

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.

MIND AND ITS MYSTERIES.

The high level of journalism to-day, as compared with its earlier days, is illustrated by the frequent appearance of original and suggestive thought even in the comments on current events. Thus in an article on the Gilbert and Sullivan partnership we find the *Evening Standard* recently remarking on the "inexplicable union of two minds to produce something not within the capacity of either alone." This, says the journal:—

takes us to the threshold of the ultimate mental mysteries, and obliges us to confess that we are more ignorant about the processes of our own minds than about the composition of the farthest star that any telescope can descry.

Truly we are moving on. It is not so many years ago that the mind was regarded as a kind of function of the body, a sort of by-product of matter. Did not some incompetent thinker once proclaim that the brain secretes thought as the liver secretes bile, or some nonsense to that effect? Now that scientists and thinkers are humble enough to confess that the human mind holds a great mystery, we are in a fair way to make a successful exploration of its secrets. They hold a whole Universe of meaning, and recognition of that fact will carry us far beyond the dull conclusion that matter is the ultimate reality, when it is merely the first rung of the ladder of Life.

* * * *

LOUIS DE ROUGEMONT.

Under the title, "Famous Liars and Historic Hoaxers," a writer in a Sunday newspaper mentions the queer case of Louis de Rougemont, who many years ago published strange tales of his adventures in unexplored portions of Australia, and was exposed as an impostor, for some of his statements would not bear investigation. The article mentions that he figured for a time as a Spiritualist preacher in New Zealand. This is likely enough, for after his exposure he attended Spiritualist meetings in London, where he received a cold welcome, and was suppressed when he attempted to address them. This was too rich a joke for some of the newspapers, which gleefully announced that de Rougemont had been taken into the Spiritualist fold! Naturally this misrepresentation

gave great offence to many Spiritualists who were unable to enter into the humour of the situation. It was not, however, to be expected that a joke against Spiritualists in those days was to be spoiled by considerations of truth, justice, fair-play, or any trifles of such sort. We remember meeting Louis de Rougemont at that time. He impressed us as being a gentle, inoffensive old fellow, much given to dreams and visions, and apparently unable to distinguish between imagination and fact. It is only fair to his memory, however, to record that a few years ago some discoveries in Australia in the region described by de Rougemont were found to agree curiously with the account he gave, and it was claimed that he had at last been vindicated. It may be so. The old dreamer long ago passed to a land where these things do not very much matter.

* * * *

FORTUNE-TELLING: A QUESTION.

We have sometimes wondered how the law would regard a person who pursued fortune-telling as a vocation on normal lines, that is to say, without using any occult art, craft or device. It is sometimes argued that doctors and politicians (amongst others) make predictions, and are well paid for their work, but the law never punishes *them* for "fortune-telling." But then, of course, they never make any claim to "occult" powers, and their kind of "fortune-telling" is only incidental to their business. It is observable that in fortune-telling cases the police always look for the cards, crystals, charts or other paraphernalia of the professional soothsayer, because the discovery of these things strengthens their case. It is apparently the "psychic" or "occult" element that brings prediction of the future into the prohibited area. Now let us suppose that a person with a natural power of reading the future independently of external aids—and there are such people—were to "tell fortunes" for a fee, what would be the position then? It is a point on which we would like the opinion of some of the able lawyers amongst our readers.

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THE SCATCHERD MEMORIAL FUND.

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Further donations will be gratefully received and acknowledged in LIGHT.

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

[We reprint, by request, this Paper, read by the late Madame d'Espérance before the London Spiritualist Alliance in November, 1903.]

Among all the many spirit manifestations which have been for the last century forcing themselves on the notice of the student, the phenomenon of Materialisation has been the least understood and the least credited. So many frauds, or I will say alleged frauds, have been discovered or suspected, that one can understand how natural it has been for the ordinary investigator to question the genuineness of any such phenomenon. The necessary conditions for its production offer many facilities for imposition. And in addition to this, the phenomenon itself is of so extraordinary and wonderful a nature that it is a strain on one's credulity to accept it as a fact. It is easier for people accustomed to the follies and foibles of their brother man to believe it to be a vulgar fraud, or a very questionable joke, rather than a spiritual manifestation of the highest significance. Indeed, I know many professing Spiritualists who, while accepting all the facts of clairvoyance, clairaudience, inspiration, and automatic writing, draw a line at Materialisation. Consequently, of all the manifestations with which Spiritualists are familiar, Materialisation has fallen into the greatest disrepute with the world at large.

The fact that angels (or as we of to-day would call them, materialised spirits) walked, talked, or ate with men in olden times is accepted with unquestioning faith by orthodox Christians, but the Church has seen fit to inculcate a disbelief in the possibility of such visits in these latter days. I know of no sufficient authority for such teachings, nor has anyone ever told me where any such definite authoritative statement is to be found.

During the first years of our investigating experiments in the field of Psyche, I, and the few friends with whom I was associated, frequently heard of the phenomenon of Materialisation, but just as frequently we heard it denounced as imposition, so that we attached little, or no importance to the reports. Once in a railway carriage, I heard a gentleman relate to a fellow traveller the story of a seance he had attended the previous evening at Weir's Court, Newcastle-on-Tyne. He stated his conviction that the so-called spirit which manifested was a monkey which had been concealed in the room. (Laughter.) I listened to the conversation with interest, thinking the man's idea as to the monkey was a rather plausible explanation! I had once possessed a monkey and had become familiar with many of its habits and manners, also with some peculiar sounds, which, when I imitated them, always excited the animal to certain actions. These I had found to be common to other monkeys, and it occurred to me that if I could see the "materialised spirit," I should be able to detect if a monkey played any part in its production. The first time, therefore, that I had an opportunity of attending such a seance, I availed myself of it, full of curiosity.

Some twenty or more persons were gathered together in a small room in Newcastle. The medium was duly searched, tied, sealed, and bound to a chair, after the barbarous fashion that obtained in those days. A curtain was drawn before her, and we waited, gasping, in the vitiated atmosphere. Then the curtains opened, and a bundle of something greyish-white emerged from behind them and moved about before us. The darkness was too great to distinguish

form or feature; it might have been a human figure, or an animated feather bed for all I could distinguish; and the only conclusion which I arrived at was that, whatever the apparition might be, it was certainly *not* a monkey. But neither could I accept the whitey-brown bundle as a spirit from the celestial spheres. On the whole the experiences of the evening were disagreeable to me, and but for a visit from Mr. Alexander Aksakof they might have stopped there.

Mr. Aksakof had come to England for the purpose of holding materialisation seances with various mediums. He permitted me to accompany him to the seances, and gave me some lessons on "observation" which, he said, was superior to "seeing." He also advised me to refrain from jumping to conclusions, or at any rate not to express opinions unless formed on sufficient basis, and even then to be careful lest I had made some mistake. "You see," he would remark, "with somewhat prejudiced eyes, because these forms are not what you have pictured them." It was probably true; but he himself not only *saw*, but *observed*, with every sense alert, and all his observations were noted for reference afterwards.

My friends and I had experimented nearly seven years, holding seances regularly once or twice weekly. The results of these seances had from the first imbued us with a lively interest, and that interest never waned. We became so accustomed to the wonderful phenomena that the greatest wonder of all was how we could have lived so long in the world without knowing of these powers. We were like children let loose into a new playground that offered unlimited scope for novel and delightful games. Conditions we knew little or nothing about. We soon found, however, that we could get on best without the presence of strangers in our circle; and although we were anxious to make our discoveries known to our acquaintances, we came to look upon the presence of visitors as a nuisance and a hindrance. Of the why and wherefore of this we did not then trouble ourselves to inquire.

What little I had seen of Materialisation had not created any desire on my part to try for it in our circle, though one or two of our number were enthusiasts on the subject. Our spirit friends had told us that they did not understand the process of building up a form, and we were therefore content with the work we were doing.

At the end of the sixth year a downpour of rain was one of the immediate causes which led to the awakening of a real interest in the phenomenon of Materialisation. Our usual seance had been a failure. It was raining hard, and none of us felt inclined to leave the shelter of the seance room. There was a cabinet in one corner, and it was proposed that some one should take a chair and sit there in the dark to see what would happen. A gentleman volunteered, and the rest of us sat round and sang. I fancy we were all expecting him to play some joke on us. He, however, soothed by our singing, or perhaps in spite of it, fell sound asleep. This did not meet with our approval, and he was requested to come out. A lady took his place behind the curtains, but she declared that there was something alive moving in the cabinet, and refused to stay alone in the darkness. To show my friends that I was more courageous I took the seat in the dark cabinet, but my courage quickly left me, and it is not too much to say that I felt half petrified with terror when I distinctly felt something moving in the air, and occasionally touching my head and

MEDIUMSHIP AND THE SCIENTIFIC METHOD.

By HORACE LEAF, F.R.G.S.

shoulders. I quickly rushed out again. After a while, however, my curiosity got the better of my fear. The interior of the cabinet was carefully examined, and then, satisfied that there was absolutely nothing in it but a chair, I re-entered it. Shortly afterwards someone outside in the circle exclaimed:—

"Look! there is a man's face between the curtains."

Everyone saw it, remarked on it, and addressed it, receiving some intelligent signs in reply. I could see nothing. My curiosity was naturally roused to a high pitch. Inside the curtains the darkness was too great to enable me to use my eyes, so I tried to leave my seat and go outside to inspect the apparition, when I felt a strange powerlessness to move my limbs, which frightened me. This, however, passed off, the face disappeared, and we all eagerly discussed the extraordinary occurrence.

We were informed, through writing, that the face belonged to "Walter," one of our spirit-friends. He seemed immensely proud of his achievement, and announced his intention of repeating it at the first opportunity. He remarked that he had no clothes, and did not know how to make any. We told him not to trouble about that, for we would provide him with garments. This we did, turning some muslin curtains into a sort of dressing-gown, which we hung up in the cabinet at our next meeting, to which we looked forward with impatience and expectation.

"Walter" repeated his experiment. He took the garment we had prepared, inspected it carefully, and then rolling it up into a ball, threw it out into the room. He soon afterwards followed it, dressed in a robe which he proudly displayed as his own work, which he had learned to perform. From this time we set ourselves assiduously to cultivate this new phase of manifestation, with what success has been related both in "Shadowland," a book published a few years ago, and in works by two or three authors interested in the subject.

From the first I refused to go on with these experiments unless I was able to take as active an interest in them as the other members of the circle. I was told that if I were to be put into a sort of hypnotic sleep the spirits could work with greater ease, but I refused to submit to this, arguing that a person can only be responsible for actions performed consciously, though people did not always bear that in mind, particularly when it was a question of doubtful manifestations. I shrank from being made the unconscious tool of forces I did not understand, and equally as much, or more, from being victimised by investigators who were as ignorant as myself in these matters. (Hear, hear.) Another reason, and I think it was the strongest, was that I was as interested in the study as any of my friends were, and did not wish to lose any opportunity of learning what was the mysterious power which underlay the strange new phenomena.

(To be continued.)

(Continued from next column)

wisdom and sympathy on the part of the company who had persuaded the medium to operate for them, the sensitive's disappointment and chagrin at a miserable failure with apparently no redeeming trait, the cool self-satisfaction of the good folk who knew too little and imagined too much about supernormal phenomena, indicated clearly the unsuitability of the experimental scientific method.

Perhaps no one was to blame; but the fact remains that so long as mediumship calls for mental and emotional repose on the part of the medium, it will be impossible to apply a method which inevitably disturbs and worries him. This is, no doubt, why the simple, confiding inquirer succeeds where the scientist fails. Animated by affection rather than logic, he puts the medium at ease; all avoidable inhibitions being thus removed, the psychic's inspiration flows more freely.

It is doubtful whether mental forms of mediumship will ever be amenable to the experimental scientific method. To the observational method it has always responded, and, judging by astronomy, this way may be very successful.

Unfortunately scientists are not usually favourably disposed towards the study of mediumship. There are practically no laws to guide them safely through the maze of normal mental operations. In the region of the supernormal they are like mariners without charts, and they object to be carried along by unknown currents to a mysterious or undesired port.

This natural objection doubtless accounts for the poor job science has made of investigations of such faculties as clairvoyance, clairaudience and psychometry.

I once experienced the ineptitude of the experimental scientific method in this branch of inquiry. After a series of experiments secretly conducted by a well-known scientific society, a medium received an invitation to demonstrate clairvoyance at a test seance.

The secret method had been well-conducted and apparently successful. Individual sitters had been sent to various mediums without revealing their identity or purpose. The test seance was based upon reports of these private interviews, the most successful medium being selected.

When consenting to conduct the seance, the medium felt very dubious of good results, the idea of his mediumship undergoing a severe test naturally worried him. The sitters comprised professors from a famous University and several well-known people.

The medium stipulated that before the clairvoyance commenced he should be permitted to say something about the nature of his clairvoyance faculty, for two reasons. First, because he thought the sitters might not be well-informed on the subject; and, secondly, because he thought better results would be obtained if his advice were carried out.

It must have been obvious to all present that his mind was ill at ease. He soon concluded, however, that his remarks were not likely to make matters better.

The advice was that the investigators should not experiment with but merely observe the operation of his clairvoyant faculty, note what was said, and judge by the results. There was no pretence to infallibility, merely a promise to do his utmost to ensure success. The statements made and the forms described might not all be recognised; it was seldom psychics made no mistakes. The company were, as far as reasonably possible, to refrain from asking questions. When they did ask them, they were to do so judiciously, as too many questions might stop the flow of psychic inspiration, side-track the sensitive into seeking for information, and send him off on wrong tracks. Mental passivity or repose was what he most desired. Abrupt interjections and criticism, especially if adverse, were as much as possible to be avoided.

Although the medium's remarks failed in their objective, they constituted sound advice. Their effect, however, proved disastrous. They were obviously regarded as "special pleading," a confession of incompetence, perhaps an effort to cover dubious conduct.

The sitters, therefore, studiously ignored them. From the commencement of the psychic's efforts, the things suggested as valuable contributions to successful results were studiously ignored, and in a few minutes all chances of success had been destroyed.

It would be difficult to describe a medium's feelings in these conditions. Irritation at the lack of tact,

(Continued at foot of previous column.)

MISS MONTAGUE AT THE L.S.A.

The lecture hall of the London Spiritualist Alliance was filled to overflowing on October 27th, when Miss Nell St. John Montague, the well-known clairvoyant, revealed some of the incidents of her dramatic life.

"My psychic gift," said Miss Montague, "has been with me ever since I can remember. At the age of four years I used to watch the moving pictures in the crystal as a pastime. Naturally enough all other toys were lacking in interest compared with my crystal. I remember the contempt with which I used to look at the illustrations of nursery rhymes in my picture book. There was one representing a wooden-looking Farmer's Wife standing in an attitude of stiff horror before a group of wooden-looking mice. In my childish mind I compared this unconvincing picture with the far superior moving dramas which I saw by means of my clairvoyant gift."

Miss Montague was born in India. At a very early age she was instructed by her *ayah* in the mysteries of one branch of the occult art. It took the form principally of crystal-gazing and sand divination.

At the age of five, while engaged in her favourite pastime of gazing into the crystal, she saw the representation of her mother's bedroom. Lying on the bed was a blue dressing-gown upon which lay a sleepy cobra. In the vision the child saw her mother enter the room, and stretch out her hands towards the garment, upon which the serpent reared itself up preparatory to striking. Throwing the crystal away violently, the little girl screamed hysterically for her mother, who ran up, accompanied by servants. In a broken voice, the story was told, but the grown-ups were incredulous. The child was taken to the bedroom, where the adults endeavoured to pacify her by pointing out the falsity of her vision. "Look, dear," said her mother, "there is my blue dressing-gown, and there is no snake on it." So saying, she lifted the garment, whereupon there darted out of the sleeve a concealed cobra, which reared itself on its coils with distended hood. Fortunately a native sentry on duty outside the station was able very pluckily to kill the serpent with his bayonet.

Some time afterwards Miss Montague obtained a vision of her father riding past a troop of men accompanied by his officers. Suddenly one of the men, a native, stepped out of the rank and stabbed the child's father; after which the picture vanished in a reddish haze, as though the globe was filled with blood. This incident had actually taken place. Her father, while reviewing the inmates of a native prison, had been attacked and stabbed, although fortunately not fatally.

"I never look in the crystal for myself," said Miss Montague. Her *ayah* had specially warned her against this. She was not quite sure of the precise reason for this prohibition; nevertheless, the injunction had been explicit, and she had only disobeyed once. On that occasion the picture she saw was terrifying.

Her psychic gifts were not confined to scrying or divination. She was also clairvoyant on occasions.

Part of her girlhood had been spent in a convent in Brittany, where a deep attachment had sprung up between her and one of the lay sisters. A compact had been entered into in deep seriousness by the Sister, but, naturally enough, somewhat thoughtlessly by the young girl. It was that the one who died first would appear to the other, if such a thing were possible.

Some time after leaving the convent, shortly after her marriage, Miss Montague was about to dress for a race-meeting. She was engaged in the practical task of deciding between the respective merits of two frocks, her mind entirely removed from all psychic subjects, when there appeared in the doorway the familiar figure of the lay sister. "What are you doing here, Soeur St. André?" said Miss Montague, astonished and delighted at seeing her friend.

"There was nothing ghostly about the figure," said the lecturer. "She was as real and solid as anyone of you, and I concluded that she was merely paying me an unexpected visit." But Soeur St. André had passed away at the precise moment of her apparition.

A psychic gift, said Miss Montague, was probably latent in everybody. She considered it very desirable for this gift to be developed whenever possible; but it must be developed carefully on the right lines. The time would come when clairvoyance and other faculties now regarded as supernatural would become commonplace. Psychic phenomena would cease to be a "nine days' wonder."

The pictures that she saw in the crystal were of all kinds and descriptions. Many of them were pleasant in the highest degree, some of them were terrifying. She regarded the latter as being in the nature of warnings, and not as indicating a fixed and inevitable fate. She did not believe in unalterable destiny. She was convinced that each one had the power in some degree of altering the fate in store, although if the right steps were not taken, the threat or warning obtained by psychic means would be fulfilled.

One incident related by Miss Montague caused much amusement. She was investigating a haunted cottage. Pictures moved up and down the wall, furniture was shifted from place to place, while a large vase "lay down" in a recumbent position before the eyes of the onlookers. No ghost, however, appeared. Miss Montague then went upstairs into a vacant room, where she found a little old lady, poorly dressed and apparently a member of the household. "Good-day," said Miss Montague, "I am looking for the ghost." Apparently the little old lady was deaf, for she made no sign. "I shouted in her ear, 'I am looking for the ghost.'" Still she made no sign. Perhaps this was not to be wondered at, said the lecturer, amid laughter, for the "little old lady" herself was the ghost!

THE COMING CALAMITIES.

A CONSOLING MESSAGE.

The author of *Speaking Across the Border Line* and other well-known books desires us to publish the following spirit communication received by her:—

"I do not wish you to dwell too much on the many prophecies concerning evil times which are to come upon the earth. I know that they are predicted, but the very worst conditions may be transmuted. This can be brought about from the Spirit World. There are influences even now being set in motion to attain this end, but to be effective they must be accepted by the people.

"We know well that the Spiritual horizon is black with clouds, and that the whole world is full of selfishness, greed and materialism. But these clouds can be dispersed. As God promised in the olden times to spare the city if there were ten righteous people therein, so, in like manner, if all those who truly love and serve our Lord will combine in earnest prayer, these black clouds will be dispersed, and your world will be saved.

"My child, do not let yourself despair by dwelling too much on the gloomy forebodings of those around you.

"St. Paul tells us that there is nothing infallible about prophecy, for he distinctly says that 'prophecies may fail.'

"Rise up in faith, and help to unite all the forces of love and service with those of the Spirit World, and thus will be established on earth the glorious Kingdom of our Lord Jesus Christ."

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LETTERS TO THE EDITOR.

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

"PHANTASMS OF THE LIVING."

Sir,—I read in *LIGHT*, of the 22nd ulto, with interest H. A. Bulley's letter "Phantasms of the Living," and beg to submit to you an experience which occurred to me, and which some years ago you printed in your paper, but which I think you might possibly consider sufficiently interesting to repeat.

Many years ago when in Milan, I arranged with two friends to meet at the station and go to Como. By some mistake I went to the wrong station, and they, not finding me where they expected to, started without me, for I found out my mistake too late to join them. At Como, when crossing the Piazza Volta, one of them exclaimed, "Why there is Claude driving with Professor G. across the Piazza. Let us go back to the hotel where we shall find them."

Needless to say I was not there. My other friend, however had seen nothing. As far as could be ascertained, when we met later in the day, at the time of being seen driving across the Piazza, at Como, I was driving across the Piazza in Milan with Professor G.!

The difference between the conditions of the appearance and that of H. A. Bulley is that he was "asleep" when seen in church, though his physical body was at home, while I was seen when I was very much awake!

Yours, etc.,

CLAUDE TREVOR.

17, Lung'Arno Torrigiani,
Florence, Italy.

THE PRE-NATAL STATE.

Sir,—Sir Arthur Conan Doyle, speaking at Grottrian Hall, on Sunday evening, October 23rd, referred to Dr. Barnes and Evolution. It is true that our pre-natal state takes us through various evolutionary stages: proto-plasm, fish and gills stage, animal and tail, covered with a kind of hair, etc., but we know of no fish or animal like the pre-natal form of man. Are these forms extinct or is the formation just a coincidence? I am a firm believer in evolution; but the argument from the pre-natal state seems to be weakening, especially when we realise that the pre-natal form of the gorilla is white of skin, and its hair is of a light texture resembling the Nordic man more than the negro. If the foetus of the human shews the stages of evolutionary development what have we to say of the apparent devolution of the foetus of the gorilla?

Again, if Sir Arthur is reported correctly, he speaks of Sir Arthur Keith and Dr. Barnes waiving aside Spiritualism. I know nothing about Sir A. Keith—but I know that Dr. Barnes is a Christian Spiritualist as all Christians are. The fact is that Sir Arthur rules out all who do not see eye to eye with himself, on what appears to many of us, very materialistic Spiritualism.

Further to say that "the idea that God cut his connection with the spiritual world 2,000 years ago, and has never been joined up since" and infer that Dr. Barnes believes that the connection between God and the spiritual world is cut, is not only absurd, but entirely untrue. I only trust that Sir Arthur Conan Doyle has been incorrectly reported.

There is no need whatever to go to seances, or even go for material manifestations of spiritual life—the spiritual life of itself is far more powerful without these aids, which in many cases are dragging down Spiritualism into gross materialism.

There is need to distinguish between spiritual Spiritualism and material Spiritualism.

Yours, etc., A. H. WADDINGTON.

Rector of Willey (Rugby).

THE FELICIA SCATCHERD MEMORIAL.

Sir,—May I through your columns express my grateful thanks to the Scatcherd Memorial Committee for the excellent monochrome of my old friend and co-worker, Miss Felicia Scatcherd. It reflects the greatest credit upon the artist, Mrs. Dora Head, and will be a continual reminder of the wonderful work which Miss Scatcherd did in the cause of Spiritualism and Psychical Research. I am gratified that the Committee have recognised the interest which the North of England takes in perpetuating her name.

I am in consultation with the Britten Memorial Trustees, with a view to depositing the photograph, suitably framed, in the Britten Memorial, thus ensuring its place in a permanent collection, where it will do good service in reminding future generations of one of the workers of the past.

Yours, etc., ERNEST W. OATEN.

DO ANIMALS THINK?

Sir,—With reference to the account of Herr Krall's wonderful horses, in your issue of October 15th last, may I advance the theory that the horse "Zarif" may have been the equine medium, or instrument, of an external (probably discarnate) intelligence?

Is it absurd to suppose that the higher and more intelligent animals, such as horses, dogs, elephants, and sea-lions, in whom, after Man himself, Mind finds its highest mundane expression, should, like the *genus homo*, be upon occasion, used as instruments, or media, for discarnate human manifestation?

There is good reason to believe that some animals, especially dogs and horses, are clairvoyant; and clairvoyance is assuredly a spiritual gift when possessed by human beings.

In what light does Psychic Science view the alleged clairvoyance of Balaam's ass? Is it held that Balaam received his humble servant's well-merited rebuke clairaudiently, or was the unfortunate animal really and truly the "medium" through which the rebuke was administered by some form of spirit control?

Do not "Zarif's" remarks, "Nice girl," "I don't want to see her," "Wood very nice," and also his waggish reply that the nice animal he had seen was "Frau Krall," smack far less of equine intelligence than of a human mentality?

Is it not reasonable to believe that psychic laws, which govern all creation, may upon occasion operate through the more mediumistically sensitive of the higher animals in the same manner as through the highest and most developed animal—Man?

Are not all animals subject to some form of spiritual guidance the working of which we do not understand, but endeavour to cloak our ignorance by terming it "instinct"?

If telepathy is the true explanation of the horse's tricks, the problem then arises: If thought is a language universally understood by all nations and races, are the animals also able to understand it to a greater or lesser extent?

Yours, etc.,

H. ALLEN GEORGE.

A RADIO ANNIVERSARY.—The *Montreal Gazette* of Thursday, October 13th, refers to that date as a Radio Anniversary, for on October 13th, 1902, there was carried out the first application of wireless telegraphy whereby signals were transmitted from a stationary point to a moving train. The account mentions the fact that the experiment was carried out at the instance of Mr. G. T. Bell, then General Passenger and Ticket Agent on the Grand Trunk Railway. Mr. Bell, as some of our readers will know, is a stalwart supporter of our movement in Canada and visited London a short time ago, when he made the personal acquaintance of several prominent people connected with Spiritualism and Psychical Research, including Captain Jack Frost, the wireless expert.

THAMES EMBANKMENT OUTCASTS.—Sister Margaret Pridmore has been working single-handed for many months amongst the poor outcasts on the Thames Embankment. In this good work Mrs. St. Clair Stobart and Mr. Denis Grinling have been taking part, and they are now trying to obtain a hostel whereby they can provide the needy with food and shelter and investigate the cases and help them to obtain work. We gather that the enterprise is receiving the sympathy of Sir Oliver Lodge, Sir Arthur Conan Doyle and Lady Doyle, Mr. Hannen Swaffer and other prominent persons. Any of our readers who desire to further the work may communicate with Mrs. St. Clair Stobart, 7, Turners Wood, Hampstead Garden Suburb, N.W.11.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

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MEDIUMSHIP AND SENSITIVENESS.

The nature of mediumship is being scientifically studied nowadays, but, even so, many people who are enquiring into the subject for the first time have very little knowledge of the highly susceptible nature of mediums and sensitives.

In one of her addresses some years ago, Miss Felicia Scatcherd dealt with this question as a matter of her own personal experience. She remarked that mediums, as a class, are mainly honest and trustworthy, giving utterance to what they receive, and frequently not knowing whence it comes or how it is conveyed. By consequence the mediums themselves are liable to misunderstand their gift and may, as a result, be very unjust to some of the people with whom they come into contact, not understanding always the true reason of any personal antipathy they may feel.

In illustration Miss Scatcherd stated that, some years before, when visiting Paris in order to bring about a better understanding between French and English psychologists, she had visited a famous physician, Dr. H—, who was most successful in treating forms of mental derangement and lunacy. The doctor was very kind and helpful, and as Miss Scatcherd came to him from a valued mutual friend he spared no pains in order to make her visits of real service to her. She conceived for him a great admiration and respect, and yet she could not disguise from herself that at times she was considerably repelled from him by some objectionable influence which was utterly out of keeping with his known character. It puzzled her very greatly. But at last the mystery was cleared up. She found that he had been dealing with serious cases of mental aberration and madness, just prior to meeting her, and the disagreeable impressions she received really came from the atmosphere of the patients which still hung about him. Though she was sensitive enough to perceive these conditions, she was not at first sufficiently experienced to distinguish between this super-imposed atmosphere and the doctor's own utterly inoffensive aura. His real character, in short, had become temporarily clouded and obscured by his contact with the unhappy people under his care.

This is a typical example of what may frequently happen in mediumistic experiences, and it throws a strong light on a great deal that is often very perplexing to the enquirer as well as to the medium. In fact, as Miss Scatcherd herself put it, the more susceptible and sympathetic sensitives are to certain forms of suffering and sin, the more easily do they pick up and reflect the corresponding vibrations.

OFFICIAL SCIENCE AND PSYCHICAL RESEARCH.

Dr. K. J. Kabraji, of Simla, sends us a copy of a letter which was addressed by him to the editor of a British scientific journal, and from which we take the following extract. It should be premised that Dr. Kabraji is expressing his opinions on the tone adopted towards psychical research by writers who represent the attitude of official science towards the subject:—

Most of these adverse remarks on a new and rapidly unfolding branch of knowledge are of the nature of history repeated; not merely in that these expressions (and the most fantastic hypotheses and allegations of trickery) have become the last and monotonous cry of certain men, who, being highly specialised in some one little fragment of knowledge, are the least fitted to judge and to accept fresh views—but also in this, that they are following in the train of the persecutors of Galileo, and of the men who condemned highly sensitive people to be burnt for witchcraft.

It reflects sadly on the complacency and self-sufficiency of some scientific minds to-day, that they cannot think of Knowledge as a thing unlimited by the categories and boundaries within which they have been accustomed to work—there are more things in heaven and earth than are dreamt of in their philosophies. One almost begins to wonder whether one might trust the brilliant work in their own special field that they put forward as established facts and proved truths; could a limited and narrowed mind teach a single ultimate truth? For limited and narrow, and, even more truly, unobservant they are, if after years of attested and published investigations in all countries—and notably in Great Britain by the old Dialectical Society, by the present Society for Psychical Research, and the no less important, if recent, National Laboratory of Psychical Research should count for nothing, and those who see a more comprehensive universe and an extension of physical laws into non-physical regions, and count for less than nothing—weak-minded!

Scientists all over the world, and physicists—the weakest-minded variety, in particular—are looking forward to a time when the findings of psychical research will take their legitimate place in scientific journals, and when the work of such pioneers as Crookes, Myers, Russell Wallace and Lodge will become the foundation for a further up-building of knowledge, and these names will have the honour we give to Newton and Helmholtz and Clerk Maxwell. And also to the time when the doubters and critics will, at least, look into the work their brother scientists are doing almost everywhere and well within their reach, before expressing themselves on a subject of which they know less than the writers they review.

SERVICE OF REMEMBRANCE AT ALBERT HALL.

Special attention is called to the announcement on the front page of this issue, of the Spiritualist Service of Remembrance, which is to be held at the Albert Hall on Armistice Sunday Morning, November 13th, at 10.45 o'clock.

FROM THE LIGHTHOUSE WINDOW.

The *Morning Post* (October 26th) has begun a series of four articles, by Sir Oliver Lodge, on Physics and Psychics, the Non-Material Entities, Ether a Great Reality, and Action at a Distance. Sir Oliver's extraordinary gift of exposition will not fail to make these articles highly attractive and instructive even to the "ordinary reader." Starting the first article with the observation that "every psychic phenomenon is accompanied by, or associated with, some physical phenomenon as an inevitable concomitant," he writes:—

But, at the outset, we must discriminate between the strictly *material* aspect of the universe, which appeals directly to our senses, and the more general *physical* aspect, which includes matter as one part of its domain, but extends far beyond anything apprehended by the senses. The temptation is to limit ourselves to the study of the various forms of matter; and many of the sciences exclude anything else from their contemplation.

Attention is here drawn to the differential definition of the material and the physical, for in the common opposition of the material and the spiritual, there may be confusion between the physical and the material. Sir Oliver makes it clear how in his use of terms the physical belongs to physics:—"Even in Chemistry we have to deal subordinately with non-material physical entities, such as electricity and light." In passing let the correct use of the term entity be noted, since it is so liable to misuse.

We add a paragraph from the same article in fuller exposition of the physical as a wider category than the material:—

But the science of Physics, though it, too, deals largely with the properties of matter, goes beyond them, and seeks to understand the nature of what have been called "the imponderables"; that is to say, it seeks to investigate the nature of electricity, of magnetism, and of light. And though some physicists try to attend to these things without explicitly postulating an intermediate medium which extends to the remotest star and fills up all the interstices between atoms, yet a great deal of progress can be made without mentioning it, and mathematical consequences can be deduced and verified, even though the ether is completely ignored.

In the *Empire News*, Mr. H. Dennis Bradley destructively replies to two of Captain E. Clive Maskelyne's recent articles in that newspaper, with special reference to the Valiantine seances and "direct voice" mediumship. Captain Maskelyne is convicted of ignorance of his subject, and incompetence to deal with it. Preceding some detailed refutations, Mr. Bradley writes:—

Does anyone imagine that such minds as Professor Ernesto Bozzano, Dr. Geley, Charles Richet, Flammarion, Sir Oliver Lodge, and Professor Driesch would waste years of their lives in this study if it were based only upon such flimsy, uninteresting and mechanical foundations as conjurers' illusions? Such a contention would not only be ludicrous and illogical, it would be insulting to their intelligence.

Psychical research is an intricate modern science, which can only adequately be dealt with by the scientist and by the psychologist; it is not a study suitable for conjurers.

Dealing with "The Bishop and the Canon," Religion and Science, in the *Sunday Times*, Ernest Raymond (author of *Wanderlight*, *Tell England*, etc.) says that much of what we call magic is not magic at all, but a natural exercise of faculties that Westerners have lost:—

That Indians of deep spirituality can move objects at a distance from them by spiritual force alone and can apprehend all sorts of hidden things by the same force, is a commonplace. And I personally know of two men—men of that supreme sanctity which is nothing less than a revelation of the Eternal—who were able to apprehend some change—what the change was I do not pretend to say—in the sacred elements after consecration. One was not the least bit orthodox, and the other was an Anglo-Catholic.

Hauntings, of one kind or other, are always with us. Here is an account, from the *Daily Express*, of an "eerie cupboard" said to be haunted, as told by a dealer in antiques:—

Spiritualists assert that old furniture is frequently haunted, and though not of a superstitious disposition myself I am bound to admit that strange things have happened with old furniture.

A fellow-dealer, a friend of mine, was once in possession of a haunted cupboard—and I can assure you he was thoroughly glad to be rid of it. The door would open mysteriously and the cupboard would rock as though some struggle were going on within.

It has now gone to London, where, I believe, it is to be inspected by a famous psychical research expert.

Efforts are being made to form a Society for Psychical Research in Manchester. The following excerpts on the subject are from the *Manchester City News*:—

The main objects of the society would be:—

To investigate matters concerning the future life and its conditions, and also by what reliable means, if any, we can come into direct contact with those behind the veil.

To ascertain what relation our present life has to the life to come.

To ascertain what part our own inner selves or spirits play in these matters, either independently or in conjunction with higher intelligences.

The Society would also examine any other phenomena which it considers might have some relation to the main subject.

From a leading article on "The Controversy," in the *Evening News*, we quote the concluding paragraph:—

What men and women ask of their religion is as simple to state as it is difficult, in these days, to provide. They want their hope of immortality sustained to the point of belief. They wish to be assured that so much that is apparently aimless and cruel and unjust is permitted to be for a good reason, and that God is really One to whom the fate of each one of His creatures is a matter of concern, and not merely a First Cause. These are the comforts that the Church can give that cannot be provided by any material philosophy, and as long as they are forthcoming the Church will flourish.

THE PSYCHIC RESEARCHERS' QUEST.

MR. MALCOLM BIRD ON SOME PROBLEMS.

"Many people engaged in psychic research are allowing themselves to get into that state of mind in which they cannot see the wood for the trees," said Mr. Malcolm Bird, Research Officer of the American S.P.R., in the course of a lecture before the members and friends of the National Laboratory of Psychical Research recently. Psychical research started as pure observation, but the ultimate end and aim was not in itself a long series of observations; a fundamental question was involved, namely, whether the observed phenomena were due to spirit action or due to some other cause. The solution of that question itself, however, was no more than the beginning of a quest.

If one went into a seance room, and encountered brilliant manifestations, one did not explain the phenomena merely by attributing them to spirit action. One wanted to know far more. What was the technique? What "made the wheels go round"? These questions could be investigated by means of a study of a mass of controlled observations quite independently of whether one believed in the spirit hypothesis or not.

He touched upon the subject of materialisation. During such a seance there seemed to be present in the room a certain material object or body which was not permanent, using that word in the ordinary everyday sense. There was in any case a difference between the materialised objects of the seance room and the familiar objects of daily life. It was necessary to try and find points of contact between the two; to ascertain how many points of contact psychic science had with orthodox science. The whole question seemed to be involved in the larger question, "What is Matter?" Matter was apparently a certain special condition of the ether. But then the precise nature of ether was largely speculation. To understand psychic science we must understand physical science. Obviously the universe must be built on some fundamental structure. If we turned loose a physical object in free space without interfering with it, what would happen? Classical science had said it would stand still. Newton said it would travel through space in a straight line. Einstein went further; he saw the fundamental structure of the universe as an extremely complex affair: that if there were only one particle in the universe it would move according to Newton's law. But there were a great many particles of matter in the universe, and Einstein's view was that the presence of any particle of matter in any part of the universe tended to alter the structure of the universe in that region. That was consistent with the idea of matter being a strain in the ether. A curious condition was produced in the ether which made matter exist, and automatically there would be set up an abnormal condition affecting the path of other objects coming into that region. That was the picture of the universe given by Einstein; bodies fell with a constantly increasing velocity because they could not help themselves.

Now in the seance room physical objects wandered about in curious paths apparently in defiance of the ordinary laws of gravity. It might be that the medium constituted a material object of unusual character in the immediate vicinity of which the structure of space was de-formed in a way quite different from that which constituted the gravitational field. This, of course, was an abstract speculation.

There was a great deal of evidence in favour of the spirit hypothesis, said Mr. Bird. There was also evidence in favour of the psychological hypothesis. In many cases the easiest explanation was to say, "Let us assume that a certain person now dead has not ceased to exist, but is now present and functioning." But even the Spiritualists themselves admitted that there was evidence the other way, that there were other causes than the functioning of spirits, such as telepathy and unconscious fabrication by the medium.

He did not think there were any phenomena which absolutely defied either of the two hypotheses. There was a series of explanations, all of which would fit some of the phenomena. Other forms of phenomena absolutely refused to yield to any except one of the explanations.

The Spiritualist could satisfy himself that, provided he was allowed sufficient auxiliary hypotheses, anything that happened in the seance room could be explained. That was also the position of the man who rejected the Spiritualist theory. Most people, when confronted with the problem, tended to select the explanation which pleased them most, or appeared to them simplest or most logical.

"People are continually asking what explanation I prefer," said Mr. Bird, who added that because he did not choose to say, they thought he was dodging. That was not the position at all. His mind was a cold-blooded mathematical one, and he did not feel the necessity of choosing between the alternatives. It was quite possible, in fact it was entirely proper, to keep the two alternatives in one's mind without choice or preference. He could not see how any serious person who estimated all the evidence at its greatest value could take up a different position. Of one point he was absolutely certain. It was this: that psychic research was the most important science of the moment. One day they would be able to prove the spirit explanation or its alternative. If the spirit theory were true, it would be the most important scientific discovery ever made by the human race. Similarly if the phenomena were due to the human mind or certain faculties never before known, then again the scientific discovery of such a fact would equally take rank as the most important discovery ever made.

PSYCHIC PERCEPTION.

M. Boirac had occasion to see in Paris Mme. V—, who claimed, when hypnotized, the faculty of reading by her finger-tips. He verified this when her eyelids were closed by gummed paper and a thick bandage placed over them; she could not only read visiting cards and printed papers, but letters written in ink or pencil in characters so small as to be almost imperceptible. She could similarly describe photographs, and even tell the time from a watch by simply passing her hand over the glass. She also took the precaution of wrapping the watch-case in a handkerchief, because, as she said, the gold gave her a sense of burning.

This experiment gave him the idea and the wish to reproduce this phenomenon with a new subject who had never heard of such a thing, who had no idea of it, and whom no one had previously hypnotised.

"Chance brought me such an one at the beginning of the winter of 1904. Ludovic S—, aged twenty, was a designer in a large factory. I experimented with him mainly in November and December, 1904, and in the six or seven early months of 1905.

"In the course of our first sitting I tried to reproduce the phenomena observed with Mme. V—, and asked him if he would try to reproduce them. 'Do you think that I could read with closed eyes?' he said. 'I do not know,' I answered, 'but let us try.'

"Taking a letter from the file at random, I put it in his hands and, at his request, explained how to set about it. 'Do as Mme. V— did. Pass your fingers over the paper, put it to your forehead and to the pit of your stomach till you feel something.' After trying for some time he said, 'I feel nothing; it is an impossible thing. There must have been some trick.' I pointed out that he was giving up too soon; no doubt time and effort would be necessary, and invited him to begin afresh. He began feeling and pressing the paper very attentively, and then suddenly gave a shiver. 'What is it?' I said. 'Nothing,' he replied. 'But it must be something to

have made you shiver? 'No; it is impossible, absurd. . . . Well, it seemed to me that there must be written "Mon cher Camille." . . . It is not "Mon cher Camille," it is "Mon cher Emile." Perhaps it is but a coincidence; let us try again.'

"Remembering that Mme. V— had said that it is well to begin with large printed letters, I put a newspaper into his hands, and said, 'Read the title of this paper.' He asked me to indicate the exact place, passed his fingers over it, and said, 'Is it not *Le Progrès de Lyon*?' 'Very good,' I replied; 'but perhaps it is another coincidence, for the paper has a considerable circulation hereabouts. Here is another.' . . . 'Is it not *Le Moniteur des Tirages financiers*?' . . . 'Now doubt is impossible; bravo, my friend! you see you can read with closed eyes.'

"To my great surprise he answered, 'No, sir, I do not read.' . . . 'What, then, do you do?' . . . I feel nothing under my fingers, I see nothing before my eyes; only it comes into my mind, I cannot say how, that it must be this or that; I fancy that your thought suggests it to me.' 'After all,' I said, 'that is possible, though I do not think so. We will try to clear it up another time.' With that I awakened him, and he took his leave.

"It was only at the third trial that I could discover the part that I personally had in the phenomenon. At this sitting a large number of persons were present, to whom I first showed the fact of reading by the finger-tips as above described. One of them asked whether the reading were really done by the fingers or by thought-transference from me. I answered that I did not know, that the subject himself had that idea, and the occasion was a good one to test it. I therefore asked my interlocutor to write a phrase of his own composition on a piece of paper. This was folded, so that I should not know the contents, and was given by me to S—, who opened it and read without difficulty, except that he made one mistake in the initial letter of one word. Indeed, owing to peculiarity in the writing a person reading with open eyes might equally have made this mistake.

"But another experiment made at this same time showed still more certainly that the subject perceived directly, and not by transmission of any outside influence. One of those present took a book and, opening it at random, placed it in the hands of the percipient S—, who began to read the page at which the book had been opened. This time neither I nor anyone else knew the text, so that there could be no mental suggestion nor transmission of thought.

"In all my subsequent experiments I tried to analyse this curious phenomenon."

Proceeding to explanatory research, Boirac was led to verify that the subject did not seem to be affected by colours, nor by a shape to which there might adhere a greater or less amount of printers' ink:

That he described photographs by passing his hand over the surface, and could even distinguish details through glass.

That he came to be able to read with his fingers a paper placed at a distance, provided that his sensibility were suppressed according to de Rochas' method.

That all results were positive and conclusive in complete darkness; and, more strange still, that the interposition of another person between the subject and the writing did not impede the phenomena; just as if that person were a conductor of the impressions.

From this well-devised series of experiments M. Boirac concluded that the results were due to supernormal conscious interpretation of tactile impressions habitually unperceived.

—Reproduced by permission, from "Supernormal Faculties in Man" by Eugene Osty (Methuen & Co.)

RAYs AND REFLECTIONS.

We hear a great deal nowadays about the non-reality of Time, as that it is a subjective idea, a phenomenon of consciousness, and so on. But Time contrives, nevertheless, to do some good practical work. It smoothes out life, solves our problems and resolves our difficulties, exposes the false and reveals the true. And how it carries us on! We meet an obstruction, wonder how we shall surmount it, and before we can quite realise the fact Time has carried us on and beyond it. It is said that Time changes. I suspect that it is only we who change.

* * * *

There are still people who, like Dr. Samuel Johnson, have a horror of death and put away the thought of it. These are the people who have a very chilly welcome for the canvasser who calls upon them with a view to doing some business in life assurance! It was one of these people (let us call him X.) who lately succeeded to an estate on the death of a relative. A jovial friend, in congratulating X. on his good fortune, playfully reminded him that in inheriting the family mansion he had also inherited the family vault! X. received this jest with a frozen face and was evidently much offended. The joke, indeed, fell so flat that the joker was dismayed. He was heard later to remark, "I am not afraid of X. leaving me out of his will, because he will never make a will. He would think he was signing his own death-warrant!"

* * * *

In odd contrast to those melancholy mortals who so dread their own mortality are the people who have to do with death as an everyday business. One of my friends is the chaplain at a great cemetery where funerals are numerous and constant. But they do not depress him in the least, and he is a very hearty and cheerful fellow. Then there are the undertakers, who are not at all a mournful set of men. They may not exactly take pleasure in death, but they certainly know how to enjoy life.

* * * *

Very curious are those cases in which people accurately predict the time of their own death. We had an instance lately in the case of the little Lady Mairi Douglas Hamilton, whose decease we recorded a few months ago. The child foresaw her own early death, and even selected the spot in which she desired that her body should rest. De Quincey, in one of his essays, tells of a somewhat similar case in a family known to him—that of Admiral Lord Howe. One of the daughters was engaged to be married to the Earl of Morton. When her bridal dress arrived, the lady observed that she would never wear it; that, although it was but a fortnight to the day fixed for her marriage, on that day she would be dressed in a shroud. Everybody was shocked at such a declaration, but all came to pass as predicted. Three days before her wedding day she was dead of a sudden illness, and was dressed in her shroud "on the very morning that was to have been the wedding festival."

* * * *

"Do you believe in premonition—the fore-knowledge that something is about to occur?" "I should think I do. Yesterday I was at the top of a ladder trying to fix the aerial for our wireless receiver, and I had a presentiment that something would happen." "And it came off, I suppose?" "No, but I did."

D. G.

A FABLE.

BY THE LESSER AESOP.

In a great market-place there gathered daily a tribe of people whose manners and customs were studied by a philosopher from another country. He observed that they were given to chattering and grimacing; that many of them were not too honest, but disposed to snatch from each other any personal property which the owner was not strong enough or cunning enough to guard. He noted, too, that they were exceedingly imitative, copying each other's raiment and any peculiarity of speech or manner which they conceived might lead to distinction. This they called "Fashion." With these antics there went a curious inconsequence and instability of mind. They would set out to do a thing, forget it in a few moments, and take up something else. These characteristics, together with the absurd vanity of some of the people, greatly interested the sage, for he had previously noted all such peculiarities as being conspicuous amongst the monkey tribe.

But when later, in a scientific treatise, he hinted that there was some possibility of a relationship between the two tribes, the fury of the people knew no bounds. They denounced the idea as a malicious libel, and, headed by their priests, they clamoured for his blood, and in the end he barely escaped with his life.

MORAL: Few people care to be reminded of their poor relations.

MR. VOUT PETERS AT AEOLIAN HALL.

THE GLORIOUS MESSAGE OF SPIRITUALISM.

Shakespeare evidently had some inkling of the world of spirits, pointed out Mr. Peters in his address before members and friends of the Marylebone Spiritualist Association last Sunday. We find significant passages in support of this idea in many of the great dramatist's plays. We had made much progress since Shakespeare's day, yet man still asked "If I die shall I live again?" is death really "that bourne from whence no traveller returns"? The horror of death had gripped men in all past ages. Death had been surrounded with rituals and ceremonies in order to diminish its horrors. Spiritualism brought a glorious message of continuity of life. It taught that, as a man had lived on earth so would his life in the hereafter begin. Kindly acts, loving patience and forgiving words, these were of the Spirit of God, and the glory of man would indeed be crowned with the glory of God. Life, said Mr. Peters, was a joyous, beautiful thing, and God's glory was man's eternal blessing.

V. L. K.

ARE ANGELS DISCARNATE BEINGS?

THE REV. BYERLEY THOMPSON AT GROTRIAN HALL.

There were probably two orders of heavenly beings, said Mr. Thompson on Sunday last; the first of these belonged, he considered, to the Heavenly Host; they had never been incarnated in the flesh. The second order were those who had dwelt on earth, had sinned, suffered and progressed in this plane, and had passed into that other and higher life; from this company we infer that our guardian angels are appointed. It must surely be a great comfort for us to feel that those spirits who help and guide us, have themselves suffered like passions as we have, and can sympathise from personal experience with our own difficulties and temptations. One should not, however, form a habit of appealing too frequently to spirit helpers as a substitute for prayer to God direct.

M. J. C.

FROM Mr. E. A. S. HAYWARD, of Hong Kong, we learn that he and Mrs. Hayward have been invited to meet twenty clergymen with a view to giving a talk on psychic phenomena and their experiences. We gather from Mr. Hayward and other friends in Hong Kong that the subject of spirit communication is one of increasing interest there.

NOTES ON NEW BOOKS.

"Fragments from the Teachings of H. P. Blavatsky," and compiled by H. Burford Pratt. (Rider & Co. 5s. net.)

It is the claim of the compiler of this book that although the output of Theosophical literature is a continually increasing one, yet the later books of simplified and popularised versions and records of research can never take the place of the earlier teachings. And so we have this little volume consisting of extracts from "H. P. B.'s" works, "Isis Unveiled" and "The Secret Doctrine." It is not a summary nor an abridgement of the two famous books, but, as indicated, a compilation designed to convey the fundamental principles of Mrs. Blavatsky's philosophy in her own words. In this the author may be said to have succeeded very well, for he has chosen much that is central and vital in the teaching. Those who have not read the two volumes will be able to gain a general idea of their contents by a study of Mr. Pratt's compilation, and if any amongst these desire to learn more they will find in it a useful manual of introduction and explanation.

LUCIUS.

"How to Enter the Silence." By Helen Rhodes Wallace. (L. N. Fowler. 4s. 6d. net.)

This is a book of a class so numerous that each addition to the list is calculated to excite wonder in the mind of the detached observer. Evidently there is a strong demand for this type of literature, and it is perhaps a hopeful sign in an age of feverish hustle and activity, displaying that restless disposition that Ruskin described as the state of mind which, being somewhere, desires at once to go somewhere else. The book is divided into fifteen chapters, and contains teaching that should be invaluable to those who desire to learn how to gain quietness of mind and strength of soul. The author makes some effective links with the latest science and philosophy, and fortifies her argument with quotations from high authorities. The standpoint is that of the mystic, and the author claims that the silence "is not an inert passive state, nor psychism, nor trance," but "a lucid work of the highest spiritual activity."

LUCIUS.

"Creative Personality." By Ralph Tyler Flewelling. (Rider & Co. 7s. 6d. net.)

This is a philosophical study of the nature and meaning of Personality in its largest sense. It proclaims the importance of humanity and the need for subordinating scientific values to human values. The author sees, with Emerson, that "things are in the saddle and ride mankind." All the clear thinkers of to-day see the danger which comes of the tentative and ephemeral side of life being allowed to take the place of the eternal and permanent truths. Of course, that process of substitution is never really effected. It is a mere illusion, but the illusion is deadly. The theme is fully and closely reasoned in the four sections into which the book is divided—i.e., Problems of Reality, Problems of Thought, Problems of Value, and Problems of Life. We take the following quotations as indicating the tone and temper of the book:—

Without the presence of moral insight the advance of science becomes the menace to humanity. Morally untempered, it promises only universal destruction to that fragile plant which we call human life and civilisation. . . . What position can end the deadly pessimism which holds man back from positive achievement, keeps him helpless in the face of social wrong and evil? The position that this is God's world, but that God, wishing to make man a party to moral achievement, awaits only man's co-operative efforts.

The present reviewer found the book full of helpful and stimulating thought on problems of the time. The author has read widely, thought deeply, and has vision and a point of view.

LUCIUS.

NEW BOOKS RECEIVED.

"THE RELIGION OF THE SPIRIT." By Stanley De Brauh. M.Inst.C.E. (Rider & Co. 5s. net.)

"STEEPS TO THE STARS." By Marguerite Williams. (Methuen. 7s. 6d. net.)

"100 BEST PRAYERS." Chosen by C. Lewis Hind. (A. M. Philpot, Ltd. 2s. 6d. net; cloth, 3s. 6d.)

"BULWER LYTTON AS OCCULTIST." By C. Nelson Stewart. (The Theosophical Publishing House, Ltd. 2s. net.)

"PROGRESSIVE MENTALISM." By M. Zumsteg. (The Theosophical Publishing House, Ltd. 3s. net.)

"THE MIND OF ANNIE BESANT." By Theodore Besterman. (The Theosophical Publishing House, Ltd. 5s. net.)

"BY THE NURSERY FIRE." Illustrated. By Irving Bell. (The St. Catherine Press, Stamford Street, S.E. 2s. 6d. net.)

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Syllabus on Application.

Lectures.

Tues., Nov. 8th, at 8.15 p.m. ... MRS. BARKEL
"The Harmonisation of Life by the understanding of the above."
Nov. 10th, at 5 p.m. ... MR. HORACE LEAF
(Author of "The Psychology and Development of Mediumship"),
on "The Psychic Faculty."

Trance Mediumship. Private Appointments ... MRS. BARKEL
Trance Mediumship. Private Appointments ... MRS. GARRETT
Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
Trance Mediumship. Private Appointments ... MRS. MASON
Clairvoyance. Private Appointments ... MRS. SHARPLIN
Psychic Development. Private or Class ... MRS. SHARPLIN
Clairaudience. Private Appointments ... MRS. ALDER
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Wednesdays, 3 p.m., Circle for Clairvoyance, November 9th Mrs. CLEGG

Thursdays, 3 p.m., Mrs. AIMEE EARLE, Circle for the Development of

Psychic Gifts.

Mr. FOSTER, Instruction Class, Subject, November 10th, "Spiritual

Significance of Jewels."

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

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Special Notices.

Weekly Meetings will be held in Caxton Hall, Victoria St., S.W.1
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Wed., Nov. 9th at 8 p.m. ... Mr. and Mrs. G. P. SHARPLIN

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Monday, November 7th, from 4 to 6 p.m. ... Member's "At Home"

Wed., Nov. 9th, 7.30 p.m. (Clairvoyance) ... Mr. A. VOUT PETERS

Friday, November 11th, 10.30 a.m. ... Armistice Day Short Service

Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, November 6th, 11 and 6.30, Thursday, November 10th,
Mrs. Croxford, 3 p.m., Members only, 6.30 p.m., for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 6th, 11.15, open
circle; 2.45, Lyceum; 6.30, Mr. T. Ella, November 9th, 8, Rev.
George Ward.

Camberwell.—The Central Hall, High Street.—November 6th, 11,
service; 6.30, Mr. Ernest Meads. Wednesday, 7.30, public circle at
55, Station Road.

Peckham.—Lausanne Road.—November 6th, 7, Mrs. E. Edey. Thurs-
day, 8.15, Mrs. G. Elliott.

Richmond Spiritualist Church, Ormond Road.—November 6th, 7.30,
Mr. Punter, address and clairvoyance. November 9th, 7.30, Miss D.
Moore, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—November 6th, 3,
Lyceum, 6.30, Mrs. M. Crowder.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—November
6th, 11.30, circle; 3, Lyceum; 7, Miss J. McKay. Thursday, 8,
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Thursday, 10th, at 7.30, Clairvoyance ... MR. E. SPENCER

Seances for Trance and Normal Clairvoyance.

Monday, 7th, at 7.30 ... MRS. A. JOHNSON
Wednesday, 9th, at 3 ... MRS. F. KINGSTONE

Seance for Trance and Direct Control.

Thursday, 10th, at 7.30 ... MRS. A. ROBERTS

Seance for Materialization.

Wednesday, 9th, at 7.30 ... MRS. BAYLIS

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6.30 p.m.—Speaker, Mrs. St. Clair Stobart.

Clairvoyante: Mrs. A. Brittain.

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Chair: Capt. NEIL GOW.

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Oct. 12—Dec. 14 inclusive. Mrs. F. E. LEANING.

Nov. 9, Experimental Mediumship and the Problem of Identity.

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Trance Mediumship: Mrs. J. W. GARRETT, Tuesdays, Wednesdays and Thursdays. Mrs. MASON, Mondays and Thursdays. Mrs. CANTLON, Wednesdays and Fridays.

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