

"LIGHT," JUNE 18, 1927.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

THE MARVEL OF MATTER.

Those who find the marvels of Spiritualism a little too much to swallow might study with advantage some of the miracles of the material universe. Here is a little startling illustration of the wondrous minuteness of the atom, taken from Sir Oliver Lodge's "Modern Scientific Ideas" (Ernest Benn), which, it is interesting to add, is published at the small sum of sixpence. If it were possible, says Sir Oliver, to exhaust completely an electric bulb, such as is used for wireless sets or incandescent lamps, so that every single atom were removed, and if the atoms were then allowed to troop back again through a tiny leak at the rate of one million per second, the effect of such a leak could not be perceived for months, or even years. If this leak continued, still at the rate of a million atoms per second, till all the atoms had returned, the time taken for the operation would extend to thousands of centuries. In comparison with this fact, some of the less complex manifestations of psychic force almost seem to acquire a commonplace simplicity.

AN OLD OBJECTION RE-ANSWERED.

A recent writer on Spiritualism in a Rationalist newspaper, who appears to have made a study of his subject—which is rather unusual in the case of the average critic—finds his way obstructed by the consideration that if Spiritualism were true, spirits ought to be able to remove the evils of mortal life; in short, to put the world right. We are summarising the argument rather roughly, but that is what it amounts to in essence. It is a very old objection and has been answered times innumerable. Let us deal with it here by a true story. We knew in older days a clergyman who was also a well-known writer. He began to investigate Spiritualism forty or more years ago. He questioned the spirits as to why they did not solve some of the problems in science and philosophy which have so long baffled mankind, and he instanced some of them: the cure of consumption, cancer, and so forth. The reply greatly impressed him. It was (in effect) that if spirits did this the world would be perfect, which it was never meant to be! He was a thinker and saw the point at once. This world is a training school, and the rule is the same as in other and smaller schools, where the masters take care that the young students shall be compelled to work out their own lessons without the aid of "cribs" and "keys," no matter how much of whimpering and complaint there may be that the problems set are too hard.

OBSESSING SPIRITS.

Dr. Carl Wickland's experiments, as set forth in his "Thirty Years Among the Dead," and in his recent address to the London Spiritualist Alliance, offer yet another and a scientific confirmation of the truth of the New Testament narratives dealing with possessing spirits which were cast out of afflicted persons by Jesus and His Apostles. The "higher" critics and the rationalistic theologians of modern days have long tried to get over this difficulty, one method being to suggest that Jesus and His Apostles were naturally influenced by the superstitions of their time. Intelligent Spiritualists have long known better. They know that there *are* obsessing spirits, and they know also that these spirits are not "devils" in the ordinary sense of the term, but simply ignorant or darkened human beings who have passed into the next world, having received no proper instruction as to its existence or its conditions. These spirits are troubled and perplexed, and sometimes show malice, although their powers are limited and their malignity restrained by higher intelligences. We agree with Dr. Wickland that it is not wise for Spiritualists to ignore these things and to concentrate simply on the brighter phases of their subject. There are dangers, truly, but it has been well said that the greatest danger of all is ignorance. We should boldly face all the facts with full assurance that in an intelligently ordered universe there is nothing final and nothing fatal—in short, nothing too good to be true. Meantime, it is interesting to observe that the facts are being brought under the attention of scientific and medical authorities, and as we know they *are* facts, they must undoubtedly triumph in the end, and thereby lead to the removal of what is beginning to be understood to be one of the main causes of lunacy, which is often more psychological than physical in its nature.

A VISION OF HIS OWN DEATH.

The well-known painter, Giovanni Ségantini, died of acute peritonitis, probably appendicitis.

Thirteen days before, he was working on a picture which he called "Death." It represented a scene in the Engadine; in the background snowy mountains, and in the foreground a level place also covered with snow. On this plateau, to the right, was an Alpine chalet, from whence a coffin was being taken, followed by several persons. A little farther was a sledge with horse harnessed to it.

The artist had sketched the landscape from Nature; the coffin and the sledge were imaginary. Ségantini was giving the last touches to the picture in his studio at Majola, three hours by road from the chalet, when on that day (thirteen days before his death) he lay down on a sofa to rest from his work. Suddenly the vision came to him that he himself was in the coffin, and that his wife, in tears, was among those following it. The vision was attended with a profound conviction of its truth. He told his family. His health remained perfectly good for some days; he then suddenly fell ill in the chalet he had painted, and died there. The funeral took place exactly according to the picture.

—From "Clairvoyance and Materialisation."

By DR. GUSTAVE GELEY.

CAPTAIN SETON-KARR ON PSYCHIC INVESTIGATION.

SOME REMARKABLE EXPERIENCES.

Members and friends of the London Spiritualist Alliance were present in large numbers in the lecture-room at 16, Queensberry Place, on the evening of June 2nd, to listen to an informal talk by Captain SETON-KARR, F.R.G.S., the famous explorer and big-game hunter.

In introducing the lecturer, Mr. J. C. Jackson, K.C., the chairman, said that he felt a slight embarrassment in presiding at the meeting, as he was conscious of being comparatively a youngster in the subject for which the London Spiritualist Alliance stood. "Had anyone told me three years ago," he said, "that I should ever preside at a meeting of Spiritualists I should have laughed in derision." During the last three years, however, he had encountered several important facts which, after close examination, made him realise the importance of the subject, and although he was not entirely convinced, he was pursuing his investigations in a spirit of careful inquiry. "Mine is not a profession," he added, "which encourages the acceptance of any fact without a close scrutiny."

Captain SETON-KARR, who was greeted with applause on rising, gave a highly interesting account of his investigations into psychic matters. His first introduction to the subject had taken place at the age of fourteen. At that time he was staying at the house of a private tutor, and had obtained a pamphlet issued by a body of Spiritualists giving directions for the holding of seances. In a spirit of schoolboy mischief he attempted to hold a seance by himself. He had covered the windows with blankets to exclude all light from the room, and had sat alone in complete darkness. He had then become conscious of a chilly wind whirling round him. Becoming frightened, however, he had hastily fled from the room.

At the time when the Davenport brothers were making a world-wide sensation with cabinet seances, Captain Seton-Karr was a young officer in the British Army, and there was a popular craze among amateur and professional conjurers to imitate the Davenports' performances. He himself, then a young subaltern, had taken lessons in conjuring from a number of well-known professional wizards, including the once famous Anderson ("Wizard of the North"), Herman, and the late Mr. Maskelyne. Under their tuition he attained proficiency in the various branches of mystic art. He used to amuse his brother officers by allowing himself to be bound with ropes, from which he was able to escape with the greatest ease. He had also acquired a cabinet similar to that used by the Davenports, and, thus equipped, gave frequent performances of fake mediumship, to the delight and mystification of his friends.

He always made a point of explaining that these were tricks, and that he was quite convinced that genuine seances were possible.

Captain Seton-Karr told many amusing incidents in connection with his amateur entertainments. He used to arrange for one of his friends to be tied up in the cabinet with him. He himself had no difficulty in escaping from his bonds; the friend, however, was naturally unable to do so; this added considerably to the amusement and mystery. On one occasion a well-known General officer was his companion in the dark cabinet. Becoming nervous, however, the General struggled to release himself so violently that he burst through the side of the cabinet! On another occasion two ladies, who had been guests at a garrison entertainment, complained to the commanding officer, Sir George White, that one of his officers was per-

forming seances on similar lines to the Davenport brothers in which he must undoubtedly have received assistance from the Devil!

Once, when staying at a Scottish castle reputed to be haunted, he had been asked by his host, Sir John E—, to perform a fake seance in order to dispel the nervousness of his host's daughter, who feared the ghosts supposed to haunt the place. He had been duly tied up; lights were extinguished. In a few moments the guests present had felt mysterious hands touching them, and a piano at the end of the room was played in an eerie manner. This so startled the sitters that they all ran precipitately from the room.

"I have escaped from bonds which have been tied by all kinds and classes of people in all parts of the world," said Captain Seton-Karr. He had been tied by the monks of Mount Athos (a mountain over which no female creature was permitted, with the possible exception of the female flea!), by sailors on board ship, and by cowboys in Western America.

Some years back he accompanied the Earl of Mayo on an expedition to Sardinia for the purpose of obtaining specimens of sheep. The local Syndic warned them that the men of their escort were bloodthirsty brigands and should be regarded with suspicion. As a precaution against any harm befalling the two explorers the Syndic had threatened these men that if any harm befell them, the wives and children of the escort would be imprisoned. In spite of this apparent safeguard, neither Captain Seton-Karr nor the Earl of Mayo felt entirely at ease.

Captain Seton-Karr had been requested by his companion to perform some impressive trick which might convince their ignorant followers that the two explorers possessed certain supernormal powers. He had therefore permitted himself to be tied up to an ilex tree in the heart of the forest. He had no difficulty in uprooting the tree, the roots of which were very lightly embedded in the ground, and before the men were out of earshot he had removed his bonds and was doubling back to their camp. When the men finally arrived in camp they found to their terror that Captain Seton-Karr was calmly reading a book by the light of the camp-fire. The lesson was a salutary one, and after that both explorers were treated with the greatest respect.

Turning now to the more serious side of his subject, the lecturer gave particulars of numerous seances which he had attended; many of these were undoubtedly genuine and highly impressive. On the other hand, he had encountered undoubted fraud. His special knowledge of *leger de main* had enabled him to detect fraud very easily.

He had recently sat with two notorious mediums, and their trickery had been quite patent to him. He had declined, however, to unmask the medium during the sitting. To begin with, he recognised that among the sitters were numerous well-meaning but gullible people whose feelings would be wounded by a dramatic exposure. Secondly, as an amateur conjurer himself, he felt something in the nature of sympathy for the performer. (Laughter.) He had made his protest after the seance, in writing.

In this connection Captain Seton-Karr recalled an instance when, as a young officer in the Gordon Highlanders many years ago, he had attended a conjuring entertainment with his friend General Sir Aylmer Haldane, then a brother lieutenant. The conjurer made a speciality of escaping from ropes, and issued a challenge to any member of the audience to tie him

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up in such a manner that he could not escape. Captain Seton-Karr left his seat, went on to the stage, and tied up the performer in such a manner that escape was impossible; as a result, the performance was a fiasco. The entertainer publicly protested that he had been tied up by a professional conjurer, and he stated that such a procedure was unfair! "I quite agree," said Captain Seton-Karr, "that it was decidedly unfair, and since then I have never used my knowledge of *leger de main* in any similar connection."

Among the numerous interesting psychic experiences he had had in all parts of the world, the lecturer mentioned that in India he had been introduced to a holy man, who said, "I see this gentleman with gold in one hand and emeralds in the other"—a forecast which seemed ridiculous on the face of it. In the following February, however, Captain Seton-Karr, who was travelling in Egypt, was asked to explore an emerald-mine reputed to have belonged to Queen Cleopatra. About the same time, a friend of his, also an explorer, had discovered a solid gold head of the god Horus, of incalculable value. He had asked Captain Seton-Karr to take temporary possession of this rare and precious object. As a result, a little later Captain Seton-Karr went down the Nile with gold and emeralds, as had been predicted by the holy man in India.

In the year 1878 he had made the ascent of the highest peak in the Rhaetian Alps (Switzerland), accompanied by two guides. They had lost their way. Their prolonged absence caused great dismay in the town from which they had started, and all three were publicly prayed for in the churches. After many fruitless wanderings, they eventually saw three figures preceding them down the mountain. He and the two guides saw them quite clearly. It was quite impossible, however—he realised this subsequently—that they could have been human beings. By following the path of those three figures he and the guides had eventually been led to the correct route down to civilisation.

He had been present at a dramatic seance held by the famous medium Mr. Eglinton. About seventy or eighty people were present in a large room about the size of the lecture-room at the London Spiritualist Alliance. The room was fully lit. One corner, curtained off, contained the medium seated in a chair and entranced. The medium's feet were visible to the sitters. After the usual kind of trance manifestations, several figures, mostly children, emerged from behind the curtain and retired. Then came a tall Negro. "He was as near to me as the chairman is now," said the lecturer. In order to demonstrate his strength, the Negro picked up a heavy iron fender and raised it above his head. One corner of the fender caught the rod supporting the curtains of the cabinet, which fell to the ground, revealing the medium, still entranced, with the Negro visitant standing by his side. As the sitters watched, they were able to see the Negro gradually disappearing into a filmy cloud, which, in turn, apparently flowed into the medium's body.

While staying as a guest at a house in Cheltenham reputed to be haunted, Captain Seton-Karr had a somewhat disturbing experience. He was sleeping in a small room, when about midnight he was violently awakened by two heavy hands which grasped him by the hips and shook him repeatedly. "I thought it was the valet," said the lecturer, "so, very sleepily, I said, 'All right, all right; I am getting up.'" He found, however, that the room was in darkness. After that he dozed, but was again awakened by being violently shaken by two hands on his shoulders. This time he lit the gas and a candle and remained awake until dawn. On looking back on this experience it was a matter of regret to him, said Captain Seton-Karr, that he had lit the gas. "It was quite obviously my duty," he added, "to remain in darkness and await further events in the interests of scientific enquiry. (Loud laughter.)"

AUTHORS AS SUB-CREATORS.

SOME SPECULATIONS ON CREATIVE THOUGHT

BY MRS. PHILIP CHAMPION DE CRESPIGNY.

As I have been quoted in *LIGHT*, of May 28th, on the subject of thought forms, I may perhaps be allowed to enlarge a little on the subject.

Some philosophies, including Theosophy, have supposed us to be thought forms of the Creator, and that if He were to remove His attention from us for the fractional part of a second, we should go out of existence. This is more or less parallel with the scientific premise of to-day, that if Energy—the nature of which no man has fathomed—were cut off from Matter our universe would instantly cease to be. We might regard energy as the manifestation of the Deity's attention.

This theory might throw light on the craving of humanity to draw attention to itself. In most individuals this desire is present in some form. In nursery days the child will endeavour to attract the attention of everyone in its neighbourhood. On reaching maturer years the goal may be fame or notoriety—and what is fame but a claim on world-wide attention?

May not this urge in each ego to focus upon itself the attention of all the other egos—since emperors strutted in purple and tigers' skins, and savages were preceded by the beating of tom-toms—be due to an unconscious realisation that the focussed attention of many minds is an aid to individualisation, helping in some way to crystallise the effort to develop and express the Self?

Arguing then, from the great to the small, we, made in God's image, have in an infinitesimal degree the power of creation through the divine gift of imagination; our creations becoming possessed of vitality, and even a certain power of independent action, depending upon the degree of attention focussed upon them, and the strength of the will and imagination lying behind them.

That would be why Shakespeare's creations are accorded so important a place on the plane of thought. Not only did the surpassing genius of their creator inspire them with life and being in the first place, but during the intervening centuries the attention of generations of minds, cultured and less-cultured, has been playing upon them, crystallising the children of one of the finest imaginations in the world into vital, sentient entities, with power—possibly very limited—of initiative and independent action.

So is it in different degree with all the creations of all the fiction writers in the world.

Should this theory be accepted the question arises—how far is the fiction-writer justified in creating characters who may become endowed with even a small amount of power to work evil after passing beyond the control of the creator's imagination? If the creation of bad characters be ruled unjustifiable, there is an end to all novels and plays. For with nothing but saints to work with, dramatic situations would be difficult to stage. It might also be asked, is this at the root of the commandment to make nothing in the likeness of anything that is in Heaven or earth?—an admonition embodied and followed in the old Persian religion. Fantastic perhaps, and certainly open to numerous expansion—but there is something in it all the same.

SIR OLIVER LODGE, who witnessed the new psychic play, "The Return," at the Everyman Theatre, has written the following appreciation: "I am impressed with Mr. Alexander Field's production of the play called 'The Return,' by Charles Bennett, and hope that multitudes will gain an opportunity of seeing it. To say that it could in no details be improved would be preposterous, but the problem set is of great interest, the climax is ingenious, and the whole play is thoughtful and interesting. The prologue as produced has a reality which brings the war once more home to us, and the well intentioned personation fails as all impostures must fail. The first message of the play, I take it to be, that normal human life furnishes an ideal opportunity which no spirit or anyone else can emulate or replace, and the second is that the consequences of our acts live after us, and only by love can be gradually effaced."—Oliver Lodge.

THE CONDUCT OF CIRCLES.

By "M.A. (OXON.)."

ADVICE TO INQUIRERS.

At the request of a number of our readers we are reproducing the following directions for the formation and conduct of circles, written many years ago by the Rev. Stainton Moses. Extracts from this have been given in our pages from time to time, but the advice is so useful and so much to the point that we are yielding to the numerous requests of readers that it should be again given *in extenso*.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles, and in any case you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given, as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means. It

rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

SPIRITUALISM AND PROHIBITION.

Prohibition, so our American friends tell us, has undoubtedly raised the standard of health and efficiency in their own country. Few, perhaps, will dispute this.

It is no doubt probable that if our own countrymen were placed under compulsion to abstain from alcoholic liquor, an increased standard of health and efficiency would result among the community. Probably a similar result would be observed if every man, woman and child were compelled to rise at dawn and take a cold sponge bath; or if they were made to walk five miles a day, indulge in Swedish exercises, abstain from food for twenty-four hours every month; or if every able-bodied man were forced to undergo two years' training under military or naval discipline.

Unfortunately these beneficent results cannot be obtained without attacking a vital principle which our countrymen rightly hold in high esteem—the principle of individual freedom. Personal liberty as we know to our cost, becomes less and less easy to maintain; at least along certain lines.

If A. desires to marry B., that is a matter of individual choice. Useless to urge to A. the superior merits of X., to point out that X. has a finer physique, a sweeter disposition, more admirable moral qualities, in short possesses infinitely greater possibilities as a life companion.

A. will still prefer B., and his personal choice must be treated with respect.

Let us look at another aspect of the same question. If we wish to draw correct inferences from the results of prohibition and non-prohibition, we must not confine ourselves to the United States alone.

Logically we must survey all the remaining countries as well. France is probably the greatest wine-drinking country in the world. It is also regarded as being the most highly civilised country in the world. Turkey, on the other hand, is largely inhabited by a race of people whose religious code forbids the use of intoxicating liquors.

Can it be claimed that the water-drinking Turk is more civilised, more efficient, more highly developed, or that he has contributed more to civilisation than the wine-drinking Frenchman?

Let us leave the matter there. It is not the purpose of this article to urge the comparative merits of wine and water. It is perhaps appropriate, however, to point out that in the examination of any debateable subject two important principles should be kept in mind.

The first is that of personal liberty, so far as it can be maintained.

The second is this: that before any deductions can be made, a comprehensive survey should be made of the *whole* of the facts, and not merely an isolated section of them.

Both Spiritualists and anti-Spiritualists occasionally depart from these desirable fundamentals. Our adherents occasionally fall into the error of trying to lay down a path for their neighbours, ignoring the possibility that the neighbour may prefer a road of his own making.

The hostile critic is prone to err in the other direction, and to pass adverse judgment on Spiritualism after the briefest inspection of a tiny fragment of the evidence.

These are human faults and may be regarded with an indulgent eye. Nevertheless it may not be inopportune to restate two ideals which are applicable to enquirers into any subject of debate, whether it be psychic science, political economy or cabages or kings.

H. G. A.

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LETTERS TO THE EDITOR.

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

TELEVISION AND "PHONE-VOYANCE."

Sir,—In your issue of May 28th last you quote the *Sunday News* as remarking that "Professor Cazzamali was the first scientist of standing to put forward the theory that the human brain actually is a wireless set, etc."

In this connection it may be interesting to note that the latest scientific achievement of "television" has already been forestalled by the unaided powers of the human brain, or rather mind. I refer to the wonderful power that Mr. Vincent Turvey possessed of being able "to see down a telephone." He coined the word "phone-voyance" to denote this strange faculty of the exercise of which he gives particulars in Chapter V (entitled "Phone-voyance") of his book, *The Beginnings of Seership*, published in 1911.

Yours, etc.,

Beeches,

Faygate, Surrey.

WILFRED E. LAURIE.

MAGNETIC HANDS.

Sir,—Could any of your many readers of *LIGHT* explain through your valuable paper some reason for the following?

The palms of my hands appear to pulsate with magnetism, sometimes little sparks coming and going all the time.

Some years ago my mother was given up by the doctor, and I naturally took her hand and held it in mine; instead of dying she lived for some years. My sister was also given up by the doctor, and I held her hand, and said a few words to her fully expecting them to be the last; she is still alive.

I am wondering whether the contact of my hand with theirs had anything to do with prolonging their lives.

I will feel indebted for any information.

Yours, etc.,

53, Ravenhurst Street,

Camp Hill, Birmingham.

THOMAS JOHNSON.

*It seems probable that our correspondent is possessed of healing power. But other correspondents may be able to offer him suggestions and advice.

"SECOND SIGHT IN THE HIGHLANDS."

Sir,—I was glad to see in *LIGHT* of June 4th an article from the pen of my husband's cousin, Mr. Mackenzie Macbride, under this title.

I regret, however, that I am obliged to differ from him in his conclusions. He affirms that the Gaels were educated at an earlier date than the Sassenachs. I do not agree with him, nor, in any case, has education or culture anything whatever to do with the faculty of clairvoyance, which is a spiritual, not an intellectual, nor even mental, faculty. In this I am sure you will agree with me, as will the great majority of your readers. Moreover, it is one which is latent or dormant in every human being, the more developed clairvoyants being possibly older souls who can recall the experiences of previous incarnations.

As a matter of fact also, clairvoyance is not particularly prevalent in the Highlands, but happens to have attracted the attention of writers previous to the spread of psychic knowledge—Sir Walter Scott, for example.

In all mountainous countries the magnetic air is particularly favourable to all psychic phenomena (vide Admiral Osborne Moore's book on his American experiences), and the normal clairvoyant, being naturally contemplative and introspective (especially where the natives are "dour" and silent folk), unfold this one of the many "spiritual gifts" more readily.

Wales, Norway, Sweden, Iceland, Switzerland and other mountainous countries have each quite as many normal clairvoyants as the Scottish Highlands, but the various languages of these countries have been more or less sealed books to us, as is also the Gaelic, for that matter, but the Highlands happen to have played so great a part in the history of the last two centuries, and Scottish writers have done the rest in spreading the idea that "Second Sight" is a purely local national phenomenon—which it certainly is not.

With apologies to my husband's kinsman for daring to differ from him, I am,

Yours, etc.,

BIANCA UNORNA.

Bayswater, W.2.

"A MESSENGER FROM MARS."

Sir,—The report by Dr. E. H. Worth, of the sitting at which the spirit from Mars spoke is of great interest.

The Society for Psychical Research on Christian Lines, Glasgow, had a visit, in 1919, from a spirit who stated that he was an inhabitant of that planet. The information received from him was very similar to the communication to Dr. Worth.

This spirit was seen by several members of the circle, and appeared to be about eight feet tall.

He mentioned that one Marconigram had been received from the earth, but the Martians had been unable to understand it, and stated that if Marconi could invent a method of sending messages in symbols, they would be able to understand them and send a reply.

He further explained that the Martian language is a thought language. They are in development and knowledge many thousand years in advance of the earth.

With them the two spheres interpenetrate, and those who have passed through the veil, mix and converse with those still in the body.

Yours, etc.,

DUNCAN CAMPBELL.

Scottish Constitutional Club,

Renfield Street, Glasgow.

A CURE BY SPIRITUAL HEALING.

Sir,—When thirty years old (I am now sixty-one) I contracted Scarlet Fever, which left me with valvular disease of the heart. All the doctors whom I have consulted described the condition as incurable. I have had two serious breakdowns (in 1909 and 1911), and have been obliged to live a quiet and careful life, avoiding much exertion.

In September last, after reading in *LIGHT* of cures of apparently incurable complaints effected at the St. George's Mission of Healing, 26, St. George's Square, S.W., I placed myself, as a last resort, under Mr. C. A. Simpson's treatment, given under the control of "Dr. Lascelles." I was quite sceptical of any benefit, but in three weeks I found, to my surprise, that my condition began to improve. The improvement has been steady and continuous, and I am now quite well—in fact, in better health than at any time for thirty years past. I have had no symptoms of heart trouble for many months, and a doctor who examined me some weeks ago informed me that my heart would give me no trouble, that I might safely take up golf, and that, so far as the heart was concerned, I might live to ninety.

I should be grateful if you could find space in your valuable paper for this letter, as the experience is too wonderful to keep to myself, and I should like others to know of the beneficent work of "Dr. Lascelles" and Mr. Simpson.

Yours, etc.,

C. W. PARSONS.

25, Westwell Road, Streatham, S.W.16.

A NEW HAMPSTEAD SPIRITUALIST SOCIETY.

Great interest and enthusiasm was aroused in Hampstead by Sir Arthur Conan Doyle's meeting in the Everyman Theatre. It was evident that the Hampstead soil awaited eagerly the sowing of Spiritualist seed. It remained only to find the Sowers. Mrs. St. Clair Stobart and Mr. Denis Grinling undertook to form a new Hampstead Spiritualist Society, affiliated to the Spiritualist Community Services.

This Society, now established, has two main objects; the careful study of the facts and teachings of Spiritualism, and the practical demonstration of psychic gifts.

The monthly meetings, held at the Subscription Library, Prince Arthur Road, on the third Thursday of each month, should appeal not only to Hampstead residents, but to all who wish to extend their knowledge of Spiritualism by personal experience.

From the Spirit world came clear and concise instructions for the organisation of Developing Circles. The advice has been taken, with the result that a number of members have developed their latent psychic gifts, evidential spirit messages being given in the absence of professional mediums.

D. G. G.

THE LATE MR. LESLIE CURNOW'S LIBRARY.—We are asked to state that in disposing of Mr. Curnow's library, it was found necessary to divide it. One portion was purchased by the Marylebone Spiritualist Association, and the other by Sir Arthur Conan Doyle, who is handing over the books acquired by him to the Library of the Britten Memorial Institute in Manchester.

LIGHT.

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THE PASSING OF FRANCIS GRIERSON.

The death of Mr. Francis Grierson, author, musician and mystic, in Los Angeles, a few days ago, will awaken curious memories in those of us who were closely acquainted with the early history of the Spiritualistic movement. Probably for most people the name of Francis Grierson will have little significance, although to students of modern literature he was known as the writer of books remarkable not only for their superb English, but for their philosophical and mystical value. He was a stylist of the first rank. It was of him that Maeterlinck wrote in terms of enthusiastic praise; indeed, some of the greatest literary critics of the time acclaimed him as a man of genius.

Some thirty years ago Grierson was regarded in literary circles as an astonishing character. He had known and written accounts of many of the most famous people of his time. He had passed through the American Civil War, in which, although a lad, he took part, and had written of its memories. When he returned to England (which he left in childhood) he showed so wonderful a talent as a musician that he was made welcome at several European Courts to give private musical recitals to royal patrons. In Paris he first developed his literary gift, and contributed to French magazines of the highest class. Later, coming again to England, his books and articles brought him into such favourable notice that his writings were prized by editors and publishers, as well as by discerning readers. In future his books will be treasured by the *cognoscenti*.

He returned to the United States some years before the war, a war which, with his strange prescience, he had long foreseen and foreshadowed in his writings, for he had lived in Berlin and studied the German mind; but, indeed, he was conscious of the growth in Europe of a materialism and decadence that was bound to bring the world at last to such a catastrophe. His views on this point were more than hinted in some of his books, which include such fine studies as "Modern Mysticism" and "The Celtic Temperament."

Relatively few people knew that Francis Grierson, the author and mystic, was identical with Jesse Shepard, who, some forty and more years ago, was known as a medium, and, we may add (perhaps a little bitterly), treated as such. A man of exquisite artistic sensibilities—finely tempered and highly strung—he suffered tortures at the hands of fashionable and callous sensation-hunters, whose chief, perhaps only, interest in his music was that it was regarded as a psychic phenomenon. Strange things occasionally happened at his recitals, and these things made him an

object of curiosity to the wonder-mongers. The fashionable hostesses of the period plied him with invitations to their social gatherings, and he endured much at the hands of the Philistines, whose small and greedy minds he bitterly denounced in private amongst the friends who understood the real nature of the man and his musical gift.

In later years he devoted himself to literature, and broke with those psychic connections from which he had suffered so much. His musical talent was then reserved for his intimate friends alone, and the public was the poorer. But in those days Spiritualism was vilely misunderstood and misrepresented. The hostility of scepticism, on the one hand, and an extravagant credulity and insatiable greed for phenomena on the other, made the lives of mediums and sensitives a torturing burden. Jesse Shepard, the medium, accordingly disappeared, and his place was taken by Francis Grierson, the literary genius. His full name, by the way, was Jesse Francis Grierson Shepard. It was merely a question of retaining one part of his name and dropping another. We do not know whether he ever wrote a full account of his life; if he did so it would be an astonishing document, for his career was almost as wonderful as his mystical and artistic gifts.

We are told that he died in poverty, the not infrequent end of the genius, especially when, as in Grierson's case, he cultivated the spiritual side of things to the exclusion of material ones.

At the time of writing we are without any direct information from his friend and secretary, Mr. Waldemar Tonner, or his other friends in California. Such particulars as may reach us we shall publish in due course.

In the meantime we record our appreciation of the life and work of a man of rare gifts, noble character and high courage. We bid him farewell without grief, for he has passed out in the fullness of years, and made his passage to a world where the discords of our mortal state become merged into a great harmony, to a land where "love comforteth like sunshine after rain."

Mystic, seer, musician and author, Francis Grierson has made an abiding mark on the life and thought of the time. It is perhaps a poor laurel that we lay on his tomb. But it is offered with gratitude and admiration.

THE CHANGING OUTLOOK.

O, backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer;
Destroying Siva, forming Brahm,
Who wake by turns Earth's love and fear,
Are one, the same.

Idly as thou, in that old day
Thou mournest, did thy sire repine;
So, in his time, thy child grown gray
Shall sigh for thine.

But life shall on and upward go,
Th' eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart! The Waster builds again,
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! The world is gray
With morning light!

—JOHN GREENLEAF WHITTIER.
(From *The Reformer*).

JUNE 18, 1927

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FROM THE LIGHTHOUSE WINDOW.

The *Westminster Gazette* (30th ult.), referring to Dunraven Castle, the seat of Lord and Lady Dunraven, tells of some haunted rooms in the Castle, and of the experiences of a man, the servant of a visitor, who was given one of these rooms to sleep in. The account proceeds:—

He was a brave sort of man, an ex-soldier, who scouted all idea of fear and went to bed as brave as a lion. During the wee sma' hours of the following morning, however, he aroused the occupants of the Castle with the most fearful shrieks, and when they went to his assistance they found him in the long corridor on his knees, trembling and gasping with fear. He afterwards related that the Blue Lady had awakened him, made passes in front of his face, laid her hands on his cheeks, and then walked out through the window which was covered with iron-bolted box shutters! He absolutely declined to sleep in the Castle again.

It should be possible to exorcise this ghost, if it be a real one. On the other hand, it is generally understood that the presence of a ghost adds to the value of an old house, from the point of view of antiquity and aristocracy!

* * * *

In his recent broadcast talk from 2LO, Sir Oliver Lodge dealt with the famous telepathy test. He said that the conditions were about as difficult as could be imagined, and few of the promoters had hope of any definite results. Another point was that the impressions received of one subject seemed, in some curious way, to have been transferred to the next one, for some of the listeners came very near describing the actual thing, but applied the description to the object next to it—apparently a case of delayed impression. One man said, "I received a picture of an awful skull which I could not get rid of for the whole of the time," and a lady described her impression of "a coco-nut and a blue tit of the Japanese print style." These descriptions applied to the exhibit of a Japanese print of a skull in a garden and two birds, one perched on it and one on the ground. The main result, said Sir Oliver, has been that "some curious information has been secured and some material of psychological interest has been gathered that needs further unravelling."

* * * *

The *Evening News*, in an article on "How a Woman's Dream Helped Scotland Yard," begins by advising novelists to pause before giving their virtuous and gallant heroes blue eyes, because "in real life Scotland Yard, searching for wanted men who have broken laws, prefer blondes!" From Mr. Francis Carlin's "Reminiscences of an ex-Detective" we take the story of the remarkable dream alluded to, concerning the death of Mr. Eric Gordon Tombe, at the Welcomes Stud Farm, Kenley.

"I have to admit," says Mr. Carlin, "that had it not been for the insistence with which the Rev. Gordon Tombe, the father of the murdered man, acted on a dream which Mrs. Tombe had had, and in which she declared she saw her dead son's body at the foot of a well, the mysterious elements in the affair might not have been taken up by Scotland Yard at the time they were."

The dream was justified in all particulars. Dyer had murdered Tombe to possess himself of his banking account and assets. He even used Tombe's passport to travel to the Continent, for with the addition of a slight moustache he resembled him closely enough to pose as the man whose photograph was on the passport.

It would be more than interesting if record were made of the cures at Lourdes, which are published to the world at large through the newspapers. The *Daily Express* of the 4th inst. contains one such account from which it appears that Miss Mary Smallman, a Hereford girl, was cured of a spinal disease of nine years' standing. Miss Smallman is reported by the *Express* correspondent as saying:—

"I was a cripple, and used to walk with a stick, but I came back from Lourdes carrying two heavy travelling cases . . .

I travelled to Lourdes with a friend, joining 950 other pilgrims in London," she continued. "I entered the waters at Lourdes and kissed the feet of Our Lady's statue. I came out of the water perfectly cured, and as I walked out I bent backwards, a thing I could never do before without pain."

* * * *

In *The Journal of the American Society for Psychical Research* (May), the Research Officer, Mr. J. Malcolm Bird, has an article on "Some Recent Psychical Activities in England," from which we take a passage regarding the recent B.B.C. telepathic experiments. Mr. Bird remarks that the first attempt to bring telepathy and radio together was in Chicago, by Dr. Gardner Murphy, at that time Hodgson Fellow at Harvard. Several thousands of listeners reported their impressions in a series of ten tests. At a later similar test, arranged by Mr. Murphy and himself, "interference by more appealing programmes cut the number down to hundreds." Mr. Bird goes on to say:—

The test results were not without interest; but this interest turned out to be wholly psychological, and in no sense psychical. Murphy used a machine to select his numbers and objects for transmission in the Chicago test, in the endeavour to get away from the psychology of choice. I selected the subjects arbitrarily, out of my head, for the Newark tests. The results, of course, gave us a very considerable number of "sitters" in each instance who gave correctly one of the eight or ten separate items which they were called upon to guess; a much smaller number who got two items right, and a very small residuum who got three or even more right.

* * * *

The American Research Officer's comments on his experiments are in suggestive agreement with observations of Sir Oliver Lodge upon the English S.P.R. study of the B.B.C. experiments. He writes:—

So far as Murphy and I were concerned, the aims of these tests have been rather badly misunderstood. Both of us are well convinced that telepathy is in no sense a matter of wave motion, energy transmission, or anything of the sort. We were not, therefore, in any expectation that the use of the radio would facilitate telepathic transmission; we had no picture in mind of the Hertzian wave acting as a carrier for telepathic impulses or anything of the sort. Rather, we were using the radio as a convenient means of experimenting *in extenso* upon a large group. We assume that telepathy would work in the presence of radio as well as, and no better than, in its absence; that if among the listeners-in there happened to be persons of more than ordinary telepathic sensitivity, such persons might be betrayed by the higher percentage of successes which we should find them scoring; and it was the hope that enough of them might thus be found to justify further experiment in other ways. I cannot sufficiently emphasise that all we expected to do with the radio tests was to uncover a few "telepaths" with whom systematic experiment of other sorts might be carried on.

INFORMAL VISIT.

Mrs. Lorrigan was in a condition of tearful flutter, equally ready to weep or to laugh. "It's Anne, Father—our Anne, come back!" she said.

Anne entered the room, outwardly calm. She was evidently strangely moved by her home-coming. A tall girl; not pretty, exactly; her mouth was too large for that. But there was about her the freshness of early buttercups, and a kind of fragrance. Curious, too, how feminine she was, in spite of her boyish figure.

"Yes, Mummie, it's me. I mean I. My grammar hasn't improved." She kissed the elderly woman with an assumption of gay indifference.

"How long can you stay, darling?" fussed Mrs. Lorrigan. "You will stay, won't you? Oh, and you're wearing the same little frock—no, it's a different one!" She stammered a little, then burst into tears. "I can't help it," she sobbed.

Anne put her arm tenderly round the waist of her mother. She stretched out the other to Mr. Lorrigan, who was standing expectantly, in an attitude of calm collectedness, which did not entirely conceal an inward excitement, "Daddy!" she murmured.

Mr. Lorrigan took his daughter's hand. "It's—ah!—it's a great joy to see you again, Nancy," he said. His voice sounded stiff, formal, unnaturally polite.

Anne squeezed his hand understandingly. "You're worse than Mother—inside!" she said. "I know."

Mr. Lorrigan coughed nervously. "I confess that I am not entirely unmoved, by this—ah! long anticipated—"

Anne sniggered rudely. "'Not entirely unmoved!'" she quoted mockingly, in a gruff voice, intended as an echo of his deep masculine tones. "I should think not indeed," she went on in her natural voice. "Why, you're fairly shaking with excitement!"

Mr. Lorrigan cleared his throat nervously. "Nonsense!" he said, somewhat unconvincingly. "I—ah, leave the emotional side to your mother. Self-control—ah, self-control, in all circumstances I—ah—"

"And you're wearing the birthday tie I gave you, daddy," interrupted Anne happily. "Fancy you're keeping that. I was very young then. I thought cherry and green a wonderful combination of colour. It must have hurt your feelings to wear the thing!" She patted his hand tenderly.

"It's a very beautiful tie," said Mr. Lorrigan heavily. "I—I have always kept it. Always shall."

"Oh, what am I thinking of?" said Mrs. Lorrigan, in a tragic voice. "Tea! You must have a cup of tea, darling!" She fussed eagerly to the door, then paused. "You won't run away, will you?" she said apprehensively.

"No fear, Mummie," said Anne. Her mother trotted away, agitatedly, in search of kettle and crockery.

Anne walked round the room, thoughtfully examining pictures and furniture, occasionally picking up a book or ornament with a gesture of familiar recognition. "Nice to be back!" she murmured. "It's nearly five years since I left."

"Five years and eight days," said Mr. Lorrigan. His daughter shot a glance of appreciation at her parent. "Fancy you remembering!" she said. She sat down in an arm-chair, and stretched her limbs luxuriously like a contented cat.

"There was such a lot I wanted to do and say," she said. "And now I'm here it doesn't seem to be important."

"You've just dropped back into your old place, that's all," murmured Mr. Lorrigan. He took out an aged cigarette case and paused. "Should I be in order in offering my own daughter one of these?" he asked, proffering the open case.

Anne shook her head. "You will, though," she said. His fingers shook slightly as he lit the match.

He puffed away contentedly, watching his daughter through clouds of blue smoke.

The door opened to admit Mrs. Lorrigan bearing a silver tray, on which reposed cups and saucers and the usual accompaniments.

"China tea; and cream; and those little bun things you used to like!" She busied herself, purring happily.

It was a silent meal. Mrs. Lorrigan held her daughter's hand, watching her with tender solicitude as she ate and drank. Anne seemed tired, but happy. Mr. Lorrigan passed the cream, and buttered the bun with an air of one determined to maintain self-control.

Dusk fell.

"Better light up, hadn't we?" said Mr. Lorrigan gruffly. He looked inquiringly at his daughter. Anne shook her head. "I must go soon," she said.

"Oh, dear. There was so much I wanted to say," fluttered Mrs. Lorrigan. "And here's the time slipping by. You haven't told us anything—and we haven't given you a welcome—"

"It's lovely," murmured Anne reassuringly. "Better than I expected."

Mr. Lorrigan spoke slowly. "We have looked forward to this a long time. We were going to prepare a special welcome for you. Flowers, and wine—everything!" He broke off thoughtfully. "But we didn't—somehow. Mother and I thought you would prefer just to slip back into the ordinary groove."

Anne nodded.

"There were many things I wanted to ask you," he went on. "Dozens of things. I made a note of them. But, somehow, they don't seem important."

"No," said Anne softly. "We have just talked about the commonplace things: tea, and cigarettes, and neckties. Just homely stuff."

"We were so happy to see you, the time has just drifted away; none of the things we wanted to say have been said," murmured Mrs. Lorrigan half sadly.

The three figures sat quietly in the semi-darkness, happy and silent. A clock struck eight silvery notes.

"I must go, dears," murmured Anne softly. "Keep very quiet."

"You'll come again, darling?" said the elder woman. "Promise!"

"I shall come again," said Anne. "I must—I must go—now!" Her voice became faint and uncertain. "Don't—move," she murmured.

The father and mother remained still, watching. "Good-bye," they said softly.

Anne leaned back in her chair. She appeared to be slumbering. "Good-bye!" she said faintly.

Then, before the eyes of the two watchers, the body of the girl melted away into nothingness, as Anne Lorrigan returned to the world of spirits from whence she had come.

DANEGO.

THE NEW CHURCH AT CHELTENHAM.

On Friday morning, 3rd inst., Mr. Henry Bubb, J.P., opened the new church at Cheltenham, a convenient building holding about 300 people, and situated in Bennington Street.

Mr. Bubb, who is the President of the Church, conducted the service, assisted by his daughter, Miss Maud Bubb, and by Mr. W. R. Sharp, the well-known clairvoyant of Coventry. There was a simple but impressive service, prayers and hymns being part of the proceedings, with Miss Haidon as organist. Clairvoyant descriptions were given by Mr. Sharp.

In the evening Mr. Ernest Oaten performed the dedication ceremony and gave a vigorous address, in the course of which he said that he had sat in over 4,000 seances and less than twenty-five of those had been held in the dark.

"They say," continued Mr. Oaten, "these are bad for the health, but during that time I have never seen a doctor, had no medicine, nor had a day in bed. I have seen three forms at a seance, and from the light shining from one you could read, and it made the other two forms visible. The light of the spirit is very real when it has the right conditions for its manifestations."

Clairvoyant descriptions were given by Mr. Sharp and Mr. Glover Botham, most of which are stated to have been recognised.

On Whit Monday the Church had a congregation of over 200, and Mr. Sharp gave an excellent address also clairvoyance in conditions which, being much better than those on the opening day, proved highly successful.

no. 2
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JUNE 18

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JUNE 18, 1927

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PSYCHIC PERFUMES:

A REMARKABLE EXPERIENCE.

Mrs. M. L. Cadell, an Edinburgh correspondent, writes:—

I have been most interested in the accounts of psychic perfumes, which, being perceived by more than one person at the same time, are obviously not hallucinations. These psychic scents are always described as "strong" and "fragrant." Usually there is a distinct purpose behind these phenomena, as in the case of the French Empress Eugénie, who, when looking for the grave of her son in the African jungle, followed the scent of violets (his favourite flowers) till she came to the grave.

I had a charming experience in August, 1925. I copy it from the account written down by me at the time.

On Friday, August 7th, in the train, on my way to Shropshire, where we were to spend a month's holiday, I read a letter in *LIGHT* describing a psychic experiment with scent. I was much interested, and wished that such an experience could be mine.

The next day we drove to Shrewsbury. I took my son with me to see the house and grounds at which I had often stayed from childhood until I married. The kind aunt with whom I used to stay died long ago; the house had been turned into military offices, and the large garden at the back had been allowed to grow into a tangled wilderness.

My boy and I explored what had once been the garden, pushing our way through bushes and trees and long, wet grass. There was a patch where cabbages and lettuces were grown, and another where potatoes grew. They were half-dug up. But there were no flowers; only some remains of box-hedging in one place showed that a garden had once been there.

We came out near the house into a space where, surrounded and shut in by trees, was a great bed of blackberries. Suddenly I smelt a strong scent of jessamine. It was as strong as if one had put one's face close to a big bouquet of the flowers. The air was full of it. I remarked upon it to my boy. He said, "No, orange flowers." (Meaning by that, syringa or mock-orange; he did not then know jessamine.)

We enjoyed the scent for a little, looking round to see where the flowers were, but neither that day, nor on a day soon after, could we find any flowers, and on the next occasion there was no longer any scent of flowers beside the blackberry bushes. The house also was quite bare of creepers. Formerly a good deal of jessamine grew against the house, and it had been my habit to pick sprigs of the blossom to wear and to put in water in my room.

After looking everywhere and finding no flowers, it was borne in on me that the scent was psychic, a message, perhaps, from those I loved who were no longer here to greet us—the idea possibly suggested by the letter in *LIGHT*, if *LIGHT* is read on the "other side"!

A month later I got a sort of explanation through the ouija board from a reliable communicator as follows:—"This question of the scent is hard to believe. I'm astonished myself at the success of my experiment. Wish I could tell you how this came about. *Mother, take in what I am saying!* We caused the scent by wishing you could smell the lovely bunch of jessamine which Aunt J— was holding for you to smell. So smell was really felt in the garden, and anyone about at this time would have had a delightful surprise—the great thing to understand is that *thought is real here.*"

The aunt referred to as holding the bunch of jessamine was the former owner of the house. Perhaps I ought to add that my pleasure was not shared by the son, who also smelt a delicious fragrance. He sternly disapproves of any supernatural happenings, and was positively annoyed at having confirmed the experience!

RAYS AND REFLECTIONS.

Many of my friends have expressed their indignation that the Witchcraft Act should still be permitted to stand on our statute books, and have urged that this absurd piece of legislation should be cancelled. There seems no earthly reason why this childish Act of Parliament, a relic of a grossly superstitious age, should be allowed to continue in force.

But as Mr. E. P. Hewitt, K.C., pointed out recently, the Witchcraft Act, is like many another obsolete Act, practically a dead letter. The legal authority under which the police are permitted to harass and persecute those who possess genuine psychic gifts is, of course, the Vagrancy Act of 1824.

I have met certain Spiritualists who do not appear to regard the Vagrancy Act, or rather that section of it applicable to fortune telling, as being particularly obnoxious. They argue that the psychic gift should not be used in any manner which would bring the possessor within the scope of the section; apparently they intend to convey that if the medium is prosecuted and fined under this Act, it serves the medium right!

To say the least this strikes me as a superficial view. It is easy for those with private incomes to advocate non-payment of mediums; but mediums, so frequently possess neither private incomes, nor the business capacity which would enable them to earn their livelihood in other directions, and so leave them free to place the gifts at the public disposal, gratis. Furthermore the medium, usually sensitive, timid and unworldly, is rarely a match for the trained government official armed with powers conferred by an Act of Parliament.

I have heard it argued that the Vagrancy Act is useful in keeping down the charlatans, the seaside "Gipsy palmists," Bond Street "seers," and others who may, or may not, be possessors of the true psychic gifts. But even if such folk are only "fakers," it is difficult to see what actual harm they do. They undoubtedly gather unto themselves numerous half-crowns from gullible clients, who might with advantage expend their money in more useful directions; but what of it? The client is not infrequently "out for a bit of fun," and probably considers the money well spent. In any case, to maintain a ponderously worded section on the statute books for the purpose of hitting at these "small fry," is rather like maintaining a heavy howitzer for shooting at sparrows.

It was A. J. Davis, I think, who pointed out that the problem of right living would be solved when every man saw that his duty and his interest were identical. This consideration should solve also the problem of war, about which there is so much divergence of opinion. War will go when it is seen that its abolition is not merely a question of sentiment but of reason, of practical good sense. It is clear enough at present that war is largely a question of sentiment, both on the part of those who support it and those who denounce it.

Mr. W. H. Evans writing on "Spiritualism and War," in the *Two Worlds*, lately made an effective point in this direction by shewing the spurious nature of one of the arguments for war, viz., that the population needs to be "thinned out":—

Is there a man with a grain of commonsense who believes that the way to keep down population is to kill off the flower of national manhood? This is a reversal of the "survival of the fittest" with a vengeance! Nature does not kill off the best and strongest, she preserves them.

It is by such practical arguments as these that war will be at last made obsolete; the logic of cold facts is stronger than the strongest sentimentality.

Were I not closely connected with the Spiritualist movement, but merely an outside observer knowing little or nothing about the matter, I think the cheerful kindness of the Spiritualists would impress me strongly. Being in daily contact with them, I know that such an impression would not be a false one. Spiritualists for the most part are a cheery and warm-hearted people. This point has frequently struck detached observers of our activities and teachings. I was recently re-reading the excellent address delivered by Mr. F. J. Gould at the London Spiritualist Alliance, a few weeks ago, and was again struck by the passage in which, after referring to the lugubrious view of death with its associations with graves, dust and skeletons—Hervey's "Meditations among the Tombs" had formed part of his early reading—Mr. Gould turning to his audience of Spiritualists said: "You blow away the dust and show me a vast assembly of the Undying, and I am grateful for the brightness of the scene."

D. G.

A PROMINENT SCIENTIST ON SPIRITUALISM.

Mr. J. B. S. Haldane, the brilliant biochemist and author of "Dædalus," contributes to the *Graphic*, in the form of an interview by Mr. Hayden Church, an interesting talk on the subject of planetary communication, Spiritualism, and other matters. Asked whether he takes any stock in Spiritualism, and the current theories about it, Mr. Haldane answered:—

Not very much. I do not know how disembodied spirits communicate with one another, and I do not think that is the sort of question I can say anything about. Let me tell you why. I am a fairly busy man. I have got certain technique. If the spirits would do anything that comes within the range of my technique I would investigate it. They are said to move things and make noises at a distance—that is, to contravene the laws of physics.

He then remarked that when spirits start doing things contravening the laws of chemistry, he would investigate, but was not inclined to do so at present, or to "trespass on other people's fields."

* * * *

Pressed to say whether he thought there was "anything in Spiritualism," Mr. Haldane said:—

I think my mind is relatively an open one. I am an honestly sceptical person. . . . I am sceptical in the same way about other matters—for example, economics. I resolutely refuse to make up my mind as to whether Socialism is better or worse than the present system until I see something of its workings. In Russia, Communism has not been a howling success, but I do not think the people are much worse off than they were under the Czar. I feel the same way about Spiritualism, I am afraid. I see no cogent arguments one way or the other why I should perish completely when I die. . . . But until these people come within the range of my particular technique I do not think I should do much good in investigating them.

* * * *

Because of his conspicuous honesty, independence, and freedom from the "psychological state," Mr. Haldane is worthy of our special consideration. Let us quote the concluding paragraph of the *Graphic* interview:—

There are a whole lot of organic compounds which, if any medium will make, I will go right along and spend a year finding out how he did it. If the medium himself did it he is one of the world's greatest organic chemists. As far as I can see, there is nothing harder than making what one may call looking-glass sugar or any of the numerous organic compounds whose existence is theoretically known, but which have not yet been synthesised. A thing of that kind would be much harder to fake than moving a trumpet on the next table.

SPIRITUALISM IN RELIGION.—From a purely scientific point of view it provides the basis for a further evolution of religion, such evolution as will make religion a living force in the world. The facts of Spiritualism have an emotional content which cannot be ignored, while their connotations are such that they take in all that it is of real value in all religious systems. It is not too much to say that Spiritualism provides a meeting-ground where the devotees of various religious systems may meet and intelligently discuss their different views, and find a means of unifying their many conceptions. The importance of such a basis of agreement cannot be ignored or too much emphasised, because Spiritualism exercises a rationalising influence on the minds of men.—W. H. EVANS.

MRS. V. C. WOODHULL MARTIN. THE PASSING OF A PIONEER SPIRITUALIST.

A romantic and dynamic figure has just passed on, at the ripe age of eighty-nine, in the person of Mrs. Victoria Clifton Woodhull Martin, a lady who achieved distinction in many fields, including political reform, banking and stock-broking. She was a mature and experienced Spiritualist, and possessed psychic powers of a high order, a fact primarily responsible for her leaving the United States and settling in this country. Her psychic gifts manifested themselves in the early days of the Spiritualist movement, and Mrs. Woodhull Martin suffered persecution at the hands of American officialdom, being imprisoned on a number of occasions for practising clairvoyance. The case caused a great sensation at the time, and there was an enormous public reaction in her favour, but the unhappy lady suffered in health and pocket as a result of the trial, and later migrated to England, where she threw herself enthusiastically into the suffragist movement.

Her life was full of activity and incident, and at an early age she disclosed those qualities of intellectual forcefulness, tireless energy and love of freedom, which marked her later career. She was first married at the age of fifteen. In 1870 she prepared a memorial to Congress, advocating "womens' rights," which she presented personally. In 1872 she formed the "Equal Rights Party." She embarked in business as a banker and broker in Wall Street, being the first woman to do so. She published several works on political and other subjects, and was for many years proprietor of the *Humanitarian Magazine*. As a lecturer and orator she achieved distinction, and her addresses upon what would now be termed Eugenics created something of a sensation in this country. Her second husband was Mr. Biddulph Martin, the well-known banker, and on his death she became a director of his bank. Her later years were directed towards the strengthening of Anglo-American friendship.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Mr. Harold Carpenter, at Aeolian Hall on Sunday last, said that Spiritualism, by virtue of its many good works had earned the attention of the people, and had proved itself to be the key to happiness, for it had turned evil into good, sorrow into joy, and sickness into health. There must be something behind that Spiritualism which had produced so much good in the world to-day. Its critics could not ignore it, could not refute it, and could not deny it. There was a divine attraction which would draw us upwards till we reached the realms of the blessed; but if we made no effort to work out our own salvation we could not expect to progress. The clairvoyante of the evening was Mrs. Frances Tyler, who gave numerous descriptions and interesting messages.

V. L. K.

SPIRITUALIST COMMUNITY SERVICES.

At Grotian Hall last Sunday morning, the Rev. Drayton Thomas spoke on the words of St. Paul: "If there is a natural body there is also a spiritual body."

Science says, "Man is a little higher than the animals," while religion affirms that "man is a little lower than the angels"; both are right; the body has evolved into something more than animal, and its tenant is on the way to become a denizen of the realms above. We cannot remain stationary; we must either step forwards towards the angels or step back towards the beasts. That which is done in the earthly body affects, for better or for worse, the etheric body.

M. J. C.

NOTES ON NEW BOOKS.

"Zoe and Zaida." By Alain Raffin. (The C. W. Daniel Co. 2s. 6d. net.).

"A romantic reconstruction of the early Aryan Period in India," this little book deals with a phase of life somewhere about 3333 years B.C., and is concerned principally with the history of Zoe and Zaida, twins who became priestesses of their tribe, and Mazdah their sometime guardian and teacher—a man "familiar with all the occult science and alchemy of the day." The wonderful sympathy between the sisters becomes tragically severed. Mazdah already dead, Zoe forms new ties, while Zaida's fate is yet to her unknown. In more recent times the occult influences bring together three separate people, who, penetrating all fleshly guise, see in themselves the kinship of ages and thus is Mazdah found again, and Zoe rejoices in the recovery of her long lost sister Zaida.

E. K. G.

HULHAM HOUSE.—We are desired by Miss E. M. Storr to state that visitors as well as patients are welcome at Hulham House, Exmouth, during the summer months.

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Camberwell.—The Central Hall, High Street.—June 19th, 11, service; 6.30, Mr. W. H. Mooring. Wednesday, 7.30, at 55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—June 19th, 11, public circle; 6.30, Mrs. Stephens. June 23rd, 8, Mrs. Brooks.

Peckham.—Lausanne Road.—June 19th, 7, Mr. F. Whitmarsh. Thursday, 8.15, Mrs. S. Podmore.

Richmond Spiritualist Church, Ormond Road.—June 19th, 7.30, Mr. Carpenter, address. June 22nd, 7.30, Mrs. S. D. Kent, address and clairvoyance.

Croydon National Spiritualist Church, New Gallery, Katharine Street.—June 19th, 6.30, Mrs. A. Jamrach.

Fulham.—12, Lettice Street.—June 19th, 3, Lyceum; 7, Mrs. S. D. Kent. Thursday, June 23rd, 8, service.

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