

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.

INSPIRATION IN LITERATURE.

"G. L.," a Hartlepool correspondent, referring to our recent Leader on "Shakespeare and the Supernormal," gives some examples of literary inspiration. She is a professional writer, and one night, finding herself unable to think out a single subject for an article or story, prayed for inspiration. In the result, an article flowed from her mind with such ease, and so perfectly phrased, that it seemed as though it had been dictated from without. It met with commendation and ultimate acceptance in literary circles. Our correspondent raises the question whether this was an instance of answered prayer or an example of "spirit collaboration." We hardly see the need for such a distinction, for it is so evident that many answers to prayer are simply the result of spirit agency. It is an interesting reflection that, according to some authorities, the old idea of the poetic Muse which poets were accustomed to invoke, really covered an unconscious recognition of spirit control or inspiration. It seems highly probable. We know, too, that this was the idea amongst the Greek philosophers, notably Socrates, who in himself gave examples of trance inspiration. The fact that he attributed these inspirations to the "gods" need not blind us to their proper source, those friendly spirits of whom Sir Thomas Browne wrote.

THE ACTION OF MIND ON MATTER.

Some investigators into psychic realms have speculated on the possibility of physical forms of life being somehow created by thought. We have never been able to get any clear proof on the subject, although we have read of some remarkable instances in which certain evil physical conditions seem to give birth to strange forms of life. Thus some years ago we were told of an old house, the conditions of which were foul and malignant to the last degree, and which abounded in forms of vermin that were described by those who saw them as unnatural and repulsive creatures unknown to natural history. It is related also that on the site of an Inquisition carried on centuries ago by the Spanish or Portuguese in India, there breeds a venomous serpent that is found nowhere else in India. We give these two examples to illustrate what we mean, although, as already mentioned, we have no certain proof. On discussing the matter with a distinguished authority on psychic phenomena the other day, he quoted to us a message purporting to come from a spirit communicator regarding the evolution of the soul, as follows:—

You on the earth are now giving life to various good and bad lesser entities. If they be bad, do not blame God, but yourselves. There are many forms of life upon the earth of which people say, "I cannot think why God made them," when all the time they are caused by man's own vibrations misused by wrong thought. As the man becomes perfect, so the lesser entity will become perfect. Man's vibrations are strong enough to give life to various tiny entities such as very small insects, good or bad, according to his mind.

This is a very suggestive statement, and if it could be authenticated by a few facts it would be very instructive indeed.

"TUNING IN."

The ever-growing interest in Spiritualism has brought many people into its ranks who are naturally anxious to develop whatever mediumistic powers they may possess. Some, wisely advised, proceed carefully; others seem to imagine that caution is not needed. They apparently ignore the fact that spirits are human beings, and, as such, can and do err. Glowing pictures are, perhaps, drawn depicting the great work the medium is to accomplish, how his mediumship will veritably be second to none, how great is the world's need of him, and—but it is unnecessary to go through the whole gamut of such rash statements. The main point of the whole matter is that the medium has been careless during development. Orderly, punctual seances, careful attention to bodily conditions—particularly never sitting immediately after a meal—and a few other commonsense observances, would have helped to stabilise conditions; given then a receptive though well-controlled mind, spirit visitants of a reliable nature can assist, and the undeveloped ones can find no opening for conveying what are often—though not always meant to be—misleading messages.

"THE RETURN."

PSYCHIC PLAY AT EVERYMAN THEATRE.

Mr. Charles Bennett's new play tells the story of a young soldier killed in battle, who grieves sorely at being forced to leave a beloved mother. A dweller in the spirit world, having no knowledge of earth-life—he had been still-born on earth—takes the dead soldier's place, returning home to England in embodied form.

Here is a theme with possibilities. The returned spirit finds himself in a disappointing world. There are, to him, unlooked-for complexities in this new life. Complications arise, both comic and tragic, and the play ends on a dramatic note.

Mr. Bennett handles an enormously difficult theme with skill, and the play has some strangely moving moments and several thrills.

The acting of Frederick Cooper, Charles Carson, Alexander Field, and Mary Rorke deserves praise, and Mr. Philip Cathie's specially composed incidental music was hauntingly fascinating.

N.

SECOND SIGHT IN THE HIGHLANDS.

By MACKENZIE MACBRIDE.

"Men shall walk without moving,
Shall speak with those who are absent;
They shall hear those who do not speak."

—DA VINCI.

We have heard a good deal about second sight in Scotland. How is it that we still hear scoffers expressing complete disbelief, and that we have heard so seldom of "second sight" occurring in England?

The explanation, I think, is that the Scotsman generally, was an educated person long before education spread among the English people. For the same reason, probably, we do not hear of it in a country like Norway, where in old times the natives were merely fighting men, and knew only a mythology that had war as its beginning and end.

The more spiritual, more practical, character of Keltic mythology, on the other hand, I suggest we owe to the early and very strenuous efforts at education made in the Highlands.

For example, Columba, scholar and poet, began his labours in 563 A.D.; still earlier, about the year 389 A.D., Ninian had planted Christianity in Galloway, and, it has been pointed out, there was a shadowy survival of his mission south of the Grampians about the year 450 A.D. Ninian had done the same pioneer work in Strathclyde; Kentigern followed, and was there visited by Columba.

As Skene puts it, for several centuries there was not a Pictish boy taught his letters but received his education from a Columban monk. In the year 710 a knowledge of letters was common in Pictland, and it is clearly shown that learning had made considerable progress among the people even at that early date.

I suggest that it was this early teaching which gave greater sensibility and imagination, clearer vision, wider knowledge. As a race they inherited what we call the "nervous" temperament. Dealing with that type, Professor Bain well put it—"Things are more real to them."

It has been pointed out that Keltic Biographers of Saints mention few of the practical events of daily life, but give long accounts of Biblical parallels, fairy tales, visions of angels, instances of telepathy, second sight, clairvoyance, marvels worked by mediums, miracles of healing, and so on.

The Saxon saints, on the contrary, tell of practical experiences. Cuthbert gives only one instance of second sight. Bede, honest, wise, far-seeing, was always practical, and put in his protest that the folkland in England was being stolen from the folk by greedy persons who laid claim to the monastic character.

SECOND SIGHT IN ANCIENT TIMES.

As Andrew Lang pointed out many years ago, second sight was known to the writers of the *Odyssey*, when white shrouds are seen about the wooers and drops of blood fall from the hall of Odysseus. Circe also has a vision. The Red Indians, Zulus, Maoris clearly knew something of clairvoyance and visions.

In that greatest of the Norse sagas, *The Story of Burnt Niall* (or Neil), a vision is seen, but Niall was a son, or grandson, of one of the many Scottish Kelts who emigrated to Iceland in early times. The Hy Niall was the royal clan to which Columba belonged.

THE BRAHAN SEER.

By far the best known, if not the most reliable, stories of second sight in the Highlands, are those of Coinneach, the Brahan Seer, that is, Kenneth of the Yellow Hair, who was in the household of Seaforth, chief of the Clan Mackenzie, that so many times ventured all, with wonderful constancy, for the sake of the old Stewart race, which had given Scotland so long a line of splendid monarchs—the Malcolms, David, Macbeth, the Jameses, and Alexanders, who staved off that "auld enemy" England during so many centuries, in spite of tremendous odds.

Kenneth Odhar was Scotland's only crystal gazer. His story was told in book form by the late Alexander Mackenzie of Inverness, very well known and warmly remembered by myself and many others.

Andrew Lang contributed an introduction to the book.

THE NORWEGIAN PRINCESS.

The story is that the mother of Coinneach one day saw a lady suddenly arise from out of the sands on the sea coast. The lady explained that she was the daughter of the King of

Norway, and had been drowned when bathing on the shore and there buried.

In recognition of the kindness received from Coinneach's mother, she told her to send him to a small loch near by, for there he would find a blue stone which would reveal future events to him when he looked through it. (By the way, the only Norse princess known in the North was the little "Maid of Norway," who died of sickness in Orkney when she was on her way to marry the Scots King, Alexander.)

On looking through the stone, Coinneach found that supernatural power was given to him, but his eye, after looking through the stone, became permanently "cam," that is, crooked—squint, not "blind," as "the Clach" stated in his book.

HUGH MILLER'S DESCRIPTION.

Hugh Miller, when in Ross-shire, described the stone shown to him at Brahan Castle. He states that the stone was blue, smooth, and beautiful: it resembled a pearl, but was much larger. He does not appear to have known the story of the Norwegian princess. He was, of course, a distinguished geologist. His version of the history is that the stone dropped into Kenneth's breast while he was sleeping. Another version describes the stone as small and white. Two other accounts state that it had a hole through the middle, but Miller would certainly have mentioned so notable a fact if it had been so.

FAMOUS PROPHECIES.

Coinneach is credited with many prophecies: most famous and best authenticated was his prediction that when a deaf and dumb chief of the Clan Mackenzie appeared, the house of Seaforth would fall and the lands of the chief would pass to a stranger. At that same time he prophesied there would appear a buck-toothed chief of the Mackenzies of Gairloch; a hare-lipped chief of Chisholm; a half-witted Grant, and a stammering laird of Ramsay. These would be the neighbours of the last Seaforth, so that when he looked around him he would know that all his four sons were doomed to death; that his broad lands would pass to the stranger, and that the chief's branch of the old clan would come to an end.

This prophecy of the extinction of the house of Seaforth in the direct line, was well known. It is confidently stated that, before the final catastrophe by which the Hon. Caroline Mackenzie, the heiress, was killed in a carriage accident, Lockhart, in his *Life of Scott*, says he heard the prophecy quoted in the Highlands, at a time when Lord Seaforth, who was deaf and dumb, but was an able and useful administrator, had two sons living and in good health.

In the carriage accident Mrs. Stewart-Mackenzie, the older sister, who had no issue, escaped injury. She it was who sold one of the great territories of the Mackenzies—the Island of Lewes, to Sir James Matheson.

Sir Walter Scott and Sir Humphry Davy were convinced of the truth of the prediction, as was Tulloch, who was on intimate terms with Seaforth and a constant visitor at Brahan Castle.

AN IMPOSSIBLE STORY.

The old story about the burning of Coinneach Odhar in a tar barrel by Lady Seaforth on his telling her that Seaforth, who was then in France, was not in the best of company, is obviously impossible. Neither the clan, which consisted of educated men and had its leaders, nor the lairds in that vast Mackenzie territory, would have tolerated such a brutal act. Nor would it be possible, as Lang pointed out, that such an act could go unrecorded in kirk session registers. And then, how the Westminster Parliament would have revelled in it, advertised it as an example of Highland ferocity!

We are so apt to forget that not only was the Highlander educated at that time, but he was so well educated that when the Hessian troops were landed in Scotland, they were able to talk freely with innkeepers and other humble folk out among the hills, because every Highlander knew and could speak Latin. It was common, especially in Skye and the West, for men to carry on a correspondence in Latin, because they loved learning for its own sake. It is worth remembering also that Ruddiman's *Rudiments of Latin* was in use in 1714, that it passed through three editions in six years, and continued in use till 1860, passing through fifteen editions in the author's lifetime. In the Hebrides, Dr. Johnson found excellent Latinists, and, much earlier, soldiers, like Claverhouse, Lovat and Sinclair, quoted Latin verses with relish as we would to-day quote Keats.

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TELEPHONE TANGLES.

My sister arrived in London a few days ago from her home in Dundee, where she has lived ever since her marriage some seven years ago.

My sister, skilful at most practical affairs, is never happy at manipulating the telephone. The sight of the instrument seems to fill her with awed disquietude. Some people are like that.

I was not surprised therefore when she asked me to telephone her husband in Dundee, letting him know of her safe arrival.

"What shall I tell him?" I asked, faintly rebellious at having to undertake a duty which rightly should have been hers.

"Say I've arrived safely; I'm suffering from home sickness already, tell him. Oh, yes, I promised him I'd attend the seance with Mrs. X. at five o'clock, but as it was raining in torrents I didn't go. Tell him that."

"All right," I said in a martyred tone. "Anything else?"

"Tell him I'm quite all right," she added, "and you'd better tell him—"

"No," I said sternly. "That's quite sufficient for one trunk call. You can communicate the rest by letter."

It took me half an hour to get through to Dundee. A faint tinny voice answered me.

"Is Mr. Smith there?" I said.

"He's out. Shall I take a message?" said the tinny voice in a delightful but slightly incomprehensible Scottish accent.

"I'm Mr. Folliott speaking," I said.

"Who?"

"Mr. Folliott. Folliott," I shouted.

"Mr. Collier?" queried the voice politely.

"Look here," I said, speaking with painstaking deliberation, "I want you to tell Mr. Smith that Mrs. Smith has arrived safely in London."

I paused. A faint scratching sound told me that my message was being written down.

"Ye-es?" said the voice on a rising intonation, after an interval. "Is that all?"

"She's suffering from homesickness," I dictated.

"Sufer-r-ing from whut?"

"Homesickness!" I shouted. "Nostalgia."

"Neuralgia!" queried the voice.

I took a deep breath. This kind of thing can be very wearing.

I tried again. I pitched my voice on a low, "carrying" note, and laid great stress on the consonants, as prescribed by the leading schools of speech training. "Mrs. Smith was unable to attend the seance—"

"I canna get that!" interrupted the voice.

"Mrs. Smith—missed—the—sitting—s, i, t, t, i, n, g,—on account of—the—rain—rain—r, a, i, n."

More scratching. This seemed encouraging. I began to breathe freely. "Anything else?" asked the voice.

"Nothing else—oh! yes, say that she is quite all right—No, I said all right—ALL RIGHT. Yes, that's it!"

"I'll r-r-repeat the message to ye," said the voice. "You are Mr. Collier. I am to tell Mr. Smith that his wife arrived safely. She is suffering from neuralgia. She lost her knitting in the train, and she is going to write. Is that cor-r-rect?"

I drew a deep sigh. I felt exhausted. The prospect of trying to disentangle the message, with the probability of adding further confusion, appalled me. After all, the message was moderately accurate. It conveyed the information that Janie was safe and well—which was really all that mattered. An enquiry from "Trunks" asking whether I wanted to continue for a further three minutes decided me. "Yes," I said hastily to my unseen hearer in far Dundee, "that's quite correct." And rang off.

I have been wondering whether something like this does not occur when messages are being sent from the world of spirits. Do our ethereal friends occasionally find themselves in my position—irritated, exasperated, exhausted, at the difficulty of getting the message through?

Do they sometimes, as I did, prefer to "leave well alone" allowing a somewhat distorted, but, in the main, moderately accurate message to stand, rather than confuse the issue by attempted corrections?

Do they occasionally submit without protest to being labelled with the wrong name, rather than waste time, and vitality in trying to force the correct information through our duller brains? It is, of course, a mere speculation. But speculations are sometimes interesting.

M. Q. R. U.

AN UNUSUAL BOOK TEST.

By R. H. SAUNDERS.

There is nothing unusual in receiving through Mrs. Blanche Cooper's mediumship capital Book Tests, but the one I am about to relate seems to me to possess an interest quite out of the common; incidentally it throws light upon a work, the authorship of which was disputed on its publication in 1831.

In that year was published a book entitled "Sir Edward Seaward's Narrative," with the name of Miss Jane Porter attached as Editor.

It was in no way similar to her other published works, yet was regarded as a work of fiction, and as written by her.

In a second edition in 1841, Jane Porter denied this, asserting that the manuscript was a genuine record by Sir Edward Seaward, which she had merely edited; she gave the exact latitude and longitude of the islands referred to in the book.

The book deals with the adventures of a young Englishman (Edward Seaward), twenty-two years of age, and his wife, aged nineteen, who sailed from Bristol in 1733.

Seaward was supercargo on a brig belonging to his uncle, its destination being Honduras. The vessel was wrecked on some rocks off the Mosquito Shore, in one of those terrible storms which periodically sweep the Caribbean Sea. All on board except Seaward and his young wife abandoned the vessel in the ship's boats, and were never heard of afterwards.

The vessel, by one of those curious freaks of Nature's forces, was lifted off the rocks, and carried by a favourable current into a safe harbour in some uninhabited islands.

These islands, curiously enough, had been frequented by the notorious buccaneer Morgan, who buried there the gold and silver captured from the Spaniards. (Morgan, incidentally, is the "John King" of the seance room, a spirit with a remarkably powerful voice. He was knighted in 1675, and made Deputy Governor of Jamaica, with a salary of £600 per annum, but was recalled in James II.'s reign on account of his not only conniving at, but assisting in, the depredations committed by the English buccaneers on the fleets of Spain.)

The story of the young couple's struggles for life in a tropical climate is an absorbing one, rivalling—indeed, surpassing—in fascination the "Swiss Family Robinson" and De Foe's "Robinson Crusoe." It abounds in exciting incidents, fights with pirates and Spaniards, describes the recovery of a rich treasure hidden by the one-time buccaneer, Morgan, and illustrates the maxim, "Truth is stranger than fiction."

I had read this story many years ago, but the book shared the fate so often experienced when lent to a friend—it was never returned. Some three years ago I felt a strong desire to read it again, and searched the book-stalls that line Farringdon Road, and ultimately secured a copy.

I was sitting with Mrs. Blanche Cooper, when the manifesting spirit said, "I am going to give you a test—what you term a book test. Look in your library on the third shelf, third book, page 58."

"Left or right?" I asked.

"Left, and page 85—"

"I thought you said 58?" I interrupted.

"I did, but we often see numbers in a reversed order, so look at page 58 and page 85. At the bottom, four lines from the end, you will see a reference to some carpentering work, and at the back of the book-case there is a figure of the Master Carpenter Himself."

I went to my library as soon as I got home, and it struck me I had not asked if the third shelf was to be counted from top or bottom, but I found the "third shelf" fitted both ways. I took the third book out and found at the bottom of page 85 the following four lines of confirmation:—

"I then took the boards into the cabin, and having the carpenter's chest at my command, I resolved on employing myself in making the small table for the plank house."

On replacing the book, I recalled the reference to the fact that at the back of the book-case would be found "a figure of the Master Carpenter Himself."

There was only the wall at the back. In the adjoining room, backing on to the book-case, there was, I knew, a table, on which stood a large Japanese vase. It had occupied that position for some years. I concluded, therefore, that my spirit informant had erred.

The next morning I looked in the room adjoining the library, and, to my astonishment, I found that a piece of wood carving, which had occupied a position in another room, had only two days before been placed on the spot which the Japanese vase had so long occupied.

The alteration was quite unknown to me.

Upon careful measuring, I found that this carving was exactly at the back of the third book on my shelf—although, of course, separated by a brick wall.

The carving represented the "Last Supper," and was taken from Leonardo da Vinci's famous picture, "The Last Supper," and the central figure was The Christ, "The Master Carpenter Himself."

A NOVELIST'S EXPERIENCES IN SPIRIT COMMUNICATION.

The address of MRS. C. A. DAWSON SCOTT to the London Spiritualist Alliance on Thursday evening, the 26th ulto. was interesting, if only for the fact that it afforded yet another indication of the growing connection between Spiritualism and the literary world, for Mrs. Scott is a novelist and well-known as the founder of the P.E.N. Club.

MR. DAWSON ROGERS, who presided, said that he had been chosen for the chairman of the meeting partly on the ground of his relationship to Mrs. Dawson Scott, her grandfather and the late Mr. Edmund Dawson Rogers (founder and originally editor of *LIGHT*) being cousins.

MRS. DAWSON SCOTT said that her subject had been chosen for her, but her experiences of spirit communication had been so short and so relatively small that she felt like a tyro addressing an audience of experts. Miss Lind-af-Hageby, however, had much encouraged her by pointing out that everybody's experiences were interesting, since each person gained a different view of psychic phenomena, and the comparison of experiences was always profitable.

The lecturer then gave some instances of psychic experiences in the earlier generations of her own family who were all devout Wesleyans. In one case it was a premonition of the speaker's grandmother that a certain journey to Holt in Norfolk, which she and her husband were to make, should not be undertaken on the day chosen. Accordingly they did not visit Holt until a day later, and then learned that on the previous day there had been a great railway accident, and many people killed. Another instance took place in the succeeding generation. An aunt of Mrs. Scott had begun to doubt the truth of the Wesleyan faith in which she had been brought up, and when, later, she married, she trained her son as a theist. The boy died, and the mother was seized with dread that he might be among the lost, for in those times the fear of hell-fire was very general. But one day the anxious mother had a vision; she saw a glowing light out of which looked the face of her son. He appeared to be intensely happy, and his mother was comforted; clearly the boy was in heaven, and, her thoughts being thus turned towards religion again, the mother went back to her old faith and remained a Wesleyan until her death.

These early experiences, of which Mrs. Dawson Scott gave several, made a fitting prelude to her own personal experiences, which were entered upon, when she discovered those psychic powers in herself that she so attractively described in her well-known book, "From Four Who are Dead," which has already been fully noticed in these pages.

Mrs. Scott again recounted the story of how she was first brought into touch with Spiritualism through the discovery that two sisters, the Misses Shafto, to whom she generally gave her stories to be typewritten, were accustomed to communicate with their departed relatives, and it was through the assistance and advice of these ladies that she was led to investigate the subject for herself. For, curiously enough, although Mrs. Scott's son was for years a normal seer, and other members of her family had shewn psychic powers, these had been accepted without much enquiry, and until the time of her meeting with the Misses Shafto it had not occurred to her that these things were appropriate subjects of scientific enquiry. Indeed she knew very little about the subject at all.

At the close of her address, which was listened to with much interest and attention, Mrs. Scott answered questions, and a certain amount of discussion took place.

It seemed to surprise some members of the audience that the lecturer's experiences did not induce in her any particular form of religious belief. This, however, as one speaker remarked, would undoubtedly come later. In the meantime it was gratifying to know that Mrs. Scott, who began her investigations as a complete sceptic on the subject of life after death, was now fully convinced of its reality.

It was observed by the chairman, and by other speakers that the communications obtained by Mrs. Scott were of a markedly sensible and reasonable nature, and indeed Mrs. Scott closed her address by reading one of her latest messages from which the following extracts are taken:—

Thought-transmission would appear to be instantaneous and not affected by distance. It may seem to you that I am at your shoulder watching you write out the ideas I am pouring into your mind, whereas in all probability I am far away. The space between is non-existent. Your call reaches me wherever I may be, and my answer pierces at once to your mind. Near or far is the same to us.

Do not think of us as composed only of thoughts, but that would be to ignore our affectional side. You might as truly suppose us to be only emotional. The balanced whole of the spirit consists of affections and ideas—much as the human being did. You should conceive of us as human beings who have been freed from the troubles of the flesh, as beings not born to growth, maturity and decay, but who are each a whole, which whole can only advance in spirituality, but which is otherwise fixed. As you know, we appear to ourselves solid, and you appear to us as shadowy, ghostly creatures, but our solidity is different from that we had on earth. I have not had a scientific training, and therefore am unable to tell you how it comes about that our spirit-forms are solid, but when on your coming over, I take your hand in greeting, you will be unable to believe it is not of flesh and blood. This, of course, is the reason why, when people awake in this world, they are unable to believe at first that they have died. The resemblance to what they have left is more noticeable than the differences. That, however, is only while they are still more flesh than spirit. Their new garment fits them loosely for a little. The similarity is bewildering, and the appearance before them of old friends adds to their confusion of mind. "I'm not dead," they say, "I can't be, for there's Joe, there's Betsy—" whereas Joe and Betsy have preceded them for, possibly, a score of years!

Only gradually do they realise that death is a bridge, and that they have crossed it from one life to another.

They look back to find that they cannot retrace their steps. Across the gulf is a world of shadows, and these shadows are the people they have left. It seems to them so strange as to be almost unbelievable. Those people who were so busy about their affairs, so strong, so much alive—they are now only shadows! . . .

To communicate through a medium is not altogether satisfactory. A man wants to speak directly to his wife or sweetheart. At the present stage of our development—on both sides—this is not generally possible, but it will come.

It will come as surely as telephone and wireless have come on earth.

One step more—the adaptation of differing vibrations—and those tunnelling through the mountain from opposite sides, will meet.

We shall look back then and wonder why we have been so long about so simple a matter.

MISS NELLIE TOM-GALLON moved a vote of thanks to the speaker, which was seconded by MR. ALAIN RAFFIN, and cordially adopted.

THE MESSENGER FROM MARS.

Dr. E. H. Worth informs us that at a sitting held lately at the Temple of Light with a male medium, the control stated that he was impressed by a spirit from Mars, and gave the following particulars concerning that planet:—

I. All conversation in Mars is conducted by thought-transference.

II. The inhabitants live what we would call 150 to 200 years. It is difficult to state the time, because it is reckoned over there by "periods and events."

III. The canals are really large expanses of water obtained, not, as has been suggested, by condensation of from the snow of the poles, but by a peculiar force "not what you call chemical, but something I cannot explain to you."

IV. Mars being much older than the earth, the inhabitants are much more advanced, and, of all the peoples of the solar system, we on this earth are apparently the least advanced. In fact, the supposed control represented that he learned from the Martian that it was a condescension to come into our atmosphere at all!

Asked why more Martians did not come here, the control said that it was difficult to find a suitable medium.

Dr. Worth continued:—

The seance opened with a quiet, dignified prayer, and I was favourably impressed by the medium, both when he was in trance and afterwards.

A NEW Spiritualist centre has been opened under the title of the Southwark Christian Spiritualist Mission, with which Mr. and Mrs. Hammerton (of the Chiswick Spiritualist Church) are closely identified.

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LETTERS TO THE EDITOR.

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

MISS FELICIA SCATCHERD: A TRIBUTE.

Sir,—Having been travelling during the month of April it was not until one day quite recently that, lunching with Dr. and Mrs. Carl Wickland at Los Angeles, I heard from them the sad news of the transition of Miss Felicia Scatcherd. I had only just before written down Miss Scatcherd's address as being one of the workers in psychical research that Dr. and Mrs. Wickland should meet on their coming visit to England.

When in London I used to tell Miss Scatcherd she was wearing herself out with overwork, and all her multitudinous interests, but she would not, I think, have had it otherwise. She was one of the most vital and dynamic as well as one of the kindest women I ever met, and her enthusiasm for all humane causes, and her many kind actions will never be forgotten.

My sympathies go out to Miss Scatcherd's family and to Dr. and Mrs. Drakoules. Her passing is a severe loss to all who were privileged to know her, and in particular all those interested in psychical research and Spiritualism, in which she was such a devoted and tireless worker.

Yours, etc.,

MAY C. WALKER,

Women's City Club of Boston,
40, Beacon Street, Boston, U.S.A.

"COMMUNICATIONS FROM FICTION HEROES."

Sir,—With reference to "Communications from Fiction Heroes" in your issue of 14th inst., if, as we are told, thought is creative in the Spiritual world, may it not be possible that earnest, vigorous and prolonged thought on the part of incarnate minds may have some creative results on the spiritual plane, though invisible and imperceptible to us on this side?

Is it absurd to suggest that the concentration of thought upon the principal characters of a popular story, on the part of hundreds of thousands of interested readers, added to the powerful thought nucleus created by the author originally, might produce a spiritual effect of some kind, if thought really possesses only a small amount of the creative power with which it is credited?

If this is so, the dynamic mentality of the author, backed up by the massed thoughts of a million or more of his readers, may cause his characters to "live," in a manner hitherto little suspected.

A likely explanation of the manifestation of fictional characters at seances is that they may be due to some joker on the "other side" impersonating, so as to "pull the legs" of credulous sitters.

As an alternative suggestion, however, the foregoing is worthy of consideration.

Yours, etc.,

H. ALLEN GEORGE.

63, Prospect Road,
Moseley, Birmingham.

"CATHOLICS AND SPIRIT INTERCOURSE."

Sir,—The article by J. Kennedy on "Catholics and Spirit Intercourse" in LIGHT for May 28th is opportune and to the point.

It is evident that all true Christians must be Spiritualists.

I venture to think the wordy warfare between the different bodies of believers is due largely to ignorance of each other's views. A conference called together for the exchange of views would be a great help, providing that men and women of large views were chosen from all sides calmly to discuss the questions of difficulty and obscurity.

If there is one book in the world which supports true Spiritualism it is the Bible. It warns against evil spirits and their nefarious work; but, surely, if there are bad spirits there must be good ones! That is the reason why we are told to "test the spirits."

Mr. J. Kennedy rightly quotes the opinion "that undoubtedly dangers exist, which can only be avoided by the guidance of good and experienced men and women."

It is high time that all sides ceased to hurl stones at each other, seek for some common meeting ground, and seriously talk the matter over, face to face, not in set debate, but as truth finders.

Yours, etc.,

A. H. WADDINGTON

(Rector of Wilby, Rugby).

SUPERNORMAL SCENTS.

Sir,—An instance of supernormal scent was experienced by my sister and myself during the long invalidism of our mother.

Our father, who passed over several years before our mother, was somewhat of a connoisseur of cigars. Twice (on one occasion on our mother's birthday) I noticed the perfume of a good cigar around our mother's bed.

It was winter, the window shut and there was no possibility of the smell being wafted from elsewhere. We could only think it was our father wishing to make his presence known to us.

My sister has no definite psychic gifts, but as she also detected a strong scent of cigar smoke, it would seem to have been "objective."

Yours, etc.,

LILIAN WALBROOK.

Carlton Vale,

Maida Vale, N.W.6.

THE PSYCHIC BALL.

The ball room of the Piccadilly Hotel presented a gay spectacle on the evening of May 24th, the occasion being the first annual Bal Masque of the National Laboratory of Psychical Research.

Dancing continued from 9 p.m. until 2 a.m. to music by Mr. Jack Hylton's famous band, and prizes were awarded for the best carnival costumes. An excellent supper was provided, and a feature of the evening was an admirable cabaret entertainment, which included turns by Mr. Rich Hayes, the popular eccentric juggler, and some enjoyable Russian folk songs by the Don Cossack Quartette.

Among the notable persons present were: Susan Countess of Malmesbury, the Ranee of Sarawak, Lady Milne, Sir Richard Gregory (Editor of *Nature*), Miss Fay Compton, and Miss Gladys Cooper.

The whole proceedings passed off with great success, and reflected great credit to the promoters, in particular to Miss Lucie Kaye, the secretary to the Laboratory, upon whose shoulders fell the responsibility for the organisation of the ball.

"THE MISTRESS OF THE BEECHES."

The influence of the dead upon the living is the underlying theme of M. Emile Cammaerts' three-act play produced at Rudolph Steiner Hall under the above title.

Hubert Trend, an artist, married for the second time, is influenced by the spirit of his first wife to paint a supreme masterpiece. He dares not acknowledge the source of his inspiration, however. The climax is reached when the spirit wife enters, and pleads with him to disclose the truth, urging that her love for him is the real lasting influence of his life. Other developments along these lines are interestingly worked out, and the play terminates in a dramatic finale.

The acting and production are excellent throughout, and the play was enthusiastically received. At the conclusion, M. Cammaerts gave a short and graceful speech of thanks to the audience for their warm reception of the piece.

C.

SPIRITUALIST COMMUNITY.

The well attended Café Chantant held at the Lyceum Club, Piccadilly, on Tuesday, the 24th ult., was a great success.

Amongst the many well-known supporters of the Community Services present were:—Sir Arthur Conan Doyle, Miss Mary Doyle, Mrs. St. Clair Stobart, Mrs. Ch. de Crespigny, Mrs. Kelway Bamber, Mrs. A. C. Mackenzie, and other honorary workers whose indefatigable labours in this connection are unremitting.

A most enjoyable programme was contributed to by Miss Elsie Rist (soprano), Miss Gladys Ripley (contralto), Miss Dorothea Walenn (violinist), Madame Egan, the Grottrian Choir, led by Mr. F. Armstrong (who also accompanied throughout), and eight children of the Croydon Amateur Branch of the Karsavina Fairbairn Academy School of Dancing, whose artistic efforts afforded great delight to all present.

L. H.

We learn with deep regret of the decease of The Lady Mairi Douglas-Hamilton, youngest daughter of the Duke and Duchess of Hamilton, who passed away at the age of thirteen as the result of septic pneumonia after only three days' illness. We desire to express our sincere condolences with the Duchess and the bereaved family.

LIGHT.

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ORGANISING SPIRITUALISM.

"Organisation is death," said somebody once, doubtless referring to the tendency toward the hindering of growth, the discouragement of initiative, and cultivation of iron-bound methods which come from elaborate organising. Perhaps the remark was really intended to refer to *over*-organisation, which is not quite the same thing. A supreme example of the self-destructive quality inherent in over-organisation can be found in the methods of the late German Empire.

As far as Spiritualism is concerned, LIGHT has inclined to the side of free development, as opposed to highly-organised development. Both methods have their defects; both have definite advantages. Several readers have urged that the whole Spiritualist movement should be run upon some sort of disciplined lines, with a central authoritative body in command, vested with power to direct the activities of the movement along prepared paths. This method is undesirable in principle; and, when one descends to detail, it is at once seen to be even more undesirable. There may be a general unity of aim, there is always bound to be a diversity of method and an independence of view which could not be readily brought under disciplinary control.

In short, from almost every practical point of view it seems desirable that Spiritualism, as a whole, should be free and unfettered, allowed to grow into ripeness and maturity without swaddling-bands and restrictive limitations.

We must face with fortitude the disadvantages which arise out of this free play of development. The Spiritualistic movement is to some extent a target for hostile criticism, chiefly because of the unwise public utterances of its uninstructed and enthusiastic followers. A case in point is shown in the statement continually made by hostile critics that Spiritualists claim that Jesus Christ was "merely a medium." One can understand the natural indignation to which such a claim must give rise. It is possibly a symptom of the growth of the democratic spirit in wrong directions, as instanced in the saying, "Jack's as good as his master." That Jesus possessed powers of a transcendental nature, that he was a great wonder-worker, is sufficiently apparent. This is a different thing from the implication conveyed by the words, "merely a medium," which suggests that He was simply on a level with Mr. Blank, the clairvoyant, or Mrs. Dash, the psychic healer—a suggestion which must be repugnant to all who have a sense of the fitness of things. After all, the marvellous works

which Jesus performed were always subordinated to His teachings, and these, for us, are the main considerations. Moreover, as we have often protested, great numbers of Spiritualists are found amongst members of the Church of England and Christians of all denominations.

Misrepresentations of Spiritualism, whether honest or dishonest, will continue, however, until the subject is generally understood. It is possible to take them too seriously, which is a mistake. This is one of the penalties of continuing along free, untrammelled and unorganised lines. But with all its disadvantages, liberty is a profoundly desirable thing, particularly in a young movement such as ours. The time will probably arrive when closer organisation becomes advisable. But that time is not yet. In the meanwhile, we can all work towards greater Spiritual unity, assured that the external corporate form will follow naturally and harmoniously. It is better to grow from within than from without. And as to the attacks—well, those who have had any long experience of the subject view them with a quiet mind, for, compared with the fierce tornadoes that blew in earlier days, they are but as breezes. So far as they are ordeals to be faced, they are bound to be healthy in their effects, however painful they may prove for the time. There is a soul of goodness in everything evil.

SPIRITUALISM IN WARRINGTON.

At the Parr Hall, Warrington, on Thursday evening, 19th ult., an address was given by the Rev. G. Vale Owen on "Life Beyond the Veil." The chair was taken by the Mayor of Warrington, Alderman Arthur Bennett, supported by the Vicar of Burton-Wood, and many others.

The Mayor, in the course of his opening speech, recommended the audience to read LIGHT, mentioning that he had known its editor for many years.

The meeting arose out of a suggestion by the Mayor, which was taken up by the Warrington National Spiritualist Church, under whose auspices it was held. Over one thousand people were present in the audience which was both attentive and sympathetic.

Mr. Vale Owen's address was of an inspiring nature, and he received quite an ovation at the close. The proceedings terminated with a vote of thanks to the lecturer and a delightful speech by the Vicar of Burton-Wood.

"WHERE ARE THE DEAD?"

Alderman Arthur Bennett, Mayor of Warrington, who presided at the recent meeting in the Parr Hall, Warrington, on the occasion of the address by the Rev. George Vale Owen, contributes to the "Examiner" a poem with the above title, from which we take the stanzas which follow.

"The sunrise comes!" The marble tombs are fading,
The flowers break forth, the birds burst into song;
New life in dazzling robes steals here invading
Death's bleak dominions, radiant, sure and strong.

The forms may pass, the garments change, the spirit
For ever clothes its shining self afresh,
New worlds and vaster kingdoms to inherit,
Freed from these fleeting, irksome bonds of flesh.

The worm in time may soar into high heaven,
The man on dazzling rainbow wings be borne
Beyond the River and the Candles Seven;
The night of Death gives place to blazing morn;

The universe is all alive, the blossom
That withers in the heat shall bloom again,
And, like a mother to her mighty bosom,
Life takes us all and heals us of our pain.

* * * *

The hearses come, the graves are deeply yawning,
The bells toll and the endless tears are shed;
The night is but the gateway to the dawning—
"There are no dead!"

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FROM THE LIGHTHOUSE WINDOW.

In a paragraph referring to Sir Frank Benson's address on May 15th, at the James Robertson Hall, Glasgow, on "Shakespeare and the Resurrection of the Dead," the *Glasgow Herald* (May 16th) reports as follows:—

Sir Frank Benson said he could not claim to be a member of their Church (the Spiritualists' Church). He seemed to get help from many churches in different parts of the world, but if there was not a community, a common faith, or a common creed, if there was not a common, understood, universal language, there was a common universally exchangeable medium of thought. He afterwards related several personal psychic experiences, and referred to a number of Spiritualistic passages in the plays of Shakespeare.

In this connection, our readers will readily recall the article which appeared in *LIGHT* of May 14th, entitled "Shakespeare and the Supernormal."

* * * *

The following excerpt is from the *Croydon Advertiser*:—

"If the whole world were Spiritualist what a better world it would be!" said Mrs. Champion de Crespigny, opening a sale of work at Harewood Hall (Church of the Spirit).

She felt it a great privilege to be a Spiritualist; to be one of the pioneers of the race. When she was a girl she was asked to regard herself as "a worm," to which she always objected. That was a shocking thing to teach people; it was derogatory to the Almighty's creation.

* * * *

We have already referred to the address of the Rev. G. Vale Owen, at Parr Hall, Warrington, and now quote from the *Warrington Examiner's* very full report of it this pregnant passage:—

"Sometimes people will ask me 'Does Spiritualism agree with Christianity?' My reply is 'You have put the cart before the horse.' Spiritualism deals with facts. There are many theories which Spiritualists hold, but that is not Spiritualism. What you have to do is to find out the facts which are proved and then ask yourselves 'Does your Christianity agree with them?' That is where progress is made. First find your facts and then fit your theories or faith into the facts."

* * * *

In the April number of *McCall's Magazine*, writing on the subject of immortality, Basil King, author of *Earthbound*, says:—

The general principle of immortality seems to me implied in a universe set to the pace of endless advancement. Endlessness is of course, only what we infer from conditions in which time is reckoned by so many millions of years that we lose count of them. In such knowledge as we possess of the great existences, the suns and stars for example, time almost ceases to be a factor. To take that which has come to us vibrant with a secret of existence against all odds, and wilfully snap it out is unlike any other of the economic processes of nature. Nature admits of change, but always insists on continuity. Death in the sense of an end puts a stop to continuity. That other death in which we see only a new opening towards immortal life is, of course, but one of the agencies through which immortality carries on.

* * * *

From an article in *The Two Worlds* vividly describing as a personal experience the transition of a friend, the writer of the article remarks:—

Men say that those approaching death's portal suffer from delusions when glimpses of familiar features long since passed from earth bring a smile of recognition to the faces of the dying. They do not know that consciousness does not weaken, but that the loss of vitality in the brain only transfers the flow of its current into other planes of manifestation, and that as the tide of life ebbs here it merely flows upon the sands of another shore.

An article by S. E. Yelland in *Spiritual Truth*, headed "Ghosts I have Seen," rather emphasises the belief that spirits can pass naturally through solid walls as if these were no more resistant to their movements than air is to ours. Mr. Yelland writes:—

When going up to bed one evening in March I turned the gas out in the hall but the staircase was still full of light! I could not understand it, so I started going up the stairs but soon stopped, for, standing a few steps above me was the figure, all in white, of Mrs. B., of Birmingham. The figure passed through the wall; then all was dark. I received a wire the next morning saying the lady had passed over.

Mr. H., of Portslade, walked into my room with hat and coat on one evening and passed through the wall; he had been dead more than a month.

Doubtless the appearance was of passing through the wall; but perhaps the problem of appearance and reality confronts us there as elsewhere in modes that are now understood—e.g., the age-long appearance of the sun circling around the (stationary) earth, or in the many similar appearances that expositions of modern Relativity have transformed.

* * * *

In *The Banner of Life* there is a very long article (more than five columns) by Channing Severance, entitled "What Shall We Do to be Saved?" About the middle of the article the function of the Harmonial Philosophy in an answer to the question put by the title begins to appear. We have space only for a passage from the middle of the article, and another at the end of it:—

Now we see the organised societies of Modern Spiritualism forsaking Andrew Jackson Davis and his invaluable books, to go back to that old war book, the Bible, and the personal God idea. And every day they are becoming more and more conservative, and less interested in the affairs of this world. . . .

* * * *

The second excerpt is a little bit of Channing Severance's judgment that may seem to many readers hyperbolic expression:—

Davis' writings have opened up a new world of thought; and if read and studied, adopted, and utilised, will do more to push this old world along than the writings and revelations of any other man who has dealt with Nature's material and spiritual forces. So I repeat, that until Modern Spiritualism gets back to them, it is and must from necessity, be standing still as a reform force in society.

* * * *

Here is a paragraph from an article in the *Daily News* by George Godwin, on "Scotland Yard's Post Bag," not unworthy of serious notice by certain self-styled "Spiritualists" and "psychics":—

But of all this daily mass of correspondence, perhaps the most extraordinary communications come from people who have solved the Yard's problem by occult agencies. Crystal-gazers, Spiritualists, clairvoyants write to describe precisely how the murder was committed and by whom. But alas, most of these occult revelations differ from one another in the solutions they offer.

* * * *

A number of newspapers give accounts of mysterious happenings at an old cottage, known as The Mount, that have alarmed the village of Threapwood, on the Cheshire borders. The occupants of the cottage, Mr. Anthony Kynaston and his two daughters have had to leave their house at night. The *Staffordshire Sentinel* says:—

Mr. Kynaston and his daughters heard the rappings in the wall dividing the kitchen from the sitting-room, in the chimney, and on other parts of the house. Mr. Ackerley, a neighbour, was present on one occasion, when some invisible object passed down his arm, to the accompaniment of a noise as of the rustling of silk.

On the table and other objects in the kitchen are weird marks and hieroglyphics attributable to no known source. Mr. Kynaston told me that these markings often appear in the daytime, freshly executed, in a room left unoccupied for a few minutes.

Mr. Kynaston says he does not know of anything in the history of the cottage which would account for a ghostly visitor.

SIR FRANK BENSON AT GLASGOW.

A crowded audience listened to Sir FRANK BENSON, the Shakespearean actor, when, on Sunday, May 15th, he addressed the Glasgow Association of Spiritualists on "Shakespeare and the Resurrection." Mr. George Anderson, the President of the Association, occupied the chair, and the invocation was delivered by Mr. James Coates, the veteran Spiritualist author and speaker.

In the course of his address, which covered a wide range of thought, and was delivered in that impressive and dramatic style which has given him such distinction in the theatrical world, Sir Frank said that he felt that all religions owed their chief appeal to those phenomena and those forces upon which Spiritualism to-day was throwing so much light. There was a great craving for the answers which Spiritualism gave to the great problems of life and death. Civilisation at the present time was hampered and its progress retarded by a wave of mechanical materialism, which shortened our vision and made it difficult for our younger men to see visions and our maidens to dream dreams.

Under modern conditions our sight was dimmed by the smoke and the gold dust, and the shadow of the ugliness of the slums across our path, and there was an intense hunger for those hopes that lay at the root of all healthy government, of all human progress, and in the absence of which our civilisation was being looked at askance by those more primitive people to whom the life hereafter was as certain as is the life here and now.

At this point the speaker illustrated his contention by a description of a Zulu funeral. When the body of the departed Zulu was brought for burial the Chiefs averted their eyes. A chant was sung, the weapons were laid in the grave, a fresh layer of earth deposited, and then food and drink for the long journey were put in. After which the oldest Chief stood up, and, looking towards the West, said the final words: "Go gently, my brother. We know not whither thou goest, but we know that one day or other we shall all meet at the Great Crown." The idea held by those barbaric people was essentially that held by those present that evening.

When the spectacle of a great modern city was presented to a child of the prairie, he was inclined to ask, "Do you call *this* civilisation?" And Sir Frank told how an Indian Chief had regarded the matter when, after being told of the greatness of civilisation as shown in a great city, he said, "I cannot see its greatness. I can only see that you have destroyed the flowers and cut down the trees, and killed the birds. Let me go back to Nature and my strong, simple life under the shadow of the mountain, to the boundless prairie where I can hear in the distance the murmur of the sea."

If they turned to the vision of Dante, to the statues of ancient Greece, to the music and poetry of Beethoven and Shakespeare, they found a rhythm in accordance with the spiritual life for which we all craved. After the war many a voice was heard crying for "the touch of a vanished hand and the sound of a voice that is still." And psychic study and Spiritualistic religion enabled us once more to grasp the vanished hand and to hear again the remembered voice.

Tennyson wrote:—

"Speak to him now for he hears,
And spirit to spirit may speak."

That also was the message of Shakespeare. In "Othello" we found the suggestion that he, like "Faust," was ultimately saved, and at this point the

speaker gave some well-known instances from Shakespeare's plays, showing the great poet's attitude towards the question of a future life—the appearance of Cæsar's spirit to Brutus, the ghost of Hamlet's father, the conversation of Constance with the cardinal in "King John."

Passing on to his experiences in the Great War, when he served in the French Army Medical Corps, Sir Frank related some of his own adventures. He alluded in passing to the German officer who surrendered with his men to a much smaller body of Englishmen, and then asked, "Where are the others?" It appeared that the Germans had seen many more English troops than those to whom they had surrendered. They had seen the figures of the English dead marching with their living comrades. That was Sir Frank's firm belief, and he then told of his vision of his son Eric at the time of that son's death on the battlefield. He had said, "Good God, Eric! are you dead?" And his boy had replied, "No, dad. You know we have always agreed there is no such thing as death." They might call that vision hallucination. But he knew his boy had come to him.

Concluding with some reminiscences of Lord Roberts, Sir Frank said that before it was known throughout the Army that "Bobs" had passed away, an officer in command of a section of Indian troops heard the strange sound of a chant—half sad, half joyful, but full of loving kindness, accompanied by a native instrument. One of the officers turned and asked the natives what they were doing. The reply was, "Hush, sir, we have seen the spirit of 'Bobs' on his way to the stars."

In conclusion, the speaker said:—

The spirit of the Lord took me to a great valley: there were thousands of dry bones. And the Lord said, "Can these bones live?" I said, "Oh, Lord, Thou knowest." And the spirit of the Lord came upon me and said, "These bones shall live. They shall be my people, and I will be their God."

The address was received with great applause at the close, and Mr. J. B. McIndoe, the Secretary of the Association, expressed the thanks of the meeting to Sir Frank Benson for his eloquent lecture.

Mrs. Strang gave two solos—one before and one after the lecture—and the proceedings terminated with the Doxology, a benediction, and the hymn, "Holy Spirit, now attend us."

DEAN INGE ON HYPOCRISY.

In a recent issue of *The Evening Standard*, Dean Inge had a characteristic article on "The Unconscious Hypocrite," with a sub-heading stating that this type of hypocrite is more difficult to cure than the conscious variety. He writes:—

The regular church-goer, "the pampered parasite of the pew," as Drummond called him, comparing him rather unkindly to the hermit crab, is often an unconscious hypocrite in this sense. He has swallowed all the articles of the Creed without digesting any of them. If he is a Catholic, he "believes whatever Holy Church teaches"; if he is a Protestant, he "believes whatever the Bible says." He never thinks at all, which is the only way to be perfectly orthodox.

The Dean observes that the contradiction between profession and real conviction, even if only half-conscious, constitutes hypocrisy:—

What we say we believe may not be the same as what we think we believe; if so, we are dishonest. But what we think we believe may be very different from what we really believe. This is a serious but a very common condition.

Although Dean Inge was thinking and writing chiefly of religious hypocrisy, the subject has a much greater range of immense practical importance. We cite the above remarks particularly in illustration of a mental condition known to some of our readers as "the psychological state," which shows how unconscious insincerity naturally arises in the course of human evolution, as transitional to a higher condition. This view raises the subject from one of personal infirmity to one of race development.

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AUTOMATIC WRITING—A WARNING.

By H. A. DALLAS.

Is there danger in the exercise of this faculty? And, if so, what is the nature of the risk incurred?

These questions ought to be considered. To be aware of possible risks is the necessary preparation for avoiding them.

The faculty of passive writing, i.e., of expressing through the hand and pencil thoughts which the writer does not consciously originate, is not a universal faculty. It may perhaps be universal in the sense that it is a potential faculty in everyone; but certainly in present conditions it is not in everyone's power to exercise it.

When exercised wisely in the spirit of service, it has proved valuable, as a means of communication with unseen intelligences, and as a means of obtaining evidence of the existence and nearness of spirit helpers. All faculties need to be exercised with wisdom; the animal instincts are, on the whole, safe for the animal, but man is gifted with reason, and he cannot trust himself to exercise instinctive faculties, or, indeed, any faculties at all, without self-examination, without seeking guidance from the Spirit of Wisdom.

Some persons deprecate the exercise of automatic writing, because they think it places the writer too much at the disposal of discarnate spirits whose purposes and character may be unknown.

This is possible, but the danger may be much exaggerated. "By their fruits ye shall know them," is a test which may safely be applied.

There is another danger much less obvious, and therefore frequently not recognised.

Automatic processes tap the subliminal deeps of thought and character, and it is from and through these "deeps"—this subliminal region of human personality—that automatic writings and speech proceed.

When the communication is really from an unseen intelligence, other than the medium, it is still through this mental state below the normal consciousness that the message is conveyed, that is to say, when the writing is *really* automatic.

It should be distinctly recognised that the messages are frequently blended with this region of the mental life of the recipient. Very rarely can they fail to be so; and in many instances what rises to the surface in this way originates in that region, and is the expression of the subliminal self, and not a direct message from an independent source. "By their fruits ye shall know them." Whilst this text may be safely applied to test the moral value of what is expressed, it is not so easy to apply it to discover the *source*.

There are many communications which bear the hall-mark of being genuine "messages"; there are some which do not bear that hall-mark obviously, and yet which are genuine messages. But in many cases automatic writing is really self-expression and danger lies in the fact that it is not recognised to be so. Experience shows that this is a subtle danger, because the writer may accept as from an independent intelligence and a being of a higher order, statements which are actually the outcome of his or her mental and moral character, or personal desires.

Anyone who has been a careful student for many years will be ready to recognise that this is so; but beginners are not likely to do so.

A tendency to conceit or ambition, to suspicion or obstinacy, will probably find expression in flattery, or in remarkable claims, or in self-assertion, or in insinuations against others, which are very misleading, unless the recipient by self-examination has become aware of the weak spots in his character, and is therefore on guard against any automatic scripts which foster the faults which he knows to be latent in himself.

How few really know themselves! It is easy to see how dangerous and misleading automatic writing may prove to be to those who have not this self-knowledge.

Many can endorse this warning from their own observation. If the automatic writer did not too readily assume an independent source, there would be less danger; indeed, the self-revelation might be salutary. The peril lies in the unquestioning acceptance which might well lead later on to disillusionment and disappointment.

OBITUARY.—Walsall Spiritualists will miss the earthly presence, and support of a veteran worker in the person of Mr. Goold who has rendered great service to the movement for over forty years. He was a greatly respected and popular figure, a musician, and a Freemason. Articles from his pen have appeared in *LIGHT* in past years.

RAYS AND REFLECTIONS.

The time is not far distant when we shall be able to judge a man's intellectual status by his knowledge of psychic science. To attribute seance-room phenomena solely to hallucination and trickery is now generally regarded as a hall-mark of ignorance, almost like the impression that would be given by a statement that the earth is flat, or that earth, air, fire and water are the fundamental and irreducible elements of life—ideas which were long since exploded.

* * * *

Putting it another way, one will probably be, in some measure, "dated," by one's remarks as to the borderland between earth-life and spirit-life. We shall be able to determine at once whether the speaker is abreast of the times. Which reminds me of a joke I read recently. A butler was discussing with the cook the behaviour of certain *nouveaux riches* who had partaken of a banquet at which both of them had assisted. Said the butler, critically reviewing the guests on whom he had recently attended: "They was all right on the soup and fish, and they did fairly well at the entrée; but when it came to the asparagus—my hat! that *dated* 'em!"

* * * *

I am again hearing from our old friends the propagandists. Realising that Spiritualism is a good thing, they argue that it should therefore be brought before the masses with energy and vigour, that it should be thrust at the public in large quantities with tireless reiteration and surging persistence.

* * * *

It is a point I have dealt with from time to time. Spiritualism, as I have often remarked, appeals to me as a thing of slow, steady and permeating growth. It cannot appropriately be dealt with on the same lines as a patent medicine, that is to say, be boomed and boosted into universal acceptance. Not that I am in any sense antagonistic towards the pushful enthusiast, who shouts Spiritualism from the house-tops. One must, of course, take a large and tolerant view of things, and after all, the zealous propagandist does quite useful work along his own special lines.

* * * *

To my mind, though, there is always something a trifle repugnant in the idea of "beating the big drum," and adopting generally the noisy manoeuvres of the publicity expert, in connection with Spiritualism. I know there are many who do not share this view, and who would, if funds permitted, embark on intensive campaigns for furthering a knowledge of our particular truth, in which vivid prominence would be given to the subject on bill hoardings and in newspaper advertisements, by means of circulars, sandwich-men, sky-writing and other artful aids of the acute "boost-monger."

* * * *

No doubt, to fall in line with the most up-to-date publicity methods, they would arrange to have a Spiritualistic slogan. It would be something "snappy," of course; for instance: "You want the best seances—we have them"; or possibly: "Psychic Research does you more good than Church"!

* * * *

I observe that Dr. Annie Besant, the venerable but active president of the Theosophical Society has been founding a colony in California for "the development of a new type of civilisation." Her protégé Mr. Krishnamurti, popularly known as "The New Messiah," dislikes this title, and protests against its use in connection with himself. Such a title, of course, is bound to be a handicap to any teacher—a kind of tin-can tied to the tail of his dignity. It must also have been particularly irritating to a sensitive individual to be spoken of as a "tea-hound Messiah," a description which an American newspaper was discourteous enough to apply to Mr. Krishnamurti recently.

D. G.

MRS. FARONE'S LECTURES AT 16, QUEENSBERRY PLACE, S.W.—The next Lecture will be given on Tuesday, June 14th, at 8 p.m. (No meeting on the 7th inst. See notice on page 276.)

NOTES ON NEW BOOKS.

"MAGNETISM AND MAGIC." By Baron Du Potet de Sennevoy. Translated by A. H. E. Lee. (George Allen and Unwin. 6s. net.).

The names of Mesmer, Esdaile, and Du Potet are linked together as three outstanding figures in the early development of hypnotism. Perhaps Du Potet was the most romantic figure of the three. He was certainly a strange personality, idealistic, exuberant, perhaps something of a genius. That he possessed psychic powers of unusual quality is undeniable.

Jules-Denis, Baron Du Potet de Sennevoy was born in April, 1796, at La Chapelle, Yonne, of an old aristocratic family. After five years' study, under Deleuze, Puysegur, and Abbé Faria, he developed his own magnetic gifts, and in 1820 performed a number of experiments on sick patients, in the presence of incredulous representatives of the medical profession.

Some six years later he opened a school for free instruction in magnetism, which was attended by a number of medical men, and later visited this country, where he was allowed to treat patients at the North London Hospital.

Some of Du Potet's methods were dramatic. It is on record that on one occasion he placed a cane in the hand of one of his subjects, saying, "In one minute you will be drunk." Very soon the usual symptoms of intoxication appeared, the bloodshot eyes, staggering gait, etc.

To restore the subject to normal, the hypnotist merely took away the cane, upon which the man at once became sober. Such powers of suggestion (if one can accept this case as authentic) are rarely seen to-day.

The present volume is an abridged translation of Du Potet's principal work. Details of numerous hypnotic experiments are given, together with views, comments and theories. Making allowances for the limitations of the period in which the author lived, and putting aside some of his conjectures which, in the light of later knowledge would scarcely be regarded as in accordance with probability, one realises that the baron had an acute perception of the existence of some interior force, call it psychic force, as well as some comprehension of its function and quality. R. A.

"JAGADGURU." By J. C. Winslow. (Printed privately, but copies can be obtained from the S.P.G. House, 15, Tufton Street, Westminster, S.W.1. 1s. net.).

The sub-title states that this book sets out to show the world the significance of Jesus Christ. There is a bias towards orthodoxy, but only a slight one, and the present reviewer, as a Spiritualist, was pleased with the author's generous approach towards many of our beliefs.

Mr. Winslow's Christianity sees all men as brothers.

"THE CALL." A Drama in Two Acts. By Louis C. Henderson. (The C. W. Daniel Co. 3s. 6d. net.).

A poetic drama written with imagination—but not uncontrolled. The whole constitutes a delicate plea for unending Life, and embodies belief in communication between those of earth and those who have passed on.

The dialogue is strikingly adapted for speech.

The author acknowledges his thanks to Mr. Alain Raffin and Mr. Verney Cameron Turnbull for valuable suggestions.

"THE MYSTERIOUS KUNDALINI." By Vasant G. Rele. (D. B. Taraporevala Sons & Co., Bombay. Rs. 3/8.).

This is a very interesting book—particularly as Sir John Woodroffe (Arthur Avalon) who contributes a foreword, does not wholly agree with the author's belief, viz., that kundalini is the vagus nerve of modern times which supplies and controls all the important vital organs through different plexuses of the sympathetic portion of the automatic system. Certain Yogis have control of kundalini and can thereby show wonderful phenomena.

A. HAROLD WALTERS.

"THE COSMIC COLOUR AND HEALTH MAGAZINE." (Published monthly by "The Colour and Health Centre," 29, Old Steine, Brighton; subscription £1 p.a., post free, single copy, 1s. 8d., by post.).

This new magazine is issued under the editorship of Mrs. S. Fairclough Smith. As its name indicates, it is principally concerned with colour therapy, or, to quote from the front page, "Regeneration through colour vibration." The first issue contains articles and notes by several authoritative writers, including Catherine, Countess of Westmorland, who contributes three columns upon "Colour for health and peace."

J. A.

"THE HOOLY-KOPSIN," No. 11 (Freedom Hill Pressery, Roscoe, California.).

This is a little whimsical booklet issued by the gentleman calling himself "Freedom Hill Henry" (who was responsible for three small volumes, "Jacob Beilhart," "Spirit Fruit," and "Happy in Hell," which were reviewed in LIGHT on August 21st, 1926), and purports to tell of the doings, and philosophy of the author, who seems to be filled with a radiant and bubbling joy

of life. Those who lack a sense of humour will find it meaningless; others will detect the touch of a man who has come face to face with life, and found it good. There is about Mr. Freedom Hill Henry a deep current of sensitiveness and understanding disguised by an Artemus-Ward-like irresponsibility of expression. The booklet will be (to quote from the title page) "sent free to those who will read it. To those who won't, 10 cents."

SPIRITUALIST COMMUNITY SERVICES.

The Rev. G. Vale Owen took "The Ascension" as the subject of his address last Sunday morning at Grotian Hall.

Jesus probably appeared or rather "materialised" on numerous evenings to His friends after His death, though the New Testament gives the number as thirteen. His final appearance was at night in the upper room which was in darkness except for the feeble rays from an oil lamp. We are not given the words of His discourse, though we know He spoke concerning the Kingdom of God. He tried in every way to get them to realise that the Kingdom of the Heavens was within them, that man was a spirit here and now, and possessed of a spiritual body clothed in flesh. Then, when the dawn was breaking, He led them out to Bethany, and, as the light grew stronger, He gradually dematerialised, rising into the air until at last He faded out of their sight.

Spiritualists realise that the resurrection of Jesus was the ordinary event which takes place in the life of every man. Had all the disciples been clairvoyant, there would have been no necessity for Jesus to materialise; they would have seen Him through their gift of clairvoyance.

To-day we know that those we have loved are with us, and though our spiritual eyes may be unopened, yet we feel their beloved presences. This wonderful knowledge should be a guard to our thoughts and actions, once we realise that we are not alone, but are compassed about with so great a crowd of witnesses. M. J. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Speaking at Aeolian Hall, on Sunday last, on "Psychic Facts Worthy of Our Consideration," Mr. J. Hewat McKenzie described some of his own experiences, and professed himself as not unsympathetic to some of the sceptics who, he said, often had more faith than the so-called believers. He considered Lord Northcliffe's work for Spiritualism had never been adequately appreciated; he had been the first to open the columns of a great newspaper to a discussion on the subject, and many had followed his lead.

The speaker emphasised the sacrifice that must be made if one would attain the high standard of spirituality necessary for inter-communion with the Higher Spirits.

Mrs. Annie Johnson gave many welcome messages of comfort and direction.

ANNUAL GENERAL MEETING.

A SATISFACTORY YEAR.

The Annual General Meeting, held at the Institute, Tavistock Square, on Friday, May 20th (Mr. George Craze being in the chair), disclosed a satisfactory state of affairs.

Not only is the balance-sheet a most satisfactory one, but the members' roll has reached a higher point than any hitherto attained. Indeed, every branch of the M.S.A. activities could be favourably reported upon. The extended use of the library paved the way to the deeper knowledge of Spiritualism, which was provided by the numerous services, lectures, meetings and circles held each week. It may be mentioned that over forty-five thousand people have attended these during the year. Good work has also been achieved by the healing group; and the social side has afforded a happy link between the members.

The re-election of the President and of the retiring members of the Council was duly carried out, and they, with the co-operation of the members, anticipate a year of ever-increasing activity in every sphere of their labour.

V. L. K.

NEW BOOKS RECEIVED.

"JULIAN AND OTHER POEMS LYRICAL AND DRAMATIC." By the author of "Poems Lyrical and Dramatic." (Richard G. Badger, The Gorham Press, Boston, Mass.)

"THE VERDICT OF THE SEA." By Alan Sullivan. (Hurst & Blackett. 7s. 6d.)

A New Book by Hilda Rhodes, B.-es.-Ls.

"A True Record of Psychic Adventures."

Foreword by Estelle W. Stead. 2s. 9d. post free. Obtainable from

THE CAXTON BOOK SHOP,

28 Victoria Street Westminster (basement), or Psychic Book Shop.

By same author.

"Psychology and Tradition of Colour."

Foreword by Dr. Henri M. Leon, M.A. 3s. 6d. (approved by Board of Education).

JUNE 4, 1927

LIGHT

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Tuesday, June 7th, at 4 p.m.

Trance Mediumship. Private Appointments. ... MRS. BARKEL.
Trance Mediumship. Private Appointments. ... MRS. GARRETT.
Clairvoyance and Trance Mediumship. Private Appointments. ... MRS. VICKERS.
Clairvoyance. Private Appointments. ... MRS. MASON.
Clairvoyance and Psychical Development. ... MRS. G. P. SHARPLIN.
Psychic Diagnosis and Treatment of Disease ... MR. G. P. SHARPLIN.
Healing Groups, Mon., 3.30, Thurs., 8 p.m. Non-members 1s.

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

PUBLIC CLAIRVOYANCE.

Friday, June 3rd, at 8 p.m. ... MRS. CANNOCK
Friday, June 10th, at 8 p.m. ... MRS. ANNIE JOHNSON

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metry (groups of not more than eight sitters), June 8th, MRS. CLEGG

Wednesdays and Fridays, Sittings for Psychic Photography.

By Appointment ... MRS. DEANE

Thursdays, 3 p.m., Class for Development ... MISS AIMEE EARLE

Thursdays, 6 p.m., Devotional Group ... MISS STEAD

Fridays, 2.30 to 5 p.m., Library "At Home." Members and all interested

to talk on Psychic Subjects cordially invited. Tea 6d.

THE LONDON SPIRITUAL MISSION,

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, June 5th, 11 a.m. ... Dr. W. J. VANSTONE

" " " 6.30 p.m. ... Mr. GEORGE PRIOR

Wednesday, June 8th, 7.30 p.m. (Clairvoyance) ... Mrs. BRETT MARTIN

Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, June 5th, 11 and 6.30, Miss L. White; Thurs. June 9th,

Mr. Harvey Metcalfe.

Service 3.0 and 6.30

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 5th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Pollard. June 8th, 8, Mrs. Edith Clements.

Camberwell.—The Central Hall, High Street.—June 5th, 11, service; 6.30, Mr. T. W. Ella. Wednesday, 7.30, at 55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—June 5th, 11, public circle; 6.30, Mr. R. K. Sturdy. June 9th, 8, Mrs. A. Patterson.

Peckham.—Lausanne Road.—June 5th, 7, Mrs. Vidal Diehl. Thursday, 8.15, Mr. C. Glover Botham.

Richmond Spiritualist Church, Ormond Road.—June 5th, 7.30, Mrs. E. Golden, address and clairvoyance. June 8th, 7.30, Mr. E. Meads, address.

Croydon National Spiritualist Church, New Gallery, Katharine Street.—June 5th, 6.30, Mrs. Carrie M. Young.

BOURNEMOUTH SPIRITUALIST CHURCH, 16, Bath Rd.

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Tuesday, 8 p.m., Phenomena.

Thursday, 3 p.m., " "

" 8 p.m., Lecture and Questions.

Friday, 6.30 p.m., Healing Services.

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Public Meetings for Psychometry and Clairvoyance.

Monday, June 6th ... NO MEETING
Tuesday, 7th, at 7.30, Clairvoyance ... MRS. HADLEY
Thursday, 9th, at 7.30, Clairvoyance ... MR. VOUT PETERS

Seances for Normal and Trance Clairvoyance.

Wednesday, 8th, at 3 ... MRS. JOHNSON

Seances for Trance and Direct Control.

Tuesday, 7th, at 3 ... MRS. A. ROBERTS

Thursday, 9th, at 7.30 ... MRS. A. ROBERTS

Seance for Materialization.

Wednesday, 8th, at 7.30 ... MRS. BAYLIS

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11 a.m.—Speaker, Mrs. de Crespigny.

6.30 p.m.—Speaker, Rev. G. Vale Owen.

June 12th, 11 a.m., Rev. Drayton Thomas; 6.30 p.m., Mr. Dennis Grinling.

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Sunday, June 5th, 11 a.m., Holy Communion ... Mr. RICHARD A. BUSH

" " " 6.30 p.m. ... Mr. RICHARD A. BUSH:

" " " " followed by Spirit-descriptions and

messages by Mrs. HELENE DACAM.

Wednesday, June 8th, 7.30 p.m. ... Mrs. A. NUTLAND:

Spirit-descriptions and messages.

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NOTE.—The Library, Rooms and Offices will be closed for Whitsun on the evening of Friday, June 3rd, and will open on the morning of Wednesday, June 8th.

NO LECTURES OR MEETINGS WILL BE HELD DURING WEEK COMMENCING JUNE 6.
NEXT FREE PUBLIC LECTURE, TUESDAY, JUNE 14, AT 8 P.M.

SOIREE. Thursday, June 16th, at 8 p.m., Music, Dancing, Cards, Refreshments (Members and friends) 1/6.

(A.) Discussions on the Psychic Faculty.

Leader: Mrs. MARTHA OGILVIE. June 22; July 6.

(B.) **Trance Addresses:** Through the Mediumship of Mr. W. E. FOSTER. Answers to written questions of a General and Impersonal Character, concerning the Life of Spirits and their surroundings. Chair: Mr. DAFYDD THOMAS. June 15th, 29th, July 13th.

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Clairvoyance, Psychometry, etc. (Demonstrations of) Meetings every Tuesday at 3.15 p.m. June 14th, Mr. T. E. AUSTIN (Psychometry from flowers worn by audience).

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

REFRESHMENTS served every afternoon 3—5.45.

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

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