orpheus had succeeded in bringing his ideal into waking life?

(The answer might be that many a man has succeeded in bringing the woman he saw with the eyes of his soul down to the world of his domestic hearth—and been bored to distraction with the result.)

I have spoken about a world of higher dimension.

We cannot visualise it better than by imagining a self which extends into a nebulous kind of space, an enlarged and nebulous form, a shade (as the Greeks visualised it) living in a vague world of unsubstantial shades. Unsubstantial, indeed, to us in our sphere, but in its own sphere substantial, and with power to move and hold together this chaos of atomic dust that lies at the root of all we call material.

We call the solid shape three-dimensional; may we not call its *invisible extension*, six-dimensional, and say that the human mind can only act upon that which belongs to the lower set of dimension—is, in fact, the materialised portion of a larger thing.

There, possibly, we have the secret of Eurydice; she could not be brought to earth without losing her higher form, and this is symbolised by Orpheus turning back to look at her in the world of shades. He tries to grasp her into a meaner world and there she is lost.

So also the charm of the spiritual presence is, in a large measure, lost when brought down into our earth surroundings.

Now it must be remembered that ordinary light belongs to our visible world of three dimensions. It is able to affect the material eye, and the ripples which cause it are sluggish compared with ripples that would belong to the sixth power.

In states of trance the spirit may extend into this higher dimensional space and become conscious of it, but a flood of white light would be like throwing water on a flame, that is bringing an intensely rapid set of vibrations suddenly down to the comparatively slow vibrations of a normal temperature.

We know well that if we insert into our wireless set a certain coil which will respond to slow vibrations of long wave lengths, we lose correspondence with the transmitting station. The music disappears. It is still there, but the slow vibrations of long waves fail to make manifest to us the arriving energy.

Thus Orpheus, trying as it were to reduce his vision into terms which are unable to contain it, loses it altogether.



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## A COMMENTARY ON THE BRITISH MIND.

By T. A. R. PURCHAS, of Johannesburg.

I should like to reopen a subject which was commented upon in *LIGHT* of March 12th. It is very late in the day to call attention to the matter, but I plead as an excuse that my weekly *LIGHT* is generally at least a month old before I have the opportunity of reading it.

In "Rays and Reflections," on page 129 of the issue mentioned, "D. G." tells us that an American visitor, comparing the American mind and the British mind, remarked upon the versatility of the former and the rigidity of the latter, which "insists on pigeon-holing people," whilst the former recognises "that a man can succeed in several different occupations."

It is not my purpose to raise an argument concerning the versatility of the one or the rigidity of the other, though it might not be out of place to remind the American critic that the attitude of mind of many of his own people towards two burning questions—"Evolution" and "Prohibition"—is not exactly of the nature to invite emulation.

"D. G." endorses the observation of his American visitor as to the British point of view, and gives as an example "the frequent objection urged by hostile critics of psychical research that some eminent follower of the subject can be no authority on it because he is a physicist, a biologist, an electrician, or what not."

As "D. G." says: "The objection shows a curious dullness of imagination. Unhappily it is very widespread."

Not only is this objection frequently made, but the objectors at times proceed to depreciate the value of the person's attainments in his own particular scientific domain, arguing that his support of Spiritualism is evidence of weakness of intellect. Is it possible to conclude a more culpable case of adding insult to injury?

My trouble, however, is with another phase of mind, equally deserving of condemnation, which operates in precisely the opposite direction. I could categorise numerous instances in which Spiritualism has been attacked, and the honesty (or intelligence) of its supporters has been impeached by critics who happen to be eminent in literature or science—particularly the latter.

The animadversions of such critics are almost invariably treated with profound respect by the Press, although the critics concerned, however well-deserved their reputation may be in their own particular line of study, are abysmally ignorant of even the rudiments of psychical research; nevertheless they dogmatise upon it with an air of authority which pre-supposes a knowledge they do not possess.

These are indubitable facts, and when we add them to the examples already given by "D. G." it becomes evident that those who are actively hostile to the spread of the truth for which Spiritualism stands, have so far succeeded in "having it both ways." They exalt the opinions of eminent scientists who, having no knowledge of the subject, declare Spiritualism to be compounded of a hopeless mixture of fraud and hallucination; they deride the opinions of equally eminent scientists who, having made an earnest and painstaking study of psychic phenomena, affirm that the claims of Spiritualism rest upon a veridical basis that any honest investigator can prove for himself.

So far as the bulk of the general public is concerned, these opponents of the truth—to use a slang phrase—"get away with it" on a pretence so shallow and obvious that it should be apparent to anyone who would take the trouble of analysing it. Was there ever, in the history of controversy, such a palpable case of the deliberate repudiation of all the rules of fair criticism?

This is a phase of the British mind—probably it would be more correct to say of the human mind—with which we, who affirm the truth of Spiritualism, have to reckon.

Is it, therefore, too much to say that a Spiritualist needs not only an unshakable conviction of the reality of his own experiences, he must (if he is determined to preserve a love of that sweet reasonableness which is so demonstrably lacking in the methods of his opponents), cultivate that philosophic turn of mind which is a continual feast?

MISS E. MAUDE BUBB, Vice-President of the Cheltenham Spiritualist Society, writes that a new church has been built in Bennington Street, Cheltenham, lighted and heated by electricity, provided with a private seance room, and holding about three hundred persons.

The building will be formally opened on Friday, June 3rd, at 8 a.m.; on the same day, at 6.30 p.m., Mr. Ernest Oaten will dedicate the church, and deliver an address.

## RAYS AND REFLECTIONS.

A good deal of discussion has been aroused on the subject of alleged spirit communications from fiction characters, some instances of which were quoted recently in *LIGHT*. A friend with whom I was chatting upon this topic, suggested that the author might have created the character—actually created him—brought him into existence in some shadowy and incomplete manner.

This idea is, of course, by no means new. Mrs. Philip Champion de Crespigny, during a lecture given by her at the London Spiritualist Alliance some months ago, touched upon this theory. She mentioned (I speak from memory) an idea which was held by friends of hers that Shakespeare's characters might be now living in some sphere of consciousness, having been called into being by the creative power of the dramatist's brain.

One cannot, of course, take these things too seriously for the reason that evidence is lacking. On examination, however, they are not quite so fantastic as they appear. Man is, in a measure, a god-like being. He can and does create, inside his limited sphere. May he not be able by the intensity of his will-power to create other beings, persons of, to us, shadowy existence, half-formed, inefficient, inferior, possibly of brief existence? It is a fanciful thought.

But let us assume that an author, possessing intense powers of concentration, coupled with certain psychic gifts, brings into actual existence a nebulous, living creature, the faint counterpart of the character in his book. What would be more natural than to find this new-created individual attempting to communicate from his shadow world with his unconscious parent?

Mr. Alain Raffin whose experience *LIGHT* recorded on May 14th, takes the view that his communicator "Yama," a character whom he had invented for the purpose of his book, was a real person. When asked whether he had inspired the author to write about him, "Yama" gave three vigorous knocks. This, by itself was not perhaps particularly clinching. But as the psychic manifestations were unusually good—vivid lights, floating luminous shapes, telekinetic phenomena and a strong healing demonstration—there seemed to be evidence of the presence of communicators of character and power.

Many times I have heard spirit communicators testify to the astonishing reality (to them) of the new world in which they dwell. Here is what one returning visitant, a man well-known in his days on earth, said concerning his new state of existence:—

I always emphasise the reality and substantiality of this world. People have the idea that it is a realm of vapour, and that we poor spooks are floating about in it. I want you always to impress people with the realistic atmosphere of life here. In fact, when we go back to earth it seems to us vaporous and unsubstantial, and the buildings that looked like towers of strength when we were on earth now seem quite vaporous, something like a mirage. That will shew you the great difference in the two conditions of being, and how we are adapted for each change of state.

I see from *G. K.'s Weekly* that Mr. G. K. Chesterton is not happy over the inclusion of the name of Northcliffe amongst spirit-communicators. He is astonished to find Northcliffe among the "mystical messengers," and he goes on to refer to the remarkable genius as "an accidental rich man who lived and died with the ideas of an office-boy." Many of us are familiar with G. K. C.'s repulsion for the aims and ideals of Lord Northcliffe, but for the present I would merely suggest that it is not correct to say that "poor Alfred Harmsworth happened to bulk very big in the newspaper world of his own vulgar and degraded political epoch," merely because he was a millionaire. There have been several immensely rich men who never made any mark in the world at all because they had nothing but their riches to bring them into prominence. It is quite another matter with Alfred Harmsworth. Whatever his mental grade he was a man of immense dynamic force. That he should return to earth in the way described by Hannea Swaffer, Conan Doyle and others is only what we might have expected, especially when there is every reason to believe that he has enlarged his ideals, gained a new vision of life and found his work and mission in the spiritual order.

D. G.



## FELICIA SCATCHERD: SOME MEMORIES.

Some short time before the transition of Miss Felicia Scatcherd, Miss Frances Tyrrell prepared an article in the nature of an appreciation dealing with some incidents in Miss Scatcherd's career. This article was in the hands of Miss Scatcherd for revision at the time of her decease, so that we are unable to use it in its original form, as we gathered that some corrections were to have been made. Still, we feel that we may safely take the following extracts from the article:—

When we read that Richard Martin, an ancestor on her mother's side, was the author of the first Act of Parliament for the Prevention of Cruelty to Animals, and that the affectionate prefix of "Humanity Dick" to his name was used by all who knew him, and that she had the immediate example of her mother, the conditions of Felicia Scatcherd's development may well be named an inheritance; then, too, her father was the friend and supporter of both Kossuth and Garibaldi.

We may imagine that this strain in her nature was given full scope, as she states that she and her sisters were allowed to play with the common children of the neighbourhood. But what a valuable understanding of the minds of the great masses which she afterwards so earnestly strove to serve, this experience must have afforded her. So untiring were her efforts in the cause of International peace and brotherhood that Mr. Stead named her the "M.P. for Humanity." In his pamphlet, which I have now before me, Mr. Stead says: "Such oppressed peoples as the Armenians and the Albanians never appealed to her in their struggles with stronger nations in vain."

When Miss Scatcherd spoke at the Ardwick Theatre, Manchester, rather more than a year ago to a vast audience on "Spiritualism and Science," she said that "True Spiritualism, by which I mean the first-hand experiences of those gifted beings whom we call 'sensitives' has always been in the right. And when science has ignored and denied the findings of the 'sensitives' it has always been wrong." Physical science, she said, had made certain discoveries which had been previously made by the Spiritualist. Spiritualism had thus enabled science to grasp something of that power for which Spiritualism stood.

So did Miss Scatcherd give expression to the mighty power for which Spiritualism stands—that reality which underlies appearance. It was from this inward vision that Emerson proclaimed, "Make no mistake—the spiritual is the real."

In her devotion to the cause of Greece we cannot escape the impression of her passionate Hellenism, as shown in her note on Platon Drakoules. It reveals the sense of poetry. All her work showed insight, inspiration and fidelity to truth. All her achievements demonstrated her domination over circumstances. Like all born experimentalists, she was resolved to do what she set out to do. But great as her helpfulness has been to the human cause, it is more distinctly in her scientific work that she has glimpsed, to say the very least of it, cosmic-consciousness. In science she is an adventurer into the unknown region, which is always discoverable by the one who has the sense of a spiritual universe.

Perhaps this sense of cosmic-consciousness is not so unusual as at first sight it might appear, but when it comes by way of vision rather than impression then the one so dowered may have to tread the thorny path of apparent failure while fighting for his ideals, taking what comfort he may from the words of the Greek Lampadephoria, "The race is not to the swift but to the one who comes in first with his torch still alight." But that the subject of this article should have been enabled to carry out her great work for humanity is all to the good of the world. Surely her heart must have been possessed by the appeal in the Virgilian phrase, *Lachrymae rerum et mortalia mentem tangunt*.

## SPIRITUALIST COMMUNITY SERVICES.

In the course of his address at Grotian Hall last Sunday morning, Mr. Percy Scholey said that to him Spiritualism was the most absorbing theme in the world. Spiritualism is largely a practical matter; it teaches us that we are never absolutely alone. Never in the history of this earth was the next world so near to our own; hands are being stretched out to grip ours, not to carry our crosses for us, but to help us bear them up.

M. J. C.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

Speaking on Sunday last at Aeolian Hall on "The Bible and Spiritualism," Mr. H. E. Hunt said: "This is nominally a Christian country, but the Christianity is not always evident, especially among those of the rising generation."

If they read the Bible at all, they appear not to understand it! The reason is that they have not the brain pictures necessary to its comprehension.

These brain pictures were supplied by a study of psychic phenomena. The materialisations of to-day were a counterpart of those of old, of Elias, Moses, Christ Himself, and many others.

D. D. Home's repeated levitations were on a par with the levitation of Philip when he was carried to Azotus. Clairvoyance is a fact which was recorded as the "open vision" in Bible history. The "mighty rushing wind" of two thousand years ago finds an echo in the cold breezes of the modern seance room. The direct voice so often heard by a clairaudient of old is familiar to most Spiritualists to-day.

Psychic phenomena, said Mr. Hunt, would take man back to the Bible, and the Bible would prove that Jesus, as the Founder of Christianity, was the only worthy leader of those who believe in the gospel of love, and "Love is the fulfilling of the Law."

After the lecture, Mrs. A. Roberts gave remarkable examples of clairvoyance and clairaudience, full names being correctly stated in some cases.

V. L. K.

## NOTES ON NEW BOOKS.

"THE SCIENCE OF MIND." By Ernest Shurtleef Holmes. (A. M. Philpot. 8s. 6d.).

The author does not claim to have discovered new truths, but he nevertheless has much of interest to say. He divides the Mind into the usual Conscious and Subconscious, but this latter he relates to the universal mind or soul, which he terms the Law.

Consciousness resides in all sub-human life, but self-consciousness or spirit, is the special prerogative of humanity. This is the directive force which enables man to work out his own salvation by co-operating in his own evolution. Man's limitations consist in his ignorance and consequent non-use of the Law.

It is first necessary, the author suggests, to realise the divine and spiritual nature of self-consciousness, and then to lay definite demands upon the subconsciousness, and so upon the universal soul-stuff.

This can but obey and act, and so health, wealth, and happiness may be ours, not indeed for the mere asking but upon their effective realisation in Mind.

The treatment of psychic phenomena is rather sketchy and inadequate. The question of the agency of spirits is shelved, and the author's explanation is that "we have a mental body which reproduces the physical one; and which can function without its counterpart, and is entirely independent of it." On this basis he argues for continuity of life after death, though rather doubtful as to the authenticity of messages back. A Bibliography is given at the end of each lesson, and the standard authors enumerated promise a safe and wide course of study.

H. E. H.

## NEW BOOKS RECEIVED.

"A TRUE RECORD OF PSYCHIC ADVENTURES." By Hylda Rhodes, B—es—Ls. (Caxton Book Shop, 28, Victoria Street, S.W.1. 2s. 6d.).

## ANSWERS TO CORRESPONDENTS.

BEEHIVE.—The case you quote does not in the slightest degree affect the truth of communication between ourselves and the Spirit-world. It is merely one of those "eccentricities of transmission" to which LIGHT has often referred. No experienced Spiritualist imagines that every seance-room communication is *ipso facto* an authentic Spirit message. Not infrequently the communication is garbled, distorted, and valueless. The genuine message however is clear, definite and beyond dispute. One must use a little discernment to distinguish between the false and the true.

G. L. (HARTLEPOOL).—We have read your letter with interest, and, although we cannot use it in the form sent, we hope to refer to it later.



MAY 28, 1927

## LIGHT

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Sunday, May 29th, 11 and 6.30, Mr. Ella; Thurs. June 2nd, Mrs. Ruth Darby.

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### SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove. May 29th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss L. George. June 1st, 8, Mrs. M. Maunder.

Camberwell.—The Central Hall, High Street.—May 29th, 11, service; 6.30, Mrs. A. de Beaurepaire. Wednesday, 7.30, at 55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—May 29th, 11, public circle; 6.30, Mr. and Mrs. Kirby. June 2nd, 8,

Peckham.—Lausanne Road.—May 29th, 7, Mrs. A. Beaumont Sigall. Thursday, 8.15, Ald. D. J. Davis, J.P.

Richmond Spiritualist Church, Ormond Road.—May 29th, 7.30, Mr. Horace Leaf, address and clairvoyance. June 1st, 7.30, Mrs. Graddon Kent, address and clairvoyance.

Croydon National Spiritualist Church, New Gallery, Katharine Street.—May 29th, 6.30, Mr. M. Barbanell.

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