

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2303.—VOL. XLV. [Registered as] SATURDAY, FEBRUARY 28, 1925. [a Newspaper.] PRICE FOURPENCE.

## CONTENTS.

Notes by the Way .....	97	Proceedings of Society for Psychical Research .....	103
Prophet of the New Revelation: By Sir Arthur Conan Doyle ..	98	The Faith that Heals .....	104
From Hulham House to U.S.A. ..	99	Rays and Reflections .....	104
Psychic Investigation: Eviden- tial Cases .....	99	Personality and the Sub-con- scious Mind .....	105
Letters to the Editor .....	101	The Door of Dreams .....	105
Fisher's Ghost .....	101	Spiritualist Community Services "Scientific American" Investi- gation .....	106
Vision and Voices .....	102	Society News, &c .....	107
Flowers of the Spirit .....	102		
Sidelights .....	103		

## NOTES BY THE WAY.

You light that wraps me and all things in delicate equable showers.

You paths worn in the irregular hollows by the roadsides!  
I believe you are latent with unseen existences, you are so dear to me. —WALT WHITMAN.

### G. K. C. AND SPIRITUALISM.

A recent article by Mr. G. K. Chesterton in the "Illustrated London News" deals with the return of Lord Northcliffe. Mr. Chesterton handles the subject in his droll, brilliant and rather wayward fashion, but there are several things in the article with which we find ourselves in-cordial agreement. In one place he says:—

I admit that most of the exposures of Spiritualism that I see would tend, so far as they go, to make me a Spiritualist. Indeed, in that sense, I suppose that I am a Spiritualist; if it means not having the necessary credulity to be a materialist. But a man may even be a materialist without believing that everything can be done by machinery.

We cordially endorse this statement, although we would suggest that the mechanical side of Spiritualism is but a very small part of it, that is, its lowest aspect; on its higher side it deals with the finer realm of intuitions, imagination and mystical experience. On the other hand we think it suggests a lack of knowledge of the subject on the part of our modern master of paradox that he should write:—

I know of no single message that has come in words that were really arresting and distinguished. I know of none containing anything like a new idea. There is never a great epigram; never a compressed thought; never a line of great poetry.

Now that, to put it mildly, is incorrect. It looks as though Mr. Chesterton's acquaintance with the literature of Spiritualism is of a distinctly superficial kind.

\* \* \* \*

### A DIFFICULTY OF CONTROL.

When reading "Raymond" a few months ago. Robert Blatchford was struck by a passage that reminded him of the day when his wife used "the

direct voice." The "Raymond" reference was to a sitting Sir Oliver had with Mr. Peters, when the control suddenly became excited, declaring that Raymond was attempting to control the medium, and that he must be prevented from doing so: "Don't think me unkind, but I must protect my medium," said the control. The incident of Mrs. Blatchford's sudden control impelled her husband to ask at the second sitting how it was done. Here is Feda's answer: "She was very eager and determined, and she seized the power and used it. It is not once in a hundred sittings that such a thing happens with me." Blatchford's comment is telling:—

Now, that sounds evidential. If my wife wanted very much to do something she generally did it. But how mysterious and baffling these things are. And the critic and the novice want to know all about it, and cock suspicious eyes at us when we explain that we cannot tell them.

### THE MAIN ISSUE.

This is finely put in the following excerpt from "The Clarion" which we reprint without break:—

Let us concentrate on the main issue. It is unwise to "ask for too much at the wishing gate." I see in Mr. Bradley's book he asks one Spirit Guide how we shall fare with regard to sex love on the spiritual plane. I am not worrying about such matters. All I ask is a passage with Brother Charon: I will do the rest.

Is there another life and shall we find again those we have lost, and shall we meet again those who follow us across the Styx? Those are the great questions. We may contentedly leave the details to adjust themselves. "Ah, Moon of my delight that knowest no wane," one garden will serve as well as another. Are not all gardens fair? Why, what said old Omar: "The wilderness were Paradise enow." That is enough for a mere man, and much more than most of us deserve, and I, for one, will not ask for golden slippers to walk the golden street.

### HIGHER WORLDS.

He spake of love, such love as Spirits feel  
In worlds whose course is equable and pure;  
No fears to heat away—no strife to heal—  
The past unsighed for, and the future sure;  
Spake of heroic arts in graver mood  
Revived, with finer harmony pursued;  
Of all that is most beauteous—imaged there  
In happier beauty! more pellucid streams,  
An ampler ether, a diviner air.  
And fields invested with purpureal gleams;  
Climes which the sun, who sheds the brightest day  
Earth knows, is all unworthy to survey.  
Yet there the soul shall enter which hath earned  
That privilege by virtue

—WORDSWORTH.

## THE PROPHET OF THE NEW REVELATION.

BY SIR ARTHUR CONAN DOYLE.

Andrew Jackson Davis was one of the most remarkable men of whom we have any exact record. Born in 1826 on the banks of the Hudson, his mother was an uneducated woman, with a visionary turn which was allied to vulgar superstition, while his father was a drunken worker in leather. He has written the details of his own childhood in a curious book, "The Magic Staff," which brings home to us the primitive and yet vital life of the American provinces in the first half of last century. The people were rude and uneducated but their spiritual side was very much alive and they seem to have been reaching out continually for some new things. It was in these country districts of New York in the space of a few years that both Mormonism and Modern Spiritualism were evolved.

There never could have been a lad with fewer natural advantages than Davis. He was feeble in body and starved in mind. Outside an occasional school primer he could only recall one book that he had ever read up to his sixteenth year. Yet in that poor entity there lurked such spiritual forces that before he was twenty he had produced one of the most profound and original books of philosophy ever written. Could there be a clearer proof that nothing came from himself and that he was but a conduit-pipe through which flowed the knowledge of that vast reservoir which finds such inexplicable outlets? The valour of a Joan of Arc, the sanctity of a Theresa, the wisdom of a Jackson Davis, the supernatural powers of a Daniel Home, all come from the same source.

In his later boyhood Davis's latent psychic powers began to develop. Like Joan he heard voices in the fields—gentle voices which gave him good advice and comfort. Clairvoyance followed this clairaudience. At the time of his mother's death he had a striking vision of a lovely home in a land of brightness which he conjectured to be the place to which his mother had gone. His full capacity was tapped, however, by the chance that a travelling showman who exhibited the wonders of Mesmerism came to the village and experimented upon Davis, as well as on many other young rustics who desired to experience the sensation. It was soon found that Davis had very remarkable clairvoyant powers.

These were developed not by the peripatetic Mesmerist but by a local tailor named Levingston who seems to have been a pioneer thinker. He was so intrigued by the wonderful gifts of his subject that he abandoned his prosperous business and devoted his whole time to working with Davis and to using his clairvoyant powers for the diagnosis of disease. Davis had developed the power, common among psychics, of seeing without the eyes, including things which could not be seen in any case by human vision. At first the gift was used as a sort of amusement in reading the letters or the watches of the assembled rustics when his eyes were bandaged. In such cases all parts of the body can assume the function of sight, and the reason probably is that the etheric or spiritual body, which possesses the same organs as the real ones, is wholly or partially disengaged, and that it registers the impression. Since it might assume any posture, or might turn completely round, one would naturally get vision from any angle, and an explanation is furnished of such cases as the author met in the north of England, where Tom Tyrrell, the famous medium, used to walk round the room, admiring the pictures with the back of his head turned towards the walls on which they were hung. Whether in such cases the etheric eyes see the pictures or whether what they see is an etheric duplicate of the picture, is one of the many problems which we leave to our descendants.

Levingston used Davis at first for medical diagnosis. He described how the human body appeared to become transparent to his spirit eyes which seemed

to act from the centre of his forehead. Each organ stood out clear and with a special radiance of its own which was dimmed in case of disease. To the orthodox medical mind, with which the author has much sympathy, such powers are suspect as opening a door for quackery, and yet he is bound to admit that all that was said by Davis has been corroborated within his own experience by Mr. Bloomfield, of Melbourne, who described to him the amazement which he felt when this power came suddenly upon him in the street, and revealed the anatomy of two persons who were walking in front of him. So well attested are such powers that it has been not unusual for medical men to engage such clairvoyants as helpers in diagnosis. Hippocrates says, "The affections suffered by the body the soul sees with shut eyes." Apparently, then, the ancients knew something of such methods. Davis's ministrations were not confined to those who were in his presence, but his soul, or etheric body, could be liberated by the magnetic manipulation of his employer, and could be sent forth like a carrier-pigeon with the certainty that it would come home again bearing any desired information. Apart from the humanitarian mission on which it was usually engaged it would sometimes roam at will, and he has described in wonderful passages how he would see a translucent earth beneath him with the great veins of mineral beds shining through like masses of molten metal, each with its own fiery radiance.

It is notable that at this earlier phase of Davis's psychic experience he had no memory when he returned to the body of what his impressions had been. They were registered, however, upon his subconscious mind and at a later date he recalled them all clearly. For the time he was a source of instruction to others but remained ignorant himself.

Up to now his development had been on lines which are not uncommon, and which could be matched within the experience of every psychic student. But now there occurred an episode which was entirely novel and which is described in close detail in the autobiography. Put briefly the facts were these: On the evening of March 6th, 1844, Davis was suddenly possessed by some power which led him to fly from the little town of Poughkeepsie, where he lived, and to hurry off, in a condition of semi-trance, upon a rapid journey. When he regained his clear perceptions he found himself among wild mountains, and there he claims to have met two venerable men with whom he held intimate and elevating communion, the one upon medicine and the other upon morals. All night he was out, and when he enquired his whereabouts next morning he was told that he was in the Catskill mountains and forty miles from his home. The whole narrative reads like a subjective experience, a dream or a vision, and one would not hesitate to place it as such were it not for the detail of how he was received and what meal he ate upon his return. It is a possible alternative that the flight into the mountains was a reality and the interviews a dream. He claims that he afterwards identified his two mentors as Galen and Swedenborg—which is interesting as being the first contact with the dead which he had ever recognised. The whole episode seems visionary and has no direct bearing upon the lad's remarkable future.

He felt higher powers stirring within him, and it was remarked to him that when he was asked profound questions, when he was in the mesmeric trance, he always replied, "I will answer that in my book." In his nineteenth year he felt that the hour for writing the book had come. The mesmeric influence of Levingston did not, for some reason, seem suited for this, and a Dr. Lyon was chosen as the new Mesmerist. Lyon threw up his practice, and went with his singular *protégé* to New York, where they presently called upon the Rev. William Fishbough to come and act as amanuensis. The intuitional selections seem to have been justified, for he also at once gave up his work and obeyed the summons. Then the apparatus being ready, Lyon threw the lad day after day into the magnetic trance and his utterances were taken

down by the faithful secretary. There was no money and no publicity in the matter, and even the most sceptical critic cannot but admit that the occupation and objects of these three men were a wonderful contrast to the money-making, material world which surrounded them. They were reaching out to the beyond and what can man do that is nobler?

It is to be understood that a pipe can carry no more than its own diameter permits. The diameter of Davis was very different from that of Swedenborg. Each got knowledge while in an illuminated state. But Swedenborg was the most learned man in Europe while Davis was as ignorant a young man as could be found in the State of New York. Swedenborg's revelation was perhaps the greater, though more likely to be tinged by his own brain. The revelation of Davis was incomparably the greater miracle.

Dr. George Bush, Professor of Hebrew in the University of New York, who was one of those present while the trance orations were being taken down, writes:—

I can solemnly affirm that I have heard Davis correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. He has discussed with the most signal ability the profoundest questions of historical and Biblical archaeology, of mythology, of the origin and affinity of language, and the progress of civilisation among the different nations of the globe, which would do honour to any scholar of the age, even if in reaching them he had the advantage of access to all the libraries in Christendom. Indeed, if he had acquired all the information he gives forth in these lectures, not in the two years since he left the shoemaker's bench, but in his whole life, with the most assiduous study, no proflig of intellect of which the world has ever heard would be for a moment compared with him, yet not a single volume or page has he ever read.

(To be continued.)

#### FROM HULHAM HOUSE TO U.S.A.

From a letter from New York, giving an account of the American tour of Miss Harvey and Miss Chilton, the mediums from Hulham House, Exmouth ("Dr. Beale's Home"), we take the following particulars:—

On their arrival in New York they stayed for some time with Miss Tubby, at whose residence on their first Sunday evening a number of guests met them. They lectured before the New York Section of the American Society for Psychical Research, and in spite of very stormy weather one hundred people were present at the meeting. Miss Harvey spoke on three Sunday afternoons, twice to small private audiences and once to about two hundred people at the Hotel Astor, where the Ethical and Spiritual Society of New York meets. The President and members of that Society were most enthusiastic in their reception of Miss Harvey and her guide, Dr. Beale, and there were many who crowded around Miss Chilton and Miss Harvey afterwards to ask questions and secure private readings and diagnoses.

Both the ladies spoke at the afternoon and evening meetings of a weekly class Miss Tubby was holding in New York. In Boston they had a warm welcome from Mrs. Soule and the Psychic Inquiry Club and its friends, who turned out in considerable numbers, although the date was close to Christmas, and filled the rooms, more than a hundred being present to hear Dr. Beale's account of his work.

In Philadelphia Miss Harvey spoke on Sunday morning, December 14th, at the First Spiritualist Temple, where the Rev. Mr. Russell is pastor. Dr. Beale was at his best and the audience was greatly interested.

Several physicians were numbered amongst their audiences and not one of them was inclined to assume a supercilious attitude. The spirit of co-operation could do much to promote health in many types of cases, were the clairvoyant and the physical methods combined.

**THE LATE MAJOR-GENERAL SARTORIUS.**—The announcement of the decease of Major-General Euston Henry Sartorius at the age of eighty-one reminds us that he showed a keen scientific interest in psychical research. The son of Admiral Sir G. D. Sartorius, he was born in Portugal, in which country he held the title of Conde de Penhaume. His heroism as a soldier brought him the Victoria Cross and he also held the bronze medal of the Royal Humane Society.

## PSYCHIC INVESTIGATION : EVIDENTIAL CASES.

THE TESTIMONY OF A PROMINENT SOUTH AFRICAN BUSINESS MAN.

(Continued from page 88.)

#### TYPICAL AUTOMATIC WRITING.

The hands of both would frequently write, simultaneously, messages covering several foolscap sheets, as neatly and as quickly as, of their own volition, they could have written them from dictation in full light. It must be understood—as this point is not without importance—that the messages so written were *not impressed upon their conscious minds*. They had no knowledge, during the progress of the writing, what the communicator (for the time being) was sending through their hands; and as the whole thing was done in the dark—normal handwriting at the normal pace of rapid writers, both being exceptionally rapid writers—it was quite impossible for them even to guess what their hands were transcribing. Until a message, or messages, came to an end, when the electric light was switched on for the message to be read to those present, no one in the room (certainly not the writers themselves) had the least idea what a message might have to tell us.

I believe our methods were novel, and that they deserve serious consideration for their internal evidence of reliability, which is, unfortunately, lacking in so much of the investigatory work that is carried on. Our case rests entirely on my claim to absolute good faith. To impeach a man's veracity is no argument; to impeach his intelligence—unless there is *prima facie* ground for so doing—is merely a puerile insult. To be bluntly frank, I am satisfied that the individual and collective intelligence of the members of our circle would not be inferior to that of the critics who, in the newspaper Press and in books and pamphlets, imagine they have disposed of the poor fools who are credulous enough to believe in super-physical phenomena.

#### CRITICS AND THE SUBCONSCIOUS MIND.

I do not intend the foregoing remarks to refer to those manifestly honest critics who are ready to admit that after making all allowances for fraud and hallucination there still remains a residuum of phenomena to be accounted for, and who, in their efforts to account for this without bringing in any explanations which would postulate super-physical causes, fall back upon that ever-green theory of the sub-conscious mind or the subliminal consciousness. All I will say is this: If such a critic will admit our honesty, and believe that the statements I am putting forward are truly what I claim them to be, viz., facts, I have yet to learn any variant of the theory of the sub-conscious which would cover all the points.

As I am not, personally, prepared to rule out entirely the possible interference of this sub-conscious mind, and the pranks (entirely unsuspected) which it may sometimes play, I have always adopted a rough and ready method of dealing with this vexed question, so far as our circle messages have been concerned. All messages received by us—they have run into thousands, on an astounding variety of subjects—have been submitted to a test of their internal merit. If there was a possibility of doubt, such messages would be passed to a kind of "Suspense Account," to wait for further evidence of genuineness, or to be "written off" as worthless for evidential purposes. Some (not a few) would certainly seem to rule out completely all explanations barring the one so many people find impossible of acceptance—the continuance of the human personality after death, and the power of such personality, under certain conditions, to communicate with those still "in the flesh," on this plane of existence.

Here is such a case, as an example.

#### AN EVIDENTIAL INSTANCE.

One of our communicators who was most regular in his attendance at our meetings, from the earliest stage of our work, and who transmitted, probably, some hundreds of messages through the hands of B. and my wife, signed the name of one who had been a very intimate friend of mine during the last twenty years of his earth life—he died at Brussels in 1909.

In life he had been a most brilliant member of the Bar, and had held Cabinet rank (as Attorney General) in a Ministry. Up to the time that his health broke down—a few years before his death—he was practising at the Bar as one of its shining lights. I will call him J. L. At a sitting of our circle in June, 1917, J. L., being at the time in communication with us, he suddenly wrote a message asking us to concentrate our minds on helping him to "get through" to us a communication of urgency which would present exceptional difficulties in transmitting correctly. Having read this message, the lights were switched off and we settled down to carry out J. L.'s injunction. Within five minutes the hand of B. commenced to write, and went on for some time. It was evident to us—from the sound of the pencil passing

over the paper—that the message was being written spasmodically, with little halts and spurts, not, as generally was the case, evenly and unbrokenly. By and by the writing stopped entirely, and the signal came, "Message finished," given by five clear raps on the table. Light was switched on again and the message read. The gist of it was this: J. L. started by saying:—

I have here with me two brave soldier boys very recently killed in action on the Western front. My special interest in them is that they both belonged to the South African Brigade, and both came from Johannesburg. They are anxious to get messages to their parents in Johannesburg, and we have been permitted to use your circle as an intermediary for the purpose. The obligation is, therefore, laid upon you to execute this behest.

The message then proceeded to give the name of the first boy, and the address of his father. There was, at first, some confusion in our minds as to whether the boy's name was Allan Campion Hain, or Allan Hain Campion. A later message cleared up the difficulty by telling us, positively, it was the latter. The father's address was given as No. 17 in a street—largely a business street—in the centre of this town. Then came the message for the father which, while being intimate and affectionate, contained nothing of a special nature.

The name of the second boy was given as William Robert Brand, whose mother was stated to be a Mrs. Odendaal, living at No. 43 in a street in one of the suburbs of Johannesburg. The message was meticulous in explaining that the boy's mother had married a second time, hence the name "Odendaal," and that she was now a widow for the second time. The message for the mother was of a different character entirely from that to the Campion father. It contained an urgent request to the mother (involving documents and a third party) to carry out certain things. This completed our information and instructions, J. L. impressing upon us the seriousness of the task set for us, and expressing confidence that we would see the duty properly discharged.

#### THE FACTS.

Now for one or two statistical facts: At the time we received these messages (as now) the area of Johannesburg was about eighty five square miles, and the population (white alone, the black and coloured population is still greater) 150,000 in round numbers. (It is now climbing up to the 200,000.) Although we all knew, in a general way, the localities mentioned in the addresses given, it is the bare truth to say that not only were all the people mentioned utterly unknown to us—we did not even know if such persons existed. (If there exists in the world such a thing as truth these statements have to be accepted.) However, the duty had been laid upon us, and we lost no time in starting to "see it through!"

O. (referred to earlier) willingly assumed the task, and the next morning proceeded to the address given in the message as that of the father of Allan Hain Campion. No trace of him was found there, nor did persons in the immediate vicinity have any knowledge of the name. This experience, naturally, tended to throw grave doubt upon the authenticity of the message as a whole, and no move was made to follow up the Odendaal case pending further enquiry into the Campion affair. O. and I, in discussion upon the matter, hit upon another line of investigation. We knew that all Johannesburg recruits for the South African Brigade were compelled, before going to the front, to register with the authorities at the Drill Hall here the name and address of their next of kin, to whom news should be sent in event of wounds or death. A letter was written by O. to the necessary quarter requesting to be furnished with the name and address of the next of kin of Private Allan Hain Campion. This, of course, was done purely "on the off chance," without the least knowledge as to whether such a person existed.

Within forty-eight hours, after the authorities had been satisfied as to the good faith of this request, a reply came giving the name of James Bickersteth Campion, as father, at an address in another part of the town entirely. My friend O., whose manner and address is peculiarly well suited to such difficult negotiations, started off to interview Mr. J. B. Campion at the address given by the District Staff Officer, and found him at once—the place given being that where he carried on his business.

Summarising what took place it can be said that Mr. C. acknowledged himself to be the father of A. H. C., and stated that he had just recently received the news that his son (aged nineteen) had been killed in action. Thus, up to that point, everything in the message (barring the address of the father) had been proved to be entirely veridical. As O. proceeded to disclose the reason of his visit it became apparent that Mr. C. was frankly sceptical about "communications from the dead," having no knowledge whatever of Spiritualism, and (as would be the case with most people who have given no thought to the subject) failed to grasp the startling significance of such an experience as he was called upon to share with us. Still, he was in no way hostile, and was quite prepared to listen to what O. had to tell him.

Towards the end of their talk O. asked him if he could account in any way for the address which had come to us in his son's message, being so entirely wrong. His reply at once threw light upon the puzzle. He said, "You got my address as No. 17 J— St.; as a matter of fact I am living at No. 71, J— Street, where I stay with Dr. M., whose house it is. I was there when Allan left to go oversea." (Now it is a well-known fact, in psychic messages, that figures are liable to be transposed, as if seen in a mirror, so 71 having been transposed into 17 is by no means strange. Further, it must be noted that as the house where Mr. C. was staying was Dr. M.'s it is also not strange that his name should not have been known to persons in the same street.) It can therefore be said that the Campion case had been properly proved.

#### DISAGREEABLE CONSEQUENCES.

The sequel was far from pleasant. As O. was about to leave he was asked by Mr. C. to do a favour for him. It appeared that Mr. C. was a widower with two surviving children—daughters—who lived with an Aunt at Capetown. O. was given the name and address of the aunt, and the baptismal names of the daughters—the elder being a twin of the dead son Allan, the younger a school-girl of between fourteen and fifteen—and specially asked to communicate by letter to them the whole story of the message as it had been given to the father. O. good-naturedly promised to do this without loss of time. He wrote three letters; one to the aunt and one to each of the girls. These letters were shown to me before they were mailed, and they struck me as being admirable in every way, each one suited to the age—and presumed intelligence—of the parties to whom they were addressed. In due course one letter came to O. as a general reply to the three he had sent. The person chosen for the purposes of that reply was the fourteen-year-old school-girl, and the reply itself was a truly abominable production. The writing was that which one would expect from a girl of that age, but the wording showed very clearly the letter had been written from a prepared copy. The framer of the words was, obviously, a priest, either of the Roman or High Anglican Church—the former being the more probable. The nature of its contents may be imagined from this description; in any case it was a gross insult to both the intelligence and morality of my friend O. He and I being inured to the gratuitous rudenesses of the ignorant and prejudiced unbelievers decided there was nothing to be done, but to drop the Campion affair entirely, so the letter to which I have referred closed that chapter—except, that in our carefully kept record of it we hold the proof of indubitable communication from an identified personality functioning in consciousness in the region beyond death.

(To be continued.)

#### CURRENT ITEMS.

From the "Kentish Independent" we learn that the first of a series of propaganda meetings under the auspices of the United Spiritualists' Church took place at Woolwich on the evening of the 16th inst.

The "Newcastle Evening Chronicle" reports that the members of the Tyneside Spiritualist Centre Lyceum have held their first social meeting, when more than seventy persons spent an evening of enjoyment.

Mr. H. Dennis Bradley will deliver a lecture on Sunday, 1st prox., to the "Heretic" Society at Cambridge. The title of his address will be "Recent Advances in Psychological Research," and Mr. Hannen Swaffer will be present to support Mr. Bradley.

The "Bath Chronicle" says: An endeavour is being made to establish a Spiritualist Church in Bath, and Mr. J. H. Allen, of the First Spiritualist Church, Bristol, is taking the preliminary steps with that object. I am informed that Bath is the only centre in the whole of the West of England where such a church does not exist, and it is felt that there are a sufficient number of Spiritualists in the city to form a communion.

Captain A. G. Pape, Fellow of the Royal Anthropological Institute, F.Z.S.(Scot.), etc., will deliver an address entitled, "Is There a New Race Type?" in the Mortimer Hall, 93, Mortimer Street, W.1, on Friday, the 6th March, at 8 p.m. Mr. F. Thoresby will preside and Miss Charlotte Woods will also speak. It will be remembered that this lecture was given before the Anthropological Section of the British Association at Liverpool last year. Tickets may be obtained at Mortimer Hall, or from Miss Evelyn Faulkner, 6, Netherpton Grove, Chelsea.

## LETTERS TO THE EDITOR.

## AN OUT-OF-THE-BODY EXPERIENCE.

## OBJECTIVE PHENOMENA AND SCIENTIFIC INVESTIGATION.

SIR,—In the extracts from Mr. W. S. Rogers' recent article in "English Mechanics" given in your issue of February 21st, he says:—

What is now called for is a really earnest and scientific investigation into the phenomena of materialisation. . . . Provided the investigators were trained observers, free from any taint of Spiritism, they might be trusted to establish once and for all whether or not the so-called materialisations are genuine phenomena, and, if so, they might then proceed to further investigations with a view to discovering the natural laws under which they are manifest.

Mr. Rogers is evidently not aware of A. R. Wallace's investigations, made when he was a thorough-going agnostic in every sense of the word, nor does he appear to know that the investigation he calls for has already been made very recently at the Paris Institute by experiments extending over four years, by Professor Richet and Dr. Geley and other "trained observers" of the highest standing in contemporary science, and "free from any taint" of Spiritism.

Perhaps Mr. Rogers shares the opinions of Mr. Piddington, who, in his presidential address in May last to the S.P.R., avows that he is not conversant with the objective phenomena, and adds:—

I find in my own case that as a general rule I do not attach the same weight to the evidence of foreigners, even of American, as to the evidence of my own-countrymen, and having no reason to think I am singular in this respect, I assume the impression to be a common one.

This is, unfortunately, quite true; and it extends even to normal science. In England the differential calculus is ascribed to Newton, in Germany to Leibnitz; in France the discovery of oxygen is referred to Lavoisier, in England to Priestley. The law connecting the pressure and volume of gases is "Gay Lussac's law" in France and "Boyle's law" in England; and so on.

But in metapsychic science it matters greatly that careful and detailed laboratory work should be ignored because of the nationality of the experimenter. An educated man of whatever nationality is able to testify to facts.

In France there is a regular, endowed laboratory where careful scientific work is done. In America 400,000 dollars have recently been bequeathed for a similar purpose. In England there is no such institution, and private research is most inadequately supported.

Of course if private persons were to charge themselves with the heavy and expensive experiments Mr. Rogers so innocently desires, exactly the same results would follow that have already taken place: the sceptical scientist like Wallace is "convinced by the weight of the facts," as Wallace said. He is then under "the taint of Spiritism," and is reviled by gentlemen like Mr. Rogers.

I have again and again after my lectures been asked for a short handbook showing what facts have been scientifically proved, and what conclusions they point to. I prepared such a handbook. One publishing firm replied that it would not pay; another that it would provoke too much opposition and controversy; another that the time is not ripe for any religious inferences. I am not disgruntled at this; but taken in conjunction with Mr. Piddington's luminous address, I can see very well why so little progress is made in psychical research.—Yours, etc.,

STANLEY DE BRATH.

## THE PASTORSHIP OF THE SPIRITUALISTIC CHURCH OF PIETERMARITZBURG.

SIR,—Your correction (of November 22nd, 1924) concerning the pastorship of the Spiritualist Church of Pietermaritzburg interested me greatly.

The early days of Spiritualism here, of which I have had twenty-three years' experience in this centre, were not easy ones. Mrs. Phelps struggled heroically to found a church here, against bitter opposition, and harassed by lack of funds. Nothing daunted she fought on, and eventually an organised society rose from the foundations laid by her in 1908. She worked for several years as the resident Pastor of the church.

I was a foundation member of that church and also Secretary, and at one time Treasurer as well, so that I can speak with authority of the excellent work accomplished by Mrs. Phelps (then Mrs. Pritchard) not only in Maritzburg but all over South Africa. Mrs. Phelps is an excellent medium, an exceptionally fine speaker, and has had over twenty years' experience on the Spiritualist platform.—Yours, etc.,

WINIFRED SMALRIDGE.

Camden Hotel, Pietermaritzburg,  
South Africa.

SIR,—About the end of November I was advised to take an anæsthetic for a rather painful dental operation. At the moment of losing consciousness I found myself floating downstairs into my dining-room. I floated round this room and passed into the library. As I looked round the door opened and a servant came in, attended to the fire, and then suddenly ran away. At that moment I found myself again in my chair in my bedroom, where the little operation had taken place, and was told that it was all over, having lasted one minute. Next day I came down to luncheon and asked the servant what he had been doing while I was upstairs. He replied: "I went into the library, attended to the fire, then, hearing the telephone, ran into the dining-room to answer it."

I should add that I spoke to him while in the library, telling him to see that "those gentlemen"—viz., the doctor, anæsthetist, etc.—"had everything they wanted," but I got no reply. He evidently neither saw nor heard me.—Yours, etc.,

S. H. M.

## FISHER'S GHOST.

United Films, Ltd., gave a private view at the Shaftesbury Pavilion, on Thursday, February 19th, of "Fisher's Ghost."

Any story of a "ghost" will find room in the newspaper Press of to-day. The ghost has a smack of the legendary and the far-off about it, something fanciful and unreal, and sufficiently removed from present-day activities to make it non-controversial and therefore innocuous.

But in the historical incident before us the ghost comes dangerously near to being one of those much-shunned "spirits" which a section of the Press is determined to boycott.

This is the story: At Campbelltown, about thirty miles from Sydney, New South Wales, a farmer named Frederick Fisher, hired from the Government in 1826 a convict to assist him on his farm. This man, George Worrall, reported to the neighbours that Fisher had left on a visit to England, and had instructed him to sell off his effects. Some months after, a neighbouring farmer, as he passed along the country road, saw Fisher sitting on the rail of a fence close to his home. As the farmer approached the figure rose, and pointing an arm in the direction of a water-hole near by, slowly disappeared. The police were informed, the water-hole dragged, and the body of Fisher found. Worrall was arrested and finally hanged.

The film portrays the incidents of the crime in pictures taken at the actual scene.

The statement in the programme that "the supernatural, sworn to in court, on the evidence of three independent witnesses," had a share in establishing the guilt of the arrested man does not appear to be correct. The man who saw the ghost was not called as a witness.

Those who are interested will find the case fully discussed in the "Proceedings of the Society for Psychological Research," Vol. XIV., pp. 111-114; Andrew Lang, "Dreams and Ghosts," p. 141 (reissue 1899); Andrew Lang's "Blackwood's Magazine" (July, 1897); J. W. Radcliffe's "Fiends, Ghosts, and Sprites" (1854, pp. 231-236, taken from "Household Words"); "The Two Worlds" (periodical), Vol. I., p. 590.

It is instructive in examining these various accounts to see how they differ in details. In that of the S.P.R., which is based on data supplied by the official historian of New South Wales, the writer, H. Arthur Smith (a later President of the S.P.R.) says of the farmer who saw the ghost, "One cannot help suspecting that he may have known the details of the murder from the beginning, and that on hearing of the reward he ingeniously invented the ghost to explain the four months' delay in making the disclosure." He says that Andrew Lang rejects this hypothesis, considering it an improbable explanation, but Mr. Smith adds in a true S.P.R. spirit, "Is the apparition less improbable?"

L. C.

THE CHURCH OF THE SPIRIT, Croydon, held its Annual General Meeting on the 19th inst. when the balance sheet to December 31st last year was presented and members reviewed with much satisfaction the work of the past year. Mr. Percy O. Scholey, who presided, announced that the collections for the past year amounted to £137, and members' subscriptions to £84. The amount standing to the credit of the Building Fund was £431, showing an increase of £57 over the previous year. The total assets of the Church were £696 as compared with £615 in 1923. Mr. Percy Scholey was re-elected Minister for a further period of three years, and Mrs. Julie Scholey was appointed Joint-Minister for the term of Mr. Scholey's ministry. The following were elected members of the Committee: Mr. and Mrs. P. Bell, Mr. B. B. Green, Mr. and Mrs. G. Morriss, Mr. R. Parks, Miss N. Parks, Mr. A. E. Hellings, Mr. J. M. Stewart, Mrs. N. Bonner, Miss A. F. Johnson and Mr. T. A. Weston.

## LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## VISIONS AND VOICES.

The recent address by Mrs. Alfred Lyttelton to the London Spiritualist Alliance was a valuable addition to the immense sheaf of testimony to the fact that "mind pictures" are not always the outcome of vague and freakish fancies but sometimes have a very definite relation to reality. The region of the mind is vast and mysterious. The explorers must go carefully, verifying every step before proceeding to the next. But enough evidence has been gathered to make us positive that the individual human mind in certain states may come into touch not only with supernormal sources of knowledge but also with other minds living in states above and beyond the physical order. The labours of the Society for Psychical Research have resulted in the accumulation of overwhelming evidence of the fact. To many Spiritualists these things are almost commonplace, as matters of practical knowledge practically acquired.

We have arrived at a period when a sifting process has begun. We are adjusting the balance between the "wholesale believer" who takes everything out of the common in human experience as "psychic" or "spiritual," and the attitude of mind, so suggestive of the methods of dear old John Bull, which dismisses them all as sickly fancies—"stuff and nonsense." At first sight, it deludes the average observer into the idea that this is the "healthy, common-sense attitude." Really it is not. Fancies are open to such criticism, but not facts.

It will be long before the public forget the sensational onslaught on the murderous anarchists of Sidney-street which came as a sequel to the murder of the police officers who interrupted the thieves during the attempted robbery of a jeweller's shop. It was the sensation of the hour. Some weeks before it happened, a lady of remarkable psychic powers told us of a vivid dream she had experienced. She beheld a London street in which a terrible fight was going on. Men were firing on each other from windows and roofs. There were flames and smoke and panic-stricken crowds. In the middle of the street she

observed a curious ladder-like structure, but she could not see what it was. The dream made so strong an impression on her mind that she related it to us and to other friends. But as it seemed to have no special meaning the matter was put by, and almost forgotten. Then came the Sidney-street affray between the anarchists and the police and soldiers, with which the papers were full of accounts. But it was not until pictures of the scene were presented in the papers that the lady saw how strangely her vision had been fulfilled. "Why," she cried, "that is the street I saw in my dream with all the firing going on. And now I see what the tall object is that I could not recognise in the dream. It is a fire-escape."

We give this case as but one instance out of multitudes, some of which raise the same questions: (1) How is it that a future event can be seen in this way? (2) Where does the information come from—does the seer personally tap some source of predictive knowledge and see a coming event as though it were in the present? (3) Why should an event in which the seer has no personal interest or concern be cognised in this way?

We must leave these questions for the moment. We shall infallibly gain the clue to them in due time, and they will throw a flood of new light on the nature of man and the possibilities of his unconquerable mind.

With visions, as we know, there come at times "voices"—subjective voices. Mrs. Lyttelton gave an example in the case of the loss of her brooch, and like the visions the message of the "voices" sometimes turns out to be strangely true.

In these directions we are dealing entirely with mental phenomena. What of those instances in which the things seen become objectively real and visible to everybody, and the things heard—the voices—are heard by all? Here we get our facts in an externalised form. To-day the independent voice is coming to the front in a remarkable way. It is a form of evidence which will appeal to multitudes who are indifferent to mental phenomena—visions and voices—and incapable of understanding them.

We see that the British Broadcasting Company have decided against the broadcasting of "spirit voices." Well, the thing is a fact. It has been done. The refusal of the B.B.C. at this stage is possibly judicious. The time may not be ripe. The mere fact that the matter has been discussed is startling enough. We look back on the days when wireless was not, and any suggestion of it dismissed with ridicule. As for "spirit voices," they were to be heard here and there—a very rare phenomenon. Now they are becoming abundant, and we are pretty confident that one day we shall hear them with our valve or crystal wireless sets.

## FLOWERS OF THE SPIRIT.

Those who have become conscious of that "bouquet and ichor of eternity" which belongs to the higher and finer associations between this world and the realm of spiritual life must often have felt it to be something like sacrifice to confess publicly all that they have known or experienced. Many spiritual experiences are, as an old friend of ours expressed it, "exotics"—they undergo sad metamorphosis when removed from that inner region of the mind to which they naturally belong. And so it comes that some of the highest and rarest evidences of spiritual power and influence are evidences to the recipient alone, not to be narrated to the crowd, nor, indeed, to any but the nearest and most understanding friends—perhaps not even to these. For there is in some of us that particular quality of reserve alluded to in the old Scots saying, "Aye be keepin' something to yoursel'." And so some of the rarer flowers of the Spirit are left unplucked, and the man or woman who could tell us much of unseen guidance and direction, of things of mystery and vision, is silent—not out of self-regard but of reverence.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

"The Westminster Gazette" of the 14th inst. has an article on telepathy headed "Quest of the Sixth Sense," with an account of experiments by Sir William Barrett, and a statement of Sir Oliver Lodge's convictions on the subject, as follows:—

"I do not attach any importance to the theory that the results are due to brain waves," he said. "If such waves exist, that theory assumes that telepathy is communication between brain and brain. I prefer to say it is communication between mind and mind. Whether it operates through the brain I do not know.

"Some people identify mind and brain, but I do not. The brain seems to me to be the instrument of mind. In experiments, persons try to transmit thoughts to others, but there are cases of unconscious telepathy, as when apparitions appear or when someone gets an impression of a relative being in any accident or taken ill, and the relative may not be able to think of transmitting the news.

"As to the explanation, I am feeling my way. The theory can wait till we get more light, and that is coming."

The "Gazette" says Sir Oliver added that telepathy seemed to show operation of the mind apart from the body, and that we are not so dependent on the bodily organs as we thought.

In the same newspaper, in a two-column article, is related some of the striking examples of telepathy with Professor Murray that are recorded by Mrs. Henry Sidgwick in the latest number of the "Proceedings" of the S.P.R. The subjects are divided by Mrs. Sidgwick into five classes:—

- (a) Scenes or incidents, real or imaginary, but possible, in which the experimenters themselves or their friends and acquaintances are concerned.
- (b) Scenes or incidents from books, plays, history, or newspapers.
- (c) Fantastic scenes or incidents, including dreams.
- (d) Particular quotations asked for.
- (e) Scenes in which human beings do not appear.

The highest percentage of success was in Class C (fantastic scenes), namely, 46.7.

Examples are given of smell and hearing by Telepathy:—

Mr. Patrick Murray (agent): "The lion in the Zoo trying to reach a large piece of meat just outside the cage."

Professor Murry: "A sort of smell of wild animals—carnivorous animals. Something grabbing through bars at a piece of meat at a Zoo. Don't know the animal."

In the other instance Professor Murray begins by saying: "This is curious. I've got a smell of some kind of incense stuff—I should think it was opium or hashish"—the "subject" being, in fact, a night club and opium den.

The smell experienced by the percipient in both these cases, says Mrs. Sidgwick, must have been an imaginary or hallucinatory smell; there can hardly have been any real smell to suggest it.

On the question of the sense of hearing operating, a case is quoted of a motor-car race at Brooklands being announced, when Professor Murray said that he had "the feeling of something whizzing along at a tremendous speed—aeroplane or car." There was, however, apparently no real sound to suggest it.

From a recent issue of "The Star" we take the following:—

Spiritualism appears just now to be having one of its periodical booms, and it will doubtless receive additional stimulus from the opening of Sir Arthur Conan Doyle's new bookshop in Victoria-street—one of the handsome new shops erected on the site of the old Westminster Palace Hotel.

When I looked in a day or two ago, I found the famous creator of "Sherlock Holmes" busily engaged in tying up parcels of books—and I wondered if he had taken out a card in the Shop Assistants' Union!

Writing in the "Daily Sketch" recently in reply to some criticism from Capt. Maskelyne, Sir Arthur Conan Doyle said:—

I have never in my life made a shilling out of my lectures on Spiritualism.

Every penny above expenses has been paid over to the cause.

In Australia I left my surplus in that country for missionary work there. After my first American tour I published a balance-sheet, and after my second tour I was prepared with a similar balance-sheet.

It is notorious among Spiritualists that I have never taken anything for myself. On the other hand, I lose thousands a year through the diminution of my literary output.

Sir Arthur added that the complaint of Spiritualists against the Maskelyne family is that for three generations they have made money by producing parodies of psychic phenomena. When new developments occurred in the phenomena it was at once a signal for the professional magicians to rush in and offer large sums to prove that they can produce some sort of imitation of the manifestation. But "these things are too important to many of us; too vital to be subjected to public mockery."

## PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

By H. A. DALLAS.

The last issue of "Proceedings of the S.P.R." (Part XCII.) is of more than ordinary interest. "In Memoriam—Gustave Géley," by Sir Oliver Lodge, bears strong testimony to the value of the work of this very able and courageous investigator. Of his book, "From the Unconscious to the Conscious," he says, "It may be regarded as the most important treatise on that aspect of the subject [i.e., the philosophy and rationale of psychophysical phenomena] since F. W. H. Myers' great and more comprehensive work."

Of his "rare self-sacrifice" he writes with much admiration, which will be fully shared by those who will learn from this article, perhaps for the first time, the scandalous suspicions and accusation to which he was subjected. "Scientific men in this country as elsewhere," Sir Oliver says, "have been accused of a kind of insanity, over-credulity, mal-observation, and the like, but Géley was accused not so much of those things, or not only of those, but of downright fraud and deceitful co-operation; in other words, he was accused of being an accomplice and a liar." Géley bore these insults very finely and magnanimously; he allowed his premises to be searched and himself to be controlled together with the medium. "His charity," writes another witness, quoted by Sir Oliver, "extended itself unmeasured to his most sceptical adversaries."

The second article in "Proceedings" deals with Prof. Gilbert Murray's remarkable thought transference experiments. This is followed by "Some Reminiscences of Fifty Years of Psychical Research," by Sir W. F. Barrett. This paper alone would suffice to make this issue of "Proceedings" of special value; not only because the reminiscences are full of interest, but because the style has all his usual charm and vigour, and it produces on the mind of the reader a sense of completeness; one feels that he has grasped the importance and significance of the work of those fifty years, and expressed it in such a manner as to enable others to grasp it also.

The article on the "Modus Operandi in Mediumistic Trance," by Lady Troubridge, deserves careful attention. In one paragraph she mentions that when Mrs. Leonard was controlled by her friend A. V. B., the latter complained that loose hairs of the tweed coat the sitter was wearing felt like "prickly bristles," and was very unpleasant to the touch. This reminded me that I had heard Madame d'Esperance say that she became so sensitive when phenomena were about to occur that even a fly lighting upon her was painful.

A. V. B. also complained, that the sound of a sitter's teeth while Mrs. Leonard under A. V. B.'s control touched her person appeared "like the firing of a cannon." One of the communicators through Mrs. Piper said that the voice of a sitter sounded like a trumpet. Sense perceptions are evidently greatly magnified under those conditions.

Sir Oliver Lodge's review of Mr. Fournier d'Albé's "Life of Sir William Crookes," will be read with interest. The reference on p. 315 to "Proceedings," Vol. XII., should be "Journal," Vol. XII.

A HAUNTED KNOCKER.—The "Daily Express" gives a story of mysterious knockings on the front door of a house in Cullompton: the picturesque title of the account being, "Ghost Haunts a Knocker." In short, the knocker is raised by some invisible agency and gives *rat-tat-tats* on its own account. This impish knocker has been watched and examined, but "no one has yet been able to explain the mystery." It is a story that would have delighted the late Mr. Andrew Lang who relates a somewhat similar case in one of his books on psychic phenomena. We offer such solutions, in the meantime, as telepathy, the subconscious mind, a prankish small boy, some vagary of wireless telegraphy—or the prevailing epidemic of influenza.

## THE FAITH THAT HEALS.

BY ALBERT H. WILKERSON.

This is an age of criticism. Perhaps we should say of pathetic enquiry. Man's eagerness to know was never more real. Surely a distinct gain from the time when a mere formal assent, without understanding, was regarded as meeting all requirements. A reasoned faith is now sought. We seek to understand more fully this mysterious, indefinable radium, with all its wonderful potency, which St. Paul calls faith.

Some accept the miracles of the Bible in all their literalness, others assent or reject as their intellect dictates, while many look to a broad mystical interpretation of the whole of the recorded events. Is it possible that each of these schools of thought is groping too much in the region of hypothesis? That they are unwilling to progress through the realm of theory to an actual knowledge of facts and their causes? Renan may state that "miracles do not happen," and semi-intellectuals may talk in a sonorous way about "the laws of Nature," but dogmatism of this kind merely proves the incapacity of the dogmatiser. Things marvellous and opposed to common experience do happen every day, and the "laws of Nature" are only those which man has formulated from his limited understanding. A few years ago the same "laws" would have forbidden aeroplanes and electric traction. The miracles of yesterday are the commonplaces of to-day.

The earliest conception of disease was that evil spirits took possession of the body. The Christian Church began with an Apostolic ministry of health, adopting some of its teaching, or practices, from the old Greek Temples of Asklepios. Mediæval literature abounds in illustrations of the exercise of a healing faith, when the priests had the care of the sick. The records of Lourdes, and other shrines, show the wonderful potency of faith in our own day. Even allowing for exaggeration and error there remains much for consideration.

Dr. J. R. Gasquet, who was President of the Psychological Section of the British Medical Association, paid a visit to Lourdes, and thus records his view of the cures. "To say there is nothing remarkable about them, and that they are simply instances of suggestion carried out on a large scale, is merely to provoke the retort, 'why, then, do you not treat your patients with equal success?'

Whatever suggestion there may be must come from within and, even so, must differ notably from the more common kind of auto-suggestion. . . . It is most real and complete when wrought by the ordinary moral influence of the physician. The wonders worked by this last means will never be fully known. . . . I do not, however, myself think that this is the whole account of the matter. I believe that contact with the supernatural, not only at Lourdes, but in every place where men call for the help of their Creator, may produce much greater effects than ordinary suggestion or auto-suggestion can accomplish."

It is easy to acknowledge how much depends upon "the moral influence of the physician," but children of the Reformation seem averse to linking with that the moral influence of the Church. We find it easier to limit the efficacy of prayer. We demand separate physicians for the body and the soul, each working within well-defined limits, each independent of the other. In despising the old Roman idea that all the maladies of the soul may be reached through the body, and that salvation means bodily sanity, we may have been carried too far. We may have closed our eyes to one of the most potent truths of Christianity. We may be putting limits to what God can do. A wonderful force has been active in temples and churches for thousands of years. Were those myriads of believers mistaken? Was the earliest Christian Church in error? Is not it just possible that we to-day have substituted materialism for mysticism? There is a call, a challenge, to the Church to-day. Its authority is not lacking, its faith should not be.

The Anglican Church has, in a measure, recognised the authority; it is seeking the faith. The Emmanuel Movement, the Society of Emmanuel and the Church and Medical Union, are testimonies to this awakening. They seek "to develop the Divine gifts left to his Church by the Maker, especially the gift of healing by prayer and laying on of hands, with the object of using these Divine Gifts, not only for the healing of the body, but as a means of drawing the souls of men nearer to God." But when we remember that a Committee of Bishops discussed this matter as long ago as 1908, we realise only too painfully how little progress this supreme faith has really made. Yet it is the faith of St. Paul, of Justin Martyr, of Ambrose and Augustine; the faith of George Fox, John Wesley, Father John of Cronstadt, and Harriet Martineau—the faith that heals.

"SPIRIT TEACHINGS."—A correspondent, Mrs. J. Grant, writes: The memorial volume of "Spirit Teachings," published by the London Spiritualist Alliance, has just been given me by a friend, and I would like to say how very greatly the book has helped me. I hope the Alliance will at some future date be able to issue a cheaper edition.

## RAYS AND REFLECTIONS.

The Rev. G. Vale Owen, in the vivacious and anecdotal story of his lecturing mission in the United States, "On Tour in U.S.A." (Hutchinson) tells how a young American lady reporter called on him and in the course of conversation remarked, "You know, Dr. Owen, it would be the most corking thing imaginable if Spiritualism were true!"

When I read her remark, my heart went out to that bright young Presswoman, for she put into one crisp and sparkling sentence exactly how the matter stands. Tens of thousands of people feel just that way about it. And I have known many journalists who would cordially endorse the sentiment. That grand old veteran, G. R. Sims, made a very similar remark to me once, for he had "sized up" the situation very rapidly. But I have always had a feeling that there is a watchful Providence over Spiritualism to see that it does not come in with too much of a rush, and consequently "weights" it with absurdities, indiscreet enthusiasts, cranks, exposures, foolish books, Houdinis and Maskelynes, and other detrimental additions.

But as to Spiritualism being the most "corking" thing imaginable I should be disposed to say that it is also the most "uncorking" thing. Heaven knows how many times I have been with parties of artistic and literary friends who, having first in a most beautiful and friendly spirit apologised to me for their attitude, proceeded to curse Spiritualism up hill and down dale. But after I had remained quiet, smiling indulgently on their tirades, a change has imperceptibly crept in. One man has narrated a supernatural experience and then another man, and then another, until in the end it really looked like a Spiritualistic meeting! When this became too apparent it usually happened that a kind of solemn resolution was passed that Spiritualism was a detestable thing and that none of the experiences related had anything to do with it! In these circumstances if you are wise you imitate "Brer Rabbit"—you lie low and say nuffin'. But like Mr. Weller, senior, you "come a quiet laugh" to yourself and you gather that—as I have previously remarked—Spiritualism is not only a corking thing—it is a very uncorking one!

A London daily announces that the medium "Margery" has failed to gain the "Scientific American's" prize of £500 for the production of "supernatural phenomena." Only £500 for the production of "supernatural phenomena"! Why it would have been cheap at £500,000. And even then, how could we decide that the phenomena were "supernatural"? The moment they were produced it would be quite easy to assert that they were *ipso facto* natural events and so dodge the payment.

A scientist correspondent of the "Times" has been poking delicious fun at the Wireless Telegraphy and Signalling Bill which is to compel persons who utilise "etheric waves" to take out licenses. The scientist points out with perfect truth that the new legislation would cover candles, stoves, spectacles, and all other kinds of apparatus employing radiation and the use of the "etheric waves" involved in light and heat. The lawyers who drew up the Bill quite obviously did not understand all that the phrase "etheric waves" really denotes.

Another morning paper shrewdly suggests in the course of some comments on the new Wireless Telegraphy Bill that the law will ultimately put a tax on telepathy! Why, certainly. And mediumship, too. We have always been in favour of a tax on mediumship, for nothing would so effectually regularise a profession which is at present illegal. It was Mr. Bumble who said, "the law is a ass." At the present moment it is in the chaotic position of recognising societies like the S.P.R., the L.S.A., and others, and empowering them legally to carry on investigations of an illegal character! When, and if, the State ultimately draws revenue from these things also, the situation will be worthy of a Gilbert and Sullivan opera. Meantime even the present position would justify the reflection that the Law is not only "a ass"—it is a silly ass!

D. G.

A NEW PLAY.—Mr. Julius Magnussen, the Scandinavian author and playwright, has produced a new play called "A Writer's Dream," which was first performed on January 29th at the Royal Theatre, Copenhagen. It is described as a very impressive and beautiful drama designed to put forward the Spiritualistic movement as against modern materialism. The Danish newspapers have not been entirely favourable, but the play is none the less very popular and is said to be drawing crowded houses.

## PERSONALITY AND THE SUB-CONSCIOUS MIND.

ADDRESS BY DR. FIELDING-OULD.

Dr. ROBERT FIELDING-OULD spoke on "Human Personality" to the members of the London Spiritualist Alliance on Thursday evening, February 19th, and in a scholarly address, free from the technical expressions of the schools, touched on matters of high importance to students of psychical science. Dr. GEIKIE COBB presided.

The lecturer defined Personality as the sum total of all the innate dispositions, impulses, tendencies, appetites and instincts of the individual; and of all the *acquired* dispositions and tendencies accumulated by experience. It must be understood that, equally with what was acquired by experience, the innate dispositions (which were manifested by instinctive reactions to the environment) were found by analysis to exist in the subconscious. The instincts might be, and had been exposed by experiments. All obsessing fears or phobias might be exposed. A familiar example which many people exhibited was a fear of high places. He had known men in the building trade who, since the war, had been unable to climb ladders or scaffolding. Under the emotional stress of war some early wound in their subconscious had become prominent and manifested by an all-compelling fear. Such cases could be cured.

The older way of considering the human personality was to conceive it as an Ego, or unitary organisation, possessing various faculties. In view, however, of recent research by modern experimental methods, we had now to recognise the personality as a composite structure of great complexity. This complex structure was built up by experience on a foundation of inherited and instinctive mechanisms, which contained within themselves their own driving forces. It was to be noted how important, from this point of view, was heredity, for the very foundation on which we built the edifice of our personality was one laid down by our inherited dispositions.

Let them (said the speaker) glance for a moment at these instinctive, innate dispositions, for in their functioning the processes which they carried out had a distinctly purposive character.

Every instinct had an aim or end which it strove to fulfil and which alone satisfied it, and it contained within itself the driving force which carried the instinctive process to completion. Thus one had the instinct of flight impelled by the driving force of fear as the aim to escape from danger. Similarly the instincts of acquisition and self-assertion were not satisfied, and the impulse continued, until their ends were attained. The instincts and other innate dispositions were important to the Personality, because they served to protect the individual and the race, and determined and governed behaviour. They were, however, modified and controlled by experience, and in this way the individual became adapted to the specific situations of his environment. With the fundamental instincts as a basis, the composite structure of Personality was built up by the lessons of experience.

In everyday life we were drawing continually from the well of the subconscious, either as imaginings, intuitions, or inspirations. But in normal circumstances this was achieved always under the control of the intellectual factors of our personality. If from any cause this intellectual sentinel was withdrawn, or went off duty, then the subconscious was apt to bubble up and run riot, with a consequent disintegration of the personality. That was the case with many lunatics. We used our subconscious habitually, but with most of us it was unwittingly. To obtain the best results one must cultivate one's intellect, and using this as a sentinel over the subconscious, then provide the most suitable conditions of it to serve us.

In the hypnotic trance the subconscious self was laid open for examination, and ideas and experiences that had been entirely forgotten (to use the ordinary word) were elicited. As a matter of fact, we never forgot, in the absolute sense of the word.

Another method of exposing the contents of the subconscious was by automatic writing.

The hand of the automatist wrote as if it were directed by a secondary personality, while the subject was awake and unaware of what was being written. Now just as a medium might talk for an hour without giving any indication of supernatural powers, so most automatic writing showed nothing more than the subconscious phantasies of the writer. Yet, as many of those present knew, every now and again the automatist might give some demonstration of supernormally acquired knowledge. He merely mentioned, for his present purpose, the method of automatic writing as a fruitful source of our knowledge of the subconscious.

So also, in what was called sensory automatism, the crystal gazer might see projections of subconscious images. Nevertheless, the automatic writer and the crystal gazer might, and often did, reveal facts that could not have been known through the ordinary channels of sense.

The speaker referred to psycho-analysis as a further method by which the subconscious could be laid bare.

The Chairman, in the course of the discussion that followed, said that the kindly recollection he had of the

tolerant spirit in which they had listened to him some months ago, emboldened him to make a few remarks. It seemed to him that in the subject under consideration some of the difficulties arose to a large extent from an imperfect understanding of the words they were in the habit of using. There was no more pernicious word than "subconscious." No one—and he included the lecturer—had any idea what it stood for. As an old fashioned person he preferred the word "soul" to "subconscious."

To a query from the Rev. F. FIELDING-OULD as to whether the subconscious was responsible for prevision, the lecturer said it was produced through the subconscious, but who was responsible for the prevision was a different matter. It was undoubtedly by an external influence.

Mr. HENRY BLACKWELL asked if in the case cited of a servant girl who in the hypnotic trance talked Greek, it might not be due to "control" by her former master, an accomplished Greek scholar? Dr. Fielding-Ould said he did not rule out the possibility of control, but the case seemed to point to a different interpretation—that the girl had heard and unconsciously assimilated the Greek sentences her master recited.

In replying to a cordial vote of thanks, the lecturer expressed his pleasure at being present, and hoped that at some future date he might be allowed to elaborate the ideas he had put forward. (Applause.)

L. C.

## THE DOOR OF DREAMS.

BY A. L. SUMMERLIN (Brisbane).

Dreams are, according to the psychologists, the activities of the thronging memories of the subconscious mind when freed from the control of the will, that engage in a sort of mental rough and tumble for the right to indulge in a dance as fantastic as a mad masquerade. On the part of these people it seems a mere assumption necessitated by the study of mental operations which do not conform to ordinary rules, and apparently, it is for the pathologist a sort of subterranean basin whose floor is covered with the mull of illicit emotions and curious and repulsive complexes. The philosopher goes further and discerns well-defined though mysterious laws regulating the tides and currents of a heaving sea, but veiled as with a thick curtain of its own waters.

For the Spiritualist it is the spirit brain, which gives here on earth fore-gleams of its spontaneous and remarkable activity when no longer impeded by the drag of material conditions.

If the natural attributes of the subconscious—dramatization, imagery, symbolism, analogy, etc.—are drawn upon by the intellectual operations of the waking mind, and utilised to a far greater extent in dreams, it is a logical inference that these qualities will be similarly drawn upon in the after life, where the sharp contrasts and repulsions of the physical no longer prevent their full expansion, and in that wider sphere any earthly memory be taken as a *point d'appui* for the rational development of the particular scheme which it may suggest. For no difficulties to successful completion but the confused thought of the individual will be met with in that plastic state which has been designated the astral, and which is the prelude to more complete and satisfactory existence on true spiritual planes of being. It would seem that the majority of dreams are enacted in that dim region, neither quite spiritual nor physical, and if that be true, sleep would be the point of association between this world and the next, where those of earth are moving with the first flutterings of incipient spiritual wings, and the discarnate, in the brighter garb of the complete etheric body, able to meet them there and convey the many messages and impressions which are rarely literally interpreted, but presented in concise form as symbol or picture to the waking mind. Bound by the ties of love these spirits serve mortals with true altruism, and when a lengthy acquaintance provides understanding of their motives—

"The secret stands revealed,  
Fraudulent Time in vain concealed,  
That blessed Gods in servile masks,  
Plied for thee thy household tasks."

As dreams are universal and mirror the countless mental attitudes of humanity, so does spiritualism assume a thousand protean shapes as personal predilection colours its investigation, but its higher lessons are not for the poverty-stricken imagination of material minds. They will ever fluctuate between affirmation and indecision, failing to perceive that beyond the darkness of the séance room shines the light that for the seers and mystics of all ages has been the illumination of divine revelation.

To reap a golden harvest of dreams, the gradual and daily discipline of thought to the promptings of the better self, and the cultivation of the qualities of geniality, tolerance, humour, and reverence are also necessary, and then the fugitive visions of the night may at last become premonitory and foretastes of the Paradise which eye hath not seen, nor understanding conceived, prepared by the Father for those that love Him.

## SPIRITUALIST COMMUNITY SERVICES.

ADDRESS BY SIR A. CONAN DOYLE.

As in the previous week, the doors had to be closed before the opening of the service at the County Hall on Sunday evening last, and many people had to be turned away. Cushions from waiting motor-cars were employed as improvised seats, and many stood throughout the service.

SIR ARTHUR CONAN DOYLE, before beginning his discourse, referring to the difficulty of finding seats for people who came from a distance, said that on the following Sunday an announcement would be made concerning the proposed plan for reserving certain seats in the hall. The Committee of Management had worked hard and had done very well, but the financial side was an anxious one, and he asked for generous support. They did not refuse the widow's mite, only they hoped that widows were in a minority. "We Spiritualists," he added, "represent a forlorn hope trying to make a breach in the walls of materialism. We can only do it by putting all we have and all we are into the work. Only in that way is it possible to carry on, and only by wholehearted self-sacrifice can we hope to win."

Turning to the subject of his address, "Psychic Knowledge and the Early Christian Church," Sir Arthur dwelt on the present unsatisfactory state of religion, suffering under the leaden weight of dogma and theology. It had lost the life-spring of true spiritual inspiration. The early Church was in touch with Spiritual verities, and it was only, as far as he could see, through Spiritualism that it could be once more revived and spiritualised. He quoted with effect the statements of the post Apostolic writers to show beyond doubt that the living truth was in the Church for centuries after Christ. It was our part to help in restoring that truth.

Sir Arthur said:—

When one surveys the slow progression of religious ideas among mankind, one can, I think, see clearly that God releases definite instalments of teaching from age to age, adapting each instalment to the fresh requirements of the human race, and modifying it to the environment.

What prevents the more speedy development of truth is that each revelation, though it may be fluid at first, sets presently into a hard mould. It shuts itself to new inspirations from the Beyond. A priesthood rises which resents any change, and brands as heresy any fresh influx of spirit. Vested interests form, and a Church becomes a worldly organisation which opposes new ideas. Above all the sinister figure of the Theologian rises. Instead of admitting our ignorance and waiting with open mind for fresh waves of God-inspired truth, the human brain has exerted itself to build up an extraordinary man-made edifice, which starts by the proposition that all that pertains to God is so infinite a mystery that none can comprehend it, and then proceeds, in flat contradiction, to lay down the law about the degree of divinity which existed in Jesus, the number of persons in the Deity, the nature of the Holy Spirit, and other great dogmas about which we in truth know nothing whatever. Yet it is these nebulous things which have from early Christian days been the cause of more division, of more misery, of more bloodshed, than any single cause. In the sad history of humanity, the dogmatic Theologian has been a greater evil than small-pox or the plague.

Gradually with his theories and his definitions, defining the letter and ignoring the spirit, a huge edifice has been built up which we call official Christianity. As I remarked the other day, the most fit symbol of it lies in St. Paul's Cathedral, for here we have a magnificent dome and facade which are erected upon shifting sands, and supported upon pillars which, when closely examined, are found to be stuffed with mediæval rubbish. The building sags and threatens to fall, and the question arises whether it is better to rebuild it altogether, or to make such changes as will carry it on for a time. That is exactly the question which confronts us with that religion of which St. Paul's Cathedral is our central symbol.

Discussing what was amiss with religion, the speaker pointed out how it had wandered from the vital facts of the spirit and allowed itself to become so crusted with worldly interests as to become repellent to many. After reading from Ignatius, Hermas, Tertullian, and others of the early fathers, showing the gifts of the spirit were a real and active force with them, and of the same kind as those familiar to modern psychic students, the speaker said in conclusion:—

"We have great gifts to bring. We have deep comfort for suffering humanity, and a vision of indescribable happiness for those whose present lives are grey. We have removal of the fear of death, we have solace for the mourner, and we have a firm and definite path amid all the quagmire of the creeds."

The REV. G. VALE OWEN presided, and conducted the usual healing service. The choir, which is a considerable aid to the devotional atmosphere of the services, beautifully rendered the anthem, "Rejoice in the Lord Always."

L. C.

## THE "SCIENTIFIC AMERICAN" INVESTIGATION.

We take the following, with acknowledgments, from New York "Life" of 8th ulto. :—

Our neighbour, the "Scientific American," is interested in Spiritism and has been doing its best to discover and disclose what there is in it, especially on the physical side. The most interesting part of Spiritism is the other, the religious side of it, but the physical side is important, and because it belongs to physics it is more in the department that belongs to the "Scientific American" than the other. It was on the physical side—in table-tipping and such things—that the present activity started, and still, though the communications may belong to religion, the force that conveys them and the process by which they come belong to physics.

Well, the "Scientific American" has wanted to know, and it offered a prize for manifestations that a committee should decide were valid and not accounted for by forces as yet understood. After some experiences with mediums who, for one reason or another, did not make good, there came from Boston "Margery," who did not care about the paper's five-thousand-dollar prize, but would do what she could to convince the committee. With her there were many sittings, running over a period of eight months. As to the result of them there is no certification as yet of the validity of Spiritist phenomena and no award of the prize, but there is quite a pretty fight involving the dissatisfaction of the medium and her husband and of two members of the committee with the other three committeemen. The medium's husband, Dr. Crandon, a physician in good standing in Boston, has put out a long letter in the newspapers in which he expresses his opinion of the committee and especially of Houdini, the magician, who was one member, and Houdini replies in a communication almost as protracted and rather less urbane.

This result is about what one would expect. Some minds, and very good ones, find in Spiritism something of extraordinary interest and of great prospective value to overcome the fear of death and revive religious faith in many who have lost it. Others see in it nothing but tricks and delusions. If there is truth in it, a man like Houdini, whose business is doing tricks and who must see in every medium a professional rival, is not likely to be helpful in getting at it. Neither is a man like De Heredia, the Jesuit, whose concern is to expose cheats, spatter with ridicule everything done by Spiritists and demonstrate possibly that the only safe avenue of communication with the invisible world is through a guaranteed organisation such as he belongs to. These persons are out to find lies in all the Spiritist demonstrations, and of course they often find them, but their usefulness seems to be limited to that. The people that have a chance to get at the truth are those who are looking for truth. It is they who will find it in Spiritism, if it is there; not the others.

Detectives like Houdini are useful when there are crooks to be caught, but otherwise they diffuse an atmosphere of suspicion and antagonism which naturally would blight proceedings so delicate as the efforts of disembodied people to demonstrate their presence. Imagine Houdini let loose on wireless in its early stages!

## THE LATE DR. GEORGE WARNE.

The work of chronicling—sometimes under difficulties—the activities of the living world leaves us little time and space to pay adequate attention to the workers who pass on, and to give them their full meed of gratitude and appreciation. Our only consolation is that they have passed to a world of greater life, fuller appreciation, and more harmonious activity, and to many of them, as we know, their new life throws into comparative insignificance the affairs of this one. Nevertheless we cannot forbear a tribute of high regard for the late Dr. George Warne, whose transition we have already briefly recorded. We met him several times on his last visit to London and were impressed with his high intelligence, his alertness, his sincerity and zeal. He was a faithful servant of the movement in the United States for many years, and filled some of its highest offices with signal ability. His transition is a blow to American Spiritualism and has called forth widespread regret. But he had lived a long life and done his work here. He will be one more added to the list of those who are inspiring and guiding the movement from the other side under better conditions of service, and with all the experience gathered by their contact with the movements while on earth.

"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible."

—Mrs. STOWE.

ANSWERS TO CORRESPONDENTS.

R. McA. (Port Elizabeth).—We have your letter, but although we approved the lines it was more for their domestic value and their devotional spirit; we have to adhere to our conclusions that they were not suitable for publication.

ALBAN.—The Swedenborg Society should be able to give you the information. Its address is 1, Bloomsbury Street, W.C. 1.

H. HUTCHINSON (Saskatchewan).—Thank you for the cutting. It is just one of those reverberations of a hostility which is growing fainter all the time under the pressure of facts.

NEW BOOKS RECEIVED.

“The Evolution of Spiritualism.” By Harvey Metcalfe. With a Preface by Sir Arthur Conan Doyle. Hutchinson and Co. (7/6 net).

MADAME JULIA

Clairvoyant and Psychometrist.

Small article, or not, as convenient. Definite questions fully answered. Date and time of birth helpful.

Your Reading was a Godsend to me.—London.  
May I congratulate you upon your work—Nuneaton.

Send P.O. for 2s. 6d. and stamp to:—

Madame Julia, 165, Deritend, Birmingham.

Madame Bishop-Anderson, Clairvoyant and Clair-  
audient Test Medium. Advice on Psychic Gifts and Development. Lectures and Demonstrations, At Homes, etc., Daily 12 to 6.—Phone: 8004 Gerrard. 67, Jermyn Street, Piccadilly. Saturdays by appointment only.

Madame Rene (Welsh Medium), gives readings by  
appointment, or post from any article.—Apply, c/o Mrs. Piggott, 11, Albion St., Brades Village, Oldbury, nr. Birmingham.

Miss Archer, interviews Mondays and Tuesdays, 12  
to 7, or by appointment for Spiritual, Psychic, and Material Advice.—4, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

Brighton.—Boarding Establishment. All bedrooms  
h. & c. water, electric light, gas fires; pure, varied, generous diet. Write for tariff.—Mr. and Mrs. Massingham, 17, Norfolk Terrace.

T. E. AUSTIN, 156, Westbourne Terrace, W. 2.  
Mondays at 3.0, Clairvoyance, etc., 2s. 6d. Classes for Psychic  
Development, Tuesdays. 8.0.

A Beautiful and Healthy Baby Boy,  
arrived from Heaven seven weeks ago.

Unfortunately he lost his way and is now desirous of finding his true home. Would anyone, therefore, who is able and willing to cherish this little Spirit, John, and who feels impelled so to do, communicate with

The President, Watford Christian Spiritualist Mission,  
“Shawhill,” Bucket Wood, nr. St. Albans, Herts.

Miss Lillian Walbrook (Authoress of “The Case of  
Lester Coltman”), has returned to town. Character Delineation, Psychometry, Health adviser, etc. Appointments only.—24, Carlton Vale, Maida Vale. Phone: Maida Vale 1971.

A Tudor cottage on the Chiltern Hills offers hospitality  
and real comfort for week-ends or short holidays at moderate terms. Equi-distant Berkhamstead or Chesham.—Write, Taylor, Hawridge Common, nr. Berkhamstead, Herts.

AFTER DEATH

Enlarged Edition of “Letters from Julia,” with W. T. Stead’s im-  
portant preface. The first letters tell of early experiences in the Spirit World, the later letters given after fourteen years tell of the greater knowledge gained. Published 6s. Our price (new) 1s. 10d. post free. Cash refunded in full if not satisfied. Catalogues free. Mention Offer 222.

That book you want! Foyles can supply it.  
That book you do not want! Foyles will buy it.  
FOYLES, 121, CHARING CROSS ROAD, LONDON.

Your Name contains your Life History, Vocation, and Destiny,  
indicates your best line of Success, and the vibrations that  
influence your path in life (including Planets).

Written Numberoscope by personal interview from 10s. 6d. (hour).  
Palmistry from 5s.

Mondays, 3 p.m., Public Speaking Class for Mediums and others.

Saturdays, 3 p.m., Numerology Lecture and Personal  
Demonstration, Admission 1s.

Lessons in Numerology and Palmistry by appointment.

Mrs. WESTRUP, D.P., L.O.S., C.M.B.,  
The Westrup Studios, 141, Shaftesbury Ave., W.C.2.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—March 1st,  
11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Abethell.  
Wednesday, March 4th, 8, Mr. W. A. Melton.

Croydon.—Harewood Hall, 96, High-street.—March 1st,  
11, Mr. Percy Scholey; 6.30, Mr. John M. Stewart.

Camberwell.—The Central Hall, High-street, Peckham.  
—March 1st, 11, open circle; 6.30, Service. Wednesday,  
7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North  
Finchley (opposite tram depot).—March 1st, 7, Mr. Ronald  
Brailey. March 5th, 8, Mrs. Collins.

Shepherd's Bush.—73, Becklow-road.—March 1st, 11,  
public circle; 7, Mr. Albert. Thursday, March 5th, 8,  
Clairvoyance.

Peckham.—Lausanne-road.—March 1st, 7, Mrs. M.  
Clempton. Thursday, 8.15, Mrs. Tina Timms.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park  
Station (down side).—March 1st, 11, Mr. F. H. Richards;  
7, Mrs. Nellie Melloy.

Central.—144, High Holborn, W.C. 1 (note return to  
former address).—February 27th, 7.30, Miss McKay.  
March 1st, 7, Mr. and Mrs. Pulham.

St. Luke's Church of the Spiritual Evangel of Jesus the  
Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J.  
W. Potter. March 1st, 6.30, Service, Holy Communion  
and Address. Healing Service, Wed., March 5th, 7 p.m.

“The Brotherhood of Light,” 97, Ledbury-road, Bays-  
water, W. 11.—March 1st, 7, P. S. Heru-Ka; subject:  
“Fate and Free-Will.”

THE MEDIUMSHIP OF STELLA C.—Mr. Harry Price's  
experiments with that remarkable medium, Stella C., of  
which some account has already appeared in LIGHT and  
many other journals throughout the world, will shortly be  
published in book form by Messrs. Hurst & Blackett. The  
book will be handsomely bound in cloth with sixteen illus-  
trations and issued at the price of 3s. 6d. net. It is being  
published simultaneously in Berlin and in Paris, and may  
be welcomed as a valuable addition to the records of scien-  
tifically-tested psychic phenomena.

THE ORIGINAL CHRISTIANITY

(in the Gospel of the Holy Twelve).

The “Miraculous Draught of Fishes” (Luke v. 1-11) a Fable inserted  
in the 4th century to record the corruption of our Gospels. The Gospel  
Story an Allegory of the Perfecting of Man. By E. Francis Udny, M.A.,  
priest in the Liberal Catholic Church.

THE GOSPEL OF THE HOLY TWELVE

(with Introduction and Notes by E. F. Udny).

An Original and Complete Gospel, containing much Truth and Beauty  
which have disappeared from our Gospels, and many proofs of our Lord's  
great love for Animals as well as Men.

Both books published by Edson (Printers) Ltd., 15a, Springfield Road,  
N. 16, and sold at the Star Shop, 61, Baker St., W. 1; the Theosophical Pub-  
lishing House, 9, St. Martin's St., W.C. 2; the St. Alban Press, 2, Upper  
Woburn Place, W.C. 1.

Each price 4s. cloth, postage 3d. : 3s. limp cover, postage 2d.

SWEDENBORG.

The following works will repay study :

“HEAVEN AND HELL”

Paper 6d.

“NEW JERUSALEM & ITS HEAVENLY DOCTRINE”

Cloth 1s.

“LIFE OF EMANUEL SWEDENBORG” (Trobridge)

Paper 6d.

“REASONABLE RELIGION” (Brayley Hodgetts)

Cloth 6s.

Order through any Bookseller, or from:—

The Swedenborg Society, 1, Bloomsbury St., W.C. 1.

“LIGHT” for 1924

BEAUTIFULLY BOUND.

Price TWENTY SIX SHILLINGS

POSTAGE 1s. EXTRA.

Such a Volume is the most complete record of  
Spiritualism and Psychological Research you can possess.

Send remittance to:

OFFICE OF “LIGHT,”

5, QUEEN SQUARE, LONDON, W.C. 1.

## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5206.  
Tubes: Holborn—Russell Square  
British Museum.

### ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

Monday, Mar. 2nd, at 3 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Brookman.

Tuesday, Mar. 3rd., at 3 15 p.m.

Clairvoyance, Public Demonstration. Members Free; Non-Members, 2/-

Mr. A. Vout Peters.

Wednesday, Mar. 4th.

4 p.m. Discussion Class, preceded by tea. Members, 1/- Non-Members, 2/-

Leader: Mr. E. E. Prower.

7 p.m. Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. Margaret Irving.

Thursday, Mar. 5th, at 7 p.m.

MR. HARRY PRICE, F.R.N.S., who has experimented with various Continental mediums, including "Willie S.," in a series of special test seances in the laboratory of Baron von Schrenck Notzing, and with Frau Silbert, Gusik, etc., will lecture on "Stella C: an account of some Original Experiments in Psychic Research." (Illustrated with Lantern Slides.) This series was held at the rooms of the L.S.A.

Chair: Lt.-Col. W. W. Hardwick.

### ADVANTAGES OF MEMBERSHIP.

1. Use of excellent Library.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council.
5. Opportunity of joining experimental circles in mental phenomena among members.
6. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### THE MEMORIAL ENDOWMENT FUND.

This fund which is now re-opened was started in order to acquire for the Alliance a commodious headquarters which should also stand as a memorial to the departed relatives and friends of the contributors, and it was proposed that a room in the house should be dedicated to this purpose, where photographs of the departed might be displayed.

All who realise the need of the day, and who are in sympathy with the L.S.A. in its desire to meet that need, are asked to subscribe.

Donations should be forwarded to the Hon. Treasurer, The Viscountess Molesworth, "Shalimar," Chertsey Lane, Staines, Middlesex.

### BAZAAR and FETE.

At CAXTON HALL, WESTMINSTER, Wednesday and Thursday, May 20th and 21st, 1925 (in aid of the above).

All persons believing in and desirous of helping the work of the L.S.A. are asked to support this effort in any way convenient to them.

Tickets (including tax): Day, 1/2; Season, 1/10.

All communications to be addressed to the General Secretary.

### BOOKS THAT WILL HELP YOU

The Evolution of Spiritualism.—By Harvey Metcalfe. Cloth, Post Free, 8/-.  
Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.  
Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.  
Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-.  
The Return of G. R. Sims.—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.  
What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.  
An Artist in the Great Beyond.—By Violet Burton. Cloth, Post Free, 4/9.  
On Tour in the U.S.A.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.  
Paul and Albert.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.  
The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.  
A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6.  
The Blue Island.—Communicated by W. T. Stead. Cloth, Post Free, 3/9.  
From Agnosticism to Belief.—By J. Arthur Hill. Cloth, Post Free, 7/10.  
Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.  
The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10.  
Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10.  
The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2.  
Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.  
The Morrow of Death.—By "Amicus"; Foreword by Rev. G. Vale Owen. Post Free, 2/3.  
Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-.  
On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.  
Some New Evidence for Human Survival.—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.  
Psychic Research in the New Testament.—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.  
Guidance from Beyond.—Given through K. Wingfield. Cloth, Post Free, 5/4.  
Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.

Across the Barrier.—By H. A. Dallas. Cloth, Post Free, 2/6.  
Psychic Philosophy.—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10.  
Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9.  
The Healing Power.—By Helen Boulnois. Cloth, Post Free, 1/9.  
Ministry of Angels.—By Mrs. Joy Snell. Paper Cover, Post Free, 2/3.  
My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10.  
Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9.  
How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.  
Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.  
The Way of Attainment.—By Sydney T. Klein. Cloth, Post Free, 5/4.  
The Law of Psychic Phenomena.—By Thomson Jay Hudson. Cloth, Post Free, 8/-.  
The Progression of Marmaduke.—By Flora More. Cloth, Post Free, 3/9.  
Speaking Across the Borderline.—By F. Heslop. Post Free, 2/3.  
Spiritualism: Its Ideas and Ideals.—By David Gow. Paper Cover, Post Free, 1/3.

SEND REMITTANCE WITH ORDER