

PRIESTS AND PROPHETS. (Page 510.)



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NOTES BY THE WAY.

"THE LONDONER" AS A GHOST.

That agreeable writer, "The Londoner", who in the *Evening News* discourses daily on many themes in a style peculiarly his own, was recently writing on the "telling of dreams". After relating some of his own dreams he, by a natural transition of thought, briefly discusses the condition of the typical ghost. "I think," he says, "that the poor ghost must be as a man who dreams. By all accounts he is as he was when he was alive." And he goes on to allude to the dead miser who haunts the place where he hoarded his money, and to the dead scholar who hovers in the neighbourhood of his books. Such examples are quite familiar to us. We have them classified in that very minor region to which they belong. We know that they are exceptional, sporadic in nature, and not at all representative of that great region of normal spiritual life in which healthy-minded Spiritualists find a more profitable study. The haunting ghost represents certain disorderly psychological elements, arising from a mixture of physical and psychical conditions. "The Londoner" hopes that after his death he will not "go maundering on, a ghost like a man in a dream". It is not in the least likely. He is not of the maundering type, having a vigorous mentality which will carry him to his right place in the land of the hereafter. But he might try to learn a little more of the subject, and get beyond the mazy region of Borderland phenomena to which the haunting ghost belongs. A student of Nature who confines himself to the consideration of the "freaks" and "sports" in any line of evolution is not likely to go far.

MRS. TOYE WARNER STAPLES.

Mrs. Irene Toye Warner Staples is not only a valued contributor to our pages, but has become well and widely known in other directions, as a writer on psychical matters of which she has an intimate knowledge. She is a fellow of the Royal Astronomical Society and a member of the Astronomical Society of France. Young, the poet of "Night Thoughts", observed that "an undevout astronomer is mad". Mrs. Toye Warner Staples illustrates the converse proposition, being both devout and sane. She lived

for some years in South Africa, her husband, who died last year, having a farm in the Springfontein district, but she has now returned to her native land and resides in Bristol as in the days before her marriage when she was Miss Toye Warner. We were reminded of these things by seeing a review of her book, *Critics of the Christ Answered by Spiritualism*, which appeared lately in the South African newspaper, *The Friend*. A notice of the book has already appeared in our pages, but we may again refer to a work which sets out in a cogent and convincing way the extent to which Spiritualism confirms those New Testament records of the life of Jesus which the rationalistic critics in and out of the Church find so difficult of belief. Her book is an invaluable addition to the literature of a subject on which, a few years before his death, the late Dr. Ellis Powell, a staunch Churchman, wrote so powerfully, as in his *Psychic Research in the New Testament*. *The Friend* says that Mrs. Toye Warner Staples' book should be in the hands of every Bible student and psychic investigator, a commendation which has our cordial support.

"TELEPATHY AND SPIRIT-COMMUNICATION."

Spirit-communication has not only been proved—it has been proved many times over. And proof is all the time being added to proof. A notable instance of the fact is seen in the new book by Miss L. Margery Bazett, under the title given above. It has an interesting Foreword by Sir Frank Benson, who refers to his own many and varied experiences in the region of Spiritualism. There is also an opening chapter, "The Limits of Telepathy", by Mrs. F. E. Leaning, the value of whose work as a critical historian of psychic research has yet to be fully understood and appreciated. The chapters which follow are worthy of these preface chapters, for Miss Bazett gives us not only some graphic examples of her experiences but also writes with a clearness and sagacity that cannot fail to impress the reader. She adds, by way of comment and apt quotation, the results of wide reading and close observation, so that the book is attractive as well as instructive. It furnishes such cogent evidence of human survival that any impartial student who holds by the "telepathic theory" will be helped to realise the pressing need not, perhaps, for abandoning but for expanding the idea of telepathy to include the minds of the departed. As we went over the book we gained another confirmation of the undoubted fact that communication between the two worlds is not only increasing in volume but that the channels of communication are being continually cleared and strengthened. Miss Bazett has done so much valuable work in mediumship that her book, written with high intelligence and understanding, is deserving of warm welcome and encouragement. The book is published by Rider & Co. (2s. 6d. net.)

"GREAT men are they who see that spiritual is stronger than any material force, that thoughts rule the world."—Emerson.

THE ANIMAL SOUL.

BY GERTRUDE E. METCALFE-SHAW. (California).

Those who are interested in this question—and the number seems to be rapidly growing—doubtless realise the initial and vital necessity for getting away from preconceived ideas. The superstition that Man is the only thinking animal has so long held the field that we are confronted with the inertia of habits of thought even in the most unexpected quarters, and all of us in the search after Truth must be prepared to start afresh and ask ourselves: "What, after all, do we actually *know* as to the inner workings of the minds of our humbler 'brothers and sisters'?"

The work that has been accomplished in Germany in the direction of animal education seems to be little known in England, for which the War may probably be blamed. Miss Kindermann, in her book, *Lola, or the Thought and Speech of Animals* (Methuen & Co., Ltd., translated by Agnes Blake), alludes to the amazing results obtained by Von Osten and Karl Krall in their researches into the intellectual powers of horses, and mentions the bitter opposition endured by these pioneers, the hostility of the Press and its determination to seize upon "anything and everything in order to come into line with ordinary opinion". This is an experience of which we Spiritualists know something.

Krall's book, *Denkende Thiere* (Thinking Animals), gave the results obtained with horses. Briefly, they learnt to count and likewise to spell by means of raps. In the course of time these animals learnt the most varied forms of arithmetic, even to the extent of extracting the most difficult roots. The system of raps enabled them to give answers and make spontaneous remarks, thus supplying the most unexpected insight into their actual thinking and feeling.

Miss Kindermann's volume on the subject of the work done with dogs is sufficiently thought-provoking. In considering the dogs "Rolf" (sire of "Lola") and "Lola" herself, let it be premised that they, like the horses, acquired the alphabet, through which, by means of raps, communication became possible. The fact—a grasp of which some of us unprejudiced amateur observers have already reached—that many an intelligent dog understands human conversation, is the background of all that follows. The animal seems to acquire the meaning and use of words in much the same way as the child does, by hearing and picking them up. This performance in the child has never ceased to strike me with surprise as something mysterious. How did the child get at the *meanings* it grasps? Apparently the animal reaches them similarly. The answers to questions as well as the spontaneous remarks of these dogs remind one constantly of the little child.

I pass over with a bare mention these animals' intellectual achievements that comprised feats in arithmetic similar to those of the horses. "Lola" could name and she understood the divisions of time—days, weeks, months and years—and could answer any questions about them. The hour, with its subdivisions, was also familiar to her; she could read time by the clock and knew the values of German money, with much besides. In addition she had a marvellous sense of sound. "The musical tests," say Professors Kramer, Mack, Kindermann and Ziegler, "amazed us most, for here she exhibited an ability lacking in many an individual."

I do not dwell upon this phase of accomplishments, because, with Miss Kindermann, I attach "greater importance to the psychological side of the question, and prefer to probe and delve within the depths of the dog-soul" rather than occupy space with proofs of intellectual abilities already brilliantly exemplified in Krall's horses.

"Rolf of Mannheim" excelled in the matter of spelling. "He seemed to command a particularly rich vocabulary and applied the same with the greatest accuracy and continuity, even in long answers. These replies . . . should provide us with a wealth of insight into an animal's life of feeling." Many of these, as well as numerous debates about him were published years ago in German periodicals for the study of Animal Psychology.

One of his earlier communications in reply to the question as to why dogs do not like cats ran as follows—(N.B. Rolf is in the habit of referring to himself as "Lol") : "Lol is always angry when he sees cats, perhaps on account of their claws: Lol loves sweet Daisy, who doesn't scratch Lol but other dogs who do not know her."

To this reply Professor Ziegler makes the following note: "The hatred of dogs for cats is hereditary; it is an instinct common to all dogs, and seeing that instinctive sensations do not owe their origin to any deliberate act of reasoning, it is generally difficult to account for them. It is, therefore, worth drawing attention to the fact that Rolf did, nevertheless, make an attempt at giving a reasonable reply."

In August, 1914, at a public meeting, Rolf rapped out a remark in reference to the War, which had just begun; it had been difficult to explain the precise nature of war to him. To make it clear to the animal's understanding it was compared to the scuffling and quarrelling of dogs—on which Rolf observed: "Lol likes to quarrel; mother forbids; but the French quarrel with the Germans; mother should forbid it; they should not be allowed to quarrel; it is very rough of them!"

Small flags were distributed next, and after he had named correctly the country which each represented, the Bavarian flag was shown to him. Of this he said: "The lovely colours of dear mother." (Frau Dr. Moekel, his owner, is of Bavarian descent.)

Another time on the question of the animal soul, Rolf remarks, "All animals have souls—look in their eyes."

From Miss Kindermann's own experience with the dog on January 11th, 1916, I extract (with permission of the publishers, Methuen & Co., Ltd.) the following: "Rolf was brought into a room where there was no one beyond the family and myself. Rolf ran eagerly from one to the other and jumped up at me. Holding up a little packet of biscuits, I said to him: 'This is what Professor Ziegler sends you from Stuttgart, with many greetings, and he hopes you are good, and that you will write him a letter.'

"I saw from his glance that he understood me, but it was only after Fraulein Moekel had most earnestly 'put it to him' that he consented to rap out a reply. . . . What he rapped out was this: 'Dear Dr. Ziegler, thanks for nice biscuits: they give no biscuits to poor Lol—send more. The girl's a dear: greetings from Lol.'

"Then I told him about an ox who, when he didn't want to work, pretended to be dead. Rolf now got very excited, and wanted to go on rapping—first on my hand, and then on the leather-covered sofa on which I was sitting. I became rather uneasy and got him to go and rap to Fraulein Moekel, for I could then follow the raps far better. And what he now had to say referred to the deceitful ox. It was: 'Quite right of him! Lol always says he has a pain in his stomach!'"

While the reader interested in animals will find the book absorbing from cover to cover, I choose for quota-

tion passages concerning "Lola" that will throw light on the working of the dog-mind.

On April 15th, 1916, the written question was put to her: "Why does Lola like going in the woods?" The reply was at once forthcoming: "Where there is wood, also deer and hare."

Continuing the extracts from Miss Kindermann's diary: "April 30. I asked Lola why she had not attended to me on the 22nd, when on a country expedition she had insisted on running away after game when I had tried to call her back. I had to hunt for her for ten hours the next day, finding her by the merest chance at a peasant's house. She had settled down alongside of a sheep-dog, and seemed by no means pleased to see me; usually she was delighted. Her reply on this occasion was: 'Lola went into woods, also lay down and was hungry.' I returned to the subject later in the afternoon, when she made the rejoinder: 'Hunted, didn't find.'

"Once more I returned to the incident and Lola answered: 'To marry a dog.' (This was in April, and the consequences of this escapade became apparent in June, when Lola presented us with a litter of pups.) Seeing a biscuit in my hand, Lola followed this information with a spontaneous remark of her own: 'I, too, eat.'

"May 12. 'Lola,' I asked, 'would you like to be a human being?' 'No.' 'Why not?' I asked, showing her a biscuit. She (promptly): 'I eat!' 'No, not till you have answered.' . . . A little later I said: 'Do you belong to me, Lola?' Very energetically: 'No!' 'To whom do you belong then?' 'To myself.' 'And to whom do I belong—do I belong to you?' 'No!' 'Whose Henny am I?' 'Your own.'

"Aug 10. To-day is my father's birthday: he is staying with us, and Lola was to give him a 'good wish'. I suggested all kinds of things, such as good health, long life, and so on, but she would have none of them. At last she rapped: 'I wish him food,' and, after a short pause—'and for myself, too.' 'Now give him a second wish: something you yourself find good.' So she said: 'Hunting deer and hares.' 'And a third.' 'To marry.' The dog's three wishes for the old gentleman were food, hunting and marriage!

"December 1. 'Lola, what will become of you when you are dead? What will become of your body?'

" 'Food for worms.'

" 'And, Lola, your soul? Do you know what that is?'

" 'Yes.'

" 'Sometime before I asked her, 'Do you know what a soul is?' and she said, 'Yes.'

" 'But have I a soul?'

" 'Yes.'

" 'Has a stone one?' 'No.'

" 'And a horse?' 'Yes.'

" 'A bird?' 'Yes.'

" 'And water?' 'No.'

" 'Have all dogs?' 'Yes.'

"December 13. Lola had been chasing after game and had been punished by having to go without her food. She was, however, in high spirits and rapped out: 'Essen'—(eat). I explained to her that this could not be done: that a punishment was imperative if she would not break herself of her evil habits. Then Lola rapped out suddenly: 'Teach me to be good!'

"December 22. I have been showing her a picture in a book of fairy tales. My brother was present at the time, and it was the picture of the house of a robber, the house being drawn so as to represent a face: it had indeed been very cleverly executed.

" 'Lola,' said I, 'whatever is there about that house—do you notice anything?' (and thought she would rapping, 'face'). She rapped, 'Is a person!' I avoided looking at it again and merely asked, 'Tell me, does it look friendly, or angry, or nice?'

" 'Mocking.'

" 'We both thought this reply admirable, for the

house *does* look at one most mockingly out of the corners of its eyes. . . ."

For several days Lola had looked dejected, had lost weight and appetite. Her mistress remarked that Lola was "without honour". This word "honour" was harped upon. Miss Kindermann writes:—

"December 21. Lola . . . had been off after game since about mid-day on the 20th, and had only returned home in the evening. I addressed her with evident displeasure in my voice, saying: 'Have you any excuse to make for such behaviour?'

" 'Yes.'

" 'Then what is it?'

" 'I am without honour.'

"In reply to the question as to why dogs prefer to be with human beings rather than with other dogs, after much hesitation and several attempts Lola said: 'Because of their eyes and their ceaseless cares (or sorrows).'

"Later I said: 'Lola, what do dogs feel when they look at the eyes and feel the sorrows of people?' Then, with hesitation: 'Love,' and to this day I feel touched at these answers.

"December 16, 1916. On this date I returned to the subject, and said to Lola, 'Why do dogs go to people when they see them in sorrow—what is it they then want?'

" 'To comfort,' was her reply.

"January 11th, 1917. 'Tell me something, Lola,' I pleaded. 'Mistake to go out so little,' she observed. Here she was emphatically in the right. She had not been out much lately; for it had been very wet, and she needs plenty of exercise.

"January 12. Asked to say something, Lola spells out: 'Show constancy in your love for me.'

Fifteen minutes at a time was as long as Lola could stand the strain of conversation or study. More made her nervous and brought on headache.

The attitude of mind likely to be produced by a study of these results seems to me not casual, but fundamental. "Yet," says Miss Kindermann, "how much remains still unaccounted for within a dog's soul—how many attempts at unravelling will have to be made before the right clues have been touched which shall lead us to our goal within this labyrinth?" Nevertheless, the discovery of such an astounding field of investigation cannot do otherwise than revolutionise our conception of the intellectual and spiritual world in which the animal lives, even for those of us who have, in spite of the deeply-ingrained dogmas on the subject, been able to assimilate the evidence for the thinking power of animals which lies at the service of every observer.

Let us now see what are the conclusions of another student who approaches the subject from a totally different angle, and deals with wild animals only. The following extracts are taken from *Wild Animals—Man's Conquest of Jungle Beasts*, by Wynant Davis Hubbard (Appleton & Co., 1926), whose business was capturing and taming wild animals.

He says: "My thoughts of the animals of Africa are based wholly on what I have seen myself . . . it is the animal's point of view which I have endeavoured to bring to the front. . . . My purpose is to show how my love of animals and my experience with them changed me from merely a hunter-naturalist into a man who believes most sincerely that animals reason, communicate, teach and learn, and are therefore capable of domestication. . . . From what I have seen, particularly in Africa, I cannot escape the conviction that animals have the power to put two or more facts together and act upon a conclusion drawn from the whole. I believe animals can and do teach and learn, remember, discriminate and reason. I have even gone so far as to doubt whether there is any such thing as instinct. Intelligence, teaching and reason play such a large part in the life of a wild animal that instinct must, at most, be a second-rate factor."

The author goes at length into the question of

instinctive fear, which is not evident in his experience. He finds that animals do not exhibit that fear "unless previous experience has taught them to be afraid in certain situations. No very young animal that I have seen brought into captivity has exhibited any fear of human beings or of dogs or of horses."

In conjunction with these considerations on the subject of the Animal World, it is illuminating to recall the discoveries, recently made public, of Sir Jagadis Chunder Bose concerning the structure of plants, which he showed, by scientific demonstration, to possess a circulatory and nervous system on the same lines as those of the animal. Says he: "We are led to infer the identity of life-substance and of certain vital activities and functions in the plant and the animal, each step being carefully recorded by delicate automatic instruments."

The above treats of the step from plant to animal. Let us conclude with the quotation given in *LIGHT*, December 24th, 1927, which concerns the step from animal to man:—

From an article on "Animal Metapsychics", in the *Journal* of the American Society for Psychical Research, we take the author's conclusions after his investigation of intelligence as manifested by thinking animals:—

'Here we have a multitude of concordant indications which are met in human psychology, and which by analogy impose themselves in animal psychology. The inevitable conclusion is that there is no essential difference between our minds and those of animals; there is only a difference of development. This result should not surprise those who are profoundly convinced of universal evolution and of the continuity of all living forms in Nature.'

SEANCE SCIENCE.

Discussing the principles of spirit communication, the Rev. Charles Drayton Thomas, writing in *Psychic Science* (October), said:—

It is certain that the sitter is an important factor; his physical condition and his mental attitude react upon the medium and control. Should he be ill or exceedingly weary, there is little likelihood of a good sitting. Anyone who is overwhelmed by grief makes communication difficult, although an emotion which is kept under control may assist.

I am not aware that a sceptical attitude of mind makes any appreciable difference if such sitters are polite, kindly and tactful, and are careful to speak as they would do if conversing with visible communicators. Anyone who imagines that the control may be a "secondary personality" of the medium, and the communicators merely dramatisations of the mind, would be well advised to take the speakers at their own valuation for at least so long as the sitting lasts. By so doing he gives them opportunity to prove their individuality. During the sitting it is essential that one should remain receptive, and indeed, if full justice is to be done to the occasion, careful notes must be made of all that is said. Some of the best evidence is frequently discovered when examining such records afterwards; and that is the time for criticism and the weighing of evidence.

Intensity of interest causes no obstruction while one remains passive. But to ply the communicator with a series of questions, or to be ardently expecting or wishing for some particular name or subject, makes a confusion of the mental atmosphere which may baffle the speaker and obstruct the passage of his thought to the control.

Should the sitting drag, one can often impart fresh vivacity by tactfully introducing a new topic, either by question or, preferably, by an expression of interest or curiosity.

PSYCHICAL RESEARCH IN GREAT BRITAIN & THE UNITED STATES. LUNCHEON TO MR. J. R. GORDON OF NEW YORK.

The luncheon given (at the Piccadilly Hotel) on Thursday, 11th inst., to Mr. J. R. GORDON, Vice-President of the National Laboratory of Psychical Research, and Past Vice-President of the American S.P.R., was a notable event in view of the representative position of some of the guests as exponents of different schools of thought in religion, science and philosophy, all amicably united by a common interest in psychical research and its bearing upon the thought of the time. In that respect the gathering, although a private one, had a significance only to be properly appreciated by a close observer of current events.

In addition to the guest of the occasion, Mr. J. R. Gordon (who, after travelling on the Continent and in Great Britain, and paying two visits to London, was on the point of returning to New York), there were present Mr. Harry Price, who presided; Sir Richard Gregory (Editor of *Nature*); Sir Lawrence Jones, Bart. (President of the Society for Psychical Research); the Rev. Father Thurston; Mr. C. E. M. Joad; the Hon. Richard Bethell; Mr. G. R. S. Mead (Editor of the *Quest*); Mr. Hannen Swaffer; Mr. A. W. Trethewy; Captain Seton-Karr; Lord Charles Hope; Dr. and Mrs. Neville Whyman; Mr. E. W. Janson; Miss Mercy Phillimore (Secretary of the London Spiritualist Alliance); Miss Joan Donaldson; Mr. and Mrs. Ashton Jonson; Mr. David Gow (Editor of *LIGHT*), and Captain D. Neil Gow.

MR. HARRY PRICE, in proposing the health of Mr. Gordon, referred to letters of regret that they were unable to attend received from the President of the National Laboratory, Lord Sands, Sir Oliver Lodge, Sir A. Conan Doyle, Viscountess Grey of Fallodon, Susan Countess of Malmesbury, Professors Low and Huxley, and Mrs. F. E. Leaning, sending their cordial good wishes to those present, and in especial to Mr. Gordon, whom Mr. Price described as the mainspring of American Psychical Research, and a man whose self-sacrifice and important services had won him wide and deep appreciation. They were all delighted to show him honour on his present visit to this country.

MR. GORDON, modestly disclaiming the importance attributed to him by Mr. Price, said that he found it difficult to express his appreciation of the kindness shown him. He was both amazed and amused to observe that his friends in Great Britain appeared to think that those in America knew more about Psychical Research than themselves, while in America it was held that Great Britain was superior in this respect. He thought it a pity that in the United States they did not receive more visits from their British friends, who would be warmly welcomed. Referring to the great change which had taken place in the public attitude in the United States, Mr. Gordon said that to-day the subject, which had formerly been derided, had now become respectable. In place of the old scornful allusions, the American Press was now giving the subject respectful attention. There was a great need for people who were properly qualified to conduct the investigation of psychical phenomena. He thought that there were more people on this side of the Atlantic with those qualifications than in the United States. Referring to the "Margery" investigations, and to the importance of the work carried on by Dr. and Mrs. Crandon in Boston, he remarked on the almost passionate interest which the case had excited. There were in Boston an Anti-"Margery" party and a Pro-"Margery" one, but there was no such thing as being neutral regarding the case! He considered Mrs. Crandon as the greatest medium of our time. In forming his own conclusions he had not come to them hastily. He had taken five or six years to arrive at them. "I thank you all for your kind reception and your good feeling," said Mr. Gordon in conclusion. "If any of you come to America I can assure you of a hearty welcome, although it is a dry country!" (Laughter and applause.)

LETTERS TO THE EDITOR.

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

CLAIRVOYANCE AND CLAIRAUDIENCE.

Sir,—I have just read, with very great interest, Mrs. St. Clair Stobart's *Ancient Lights*, and I hope the book will be widely circulated among theological students and those whose work it is to explain the Bible to others. The Old Testament is specially illuminated by this treatment, and the commandments about wizards and evil spirits seen in their true proportion.

I think, however, that the book does not distinguish with sufficient clearness the difference between clairvoyance and ordinary physical sight of a materialised form, or between clairaudience and the hearing of a "direct voice"—sometimes by a crowd of people. Those of us who have heard the husky voice of "Walter" in the Margery seances at Boston are well aware that everyone else in the room is also hearing it, with their ordinary ears; with some "direct voice" mediums the voices are so loud that anyone standing outside of the seance room can hear what is said.

At Mount Horeb the whole camp of Israel evidently heard the "direct voice"—and were so terrified thereby that they besought Moses to continue as the Medium or Intermediary between them and their Heavenly Guide; but in Mrs. Stobart's reference to the Horeb incident (page 105) she adds: "They had heard clairaudiently the spirit voice."

With materialisations the very word signifies that third-dimensional matter has been, for a time, incorporated with the etheric body of the manifesting spirit, to enable those who have no psychic powers to see, and sometimes even touch, the solidified form of one who has passed through death. Therefore, there seems no need to postulate clairvoyant sight in the witnesses of the resurrection of Jesus and similar events, and to do this seems to weaken the argument.

In the clairaudience I have myself experienced, the voice has never stirred the outer air, even when spoken apparently at my elbow in words slowly and carefully enunciated, informing me of surprising facts. I knew it was heard inside my head, and sometimes accompanied by a sensation of wheels turning in the head, or fingers manipulating the top of the brain. On one occasion I was so startled that some small objects in my hands were violently jerked and almost scattered over the floor as a result of the message. I went at once to my lawyer, saying, "I have a strong impression that a plot is being hatched in my legal case." He scoffed entirely at the idea, and if I had talked of "voices" would have thought me mad; but six months later, when the case was lost, he said, "You were perfectly right."

Clairvoyant sight is even easier, in my case, to distinguish from normal sight, because my eyes are shockingly bad ones; whereas in both dreams and clairvoyant visions, where the defective eyes cannot interfere with brain-sight, everything is as clear as if seen through an opera-glass. But months will pass (in my own case) when it is impossible to get anything in this way. An easier way is to bring things back from the sleep state, and jot them down at the moment of waking.

Short-sighted friends tell me that they also have perfect sight in dreams; so this particular type of clairvoyance evidently affects just the part of the brain that is active in a dream. Of course, there may be many different types of this faculty; but the point I would stress is that nothing of the sort was necessary in order to see the Risen Christ.—Yours, etc.,

A. HORNGATE.

London, S.W.

"A NEW VOTING POWER."

Sir,—Your valuable excerpt from the *Manchester Evening News* puts the case in a nutshell, and my excuse for writing you is that others beside ourselves consider that we hold a valuable voting power, which may mean "a weighty influence at the polls".

At the last and previous General Elections a good deal of work was done by the organised Spiritualist bodies, to remove or amend the Vagrancy and Witchcraft Acts, but such work was largely confined to these bodies.

Instead of stating what we are going to do, can we not get down to action? When and how are we going to do it? The General Election is supposed to be, roughly, eight months ahead, a short time in which actually to do anything. Are we going to rear a superstructure on the foundations already laid by organised Spiritualism at the last Election, or wait until it is too late?—Yours, etc.,

PERCY SMYTH.

30, Homefield Road, W.1.

A SNAKE VISION.

Sir,—Since I was a child I have had verified premonitions (or, as I generally call them, "Visions"). Most of them I can prove by witnesses. It might interest your readers to hear of a very recent occurrence.

I intended to go for a few days to our estate in the country, taking a child with me; during the night prior to my departure I "saw" a poisonous snake barring my way; the creature was about five feet in length and the thickness of a wrist, and in colour a dark grey above and whitish underneath. It worried me considerably, because of the child. I took it to be a premonition of some trouble with those horrible reptiles, although I have never worried about them before; I go about twice a month to the estate and have very seldom seen snakes there, although there are some.

In the morning I told my family of my vision.

About 10 a.m. I went through my house; in the drawing-room in front of the inside door, my way was barred by the identical snake I had seen in my vision. If I had not been warned I might not have seen the creature, as it was in a dark corner, but the memory of my premonition kept my senses on the alert for danger.

I must mention that this is the first snake actually found in our town house for many years, and the place in which the reptile was found is a good distance from the gardens.—Yours, etc.,

(Mrs.) M. MAYER.

Kenya.

L.S.A. DEFENCE FUND.

It is pleasing to see how generous has been the response to the appeal for subscriptions to meet the heavy expenses entailed by the Police Court Case against Mrs. Cantlon and Miss Mercy Phillimore. We have already shown what a marked effect the case produced on the Press, which in many instances strongly condemned such prosecutions. The money was obviously well expended, but there is still a deficit at the time of writing of about £170. We hope that this relatively small sum will be covered shortly. Donations should be sent to Capt. A. A. Carnell, the hon. treasurer of the L.S.A., at 16, Queensberry Place, S.W.7.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—The rates for advertisements in LIGHT are: £10 per page; 10s. per inch (single column); Societies, 8s. per inch; classified advertisements, 1s. per line. Address "The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4". (Phone: Central 1462.)

PRIESTS AND PROPHETS.

It was part of the genial philosophy of Walter Savage Landor that kings and priests were the bane of humanity, and that there would be no peace on earth until they were exterminated! He stated his belief with great candour in an oft-quoted sentence. But that was only an instance of his grim humour: we do not take him seriously. It was merely his way of saying that kings and priests have been prone to abuse their positions and become the tyrants instead of the servants and friends of their people.

Let us take the case of the priest, with special reference to an article on Priesthood by the Rev. George Vale Owen in a recent issue of the *Sunday Referee*. Mr. Owen is quite aware of the dislike with which a large body of Spiritualists regard "priestcraft", but he also sees that in the early days of the Christian Church priesthood was more than a mere office. "It was a faculty, and that faculty was essentially a psychic faculty akin to other faculties of mediumship . . . such as clairvoyance, clair-audience, trance." He cites one of the earliest documents relating to the constitution of the Church. It is known as the "Didache", or "The Teaching of the Twelve Apostles", and was probably a document of the second century. All the original Apostles had passed away, but they had left successors called by the same title. The other principal offices were filled by "Prophets" and "Teachers", all working in fraternal harmony. But in certain directions the Prophet stood above all, because it was through him that the guiding spirits spoke. Mr. Owen notes that the word "prophet" was borrowed from the Greeks who used it in the same sense as the modern Spiritualist uses the word clairaudient—i.e., the Prophet heard the spirit speak and told forth what he heard. Here, by the way, we come upon a basis more or less common to all religions in their beginning—a recognition of the power possessed by certain people of coming into touch with the Unseen World as channels of communication.

The Prophet, then, was an inspired speaker who fulfilled the office of a priest, and who went from town to town to deliver a message from the spirit realms, just as certain mediums do to-day. This is but one instance, amongst others, of the extent to which religious Spiritualism is reviving and perpetuating the methods of the early Church. The growth, in the

intervening centuries, of materialism, scholasticism, and a general artificialism of thought and method gives these practices to-day a look of uncouthness, although they are probably not more crude and rugged than in the earlier ages—probably they are less so. They look a little stark and outlandish to the conventional mind, because they have thrown aside the clothing of officialism: they are unorthodox. And it is clear enough that the direct influence of the Unseen World has never quite departed from the Church. There are in many religious communities inspired preachers and teachers, healers and seers. Some of us could cite examples, although well aware that many of the spiritually gifted members of such communities would shy at the word Spiritualism! But the name is unimportant; it is the fact which counts. What is important is that the origin, nature and purpose of the fact should be recognised, and this is a work which the more capable amongst those who follow religious Spiritualism are doing and doing well.

As Mr. Vale Owen points out, a priesthood is growing up in Spiritualism. Some may find that a rather alarming statement, until it is carefully considered, and then it will be seen that the real objection to the priest arises out of the experience that he is too often but the official exponent of a body of partially obsolete doctrine, and the performer of rites which, in his hands, have no vital meaning. He has no vocation in the truest sense of the term. He has no spiritual gift. He is not in the true line of succession to the Prophets of the early Church. The bishop's hands have been laid upon him, but no power has been communicated—either the one could not confer or the other could not receive.

To-day the Spirit is working mightily amongst men, and we see the dawn of a new order, in which the priest shall be truly the Prophet, exercising his gift naturally as well as officially. The resources of scholarship and culture will be called in, as necessary aids to the discharge of the office, but not, as at present, its prime essentials. This will mean that all-round development which is the goal of humanity—the harmonious exercise of all the faculties, spiritual, mental and physical. The inner and the outer life will then correspond, and the ordination of the priest will be a Divine as well as a human and official matter.

WORKERS!

By J. M. STUART-YOUNG.

I must sing you a Song of Workers:

Listen!—Then wondering wait
'Neath an autumn sky, when the hour draws nigh
That the Dawn opens Heaven's Gate;
On that blue, blue place, for a moment's space,
Look deep at the rising sun:
And then you will know, in that lambent glow,
Life's Labour of Love, well done!

I must sing you a Song of Workers:

Listen!—Then cease to fume.
How the fragile flow'r through each work-filled hour,
Exults as it breathes perfume;
For the winds of the South with exuberant mouth,
After seeking the banks of thyme,
Haunt the secret close, kiss the radiant rose,
And then join in its laughing rhyme!

I must sing you a Song of Workers:

Listen!—Then, soul, take shame
Of your rancorous spleen, and that fortuous skein
You have wrought on Life's flexible frame!
Ashamed of your worry; ashamed of your flurry,
Ashamed of each fancied Wrong—
And determined to be one with Charity,
And in Tune with the Endless Song!
Nigeria.

SIDELIGHTS.

The *Daily Chronicle*, October 13th, referring to the case of a seventeen-year-old boy whose suicide was alleged to have had a possible connection with "dabbling in Spiritualism" quoted Sir Oliver Lodge as saying, "I know nothing about this particular case, but I advise people who are not well-balanced to keep off the subject of Spiritualism. At present it is not sufficiently understood by ordinary people, and should be kept in the hands of investigators."

* * * * *

In connection with the same case, Sir Arthur Conan Doyle's views are given in the following words: "I have travelled all over the world, and I have never met a more healthy-bodied and healthy-minded lot of people than Spiritualists. No religion can be more strongly against suicide in any form, and I cannot conceive that Spiritualism can have the effect suggested on anybody's mind. We never hear remarks of this kind when a Congregationalist or a Baptist takes his own life."

* * * * *

"There is a popular idea that mediums are very delicate. That is all nonsense. They are usually very strong people," said Mrs. Hewat McKenzie in the course of an interview which appeared in the *Daily Express* of October 12th, wherein is described the work of the British College of Psychic Science. The *Daily Express* interviewer comments upon the "surprising fact" that mediums are usually "not merely spontaneous, but carefully-trained persons."

* * * * *

The Rev. F. C. Spurr, speaking at Leamington, reports the *Evening Standard* of October 12th, tells of a visit to a cinema, during which he felt somebody touch his hand; in the empty seat beside him he saw his little son, aged eight, who had left home that morning to go to Lincolnshire. Mr. Spurr returned home feeling upset at this strange vision, and learned later that the boy had been drowned; it was proved later that life was extinct at the moment of the father's experience in the picture house. Since then, he says, absolute evidence of the child's continued existence has been received on twenty-five different occasions, without such evidence being sought.

* * * * *

Jan Guzik of Warsaw is dead, according to the *Evening Standard* of October 13th, which refers to the loss on the part of Spiritualists of "one of their most enterprising members", and mentions the pet dogs which Guzik was reputed to materialise. The mediumship of Jan Guzik was the subject of some controversy about five years ago; he was tested over a long period by the Institut Métapsychique International in Paris, and a lengthy report was made by the late Dr. Gustav Geley in the *Revue Métapsychique* for May-June, 1923. The phenomena were varied; direct voices, luminous emanations, visible materialisations and displacement of objects were some of the manifestations that took place under rigid test conditions. Growls, barkings, and other animal sounds were also recorded. Suggestions of fraud were made against the medium, but the signatories of the Institut Métapsychique report, among which were many names well known in the psychic world, affirmed their conviction that the phenomena they observed with Guzik could not be explained by illusion or trickery.

Mr. Alexander Scott, an actor appearing at the Strand Theatre, played his part while in a hypnotic condition, having been hypnotised by an American gentleman, Mr. Byam House, half-an-hour prior to the performance, says Mr. Reginald Simpson, the *Sunday Chronicle* dramatic critic. Previous to the rise of the curtain the actor's lines and stage directions were read over to him while he was in the state of hypnosis. He then went through his part without mishap, afterwards saying that he had no recollection of his stage performance and imagined, on finding himself in his dressing-room after the play, that he had just recovered from a faint. One's interest in the experiment is slightly qualified by an uncharitable (and possibly unjustifiable) suspicion that the whole thing may have been an ingenious bid for publicity.

* * * * *

Messages purporting to come from Nungesser, the French flying "ace", are recorded by M. A. Rutot in the October *Bulletin du Conseil des Recherches Métapsychiques de Belgique*. They speak of a hurricane and a hailstorm; mention is made of a broken left wing—evidently the wing of the ill-destined aeroplane in which the famous airman and his companion Coli set out on their great flight. Both men, says the communication, met their death, and it is suggested that a portion of the 'plane will be found, before the end of the year, by a fishing boat, the "Hirondelle". The body of Coli is stated to be in the sea, that of Nungesser on a bank of red sand. These statements await confirmation, and until verified, have but a tentative value; one feature of the communications, however, certainly seems to ring true; the communicator, purporting to be Nungesser, when asked whether he is conscious replied, "Yes and no—a vortex;" he also requested that his mother should be warned against fanatical spirits.

SIR ARTHUR CONAN DOYLE: A PHONOFILM.

At the farewell luncheon given in his honour at the Holborn Restaurant on the 10th inst., Sir Arthur Conan Doyle made a humorous reference to the fact that his place during his absence would be taken by a "Movie-tone" picture, and we now learn that a phonofilm record of the author of Sherlock Holmes delivering a lecture on Spiritualism was made by the British Sound-Film Productions at the Wembley studio of British Talking Pictures, Ltd., on Friday, the 12th inst. Sir Arthur and his family are leaving England this week.

PROBLEMS OF THE AFTER-LIFE.

On Thursday, October 11th, the Hon. RALPH SHIRLEY addressed the members and friends of the London Spiritualist Alliance on "Some Problems of the Future Life". He dealt interestingly with the theory of the etheric body as set out in the writings of Sir Oliver Lodge. He also considered other questions which for the present are to be regarded as problems, namely, the conditions of life in the next world in regard to food, clothing and other matters with which we are familiar in this world, although we can only speculate upon the forms they will take in the next.

The questions he raised have a strong interest for many inquirers, and though they have been frequently answered in the past, these answers, although they satisfy many, are not acceptable to some investigators by reason sometimes of their lack of definiteness.

The address suggests the need for a book dealing with these matters in a practical way, bringing all the information yet received from the spirit world as far as possible up to date, and relating it to the larger principles of human life.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

A SEANCE WITH MRS. MASON.

BY SENOR RINALDINI (Editor of *Constancia*).

On September 3rd, at 11 a.m., I attended a seance at the London Spiritualist Alliance with the trance medium Mrs. Mason, just three days after my arrival from Buenos Aires, Argentine Republic, S. America.

I am a total stranger in London, and my sitting with Mrs. Mason was my first experience of Spiritualism in this wonderful city of London.

After I had been introduced to Mrs. Mason by Miss Phillimore we went to the seance room where, after the usual preliminaries, Mrs. Mason went into trance. A spirit purporting to be her guide said to me, "Good morning," and at once began his message, explaining to me that there were present two spirits, one of an old man and the other a young one. The medium in trance described their features, and told me that they were relatives of mine. This first explanation did not satisfy me at all, and I was wondering whether the seance would be a failure or not, when the guide told me there was a spirit of a woman, a nice woman, who died at the age of sixty to sixty-five, and passed over very quickly. Furthermore, he described her features with remarkable accuracy, and I was obliged to recognise her, as she was my mother. Particulars of her age, death, and appearance were quite accurate.

"She tells me," said the guide, "that you were in the country when she died and that you couldn't arrive in time, but you arrived next morning, and that she was greatly depressed and couldn't see you." I stared at the medium, extremely surprised, and a sense of wonder pervaded all my being.

These details proved to me in an absolute way that my mother was really there, trying to give a proof of her presence. But that is not all. The guide continued: "I see her with a crown of light on her head. She tells me that she gained it through her mediumship when on earth. She says she was a trance-speaking medium." "That is right," I told him. "She was a medium for more than twenty-eight years." "She is very glad," added the guide, "because you, at home, made a large reproduction of her picture." This was quite correct. "She says that her name was . . . well, I cannot grasp it, but it begins with a P—something like Palzira."

I think this was wonderful, since her true name is Palmira, and I know it is very difficult for English people to pronounce Spanish or Italian names; and she was born in Italy. "She tells me she has three daughters over here." This was correct, assuming that "over here" meant Europe. "One of them (her name begins with an E) must be Elera."

"Electra," I corrected.

"That's the name. She says that she is very happy to see Electra is taking so much care of her father." This is true.

"Furthermore, Electra is very fond of music; she plays the piano and sings. Oh, yes; she sings very much, and with this will succeed in life." That is perfectly right.

"She says that she is very glad that the other daughter has got a girl." Here I must say that this is another important detail which proves the real presence of my departed mother, since, in fact, my married sister in Europe has adopted a girl.

"The name of the other daughter," continued the guide, "begins with the letter V."

"That's right; her name is Victoria."

"You have other three sisters in your country."

"Yes," I replied.

"Your mother is very happy with them and all the sons they have. Oh! you have a lot." (Quite correct. I have twenty-four nephews.) "You have three brothers, and one of them, says your mother, has had very bad moments, but now is going on well." (This is right. My brother married very young, and for the first six years had been unhappy with his wife.)

"He likes to paint."

"Yes," I said.

"Your mother is very anxious to tell you that you must tell him in her name that he must paint still more, and that he will find a good future in it." Another particular detail that left me amazed.

Here is another detail which signifies for me absolute and definite proof of the reality of the survival of my mother. "She says," added the spirit guide, "that she feels very happy that your father has taken much interest in Spiritualism after her death, but he must take more rest than he does, and she is begging me to say to you that you must write to him, telling him not to read so many books; that he must take more rest, otherwise his health will decrease."

As a matter of fact, my father has just started this year to give lectures on Spiritualism, and he is seventy-five years old.

"You have been working with your father, says your mother, for a long time, but you have taken now another way. Don't worry about it. It is right. You have different ideas and inclinations. I am glad, all the same." This is a very intimate thing which happened two years ago between my father and me, and nobody in the world, especially in England, knew that.

Being a foreigner, I don't mind publishing all these particulars of an intimate kind in a British paper. I know that many good experiences of this kind cannot be published on account of the persons who are directly concerned. This is not my case.

Many other details occurred in this (to me) memorable seance that need not be narrated. I wish to state the magnificent proof of the survival of my mother, and of the efforts she has done to prove to me the reality of her living presence, and the reality and importance of the communications between the two worlds cannot be affected in any way by the hypothesis of the action of my mind, my subconscious mind, or the so-called power of the medium's mind to pick up all one has in one's own subliminal mind.

Nearly at the end of the seance the guide asked me to put a question that my mother would be very glad to answer. I told him that I was so moved I could not think of any at all, and after a moment of perplexity asked her what she thought about the Spiritualistic movement in my country—whether it was right or not.

The answer was: "In your country Spiritualism is developing in a way according to the characteristics of your people, but you need more phenomena and more mediums to convince the learned people."

No better description could be given. As a matter of fact those are the things that we need in our country. I am sure that the medium, Mrs. Mason, does not know anything of the characteristics of Spiritualism in the Argentine, and only a person who has had a long experience of it could know.

In any case, the proof, for me, has been definite, and if this record can serve in any way to encourage the supporters of Spiritualism or some of the many investigators of it, I should feel very happy.

MARYLEBONE SPIRITUALIST ASSOCIATION.—At the conclusion of the Æolian Hall service on Sunday evening, the Council of the M.S.A. presented MR. LEIGH HUNT with a handsomely-bound copy of his booklet, *The Story of the Marylebone Spiritualist Association*. This little handbook, compiled by a member of the editorial staff of LIGHT, who has been actively connected with the Association since early boyhood, tells the story of the life of one of the oldest Spiritualist bodies in this country, and is obtainable from the M.S.A., Ltd., 4-5, Tavistock Square, W.C.1, at the modest price of one shilling.

The Glasgow Association is to be congratulated not only on having secured as its speaker at St. Andrew's Hall on November 18th, Mr. Hannen Swaffer, but also as the chairman on that occasion, Mr. Graham Moffatt, the distinguished playwright, who will be making his first public statement as a Spiritualist.

CAN WE FORESEE EVENTS?

By SHIRLEY ESHELBY.

Much has recently been said about fortune-telling, and the power to predict events. This power, in my estimation, is a divine gift, and should never be used as a remunerative hobby, or in a business way. Yet many in this so-called profession have fastened baneful and depressing events upon the minds of their listeners, and have been justly fined for taking money from their clients.

Personally, I would not foretell any event to anyone, although I may at times have the power to do so.

I have been deeply impressed by experiences which usually occur during my waking moments, and which are as real to me as the material things about me. These experiences have always been in the nature of prophecies, although I have at times resolutely struggled against the impressions which they have fastened upon me.

These prophetic visions appear on the wall of my room, or on the ceiling. No doubt they would appear wherever I happened to look. They are just like a film, and I watch them as one would watch a moving picture with all the actors and actresses taking part in the scenes. The details are so vividly impressed on my mind that I have no difficulty in recognising the people or the event when it occurs, perhaps months or even years later. The following are a few of my personal experiences, of which I have had many:—

A few years ago a picture of a very old house which had formerly been a manor, and was almost in ruins, often appeared to me. I used to sit and watch the picture with interest. One room was very large, with a hole in the ceiling, and roots of a great oak tree were growing through the wall and floor.

The hall was square, with a very low ceiling. Leading up from the hall was a narrow staircase, and above the third stair stretched a beam against which people always bumped their heads. At the top of the stairs people would find themselves on the ground level. This I found very puzzling, but soon discovered that the house was built on a hill.

The people I could see running about the ruin and making fun of its peculiarities were members of my own family.

The day came when I had to go house-hunting. I found a very old house, which my husband purchased and rebuilt.

One day when I went to see how the rebuilding was progressing, I found that very little had been done. When I started up the narrow staircase I bumped my head against a beam, and when I arrived at the top of the stairs I found myself on the ground level. These two happenings recalled my vision of a few years previously. I easily recognised the details as seen in the picture, and went about looking for the things which had been impressed on my mind in the vision.

I found everything I had seen. There was the hole in the ceiling of the large room, and the roots of a large oak tree were growing through the wall and floor. I went into the garden and found that the house was built on a hill. My vision had materialised.

Another picture appeared to me of a very near and dear relation passing out in his sleep at a certain hotel in Brighton. This picture came about three times.

A few months later the relation passed out in his sleep at this hotel, exactly as I had seen it all happen in the picture.

A very great friend of mine who married secretly whilst abroad appeared to me with her husband, whom I had never seen. They appeared like a living picture on the wall of my room. I particularly noticed the man's eyes and certain facial characteristics, and took a good look at him, wondering who he could be.

Two weeks later my friend came to see me, with her husband, whom I immediately recognised as the man I had seen in the picture.

Mr. C. E. M. JOAD AT THE NATIONAL LABORATORY.

A THEORY OF SPIRIT COMMUNICATION.

We made, last week, a brief reference to the meeting of the National Laboratory of Psychical Research on Tuesday evening, October 9th, when Mr. C. E. M. JOAD delivered an address on "The Theoretical Basis of Psychic Phenomena". CAPTAIN SETON-KARR, who occupied the chair, said that Mr. Joad, who was essentially a philosopher, was a scholar of Balliol and the writer of some instructive books.

Mr. Joad, commencing his address, mentioned that he was not an expert on psychic research, and that those more important phenomena of which he had heard so much seemed to elude him. He gave a singularly able review of the materialistic philosophy of the universe, and of that Vitalist view which discarded the idea that mind or spirit was a kind of by-product of matter. His purpose was to discover the extent to which this later Vitalist view, sometimes known as the theory of Creative Evolution, was compatible with the existence of psychic phenomena, the reality of which he was disposed to admit. In a closely-reasoned argument he developed the theory that life was an independent entity that worked through matter, using the material world to effect its own development and enrichment.

Without going into the question as to whether psychic phenomena actually proved human survival, he had been struck by the general poverty of information which came from the presumed human intelligences who communicated from the other side. He suggested that this supported his theory that individual survival resolved itself into the continuance of those personalities which had not developed sufficiently to be taken up as finished products into the main stream of life. These survivals, in short, seemed to be personalities who had not arrived at the stage of being of sufficient value to be immediately reabsorbed into the process of life evolution.

A long and interesting discussion followed, in which many points arising out of the lecture were discussed with conspicuous ability by some of the trained minds amongst the audience.

MR. G. R. S. MEAD, in the course of his speech, said that his conversations with those who had passed on conveyed to him the impression of being in touch with reasonable and sensible beings, with whom one could carry on intelligent discussions. Many of them were not of the inferior grade indicated by the lecturer. The fact that they seemed often unable to impart the kind of information which the lecturer had denoted might well be due to their living in a state in which such questions did not arise to the same extent as in this world. The imparting of this knowledge might not be so effective a test of individual survival as was supposed. These intelligences seemed to find the same difficulty in dealing with mathematical and scientific questions as they would have done had they been still in the body.

SIR LAWRENCE JONES, BART., gave an interesting account of his meeting with Bergson, some years ago, at the time when that great savant was president of the Society for Psychical Research. He had laid before Bergson some remarkable personal experiences in connection with the prediction of the future, and Bergson had said that if these things were facts it might be necessary for him to correct his philosophy to that extent. When, recently, Sir Lawrence again met Bergson he was gratified to find a greater liberality of view in his outlook.

DR NEVILLE WHYMANT gave an account of his experiences and impressions in connection with psychical research; and the proceedings terminated after the discussion had been carried on for a considerable time and many points of interest developed, with a resolution of thanks moved by the chairman.

RAY'S AND REFLECTIONS.

Several friends have remarked on the coincidence by which the L.S.A., having been situated for some years at Queen Square, removed next to Queensberry Place, taking its appropriate part later in gatherings at Queen's Gate Hall and Queen's Hall. One of them suggested that all these "Queens" showed the growing dominance of the Eternal Feminine!

* * * * *

That Time is subjective, a mental concept—an abstraction—is a doctrine one often hears. And some spirit-messages have indicated that very advanced spirits live outside of Time. All the same, the idea is one which I would not waste time in discussing with a watchmaker, a factory time-keeper, or the compiler of a railway time-table. They would not understand it. Time goes with us to the very end, and even after we have quitted the world we are all described as "the late".

* * * * *

A one-time conjurer—several well-known conjurers are convinced Spiritualists—told me what first led him to investigate Spiritualism was the observation that conjurers were often engaged in imitating psychic phenomena. Now you cannot imitate something that has no existence. So he inquired into the matter with the result of becoming fully convinced. And yet this man was so accomplished a magician that he could perform feats that some of the Spiritualists regarded as being due to psychic power. There seemed to be no other explanation.

* * * * *

The old saying that "the watched pot never boils" probably contains an occult truth, although it was evidently coined by somebody who watched the pot, got tired of waiting, and had an irritable feeling that water always seems to boil quicker when you are not waiting for it than when you are. I was led into this reflection by some queer things that used to happen in LIGHT office. Thus, you put down a paper on a particular part of your desk, and when you looked for it a few moments afterwards you found it was in some other place, not where you knew you had put it. But you could never be quite sure. You felt you might have been under some illusion. This happened several times. Sometimes a pen or pencil you had put in a place where it would not naturally have rolled off the desk would be found a few moments later on the floor. You thought it queer, but as there was nothing positive there was nothing to be said, except that it was rather odd. It required a great deal more evidence than that, even when the same kind of thing was happening to two people in the same room, to justify any talk about "psychic phenomena".

* * * * *

The clue came some time later. I had paid my first visit to Mrs. Osborne Leonard, and Feda "came through" to talk to me. She at once commenced by speaking of her visits to LIGHT office and said that now and again she found herself able, by using floating elements of "power" in the room, to disarrange the papers on the desk, and to "roll the pens on the floor". Now that was very significant, because I recalled one particular instance on which my pen was in a place where it could not have rolled or fallen naturally, yet, when I missed it on returning from a momentary absence from my desk, it had somehow contrived to deposit itself on the floor. And there were other occasions when papers appeared to have removed themselves mysteriously from one place to another. After that we watched, hoping to see the phenomena in action, but it never happened while we were looking. It was a case of the "watched pot".

D.G.

THE VICAR RETURNS.

Miss Joan Sutherland, the popular authoress, tells in the *Royal Magazine* of a curious experience that happened to her some years ago. She was attending her mother's church in London, near Clarence Gate Gardens, one Sunday evening in June. This church was built by a former vicar who had devoted all his personal wealth to its erection, dying, however, on the day that his life's work was consecrated.

On the evening in question, Miss Sutherland watched the choir enter from the side chapel and troop into their places, followed by the junior curate, a canon of Westminster Abbey who occasionally visited the vicar, and finally a tall, white-bearded man who sat in the vicar's stall, and who, thought the onlooker, must surely be the preacher for that evening. To her disappointment, though, this white-bearded cleric took no part in the service, and the sermon was preached by the junior curate. "Afterwards," says Miss Sutherland, "both the curate and the canon came to my mother's flat to supper, and I remarked, not very tactfully, upon my disappointment, asking why the stranger had not preached.

"Both guests looked perplexed, and my mother asked me what I was talking about. 'That fine-looking old priest who sat in the vicar's stall,' I said. 'My dear child—I can hear my mother's gentle impatience now—there was no one in the vicar's stall. You were dreaming.'

"But I saw him!" I protested. "Canon ———, of course you know who he was?"

"Canon ——— looked as perplexed as my mother.

"I cannot say," he was beginning, then said suddenly: 'What was he like?' I had a passion for detail even then, and launched upon my description eagerly. 'Very tall, broad, thin, stooping a little. He had a long, white beard, and a fierce, rather hooked, nose. Dark eyes, I think—he was a little too far off to be sure.'

"To my surprise the canon looked at me in silence for a moment, then he said in a curious tone:

"Are you quite sure you are not making a mistake?"

"Two or three days later the canon called on my mother and brought a book; opening the title-page he held it out to me, covering the name below the photograph it portrayed, and there was my stranger's face!

"That's the man!" I exclaimed in some excitement. 'Why didn't you tell me you knew him on Sunday? Who is he?'

"The canon looked at my mother, then at myself.

"That is a portrait of the late vicar, Mr. ———, who died nearly seventeen years ago," he said quietly, and closed the book."

MARYLEBONE SPIRITUALIST ASSOCIATION.

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On Sunday, the 14th inst., Mr. Swaffer spoke to a crowded congregation on "The Present Position of Spiritualism". "The intense feeling of the public on the subject of Spiritualism," said the speaker, "is shown by the large audiences that have greeted me all over the country wherever I have been lecturing. The list of well-known names linked up with our subject would be remarkable in any branch of knowledge. Spiritualism broadens the mind and enlarges the outlook of its every follower." Mr. Swaffer went on to recount some remarkable experiences of his own which could only be explained by the fact that spirit people—his own kith and kin—were communicating. "Spiritualism," said Mr. Swaffer at the conclusion of an address of enthralling interest, "has come to make us better men and women, better citizens, better servants of God. Let us see to it that we profit by its teachings."

V. L. K.

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 Friday, October 26th, at 8 p.m. ... MRS. ROUS
 Tuesday, October 30th, at 4 p.m. ... MRS. TYLER
 Friday, November 2nd, at 8 p.m. ... MRS. PODMORE

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VOL. VII, No. 3.

October, 1928.

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Sunday, October 28th, 11 a.m., Mrs. Maunder. Thursday, November
 1st, Mrs. Croxford, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 28th, 11, open circle;
 2.45, Lyceum; 6.30, Miss Gertrude Butcher (Northampton). October
 31st, 8, Mrs. Grace Cooke.

Camberwell.—The Central Hall, High Street.—October 28th, 11,
 service; 6.30, Mr. Harry Boddington. Wednesday, 7.30, public circle at
 55, Station Road.

Peckham.—Lausanne Road.—October 28th, 7, Mrs. S. Podmore.
 Thursday, 8.15, Miss J. B. Proud.

Richmond Spiritualist Church, Ormond Road.—October 28th, 7.30,
 Mr. E. Meads, address. October 31st, 7.30, Mrs. Brownjohn, address
 and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—October 28th, 3,
 Lyceum; 6.30, Mrs. E. A. Cannock, address and clairvoyance.

Fulham.—12, Lettice Street (near Parsons Green Station).—October
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NOTES BY THE WAY.

"THE LONDONER" AS A GHOST.

That agreeable writer, "The Londoner", who in the *Evening News* discourses daily on many themes in a style peculiarly his own, was recently writing on the "telling of dreams". After relating some of his own dreams he, by a natural transition of thought, briefly discusses the condition of the typical ghost. "I think," he says, "that the poor ghost must be as a man who dreams. By all accounts he is as he was when he was alive." And he goes on to allude to the dead miser who haunts the place where he hoarded his money, and to the dead scholar who hovers in the neighbourhood of his books. Such examples are quite familiar to us. We have them classified in that very minor region to which they belong. We know that they are exceptional, sporadic in nature, and not at all representative of that great region of normal spiritual life in which healthy-minded Spiritualists find a more profitable study. The haunting ghost represents certain disorderly psychological elements, arising from a mixture of physical and psychical conditions. "The Londoner" hopes that after his death he will not "go maundering on, a ghost like a man in a dream". It is not in the least likely. He is not of the maundering type, having a vigorous mentality which will carry him to his right place in the land of the hereafter. But he might try to learn a little more of the subject, and get beyond the mazy region of Borderland phenomena to which the haunting ghost belongs. A student of Nature who confines himself to the consideration of the "freaks" and "sports" in any line of evolution is not likely to go far.

MRS. TOYE WARNER STAPLES.

Mrs. Irene Toye Warner Staples is not only a valued contributor to our pages, but has become well and widely known in other directions, as a writer on psychical matters of which she has an intimate knowledge. She is a fellow of the Royal Astronomical Society and a member of the Astronomical Society of France. Young, the poet of "Night Thoughts", observed that "an undevout astronomer is mad". Mrs. Toye Warner Staples illustrates the converse proposition, being both devout and sane. She lived

for some years in South Africa, her husband, who died last year, having a farm in the Springfontein district, but she has now returned to her native land and resides in Bristol as in the days before her marriage when she was Miss Toye Warner. We were reminded of these things by seeing a review of her book, *Critics of the Christ Answered by Spiritualism*, which appeared lately in the South African newspaper, *The Friend*. A notice of the book has already appeared in our pages, but we may again refer to a work which sets out in a cogent and convincing way the extent to which Spiritualism confirms those New Testament records of the life of Jesus which the rationalistic critics in and out of the Church find so difficult of belief. Her book is an invaluable addition to the literature of a subject on which, a few years before his death, the late Dr. Ellis Powell, a staunch Churchman, wrote so powerfully, as in his *Psychic Research in the New Testament*. *The Friend* says that Mrs. Toye Warner Staples' book should be in the hands of every Bible student and psychic investigator, a commendation which has our cordial support.

"TELEPATHY AND SPIRIT-COMMUNICATION."

Spirit-communication has not only been proved—it has been proved many times over. And proof is all the time being added to proof. A notable instance of the fact is seen in the new book by Miss L. Margery Bazett, under the title given above. It has an interesting Foreword by Sir Frank Benson, who refers to his own many and varied experiences in the region of Spiritualism. There is also an opening chapter, "The Limits of Telepathy", by Mrs. F. E. Leaning, the value of whose work as a critical historian of psychic research has yet to be fully understood and appreciated. The chapters which follow are worthy of these prefatory chapters, for Miss Bazett gives us not only some graphic examples of her experiences but also writes with a clearness and sagacity that cannot fail to impress the reader. She adds, by way of comment and apt quotation, the results of wide reading and close observation, so that the book is attractive as well as instructive. It furnishes such cogent evidence of human survival that any impartial student who holds by the "telepathic theory" will be helped to realise the pressing need not, perhaps, for abandoning but for expanding the idea of telepathy to include the minds of the departed. As we went over the book we gained another confirmation of the undoubted fact that communication between the two worlds is not only increasing in volume but that the channels of communication are being continually cleared and strengthened. Miss Bazett has done so much valuable work in mediumship that her book, written with high intelligence and understanding, is deserving of warm welcome and encouragement. The book is published by Rider & Co. (2s. 6d. net.)

"GREAT men are they who see that spiritual is stronger than any material force, that thoughts rule the world."—Emerson.

THE ANIMAL SOUL.

By GERTRUDE E. METCALFE-SHAW. (California).

Those who are interested in this question—and the number seems to be rapidly growing—doubtless realise the initial and vital necessity for getting away from preconceived ideas. The superstition that Man is the only thinking animal has so long held the field that we are confronted with the inertia of habits of thought even in the most unexpected quarters, and all of us in the search after Truth must be prepared to start afresh and ask ourselves: "What, after all, do we actually *know* as to the inner workings of the minds of our humbler 'brothers and sisters'?"

The work that has been accomplished in Germany in the direction of animal education seems to be little known in England, for which the War may probably be blamed. Miss Kindermann, in her book, *Lola, or the Thought and Speech of Animals* (Methuen & Co., Ltd., translated by Agnes Blake), alludes to the amazing results obtained by Von Osten and Karl Krall in their researches into the intellectual powers of horses, and mentions the bitter opposition endured by these pioneers, the hostility of the Press and its determination to seize upon "anything and everything in order to come into line with ordinary opinion". This is an experience of which we Spiritualists know something.

Krall's book, *Denkende Thiere* (Thinking Animals), gave the results obtained with horses. Briefly, they learnt to count and likewise to spell by means of raps. In the course of time these animals learnt the most varied forms of arithmetic, even to the extent of extracting the most difficult roots. The system of raps enabled them to give answers and make spontaneous remarks, thus supplying the most unexpected insight into their actual thinking and feeling.

Miss Kindermann's volume on the subject of the work done with dogs is sufficiently thought-provoking. In considering the dogs "Rolf" (sire of "Lola") and "Lola" herself, let it be premised that they, like the horses, acquired the alphabet, through which, by means of raps, communication became possible. The fact—a grasp of which some of us unprejudiced amateur observers have already reached—that many an intelligent dog understands human conversation, is the background of all that follows. The animal seems to acquire the meaning and use of words in much the same way as the child does, by hearing and picking them up. This performance in the child has never ceased to strike me with surprise as something mysterious. How did the child get at the meanings it grasps? Apparently the animal reaches them similarly. The answers to questions as well as the spontaneous remarks of these dogs remind one constantly of the little child.

I pass over with a bare mention these animals' intellectual achievements that comprised feats in arithmetic similar to those of the horses. "Lola" could name and she understood the divisions of time—days, weeks, months and years—and could answer any questions about them. The hour, with its subdivisions, was also familiar to her; she could read time by the clock and knew the values of German money, with much besides. In addition she had a marvellous sense of sound. "The musical tests," say Professors Kramer, Mack, Kindermann and Ziegler, "amazed us most, for here she exhibited an ability lacking in many an individual."

I do not dwell upon this phase of accomplishments, because, with Miss Kindermann, I attach "greater importance to the psychological side of the question, and prefer to probe and delve within the depths of the dog-soul" rather than occupy space with proofs of intellectual abilities already brilliantly exemplified in Krall's horses.

"Rolf of Mannheim" excelled in the matter of spelling. "He seemed to command a particularly rich vocabulary and applied the same with the greatest accuracy and continuity, even in long answers. These replies . . . should provide us with a wealth of insight into an animal's life of feeling." Many of these, as well as numerous debates about him were published years ago in German periodicals for the study of Animal Psychology.

One of his earlier communications in reply to the question as to why dogs do not like cats ran as follows—(N.B. Rolf is in the habit of referring to himself as "Lol"): "Lol is always angry when he sees cats, perhaps on account of their claws: Lol loves sweet Daisy, who doesn't scratch Lol but other dogs who do not know her."

To this reply Professor Ziegler makes the following note: "The hatred of dogs for cats is hereditary; it is an instinct common to all dogs, and seeing that instinctive sensations do not owe their origin to any deliberate act of reasoning, it is generally difficult to account for them. It is, therefore, worth drawing attention to the fact that Rolf did, nevertheless, make an attempt at giving a reasonable reply."

In August, 1914, at a public meeting, Rolf rapped out a remark in reference to the War, which had just begun; it had been difficult to explain the precise nature of war to him. To make it clear to the animal's understanding it was compared to the scuffling and quarrelling of dogs—on which Rolf observed: "Lol likes to quarrel; mother forbids; but the French quarrel with the Germans; mother should forbid it; they should not be allowed to quarrel; it is very rough of them!"

Small flags were distributed next, and after he had named correctly the country which each represented, the Bavarian flag was shown to him. Of this he said: "The lovely colours of dear mother." (Fran Dr. Moekel, his owner, is of Bavarian descent.)

Another time on the question of the animal soul, Rolf remarks, "All animals have souls—look in their eyes."

From Miss Kindermann's own experience with the dog on January 11th, 1916, I extract (with permission of the publishers, Methuen & Co., Ltd.) the following: "Rolf was brought into a room where there was no one beyond the family and myself. Rolf ran eagerly from one to the other and jumped up at me. Holding up a little packet of biscuits, I said to him: 'This is what Professor Ziegler sends you from Stuttgart, with many greetings, and he hopes you are good, and that you will write him a letter.'

"I saw from his glance that he understood me, but it was only after Fraulein Moekel had most earnestly 'put it to him' that he consented to rap out a reply. . . . What he rapped out was this: 'Dear Dr. Ziegler, thanks for nice biscuits; they give no biscuits to poor Lol—send more. The girl's a dear! greetings from Lol.'

"Then I told him about an ox who, when he didn't want to work, pretended to be dead. Rolf now got very excited, and wanted to go on rapping—first on my hand, and then on the leather-covered sofa on which I was sitting. I became rather uneasy and got him to go and rap to Fraulein Moekel, for I could then follow the raps far better. And what he now had to say referred to the deceitful ox. It was: 'Quite right of him! Lol always says he has a pain in his stomach!'"

While the reader interested in animals will find the book absorbing from cover to cover, I choose for quot-

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tion passages concerning "Lola" that will throw light on the working of the dog-mind.

On April 15th, 1916, the written question was put to her: "Why does Lola like going in the woods?" The reply was at once forthcoming: "Where there is wood, also deer and hare."

Continuing the extracts from Miss Kindermann's diary: "April 30. I asked Lola why she had not attended to me on the 22nd, when on a country expedition she had insisted on running away after game when I had tried to call her back. I had to hunt for her for ten hours the next day, finding her by the merest chance at a peasant's house. She had settled down alongside of a sheep-dog, and seemed by no means pleased to see me; usually she was delighted. Her reply on this occasion was: 'Lola went into woods, also lay down and was hungry.' I returned to the subject later in the afternoon, when she made the rejoinder: 'Hunted, didn't find.'

"Once more I returned to the incident and Lola answered: 'To marry a dog.' (This was in April, and the consequences of this escapade became apparent in June, when Lola presented us with a litter of pups.) Seeing a biscuit in my hand, Lola followed this information with a spontaneous remark of her own: 'I, too, eat.'

"May 12. 'Lola,' I asked, 'would you like to be a human being?' 'No.' 'Why not?' I asked, showing her a biscuit. She (promptly): 'I eat!' 'No, not till you have answered.' . . . A little later I said: 'Do you belong to me, Lola?' Very energetically: 'No!' 'To whom do you belong then?' 'To myself.' 'And to whom do I belong—do I belong to you?' 'No!' 'Whose Henny am I?' 'Your own.'

"Aug 10. To-day is my father's birthday: he is staying with us, and Lola was to give him a 'good wish'. I suggested all kinds of things, such as good health, long life, and so on, but she would have none of them. At last she rapped: 'I wish him food,' and, after a short pause—'and for myself, too.' 'Now give him a second wish: something you yourself find good.' So she said: 'Hunting deer and hares.' 'And a third.' 'To marry.' The dog's three wishes for the old gentleman were food, hunting and marriage!

"December 1. 'Lola, what will become of you when you are dead? What will become of your body?'

"'Food for worms.'

"'And, Lola, your soul? Do you know what that is?'

"'Yes.'

"'Sometime before I asked her, 'Do you know what a soul is?' and she said, 'Yes.'

"'But have I a soul?'

"'Yes.'

"'Has a stone one?' 'No.'

"'And a horse?' 'Yes.'

"'A bird?' 'Yes.'

"'And water?' 'No.'

"'Have all dogs?' 'Yes.'

"December 13. Lola had been chasing after game and had been punished by having to go without her food. She was, however, in high spirits and rapped out: 'Essen'—(eat). I explained to her that this could not be done: that a punishment was imperative if she would not break herself of her evil habits. Then Lola rapped out suddenly: 'Teach me to be good!'

"December 22. I have been showing her a picture in a book of fairy tales. My brother was present at the time, and it was the picture of the house of a robber, the house being drawn so as to represent a face: it had indeed been very cleverly executed.

"'Lola,' said I, 'whatever is there about that house—do you notice anything?' (and thought she would rap, 'face'). She rapped, 'Is a person!' I avoided looking at it again and merely asked, 'Tell me, does it look friendly, or angry, or nice?'

"'Mocking.'

"We both thought this reply admirable, for the

house *does* look at one most mockingly out of the corners of its eyes. . . ."

For several days Lola had looked dejected, had lost weight and appetite. Her mistress remarked that Lola was "without honour". This word "honour" was harped upon. Miss Kindermann writes:—

"December 21. Lola . . . had been off after game since about mid-day on the 20th, and had only returned home in the evening. I addressed her with evident displeasure in my voice, saying: 'Have you any excuse to make for such behaviour?'

"'Yes.'

"'Then what is it?'

"'I am without honour.'

"In reply to the question as to why dogs prefer to be with human beings rather than with other dogs, after much hesitation and several attempts Lola said: 'Because of their eyes and their ceaseless cares (or sorrows).'

"Later I said: 'Lola, what do dogs feel when they look at the eyes and feel the sorrows of people?' Then, with hesitation: 'Love,' and to this day I feel touched at these answers.

"December 16, 1916. On this date I returned to the subject, and said to Lola, 'Why do dogs go to people when they see them in sorrow—what is it they then want?'

"'To comfort,' was her reply.

"January 11th, 1917. 'Tell me something, Lola,' I pleaded. 'Mistake to go out so little,' she observed. Here she was emphatically in the right. She had not been out much lately, for it had been very wet, and she needs plenty of exercise.

"January 12. Asked to say something, Lola spells out: 'Show constancy in your love for me.'"

Fifteen minutes at a time was as long as Lola could stand the strain of conversation or study. More made her nervous and brought on headache.

The attitude of mind likely to be produced by a study of these results seems to me not casual, but fundamental. "Yet," says Miss Kindermann, "how much remains still unaccounted for within a dog's soul—how many attempts at unravelling will have to be made before the right clues have been touched which shall lead us to our goal within this labyrinth?" Nevertheless, the discovery of such an astounding field of investigation cannot do otherwise than revolutionise our conception of the intellectual and spiritual world in which the animal lives, even for those of us who have, in spite of the deeply-ingrained dogmas on the subject, been able to assimilate the evidence for the thinking power of animals which lies at the service of every observer.

Let us now see what are the conclusions of another student who approaches the subject from a totally different angle, and deals with wild animals only. The following extracts are taken from *Wild Animals—Man's Conquest of Jungle Beasts*, by Wynant Davis Hubbard (Appleton & Co., 1926), whose business was capturing and taming wild animals.

He says: "My thoughts of the animals of Africa are based wholly on what I have seen myself . . . it is the animal's point of view which I have endeavoured to bring to the front. . . . My purpose is to show how my love of animals and my experience with them changed me from merely a hunter-naturalist into a man who believes most sincerely that animals reason, communicate, teach and learn, and are therefore capable of domestication. . . . From what I have seen, particularly in Africa, I cannot escape the conviction that animals have the power to put two or more facts together and act upon a conclusion drawn from the whole. I believe animals can and do teach and learn, remember, discriminate and reason. I have even gone so far as to doubt whether there is any such thing as instinct. Intelligence, teaching and reason play such a large part in the life of a wild animal that instinct must, at most, be a second-rate factor."

The author goes at length into the question of

instinctive fear, which is not evident in his experience. He finds that animals do not exhibit that fear "unless previous experience has taught them to be afraid in certain situations. No very young animal that I have seen brought into captivity has exhibited any fear of human beings or of dogs or of horses."

In conjunction with these considerations on the subject of the Animal World, it is illuminating to recall the discoveries, recently made public, of Sir Jagadis Chunder Bose concerning the structure of plants, which he showed, by scientific demonstration, to possess a circulatory and nervous system on the same lines as those of the animal. Says he: "We are led to infer the identity of life-substance and of certain vital activities and functions in the plant and the animal, each step being carefully recorded by delicate automatic instruments."

The above treats of the step from plant to animal. Let us conclude with the quotation given in *LIGHT*, December 24th, 1927, which concerns the step from animal to man:—

From an article on "Animal Metapsychics", in the *Journal* of the American Society for Psychical Research, we take the author's conclusions after his investigation of intelligence as manifested by thinking animals:—

'Here we have a multitude of concordant indications which are met in human psychology, and which by analogy impose themselves in animal psychology. The inevitable conclusion is that there is no essential difference between our minds and those of animals; there is only a difference of development. This result should not surprise those who are profoundly convinced of universal evolution and of the continuity of all living forms in Nature.'

SEANCE SCIENCE.

Discussing the principles of spirit communication, the Rev. Charles Drayton Thomas, writing in *Psychic Science* (October), said:—

It is certain that the sitter is an important factor; his physical condition and his mental attitude react upon the medium and control. Should he be ill or exceedingly weary, there is little likelihood of a good sitting. Anyone who is overwhelmed by grief makes communication difficult, although an emotion which is kept under control may assist.

I am not aware that a sceptical attitude of mind makes any appreciable difference if such sitters are polite, kindly and tactful, and are careful to speak as they would do if conversing with visible communicators. Anyone who imagines that the control may be a "secondary personality" of the medium, and the communicators merely dramatisations of the mind, would be well advised to take the speakers at their own valuation for at least so long as the sitting lasts. By so doing he gives them opportunity to prove their individuality. During the sitting it is essential that one should remain receptive, and indeed, if full justice is to be done to the occasion, careful notes must be made of all that is said. Some of the best evidence is frequently discovered when examining such records afterwards; and that is the time for criticism and the weighing of evidence.

Intensity of interest causes no obstruction while one remains passive. But to ply the communicator with a series of questions, or to be ardently expecting or wishing for some particular name or subject, makes a confusion of the mental atmosphere which may baffle the speaker and obstruct the passage of his thought to the control.

Should the sitting drag, one can often impart fresh vivacity by tactfully introducing a new topic, either by question or, preferably, by an expression of interest or curiosity.

PSYCHICAL RESEARCH IN GREAT BRITAIN & THE UNITED STATES.

LUNCHEON TO MR. J. R. GORDON OF NEW YORK.

The luncheon given (at the Piccadilly Hotel) on Thursday, 11th inst., to Mr. J. R. GORDON, Vice-President of the National Laboratory of Psychical Research, and Past Vice-President of the American S.P.R., was a notable event in view of the representative position of some of the guests as exponents of different schools of thought in religion, science and philosophy, all amicably united by a common interest in psychical research and its bearing upon the thought of the time. In that respect the gathering, although a private one, had a significance only to be properly appreciated by a close observer of current events.

In addition to the guest of the occasion, Mr. J. R. Gordon (who, after travelling on the Continent and in Great Britain, and paying two visits to London, was on the point of returning to New York), there were present Mr. Harry Price, who presided; Sir Richard Gregory (Editor of *Nature*); Sir Lawrence Jones, Bart. (President of the Society for Psychical Research); the Rev. Father Thurston; Mr. C. E. M. Joad; the Hon. Richard Bethell; Mr. G. R. S. Mead (Editor of the *Quest*); Mr. Hannen Swaffer; Mr. A. W. Trethewey; Captain Seton-Karr; Lord Charles Hope; Dr. and Mrs. Neville Whymant; Mr. E. W. Janson; Miss Mercy Phillimore (Secretary of the London Spiritualist Alliance); Miss Joan Donaldson; Mr. and Mrs. Ashton Jonson; Mr. David Gow (Editor of *LIGHT*), and Captain D. Neil Gow.

MR. HARRY PRICE, in proposing the health of Mr. Gordon, referred to letters of regret that they were unable to attend received from the President of the National Laboratory, Lord Sands, Sir Oliver Lodge, Sir A. Conan Doyle, Viscountess Grey of Fallodon, Susan Countess of Malmesbury, Professors Low and Huxley, and Mrs. F. E. Leaning, sending their cordial good wishes to those present, and in especial to Mr. Gordon, whom Mr. Price described as the mainspring of American Psychical Research, and a man whose self-sacrifice and important services had won him wide and deep appreciation. They were all delighted to show him honour on his present visit to this country.

MR. GORDON, modestly disclaiming the importance attributed to him by Mr. Price, said that he found it difficult to express his appreciation of the kindness shown him. He was both amazed and amused to observe that his friends in Great Britain appeared to think that those in America knew more about Psychical Research than themselves, while in America it was held that Great Britain was superior in this respect. He thought it a pity that in the United States they did not receive more visits from their British friends, who would be warmly welcomed. Referring to the great change which had taken place in the public attitude in the United States, Mr. Gordon said that to-day the subject, which had formerly been derided, had now become respectable. In place of the old scornful allusions the American Press was now giving the subject respectful attention. There was a great need for people who were properly qualified to conduct the investigation of psychical phenomena. He thought that there were more people on this side of the Atlantic with those qualifications than in the United States. Referring to the "Margery" investigations, and to the importance of the work carried on by Dr. and Mrs. Crandon in Boston, he remarked on the almost passionate interest which the case had excited. There were in Boston an Anti-"Margery" party and a Pro-"Margery" one, but there was no such thing as being neutral regarding the case! He considered Mrs. Crandon as the greatest medium of our time. In forming his own conclusions he had not come to them hastily. He had taken five or six years to arrive at them. "I thank you all for your kind reception and your good feeling," said Mr. Gordon in conclusion. "If any of you come to America I can assure you of a hearty welcome, although it is a dry country!" (Laughter and applause.)

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LETTERS TO THE EDITOR.

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

CLAIRVOYANCE AND CLAIRAUDIENCE.

Sir,—I have just read, with very great interest, Mrs. St. Clair Stobart's *Ancient Lights*, and I hope the book will be widely circulated among theological students and those whose work it is to explain the Bible to others. The Old Testament is specially illuminated by this treatment, and the commandments about wizards and evil spirits seen in their true proportion.

I think, however, that the book does not distinguish with sufficient clearness the difference between clairvoyance and ordinary physical sight of a materialised form, or between clairaudience and the hearing of a "direct voice"—sometimes by a crowd of people. Those of us who have heard the husky voice of "Walter" in the Margery seances at Boston are well aware that everyone else in the room is also hearing it, with their ordinary ears; with some "direct voice" mediums the voices are so loud that anyone standing outside of the seance room can hear what is said.

At Mount Horeb the whole camp of Israel evidently heard the "direct voice"—and were so terrified thereby that they besought Moses to continue as the Medium or Intermediary between them and their Heavenly Guide; but in Mrs. Stobart's reference to the Horeb incident (page 105) she adds: "They had heard clairaudiently the spirit voice."

With materialisations the very word signifies that third-dimensional matter has been, for a time, incorporated with the etheric body of the manifesting spirit, to enable those who have no psychic powers to see, and sometimes even touch, the solidified form of one who has passed through death. Therefore, there seems no need to postulate clairvoyant sight in the witnesses of the resurrection of Jesus and similar events, and to do this seems to weaken the argument.

In the clairaudience I have myself experienced, the voice has never stirred the outer air, even when spoken apparently at my elbow in words slowly and carefully enunciated, informing me of surprising facts. I knew it was heard inside my head, and sometimes accompanied by a sensation of wheels turning in the head, or fingers manipulating the top of the brain. On one occasion I was so startled that some small objects in my hands were violently jerked and almost scattered over the floor as a result of the message. I went at once to my lawyer, saying, "I have a strong impression that a plot is being hatched in my legal case." He scoffed entirely at the idea, and if I had talked of "voices" would have thought me mad; but six months later, when the case was lost, he said, "You were perfectly right."

Clairvoyant sight is even easier, in my case, to distinguish from normal sight, because my eyes are shockingly bad ones; whereas in both dreams and clairvoyant visions, where the defective eyes cannot interfere with brain-sight, everything is as clear as if seen through an opera-glass. But months will pass (in my own case) when it is impossible to get anything in this way. An easier way is to bring things back from the sleep state, and jot them down at the moment of waking.

Short-sighted friends tell me that they also have perfect sight in dreams; so this particular type of clairvoyance evidently affects just the part of the brain that is active in a dream. Of course, there may be many different types of this faculty; but the point I would stress is that nothing of the sort was necessary in order to see the Risen Christ.—Yours, etc.,

A. HORNGATE.

London, S.W.

"A NEW VOTING POWER."

Sir,—Your valuable excerpt from the *Manchester Evening News* puts the case in a nutshell, and my excuse for writing you is that others beside ourselves consider that we hold a valuable voting power, which may mean "a weighty influence at the polls".

At the last and previous General Elections a good deal of work was done by the organised Spiritualist bodies, to remove or amend the Vagrancy and Witchcraft Acts, but such work was largely confined to these bodies.

Instead of stating what we are going to do, can we not get down to action? When and how are we going to do it? The General Election is supposed to be, roughly, eight months ahead, a short time in which actually to do anything. Are we going to rear a superstructure on the foundations already laid by organised Spiritualism at the last Election, or wait until it is too late?—Yours, etc.,

PERCY SMYTH.

30, Homefield Road, W.1.

A SNAKE VISION.

Sir,—Since I was a child I have had verified premonitions (or, as I generally call them, "Visions"). Most of them I can prove by witnesses. It might interest your readers to hear of a very recent occurrence.

I intended to go for a few days to our estate in the country, taking a child with me; during the night prior to my departure I "saw" a poisonous snake barring my way; the creature was about five feet in length and the thickness of a wrist, and in colour a dark grey above and whitish underneath. It worried me considerably, because of the child. I took it to be a premonition of some trouble with those horrible reptiles, although I have never worried about them before; I go about twice a month to the estate and have very seldom seen snakes there, although there are some.

In the morning I told my family of my vision.

About 10 a.m. I went through my house; in the drawing-room in front of the inside door, my way was barred by the identical snake I had seen in my vision. If I had not been warned I might not have seen the creature, as it was in a dark corner, but the memory of my premonition kept my senses on the alert for danger.

I must mention that this is the first snake actually found in our town house for many years, and the place in which the reptile was found is a good distance from the gardens.—Yours, etc.,

(Mrs.) M. MAYER.

Kenya.

L.S.A. DEFENCE FUND.

It is pleasing to see how generous has been the response to the appeal for subscriptions to meet the heavy expenses entailed by the Police Court Case against Mrs. Cantlon and Miss Mercy Phillimore. We have already shown what a marked effect the case produced on the Press, which in many instances strongly condemned such prosecutions. The money was obviously well expended, but there is still a deficit at the time of writing of about £170. We hope that this relatively small sum will be covered shortly. Donations should be sent to Capt. A. A. Carnell, the hon. treasurer of the L.S.A., at 16, Queensberry Place, S.W.7.

LIGHT.

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PRIESTS AND PROPHETS.

It was part of the genial philosophy of Walter Savage Landor that kings and priests were the bane of humanity, and that there would be no peace on earth until they were exterminated! He stated his belief with great candour in an oft-quoted sentence. But that was only an instance of his grim humour: we do not take him seriously. It was merely his way of saying that kings and priests have been prone to abuse their positions and become the tyrants instead of the servants and friends of their people.

Let us take the case of the priest, with special reference to an article on Priesthood by the Rev. George Vale Owen in a recent issue of the *Sunday Referee*. Mr. Owen is quite aware of the dislike with which a large body of Spiritualists regard "priestcraft", but he also sees that in the early days of the Christian Church priesthood was more than a mere office. "It was a faculty, and that faculty was essentially a psychic faculty akin to other faculties of mediumship . . . such as clairvoyance, clair-audience, trance." He cites one of the earliest documents relating to the constitution of the Church. It is known as the "Didache", or "The Teaching of the Twelve Apostles", and was probably a document of the second century. All the original Apostles had passed away, but they had left successors called by the same title. The other principal offices were filled by "Prophets" and "Teachers", all working in fraternal harmony. But in certain directions the Prophet stood above all, because it was through him that the guiding spirits spoke. Mr. Owen notes that the word "prophet" was borrowed from the Greeks who used it in the same sense as the modern Spiritualist uses the word clairaudient—i.e., the Prophet heard the spirit speak and told forth what he heard. Here, by the way, we come upon a basis more or less common to all religions in their beginning—a recognition of the power possessed by certain people of coming into touch with the Unseen World as channels of communication.

The Prophet, then, was an inspired speaker who fulfilled the office of a priest, and who went from town to town to deliver a message from the spirit realms, just as certain mediums do to-day. This is but one instance, amongst others, of the extent to which religious Spiritualism is reviving and perpetuating the methods of the early Church. The growth, in the

intervening centuries, of materialism, scholasticism, and a general artificialism of thought and method gives these practices to-day a look of uncouthness, although they are probably not more crude and rugged than in the earlier ages—probably they are less so. They look a little stark and outlandish to the conventional mind, because they have thrown aside the clothing of officialism: they are unorthodox. And it is clear enough that the direct influence of the Unseen World has never quite departed from the Church. There are in many religious communities inspired preachers and teachers, healers and seers. Some of us could cite examples, although well aware that many of the spiritually gifted members of such communities would shy at the word Spiritualism! But the name is unimportant; it is the fact which counts. What is important is that the origin, nature and purpose of the fact should be recognised, and this is a work which the more capable amongst those who follow religious Spiritualism are doing and doing well.

As Mr. Vale Owen points out, a priesthood is growing up in Spiritualism. Some may find that a rather alarming statement, until it is carefully considered, and then it will be seen that the real objection to the priest arises out of the experience that he is too often but the official exponent of a body of partially obsolete doctrine, and the performer of rites which, in his hands, have no vital meaning. He has no vocation in the truest sense of the term. He has no spiritual gift. He is not in the true line of succession to the Prophets of the early Church. The bishop's hands have been laid upon him, but no power has been communicated—either the one could not confer or the other could not receive.

To-day the Spirit is working mightily amongst men, and we see the dawn of a new order, in which the priest shall be truly the Prophet, exercising his gift naturally as well as officially. The resources of scholarship and culture will be called in, as necessary aids to the discharge of the office, but not, as at present, its prime essentials. This will mean that all-round development which is the goal of humanity—the harmonious exercise of all the faculties, spiritual, mental and physical. The inner and the outer life will then correspond, and the ordination of the priest will be a Divine as well as a human and official matter.

WORKERS!

By J. M. STUART-YOUNG.

I must sing you a Song of Workers:

Listen!—Then wondering wait
'Neath an autumn sky, when the hour draws nigh
That the Dawn opens Heaven's Gate;
On that blue, blue place, for a moment's space,
Look deep at the rising sun:
And then you will know, in that lambent glow,
Life's Labour of Love, well done!

I must sing you a Song of Workers:

Listen!—Then cease to fume.
How the fragile flow'r through each work-filled hour,
Exults as it breathes perfume;
For the winds of the South with exuberant mouth,
After seeking the banks of thyme,
Haunt the secret close, kiss the radiant rose,
And then join in its laughing rhyme!

I must sing you a Song of Workers:

Listen!—Then, soul, take shame
Of your rancorous spleen, and that tortuous skein
You have wrought on Life's flexible frame!
Ashamed of your worry; ashamed of your flurry,
Ashamed of each fancied Wrong—
And determined to be one with Charity,
And in Tune with the Endless Song!

Nigeria

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SIDELIGHTS.

The *Daily Chronicle*, October 13th, referring to the case of a seventeen-year-old boy whose suicide was alleged to have had a possible connection with "dabbling in Spiritualism" quoted Sir Oliver Lodge as saying, "I know nothing about this particular case, but I advise people who are not well-balanced to keep off the subject of Spiritualism. At present it is not sufficiently understood by ordinary people, and should be kept in the hands of investigators."

* * * * *

In connection with the same case, Sir Arthur Conan Doyle's views are given in the following words: "I have travelled all over the world, and I have never met a more healthy-bodied and healthy-minded lot of people than Spiritualists. No religion can be more strongly against suicide in any form, and I cannot conceive that Spiritualism can have the effect suggested on anybody's mind. We never hear remarks of this kind when a Congregationalist or a Baptist takes his own life."

* * * * *

"There is a popular idea that mediums are very delicate. That is all nonsense. They are usually very strong people," said Mrs. Hewat McKenzie in the course of an interview which appeared in the *Daily Express* of October 12th, wherein is described the work of the British College of Psychic Science. The *Daily Express* interviewer comments upon the "surprising fact" that mediums are usually "not merely spontaneous, but carefully-trained persons."

* * * * *

The Rev. F. C. Spurr, speaking at Leamington, reports the *Evening Standard* of October 12th, tells of a visit to a cinema, during which he felt somebody touch his hand; in the empty seat beside him he saw his little son, aged eight, who had left home that morning to go to Lincolnshire. Mr. Spurr returned home feeling upset at this strange vision, and learned later that the boy had been drowned; it was proved later that life was extinct at the moment of the father's experience in the picture house. Since then, he says, absolute evidence of the child's continued existence has been received on twenty-five different occasions, without such evidence being sought.

* * * * *

Jan Guzik of Warsaw is dead, according to the *Evening Standard* of October 13th, which refers to the loss on the part of Spiritualists of "one of their most enterprising members", and mentions the pet dogs which Guzik was reputed to materialise. The mediumship of Jan Guzik was the subject of some controversy about five years ago; he was tested over a long period by the Institut Métapsychique International in Paris, and a lengthy report was made by the late Dr. Gustav Geley in the *Revue Métapsychique* for May-June, 1923. The phenomena were varied; direct voices, luminous emanations, visible materialisations and displacement of objects were some of the manifestations that took place under rigid test conditions. Growls, barkings, and other animal sounds were also recorded. Suggestions of fraud were made against the medium, but the signatories of the Institut Métapsychique report, among which were many names well known in the psychic world, affirmed their conviction that the phenomena they observed with Guzik could not be explained by illusion or trickery.

Mr. Alexander Scott, an actor appearing at the Strand Theatre, played his part while in a hypnotic condition, having been hypnotised by an American gentleman, Mr. Byam House, half-an-hour prior to the performance, says Mr. Reginald Simpson, the *Sunday Chronicle* dramatic critic. Previous to the rise of the curtain the actor's lines and stage directions were read over to him while he was in the state of hypnosis. He then went through his part without mishap, afterwards saying that he had no recollection of his stage performance and imagined, on finding himself in his dressing-room after the play, that he had just recovered from a faint. One's interest in the experiment is slightly qualified by an uncharitable (and possibly unjustifiable) suspicion that the whole thing may have been an ingenious bid for publicity.

* * * * *

Messages purporting to come from Nungesser, the French flying "ace", are recorded by M. A. Rutot in the October *Bulletin du Conseil des Recherches Métapsychiques de Belgique*. They speak of a hurricane and a hailstorm; mention is made of a broken left wing—evidently the wing of the ill-destined aeroplane in which the famous airman and his companion Coli set out on their great flight. Both men, says the communication, met their death, and it is suggested that a portion of the 'plane will be found, before the end of the year, by a fishing boat, the "Hirondelle". The body of Coli is stated to be in the sea, that of Nungesser on a bank of red sand. These statements await confirmation, and until verified, have but a tentative value; one feature of the communications, however, certainly seems to ring true; the communicator, purporting to be Nungesser, when asked whether he is conscious replied, "Yes and no—a vortex;" he also requested that his mother should be warned against fanatical spirits.

SIR ARTHUR CONAN DOYLE: A PHONOFILM.

At the farewell luncheon given in his honour at the Holborn Restaurant on the 10th inst., Sir Arthur Conan Doyle made a humorous reference to the fact that his place during his absence would be taken by a "Movie-tone" picture, and we now learn that a phonofilm record of the author of Sherlock Holmes delivering a lecture on Spiritualism was made by the British Sound-Film Productions at the Wembley studio of British Talking Pictures, Ltd., on Friday, the 12th inst. Sir Arthur and his family are leaving England this week.

PROBLEMS OF THE AFTER-LIFE.

On Thursday, October 11th, the Hon. RALPH SHIRLEY addressed the members and friends of the London Spiritualist Alliance on "Some Problems of the Future Life". He dealt interestingly with the theory of the etheric body as set out in the writings of Sir Oliver Lodge. He also considered other questions which for the present are to be regarded as problems, namely, the conditions of life in the next world in regard to food, clothing and other matters with which we are familiar in this world, although we can only speculate upon the forms they will take in the next.

The questions he raised have a strong interest for many inquirers, and though they have been frequently answered in the past, these answers, although they satisfy many, are not acceptable to some investigators by reason sometimes of their lack of definiteness.

The address suggests the need for a book dealing with these matters in a practical way, bringing all the information yet received from the spirit world as far as possible up to date, and relating it to the larger principles of human life.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

A SEANCE WITH MRS. MASON.

BY SENOR RINALDINI (Editor of *Constancia*).

On September 3rd, at 11 a.m., I attended a seance at the London Spiritualist Alliance with the trance medium Mrs. Mason, just three days after my arrival from Buenos Aires, Argentine Republic, S. America.

I am a total stranger in London, and my sitting with Mrs. Mason was my first experience of Spiritualism in this wonderful city of London.

After I had been introduced to Mrs. Mason by Miss Phillimore we went to the seance room where, after the usual preliminaries, Mrs. Mason went into trance. A spirit purporting to be her guide said to me, "Good morning," and at once began his message, explaining to me that there were present two spirits, one of an old man and the other a young one. The medium in trance described their features, and told me that they were relatives of mine. This first explanation did not satisfy me at all, and I was wondering whether the seance would be a failure or not, when the guide told me there was a spirit of a woman, a nice woman, who died at the age of sixty to sixty-five, and passed over very quickly. Furthermore, he described her features with remarkable accuracy, and I was obliged to recognise her, as she was my mother. Particulars of her age, death, and appearance were quite accurate.

"She tells me," said the guide, "that you were in the country when she died and that you couldn't arrive in time, but you arrived next morning, and that she was greatly depressed and couldn't see you." I stared at the medium, extremely surprised, and a sense of wonder pervaded all my being.

These details proved to me in an absolute way that my mother was really there, trying to give a proof of her presence. But that is not all. The guide continued: "I see her with a crown of light on her head. She tells me that she gained it through her mediumship when on earth. She says she was a trance-speaking medium." "That is right," I told him. "She was a medium for more than twenty-eight years." "She is very glad," added the guide, "because you, at home, made a large reproduction of her picture." This was quite correct. "She says that her name was . . . well, I cannot grasp it, but it begins with a P—something like Palzira."

I think this was wonderful, since her true name is Palmira, and I know it is very difficult for English people to pronounce Spanish or Italian names; and she was born in Italy. "She tells me she has three daughters over here." This was correct, assuming that "over here" meant Europe. "One of them (her name begins with an E) must be Elera."

"Electra," I corrected.

"That's the name. She says that she is very happy to see Electra is taking so much care of her father." This is true.

"Furthermore, Electra is very fond of music; she plays the piano and sings. Oh, yes; she sings very much, and with this will succeed in life." That is perfectly right.

"She says that she is very glad that the other daughter has got a girl." Here I must say that this is another important detail which proves the real presence of my departed mother, since, in fact, my married sister in Europe has adopted a girl.

"The name of the other daughter," continued the guide, "begins with the letter V."

"That's right; her name is Victoria."

"You have other three sisters in your country."

"Yes," I replied.

"Your mother is very happy with them and all the sons they have. Oh! you have a lot." (Quite correct. I have twenty-four nephews.) "You have three brothers, and one of them, says your mother, has had very bad moments, but now is going on well." (This is right. My brother married very young, and for the first six years had been unhappy with his wife.)

"He likes to paint."

"Yes," I said.

"Your mother is very anxious to tell you that you must tell him in her name that he must paint still more, and that he will find a good future in it." Another particular detail that left me amazed.

Here is another detail which signifies for me absolute and definite proof of the reality of the survival of my mother. "She says," added the spirit guide, "that she feels very happy that your father has taken much interest in Spiritualism after her death, but he must take more rest than he does, and she is begging me to say to you that you must write to him, telling him not to read so many books; that he must take more rest, otherwise his health will decrease."

As a matter of fact, my father has just started this year to give lectures on Spiritualism, and he is seventy-five years old.

"You have been working with your father, says your mother, for a long time, but you have taken now another way. Don't worry about it. It is right. You have different ideas and inclinations. I am glad, all the same." This is a very intimate thing which happened two years ago between my father and me, and nobody in the world, especially in England, knew that.

Being a foreigner, I don't mind publishing all these particulars of an intimate kind in a British paper. I know that many good experiences of this kind cannot be published on account of the persons who are directly concerned. This is not my case.

Many other details occurred in this (to me) memorable seance that need not be narrated. I wish to state the magnificent proof of the survival of my mother, and of the efforts she has done to prove to me the reality of her living presence, and the reality and importance of the communications between the two worlds cannot be affected in any way by the hypothesis of the action of my mind, my subconscious mind, or the so-called power of the medium's mind to pick up all one has in one's own subliminal mind.

Nearly at the end of the seance the guide asked me to put a question that my mother would be very glad to answer. I told him that I was so moved I could not think of any at all, and after a moment of perplexity asked her what she thought about the Spiritualistic movement in my country—whether it was right or not.

The answer was: "In your country Spiritualism is developing in a way according to the characteristics of your people, but you need more phenomena and more mediums to convince the learned people."

No better description could be given. As a matter of fact those are the things that we need in our country. I am sure that the medium, Mrs. Mason, does not know anything of the characteristics of Spiritualism in the Argentine, and only a person who has had a long experience of it could know.

In any case, the proof, for me, has been definite, and if this record can serve in any way to encourage the supporters of Spiritualism or some of the many investigators of it, I should feel very happy.

MARYLEBONE SPIRITUALIST ASSOCIATION.—At the conclusion of the Æolian Hall service on Sunday evening, the Council of the M.S.A. presented Mr. LEON HUNT with a handsomely-bound copy of his booklet, *The Story of the Marylebone Spiritualist Association*. This little handbook, compiled by a member of the editorial staff of LIGHT, who has been actively connected with the Association since early boyhood, tells the story of the life of one of the oldest Spiritualist bodies in this country, and is obtainable from the M.S.A., Ltd., 4-5, Tavistock Square, W.C.1, at the modest price of one shilling.

The Glasgow Association is to be congratulated not only on having secured as its speaker at St. Andrew's Hall on November 18th, Mr. Hannen Swaffer, but also as the chairman on that occasion, Mr. Graham Moffatt, the distinguished playwright, who will be making his first public statement as a Spiritualist.

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CAN WE FORESEE EVENTS?

BY SHIRLEY ESHELBY.

Much has recently been said about fortune-telling, and the power to predict events. This power, in my estimation, is a divine gift, and should never be used as a remunerative hobby, or in a business way. Yet many in this so-called profession have fastened baneful and depressing events upon the minds of their listeners, and have been justly fined for taking money from their clients.

Personally, I would not foretell any event to anyone, although I may at times have the power to do so.

I have been deeply impressed by experiences which usually occur during my waking moments, and which are as real to me as the material things about me. These experiences have always been in the nature of prophecies, although I have at times resolutely struggled against the impressions which they have fastened upon me.

These prophetic visions appear on the wall of my room, or on the ceiling. No doubt they would appear wherever I happened to look. They are just like a film, and I watch them as one would watch a moving picture with all the actors and actresses taking part in the scenes. The details are so vividly impressed on my mind that I have no difficulty in recognising the people or the event when it occurs, perhaps months or even years later. The following are a few of my personal experiences, of which I have had many:—

A few years ago a picture of a very old house which had formerly been a manor, and was almost in ruins, often appeared to me. I used to sit and watch the picture with interest. One room was very large, with a hole in the ceiling, and roots of a great oak tree were growing through the wall and floor.

The hall was square, with a very low ceiling. Leading up from the hall was a narrow staircase, and above the third stair stretched a beam against which people always bumped their heads. At the top of the stairs people would find themselves on the ground level. This I found very puzzling, but soon discovered that the house was built on a hill.

The people I could see running about the ruin and making fun of its peculiarities were members of my own family.

The day came when I had to go house-hunting. I found a very old house, which my husband purchased and rebuilt.

One day when I went to see how the rebuilding was progressing, I found that very little had been done. When I started up the narrow staircase I bumped my head against a beam, and when I arrived at the top of the stairs I found myself on the ground level. These two happenings recalled my vision of a few years previously. I easily recognised the details as seen in the picture, and went about looking for the things which had been impressed on my mind in the vision.

I found everything I had seen. There was the hole in the ceiling of the large room, and the roots of a large oak tree were growing through the wall and floor. I went into the garden and found that the house was built on a hill. My vision had materialised.

Another picture appeared to me of a very near and dear relation passing out in his sleep at a certain hotel in Brighton. This picture came about three times.

A few months later the relation passed out in his sleep at this hotel, exactly as I had seen it all happen in the picture.

A very great friend of mine who married secretly whilst abroad appeared to me with her husband, whom I had never seen. They appeared like a living picture on the wall of my room. I particularly noticed the man's eyes and certain facial characteristics, and took a good look at him, wondering who he could be.

Two weeks later my friend came to see me, with her husband, whom I immediately recognised as the man I had seen in the picture.

Mr. C. E. M. JOAD AT THE NATIONAL LABORATORY.

A THEORY OF SPIRIT COMMUNICATION.

We made, last week, a brief reference to the meeting of the National Laboratory of Psychical Research on Tuesday evening, October 9th, when Mr. C. E. M. JOAD delivered an address on "The Theoretical Basis of Psychic Phenomena". CAPTAIN SETON-KARR, who occupied the chair, said that Mr. Joad, who was essentially a philosopher, was a scholar of Balliol and the writer of some instructive books.

Mr. Joad, commencing his address, mentioned that he was not an expert on psychic research, and that those more important phenomena of which he had heard so much seemed to elude him. He gave a singularly able review of the materialistic philosophy of the universe, and of that Vitalist view which discarded the idea that mind or spirit was a kind of by-product of matter. His purpose was to discover the extent to which this later Vitalist view, sometimes known as the theory of Creative Evolution, was compatible with the existence of psychic phenomena, the reality of which he was disposed to admit. In a closely-reasoned argument he developed the theory that life was an independent entity that worked through matter, using the material world to effect its own development and enrichment.

Without going into the question as to whether psychic phenomena actually proved human survival, he had been struck by the general poverty of information which came from the presumed human intelligences who communicated from the other side. He suggested that this supported his theory that individual survival resolved itself into the continuance of those personalities which had not developed sufficiently to be taken up as finished products into the main stream of life. These survivals, in short, seemed to be personalities who had not arrived at the stage of being of sufficient value to be immediately reabsorbed into the process of life evolution.

A long and interesting discussion followed, in which many points arising out of the lecture were discussed with conspicuous ability by some of the trained minds amongst the audience.

MR. G. R. S. MEAD, in the course of his speech, said that his conversations with those who had passed on conveyed to him the impression of being in touch with reasonable and sensible beings, with whom one could carry on intelligent discussions. Many of them were not of the inferior grade indicated by the lecturer. The fact that they seemed often unable to impart the kind of information which the lecturer had denoted might well be due to their living in a state in which such questions did not arise to the same extent as in this world. The imparting of this knowledge might not be so effective a test of individual survival as was supposed. These intelligences seemed to find the same difficulty in dealing with mathematical and scientific questions as they would have done had they been still in the body.

SIR LAWRENCE JONES, BART., gave an interesting account of his meeting with Bergson, some years ago, at the time when that great savant was president of the Society for Psychical Research. He had laid before Bergson some remarkable personal experiences in connection with the prediction of the future, and Bergson had said that if these things were facts it might be necessary for him to correct his philosophy to that extent. When, recently, Sir Lawrence again met Bergson he was gratified to find a greater liberality of view in his outlook.

DR NEVILLE WHYMANT gave an account of his experiences and impressions in connection with psychical research; and the proceedings terminated after the discussion had been carried on for a considerable time and many points of interest developed, with a resolution of thanks moved by the chairman.

RAYS AND REFLECTIONS.

Several friends have remarked on the coincidence by which the L.S.A., having been situated for some years at Queen Square, removed next to Queensberry Place, taking its appropriate part later in gatherings at Queen's Gate Hall and Queen's Hall. One of them suggested that all these "Queens" showed the growing dominance of the Eternal Feminine!

* * * * *

That Time is subjective, a mental concept—an abstraction—is a doctrine one often hears. And some spirit-messages have indicated that very advanced spirits live outside of Time. All the same, the idea is one which I would not waste time in discussing with a watchmaker, a factory time-keeper, or the compiler of a railway time-table. They would not understand it. Time goes with us to the very end, and even after we have quitted the world we are all described as "the late".

* * * * *

A one-time conjurer—several well-known conjurers are convinced Spiritualists—told me what first led him to investigate Spiritualism was the observation that conjurers were often engaged in imitating psychic phenomena. Now you cannot imitate something that has no existence. So he inquired into the matter with the result of becoming fully convinced. And yet this man was so accomplished a magician that he could perform feats that some of the Spiritualists regarded as being due to psychic power. There seemed to be no other explanation.

* * * * *

The old saying that "the watched pot never boils" probably contains an occult truth, although it was evidently coined by somebody who watched the pot, got tired of waiting, and had an irritable feeling that water always seems to boil quicker when you are not waiting for it than when you are. I was led into this reflection by some queer things that used to happen in LIGHT office. Thus, you put down a paper on a particular part of your desk, and when you looked for it a few moments afterwards you found it was in some other place, not where you knew you had put it. But you could never be quite sure. You felt you might have been under some illusion. This happened several times. Sometimes a pen or pencil you had put in a place where it would not naturally have rolled off the desk would be found a few moments later on the floor. You thought it queer, but as there was nothing positive there was nothing to be said, except that it was rather odd. It required a great deal more evidence than that, even when the same kind of thing was happening to two people in the same room, to justify any talk about "psychic phenomena".

* * * * *

The clue came some time later. I had paid my first visit to Mrs. Osborne Leonard, and Feda "came through" to talk to me. She at once commenced by speaking of her visits to LIGHT office and said that now and again she found herself able, by using floating elements of "power" in the room, to disarrange the papers on the desk, and to "roll the pens on the floor". Now that was very significant, because I recalled one particular instance on which my pen was in a place where it could not have rolled or fallen naturally, yet, when I missed it on returning from a momentary absence from my desk, it had somehow contrived to deposit itself on the floor. And there were other occasions when papers appeared to have removed themselves mysteriously from one place to another. After that we watched, hoping to see the phenomena in action, but it never happened while we were looking. It was a case of the "watched pot".

D.G.

THE VICAR RETURNS.

Miss Joan Sutherland, the popular authoress, tells in the *Royal Magazine* of a curious experience that happened to her some years ago. She was attending her mother's church in London, near Clarence Gardens, one Sunday evening in June. This church was built by a former vicar who had devoted all his personal wealth to its erection, dying, however, on the day that his life's work was consecrated.

On the evening in question, Miss Sutherland watched the choir enter from the side chapel and troop into their places, followed by the junior curate, a canon of Westminster Abbey who occasionally visited the vicar, and finally a tall, white-bearded man who sat in the vicar's stall, and who, thought the onlooker, must surely be the preacher for that evening. To her disappointment, though, this white-bearded cleric took no part in the service, and the sermon was preached by the junior curate. "Afterwards," says Miss Sutherland, "both the curate and the canon came to my mother's flat to supper, and I remarked, not very tactfully, upon my disappointment, asking why the stranger had not preached."

"Both guests looked perplexed, and my mother asked me what I was talking about. 'That fine-looking old priest who sat in the vicar's stall,' I said. 'My dear child—I can hear my mother's gentle impatience now—there was no one in the vicar's stall. You were dreaming.'

"'But I saw him!' I protested. 'Canon ———, of course you know who he was?'

"Canon ——— looked as perplexed as my mother.

"'I cannot say,' he was beginning, then said suddenly: 'What was he like?' I had a passion for detail even then, and launched upon my description eagerly. 'Very tall, broad, thin, stooping a little. He had a long, white beard, and a fierce, rather hooked, nose. Dark eyes, I think—he was a little too far off to be sure.'

"To my surprise the canon looked at me in silence for a moment, then he said in a curious tone:

"'Are you quite sure you are not making a mistake?'

"Two or three days later the canon called on my mother and brought a book; opening the title-page he held it out to me, covering the name below the photograph it portrayed, and there was my stranger's face!

"'That's the man!' I exclaimed in some excitement. 'Why didn't you tell me you knew him on Sunday? Who is he?'

"The canon looked at my mother, then at myself.

"'That is a portrait of the late vicar, Mr. ———, who died nearly seventeen years ago,' he said quietly, and closed the book."

MARYLEBONE SPIRITUALIST ASSOCIATION.

MR HANNEN SWAFFER AT ÆOLIAN HALL.

On Sunday, the 14th inst., Mr. Swaffer spoke to a crowded congregation on "The Present Position of Spiritualism". "The intense feeling of the public on the subject of Spiritualism," said the speaker, "is shown by the large audiences that have greeted me all over the country wherever I have been lecturing. The list of well-known names linked up with our subject would be remarkable in any branch of knowledge. Spiritualism broadens the mind and enlarges the outlook of its every follower." Mr. Swaffer went on to recount some remarkable experiences of his own which could only be explained by the fact that spirit people—his own kith and kin—were communicating. "Spiritualism," said Mr. Swaffer at the conclusion of an address of enthralling interest, "has come to make us better men and women, better citizens, better servants of God. Let us see to it that we profit by its teachings."

V. L. K.

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Trance Mediumship, Private Appointments ... MRS. GARRETT
Clairvoyance and Trance Mediumship, Private Appts. MRS. VICKERS
Trance Mediumship, Private Appointments ... MRS. MASON
Trance Mediumship, Private appointments ... MRS. ROUS
Trance Mediumship, Private Appointments ... MISS FRANCIS
Clairvoyance, Private Appointments ... MRS. CAMPBELL
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Psychic Development, Private and Group ... MRS. KITCHEN

ANNUAL GENERAL BUSINESS MEETING OF MEMBERS.

Wednesday, October 31st, at 7.30 p.m.

followed by a lecture at 8.15 p.m. by

BRIG. GENERAL R. B. D. BLAKENEY, C.M.G.

"Some Recent Communications regarding conditions on the Other Side."

Tues., Oct. 30th, at 8 p.m., MRS. HEWAT MCKENZIE (Hon. Principal)
"Psychic Science: Its Facts and Implications".

Afternoon Classes. Non-members 1s.

Thursday, Nov. 1st, 3 p.m. "Psychic Healing". MR. G. P. SHARPLIN
(Under Control)

Thursday, Nov. 1st, 5.30 p.m. "Soul Growth". MR. W. S. HENDRY

Group Clairvoyance. (Limited to 10. Bookings must be made.)

Friday, October 26th, at 8 p.m. ... MRS. ROUS

Tuesday, October 30th, at 4 p.m. ... MRS. TYLER

Friday, November 2nd, at 8 p.m. ... MRS. PODMORE

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

VOL. VII, No. 3.

October, 1928.

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Editor—Stanley de Brath, M.I.C.E.

THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, October 28th, 11 a.m. ... MR. PERCY BEARD

Sunday, October 28th, 6.30 p.m. ... MR. H. ERNEST HUNT

Wednesday, October 31st, 7.30 p.m. (Clairvoyance)
MRS. ANNIE PATTERSON

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Clairvoyance or Trance ... MRS. ROUS, MRS. CLEGG, MRS. LIVINGSTONE

Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN

Tuesdays, 3 p.m., Class for Psychological Development—

MRS. G. P. SHARPLIN

Wednesday, 3 p.m., Circle for Clairvoyance, Oct. 31st, MRS. JAMRACH

Thursdays, 3 p.m., Circle for Development—

MISS AIMEE EARLE and MRS. LIVINGSTONE

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

When in Town, Miss Stead is always at the Library on Thursdays.

PUBLIC MEETING

In CAXTON HALL, Victoria Street, S.W., THURSDAY, NOV. 1st, at

8 o'clock, MR. HAROLD CARPENTER and MRS. CANNOCK.

WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, October 28th, 11 a.m. ... MR. EDMUND SPENCER

Address, Spirit-descriptions and messages.

Sunday, October 28th, 6.30 p.m. ... MR. A. VOUT PETERS

Wednesday, October 31st, 7.30 p.m. ... MRS. FLORENCE KINGSTONE

Address, Spirit-descriptions and messages.

Healing (free), Tuesdays, 2 to 9 p.m. Wednesdays (free), 3 to 5.30 p.m.

Mondays and Thursdays, 10 a.m. to 9 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, October 28th, 11 a.m., Mrs. Maunder. Thursday, November

1st, Mrs. Croxford, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 28th, 11, open circle;
2.45, Lyceum; 6.30, Miss Gertrude Butcher (Northampton). October
31st, 8, Mrs. Grace Cooke.

Gamberwell.—The Central Hall, High Street.—October 28th, 11,
service; 6.30, Mr. Harry Boddington. Wednesday, 7.30, public circle at
55, Station Road.

Peckham.—Lausanne Road.—October 28th, 7, Mrs. S. Podmore.
Thursday, 8.15, Miss J. B. Proud.

Richmond Spiritualist Church, Ormond Road.—October 28th, 7.30,
Mr. E. Meads, address. October 31st, 7.30, Mrs. Brownjohn, address
and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—October 28th, 3,
Lyceum; 6.30, Mrs. E. A. Cannock, address and clairvoyance.

Fulham.—12, Lettice Street (near Parsons Green Station).—October
28th, 11.30, circle; 3, Lyceum; 7, Mrs. Neville. Thursday, 8, Mrs. B.
Stockwell.

Kentish Town.—Foresters Hall, 5, Highgate Road.—Sunday, November
4th, 7, The Duchess of Hamilton and Brandon, and Miss Lind-af-Hageby.

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MEETINGS.

Monday, 29th, at 3, Psychometry ... MRS. TYLER

Tuesday, 30th, at 7.30, Clairvoyance ... MR. GLOVER BOTHAM

Thursday, November 1st, at 7.30, Clairvoyance ... MR. PUNTER

GROUP SEANCES.

Monday, 29th, at 7.30 ... MRS. CANNOCK

Wednesday, 30th, at 3 ... MR. GLOVER BOTHAM

PRIVATE SITTINGS.

Daily ... MRS. ESTELLE ROBERTS, MRS. ANNIE JOHNSON

Mondays and Fridays ... MRS. CANNOCK

Tuesdays ... MR. GLOVER BOTHAM

Wednesdays ... MRS. BARKEL

SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.

Tuesdays, at 7.30 ... MRS. HENDERSON

Fridays, at 6.30 ... MRS. HENDERSON

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Mondays, at 7.30, Leader ... MRS. S. D. KENT

Tuesdays, at 3, Leader ... MRS. CANNOCK

Wednesdays, at 6.30, Leader ... MRS. ESTELLE ROBERTS

Wednesdays, at 7.30, Leader ... MRS. KINGSLEY

Fridays, at 7.30, Leader ... MRS. KINGSTONE

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SUNDAY, OCTOBER 28th.

11 a.m.—Speaker, Miss Geraldine Cummins.

6.30 p.m.—Speaker, Rev. Drayton Thomas.

Clairvoyante: Mrs. Tyler.

November 4th, 11 a.m., Mr. Ernest Hunt.

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

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Mr. R. Boddington (Vice-President Spiritualists National Union)

Chairman: Mr. Frank Whitmarsh (President London District Council)

Organist: Mr. W. H. PAYNE, L.R.A.M.

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AUTUMN SESSION.

FREE PUBLIC LECTURES.

TUESDAYS, at 8 p.m.

October 30th ... Mr. STANLEY DE BRATH, M.I.C.E.

"THE SIMPLE SOLUTION:

3—Religion: The History of the Old Testament."

GENERAL LECTURES.

ALTERNATE THURSDAYS, at 8 p.m.

November 8th ... Mrs. KATHERINE ST. HILL
on "Witchcraft".

DISCUSSION CLASSES.

WEDNESDAYS, at 5 p.m.

Series of Two ... Mr. STAVELEY BULFORD
2—Oct. 31st, "The Mystery of Numbers and Cyclic Law".

MEETINGS FOR DEMONSTRATION OF CLAIRVOYANCE, PSYCHOMETRY, Etc.

TUESDAYS, at 3.15 p.m.

October 30th ... Mr. T. E. AUSTIN

EXPERIMENTAL WORK. (Private Sitzings.)

TRANCE: MRS. J. W. GARRETT, on return from convalescence

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WEDNESDAYS, at 3.30 to 5 p.m., for the purpose of introduction amongst Spiritualists and friends.

Hostesses ... HOUSE COMMITTEE

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The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund.

Many of these generous donors are non-members and others are complete strangers some of whom live in far-off countries.

The total amount received to date is £713 4s. 4d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

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