

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

HEAVEN doth with us as we with torches do,  
Not light them for ourselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touched  
But to fine issues.

—SHAKESPEARE.

IDEALISTS AND REALISTS.

Over the term "Spiritualist" we have heard innumerable disputes. One distinguished Spiritualist was desirous of abolishing it and substituting some title more indicative of the real nature of Spiritualism, and less liable to misunderstanding and abuse. Our own view was that the word had been employed so long that it would be difficult or impossible to change it now and no word so inclusive could be found. It is sectional, of course, but we are a long way from the time when "labels" of some kind will be no longer necessary. It is the thing rather than the name that counts. We are familiar with the terms "idealism" and "realism" regarded as representative of opposite points of view. It was long since found that the truly reasonable position was denoted by the term "practical idealism" which took in both points of view. Certainly the finest types in Spiritualism are practical idealists, taking into account the claims of both worlds. Only so can they be well-balanced people—not perfectly balanced, for in this imperfect world that is impossible. There must be a little bias, a little irregularity, and an inclination of the balance towards the ideal or the spiritual side is necessary and justified—that being the more important. For in this question of the attitude towards the ideal world, we see an illustration of Browning's line: "A little more and how much it is—a little less and what worlds away!"

LEADERS AND FOLLOWERS.

Part, probably the major part, of the troubles of the world to-day comes as a result of the inability to think clearly and independently. We may set aside the confusion in theology, politics and economics, and take as our special instance all those matters which come generally under the head of Spiritualism. With few exceptions we find the simple issues involved muddled and complicated to the last degree not only by natural prejudices but by a host of special doctrines and

revelations. These things seem to choke the mind-channels of those who are obsessed with them. A new idea is refused not because it has been tested, but because it does not agree with some particular creed laid down for their followers by some Dr. Blank or Mrs. Dash. There is a pathetic subservience to authority—always a personal authority—and an inability to take up the burden of independent thinking. Fortunately the tide of thought is running so strongly to-day that even the living founders of special doctrines are being carried along with it, breaking from their old moorings, and compelled sometimes to follow their own disciples. It reminds us of the French story, which tells of a man who was seen trailing wearily at the rear of a political procession of a rather motley character in the street. "Why are you following those cranks?" asked a friend who met him. "I must follow them," was the reply, "I am their leader!"

\* \* \* \*

DEFECTIVE MESSAGES.

With the many strikingly accurate and evidential psychic messages recorded, there is a certain proportion of communications which prove to be failures; some are entirely spurious, others show signs of being genuine messages badly muddled in transmission. In his article on "False Messages," the second instalment of which appears in this issue, the Rev. William A. Reid, of Glasgow, has dealt ably with the question. There are, it will be observed, several theories commonly offered to explain these failures; but to us there is nothing very strange about the matter. The career of any new undertaking at its beginnings is always marked by mishaps of this kind. If this is the case in those mechanical processes, which, beginning in a crude way, are brought by long and painstaking efforts to perfection, so much the more we should expect mishaps when we are dealing with the human factor and carrying on experiments in the region of mind and soul, a territory still largely unexplored. As to the various theories offered, it is probable that each is true in some degree. We cannot assign all the failures to one of them in particular. Moreover, the experimentation is not all on one side. Spirit-communicators, it is said, find their difficulties at least as great as ours and have to feel their way just as we have to do; but that progress is being made there can be no doubt; there is all the difference between the results in psychical inquiry achieved twenty years ago and those which are being recorded to-day. Knowledge has immensely increased in the meantime.

SCORN no man's love, tho' of a mean degree;  
(Love is a present for a mighty king)  
Much less make any one thine enemy.  
As guns destroy, so may a little sling.  
The cunning workman never doth refuse  
The meanest tool that he may chance to use.

—G. HERBERT.

## FALSE MESSAGES: THEIR SOURCE AND EXPLANATION.

BY THE REV. WILLIAM A. REID, M.A. (GLASGOW).

(Continued from page 398.)

The lateness of the hour obliged us to end the sitting; but I was urged to make inquiries at Bray. I did so; and, without telling my object in the inquiry, I wrote Police Headquarters in Bray and received the following courteous reply:—

Date: 1/5/24.

"Enquiry re Kate Luttrell Campbell.

"Reference yours of 1st ult. re above, I beg to state that as a result of exhaustive enquiries, I can find no trace of any person of that name, near any house known as 'Manor House,' Lady Powers-court, when interviewed, stated that she had not any person named Campbell in her employment recently.

"As far as we are aware there has been no drowning fatality in this district for a long time.

"Enquiries are still being pursued and if anything is found out I will let you know immediately."

This is a considerable time ago, and I have heard nothing. I made no inquiry at Coatbridge. But I think there can be no hesitation in concluding that Kate Luttrell Campbell never existed, far less, therefore, was she drowned at Bray on the date specified.

### WHENCE THIS MESSAGE?

It is a fairly well-constructed story; and brief though it is, it has many points of interest, too numerous and intricate to be discussed here.

The ready explanation of the psychologist is that it is an instance of sub-conscious picture-making or dramatising, the resultant of a quality of mind we call "make-believing." Children and the insane riot in such fantasies, and can easily imagine themselves kings, or pirates, or saints. So this Kate Luttrell Campbell, they say, is just a sub-conscious picture with a title attached.

Many Spiritualists, while quite ready to admit that Kate Luttrell Campbell had no existence, assert that the message probably came from a real disembodied spirit, who invented the story, possibly putting in a touch here and there to indicate her own real spiritual condition. False messages, they say, come from lying spirits. These "lying spirits," we are informed, may be around the medium or may be brought by the sitter. I recall how neatly a professional medium met the accusation of a member of the audience that her message was all wrong. "If it is false," she said with a snap, "it is because you have brought the lying spirits." The same lady, if I recall aright, told me I was a bandmaster, and that there was a high quarrel among my band members. I meekly, and I hope gratefully, accepted the compliment, though I can neither sing nor play, far less lead a band.

Again we are told that the mischief is done by ignorant, wandering, frivolous, or malicious spirits, or merely by lonely spirits (I could give many instances of this) who cannot get their loved ones to appreciate their presence.

I think—though I stand ready to be corrected—that one source of error lies in seeking the wrong kind of message. Fortune telling, and what are called "material messages," seem to be peculiarly unreliable; while messages which deal with spiritual guidance, as when Jesus promises that the Comforter, the Spirit Who is to come, will convince of sin, righteousness, and of judgment, or messages which establish spirit identity, are very often wonderfully correct.

### VARIOUS EXPLANATIONS.

Now I should like to pass on to your readers the views brought out in the discussion, not necessarily because I agree with them. Indeed I take occasion to enter a caution regarding the very prevalent explanation put forth in heading 4. (I trust that, although

the headings are brief, they are easily understood.)

1. The medium "dresses up" the message instead of giving exactly what is obtained, partly owing to vanity, partly owing to personal bias.

2. False messages are deliberately given in order "to sharpen our wits."

3. False messages are "given by spirits which function in a three-dimensional world instead of in a four-dimensional world." That is, they speak out of their ignorance and immaturity.

4. Messages are often handed down from spirit to spirit, and are twisted and mixed up in the process, like the famed fable of "The Three Black Crows." They require a medium or mediums on the other side as well as on this side.

This explanation when applied to a higher spirit is rather unsatisfactory, as such a spirit would surely have the power to make himself understood. He would be silent rather than have lies propagated in his name. It is asserted that a high spirit, say like Jesus, "would blind us" if he came near. Why?

When a dear old Highland cottar, with whom the late Queen Victoria was taking tea, refused to go to Balmoral to take tea with the Queen, the Queen asked if she was afraid of her. "Oh na, your Majesty," said the old lady with that quiet complacency which the Scottish peasantry in remote places still possess; "it's no you I'm feart at. It's your gran' servants." *Verb. sap.*

5. An electrician said it was a case of "crossed wires." He meant there was a sort of babel of voices reaching the ear and causing uncertainty; and the medium picks up snatches which don't fit, and confusion and contradiction, even lies, result.

6. "Frivolous methods of communication like the table or the ouija board." This medium thought that the only reliable messages were direct and to the individual himself. He reminded me in his remarks of the Quakers with their "Inner Voice" or "Inner Light."

7. Being in wrong places and among vile, evil-living people. This medium specially mentioned public houses and drunkards; and said that nothing but bad stuff could come from such places and with such sitters.

(There may be more than some think, therefore, in "consecrated buildings"; and in "being in one accord in one place.")

8. "Undeveloped mediums." With the best intention in the world these are unable to comprehend and transmit messages. They are what we call in Scotland "dull in the uptak'."

I expect this opens up a big subject which requires more serious consideration than it gets. We may need to establish Colleges for Mediums, as the ancient Jews had their "Schools of the Prophets."

9. "Selfishness on the part of sitters who after receiving a message for themselves through the trumpet, lose interest in the séance, and fail to contribute their share of support to the spirits. The power is thus reduced, and low spirits get their chance." That is, "the sitters don't co-operate intelligently."

He did not explain why "low spirits" get a chance when the power is weak. It would surely require greater intelligence to produce results with a weak power.

10. "False messages are due entirely to the medium and the sitters." "Good people with the Christ-spirit are sure of truthful messages." This seems to be an illustration of the law that like attracts like.

11. "The medium should always read the auras of the spirits and of the sitters to ensure correct messages."

I referred the audience to Kilner's book, "The Human Aura," to show that there might be much more in the idea than seemed likely when one was confronted with it for the first time.

12. One trance medium said he would never allow a spirit to occupy his body until he got a certain symbol (which he told me in private). Then only

THE LIMITS OF COMMUNICATION.

One of the questions that is often asked by an inquirer, in the early stages of his investigation into Spiritualism, is as follows:—"Why are the so-called messages from those who have passed on so full of the trivial details of our daily lives? Why cannot they give us messages of practical use, or at least such evidence as would establish their identity without any possible doubt?"

At a recent sitting with one of the leading trance mediums in the country, the following statements were given to the writer in this connection:—

(a) We do not at present really understand the laws which govern communication. Not only at different sittings, but even during the same sitting, I find that conditions vary. I may be able to talk of some subject for a time, but conditions may then change, and I may be forced to talk of other things. I have to, as it were, sail with the wind, and take advantage of conditions when they are favourable.

(b) We are not allowed to interfere in material affairs unless there is some spiritual object to be gained.

(c) We give you these small details of your lives to show that we are constantly with you and take an interest in all you do.

If these explanations are accepted, they mean that there is some power that controls and directs all communication between this world and the next, and that unless we are to be agents, either conscious or unconscious, in some spiritual work, we shall not receive messages of any vital importance. The failure of many purely scientific investigators to obtain the evidence they seek seems to bear this out.

It is true that at times information is given which leads to the material advantage of someone in this world, but are we, in our ignorance and inexperience, really able to judge whether the powers above have, or have not, any spiritual end in view?

It is interesting to speculate, for we can do no more, on what this controlling power really is. Is it merely a question of harmony between sitter, medium and communicator, which we know to be of the greatest importance, or is there also intelligent supervision on the part of some higher power?

Most investigators have probably experienced sudden changes of subject during a sitting with a trance medium. Moreover, it is usually when one is most interested in and in sympathy with what the medium is saying that the subject of the message is so abruptly changed. The communicating spirit must surely feel one's interest and sympathy, and would not, therefore, turn to other subjects unless constrained to do so. Is there not, therefore, some support for the idea that there are higher powers, spirits perhaps, from higher planes and unseen even by those communicating, who watch over and direct all our communications between this world and the next?

If this is true, some of us, who are not yet fitted for the greater work, must rest content with such messages as we are fortunate enough to receive, even though many of them may seem so trivial.

J. R. P.

INDEPENDENT WRITING IN FULL LIGHT.

The latest phase of psychic manifestation is Independent Writing by invisible intelligences in full light, by precipitating coloring matter from flowers on clean white cards. This phase was developed in Rev. Josie K. Stewart under promise of her spirit teachers, and for the development of this phase Mrs. Stewart devoted seven years of her life, sitting twice per week during that time. The development was very gradual, dots appearing at first, then marks, followed in time by letters, then words, and finally messages, signed by the deceased and recognized by their friends. As soon as Mrs. Stewart (then Mrs. Folsom) began giving this phase in public, she was set upon by ignorant, jealous Spiritists, and her wonderful work denounced as fraudulent. And instead of hailing this marvellous phenomenon as a great triumph for the angel world, her life has been rendered absolutely intolerable ever since by the persecution of charlatans and self-appointed leaders of Spiritualism. But this, as all history shows, is the usual reward of those who serve in the advance of human progress.

Mrs. Stewart has over eight hundred sworn affidavits to the genuine character of her spirit writing, and has given it all through the country from Massachusetts to Colorado, and from Michigan to Kentucky.

It is claimed by spirit teachers that this writing is produced by them by distilling colour by electro-magnetic activity and precipitating this colour upon the surface of the cards or paper; and that the inter-molecular ether of the cards has been specialized by the forces of the medium so that the spirit can come in rapport with it.

—C. W. STEWART, in "Reason," May, 1925,

the controlling spirit and the spirit message

were guaranteed. It would be interesting to get additions to this list of reasons for false psychic messages. I think, however, that there is sufficient agreement that false messages can, at least in some degree, be avoided. For honest mediums and for serious psychic inquirers it is most important to obtain as high a proportion as possible of reliable spirit messages.

This is a tremendously practical question, and those of us who are convinced of the reality of spirit communication should put our heads together and try to solve it.

FROM BEYOND THE VEIL.

THE INTERIOR WAY OF PROGRESS.

A realising consciousness of freedom—that is what the race needs. It must be freedom both from physical and from mental bondage. This can be attained only by clear perception of the power of the Unseen. All that is outward is shaped from within, either consciously or unconsciously. Each individual must seek to acquire a conscious mastery first over his own vehicles, and secondly over all those influences which for good or for evil are ever playing around every human soul. The good must be attracted and wisely selected. The evil must be rejected and overcome—not only kept at bay—in order that it may not, in its passing, injure fellow-mortals, who have not the power to cast it off.

In these realms we well understand all these processes; we have power over our vehicles, and, to a far greater extent than you, are able to make use of all the good that comes to us, and to conquer and transmute the evil. We can, therefore, to a greater extent bless both ourselves and our fellows. We would have you learn to do so also, in order that you may bring the Kingdom of Heaven more rapidly into manifestation on your earth. Believe me, you have a great deal to do in the above respects. This cannot all be done collectively, but must be done also by each individual in his own home and environment, before much success can be secured in the purifying of the social atmosphere. This is absolutely essential to the complete co-operation with us of which we have so often spoken, and which will bring to you marvellous results, brought into harmonious actualisation.

Everyone must find his or her own way, but there are a few general guiding principles. Power over thought is the key to the control of the body, and to the transmuting of evil into good, in the individual and social environment.

Intuition, trained through receptivity to the Unseen, is the faculty you most need for the selection of those good forces which approach you, in order to make the best use of them, correlating them to the utmost advantage to yourself, and to your neighbours. A clear perception of the relative values of all events as they approach you in the outward world, or touch your immediate circle, must be attained in order that you may appreciate the bearing of things eternal upon things temporal, and realise how best the outer may be swayed by the inner. This is our one aim and idea, since matter must always be found in the servant's place; it must never take the place of the master. In our realm this is so. In your realm things are at present reversed. You are all dominated by the material, and do not know how to relegate it to its proper place, nor to control it when it is so relegated. Great fields of adventure lie open to the race in this direction, when once it has realised the full significance of what I am saying.

You can begin at once by acquiring the full mastery over your thought and feeling. This will build for you a more and more harmonious and perfect brain body through which to work, and will gradually affect your environment and that of your fellows. Work then always from within. Never for one moment seek to place your hands upon outer events, to move them to your bidding. Call to them from within, control them in this manner. You will find that they will gravitate to their right places more effectively and harmoniously than if you try to push them from outside. This is the way of the master; learn to become a master. Such a way may seem to be slower; but that is of no moment. It is a far more valuable gain to have advanced a little in the direction of which I have spoken, and it will equip the soul for a higher standard of work in the future. More valuable is this than by outward activity to bring events and circumstances into the form which you would think suitable for your endeavours.

—From "Brotherhood".

A POLITICIAN is a man who is always thinking of the next election, a statesman always of the next generation.—Dr. C. W. SALEEBY, in the "Spectator."

PSYCHICAL RESEARCH AND SCIENTIFIC  
SCEPTICISM.

SIR WILLIAM BARRETT'S WISE COUNSEL.

We take the following from an interview with Sir William Barrett, published in *LIGHT* of February 17th, 1923:—

"I am more and more convinced," Sir William said, "that in order to win over to psychical research scientific sceptics, so many of whom are bound by the materialistic views of the Continent, we must confine ourselves to one or more definite lines of investigation, and invite the co-operation of savants in one or other particular inquiry. Unfortunately most of the phenomena which confront us in psychical research are so wayward and elusive that definite results can only be obtained after long and patient investigation; and those who deny the possibility of any transcendental phenomena will never be induced to sacrifice much time and labour in what they consider to be a hopeless quest. The admission of telepathy by official science has not yet taken place. Whenever this occurs it will, of course, cut the ground from under the feet of materialism, although no doubt at first, an attempt will be made to explain it away by some mechanical system of vibration, or as the 'well-known' result of nervous induction. But the difficulty of gaining conclusive experimental proof of thought-transference is so great that it will be many years before it will be accepted by official science as a supernormal faculty.

"There is, however, one aspect of psychical research which seems to open much greater possibilities of successful investigation than any other. This is the phenomenon known as 'dowsing.' To this subject I have given more than twenty years' critical and careful inquiry. The success of a good dowser cannot be explained away by any physical cause, such as electricity or radio-activity; this, I think, has been conclusively proved by my investigations. The only explanation, in my opinion, that holds good to account for the success of the dowser in the detection of hidden objects of various kinds, is that he unconsciously possesses a supernormal faculty, which may be called a transcendental perceptive power, *i.e.*, *clairvoyance*,\* and that this faculty causes an involuntary muscular spasm when the object of his search is thus revealed to be in the dowser's vicinity.

"The dowsing-rod is, in fact, simply an autoscope which reveals the subconscious supersensuous perception of the dowser. In this way, as has been noticed for the last three hundred years, the object of the dowser's quest may extend from underground springs of water, or oil and mineral ores, to buried treasure, or hidden coins, or a dozen other objects of search, all beyond detection by the recognised senses. The only pre-requisite is that the dowser should have the *intention* beforehand of finding the particular object. Accordingly, a good dowser when he comes near the hidden object of his quest subconsciously detects it clairvoyantly. This clairvoyant impression rarely rises into ordinary consciousness (although some good dowsers have stated that they actually perceive the object for which they are looking), but the impression is sufficiently strong to affect the dowser's nervous organisation, apparently in the neighbourhood of the solar plexus. It is, in fact, an *emotional* disturbance which reveals itself in various ways; in some dowsers it produces a *malaise*, in others, and more commonly, it creates a sudden muscular contraction.

"The exercise of the dowsing faculty is largely dependent on the passivity or relaxation of the mind; a condition indeed which applies to the production of psychic phenomena in general—telepathy, for example. Instead of strong mental effort, either by the agent or percipient, in experimental telepathy it is better to avoid any mental concentration and cultivate a state of quiescence, even of indifference. My belief is that our conscious personality must, as it were, drop the reins on the horse's neck, and let the horse, our subliminal self, find its own way without our conscious assistance or interference."

Let there be many windows to your soul,  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources. Tear away  
The blinds of superstition; let the light  
Pour through fair windows broad as Truth itself  
And high as God.

—ELLA WHEELER WILCOX.

\* The word *clairvoyance* is unfortunately used in two distinct senses, one is the perception of spiritual objects or beings, and the other the perception of material objects or beings at a distance. For the latter, Mr. F. W. H. Myers proposed the term *Telaesthesia*, and defined it as "the direct perception of objects or conditions independently of the recognised channels of sense, so that no known mind external to the percipient" is concerned. Dowsing is a case of *Telaesthesia*.—W. F. B.

LETTERS TO THE EDITOR.

HOUDINI PLEADS HIS CASE.

SIR,—I have noticed from time to time that there are some rather peculiar allusions to my work, and I know that in all fairness you will publish my letter, so that your readers can really get my view-point.

Cannot understand why my views and work are so greatly mistaken. If I am capable of detecting your fraud mediums, instead of being censored, I ought to be given a vote of thanks, because every genuine believer in Spiritualism is perfectly willing that their fraudulent mediums should be exposed.

As I am willing to pay 10,000 dol. to a genuine physical medium, why should I not be given credit for at least helping a good work along? I would be greatly honoured, and it would be the most important thing in my life, if I could present a medium who would manifest under stringent test conditions.

You know I never said that I was a sceptic, have never stated there was no such thing, but am actually seeking a genuine medium, and it will only be a question of time before someone comes along who can prove to the satisfaction of the entire world that he possessed the power, which could not be disputed, of communicating with those who have gone before.

I see no reason why mediums that I have challenged, like Keeler, Miss Besinnet and Mrs. Pruden, should fail to come to time, as I am willing to pay the sum of 10,000 dols. if they will put the sign of a cross on any slate which is thoroughly examined and washed, and which I will hold in my possession.

Want it to be specifically understood that I am not attacking the religion of Spiritualism—everyone has the right to their own belief as long as it does not conflict with the laws of the country and the laws of humanity. I am simply attacking the fraudulent mediums, and for that at least, I ought to be given credit. It will interest you to know that I have cancelled a great deal of my work, spent thousands of dollars, and you can't mention anyone in the world who is devoting as much time and money as I am in seeking a genuine medium.

Trusting that you, in your fair play, will publish this letter, I beg to remain.—Yours, etc.,

HOUDINI.

278, West 113th Street,  
New York, N.Y.

"SLEEP TRAVELLING."

SIR,—In real "Sleep Travelling" there is no illusion, as Mr. Robert Blatchford imagines. It is a solid fact, so much so that when the incidents and memories of our life here grow dim, or fade away altogether from our earth-brain, the impressions of our visits to the spheres will remain in all vividness on our spirit-brain. The powers and faculties of the spirit-brain far transcend those of the material brain, but the connection between the two is of the most curious and delicate character, and to most of us rarely manifested. But it exists, and under stress of deep emotion, or in particularly favourable conditions, its operation is experienced. It is under such circumstances that the incidents of our visits to the spheres are transmitted to the material brain, and we recall them, often with much confusion, sometimes clearly. There are some fortunate mortals who remember these visits quite well; not that this implies they are more spiritual than we who cannot, but the link between the two brains, in their case, is a gift of nature, precisely as are other phases of psychic power.

The procedure has often been described to me by spirits at "Direct Voice" sittings, and is of no haphazard nature. On the night selected by our spirit friends for the visit, spirit doctors examine the physical condition of the traveller, paying special attention to the heart, and the psychic cord, for though the time occupied in the journey to the spheres is as a flash, yet circumstances might conceivably arise necessitating a hurried journey back to earth, and all must be in good order before the voyage is undertaken. Assuming all is right, our spirit body is accompanied not only by those dear ones who long for our company awhile, but by many spirits whose duty it is to see that no untoward results ensue. We go to the particular sphere selected, mostly that of the development of the spirit wanting us, though occasionally to a higher one if a special purpose is to be served. The sphere is determined by the object of the visit—whether for communion or information. Most of us have awakened in the night with a strong consciousness of having witnessed remarkable scenery, and of speaking with someone. We go to sleep again, and in the morning not a vestige of the incident can be recalled—we have lost the key. But if paper and pencil be placed handy, and, when we wake in the night (which is usually when our spirit body returns to its earthly tenement), we just make a few notes, even a

word or so, it sometimes helps to recall the experience. Every word said, every sight witnessed, is engraved upon the spirit brain, and when we take our place permanently in the spheres we shall remember all that occurred. Our spirit friends are emphatic in this statement.

The journey is, indeed, a real one, and the space traversed may be vast; for some spheres, we are told, are at an inconceivable distance from earth, as we understand space.

At one of Mrs. Roberts Johnson's sittings, a lady said to her spirit daughter manifesting, "I dreamt the other night I was in a lovely country with mountains, lakes and streams, and I saw the salmon leaping in the streams. I thought you were near me." "Thought!" exclaimed the spirit, "Why, Mummie, dear, it was no dream! You came to us here and I showed you the beautiful flowers—don't you remember?" "No," said the mother, "but I saw how wonderfully green the turf was."

We are told that in addition to the objects peculiar to a particular sphere, every natural object we have on earth has its counterpart there, and every object constructed by hands, having thought for its origin, must of necessity be represented there also, for thought is tangible and constructive.

At another sitting, Mr. D. Thomas and myself made an appointment with our spirit friends (just as naturally as we should with our earth friends, to be taken over at 12 o'clock that night. The visit was made, and we were told we were each accompanied by our respective friends, entered the spheres, and had an interesting time. I preserved a confused memory of movement and of someone speaking, and Mr. Thomas fared little better. But on a few occasions I have retained a fair recollection, though the majority of my visits were quite blank as far as remembrance went.

Mr. Blatchford may rest assured that he has himself made these journeys, accompanied as he was told, though his memory of them may be dim.—Yours, etc.,

R. H. SAUNDERS.

199, Ewell-road,  
Surbiton, Surrey.

SIR,—Mr. Robert Blatchford asks for the opinions of readers regarding "night travelling," so perhaps my experience may be of some interest. "Feda" has told Mr. Blatchford that his wife "fetches" him when he is asleep. My fiancé (who was killed in the war) has several times, at Direct Voice séances, talked about "fetching" me at night, this being quite apart from the frequent visits he pays me in my home. It is, apparently, only on rare occasions that he is able to "fetch" me and take me to the Other Side, but he generally seems to achieve this at Christmas time—as a sort of "Christmas treat," I gather! The first time I heard of it, he told me just before Christmas that he hoped to be able to fetch me during the night, so that we might spend a few hours together in the beautiful place where he lives, and he added: "I will bring you back safely." I was rather mystified, but a curious thing happened on Christmas Eve. I was spending the holidays at my sister's house and one of the house-party who had gone to midnight Mass was accidentally locked out and made a great uproar on her return, throwing stones at my window and calling to me until not only everyone in the house, but also people on the other side of the road were aroused; but I heard nothing. My sisters came to my room to see why I had not appeared, but they were unable to wake me, though normally I am a very light sleeper, so they went away, and it was only next morning that I heard of these happenings. This made me think that perhaps my fiancé had carried out his promise of "fetching" me, and at the next sitting I had with Mrs. Cooper, I asked him: "What happened on Christmas Eve?" to which he replied: "Oh, I fetched you, as I said I would, and we had a lovely time together; and then I took you back, as I promised I would." I had not the slightest recollection of anything happening, and I practically never dream, so—as I told him—it was rather dull for me! Every succeeding Christmas, my fiancé has told me that he hoped to be able to fetch me, and afterwards has told me that he had done so; but last year I slept very badly, and afterwards T. said he had not been able to fetch me, as I did not sleep soundly enough. This would appear to tally with "Feda's" statements about Mr. Blatchford.

H. M. METHLEY.

93, Belgrave Road, S.W.1.

SIR,—In compliance with Mr. Robert Blatchford's request for opinions from readers of *LIGHT* on this subject, I venture to express the belief that in some cases, at all events, people can and do actually travel into the spirit-world, and occasionally for what we should describe as a great distance from earth. My wife repeatedly spoke of my having gone with her to her home, and having with her attended large meetings to hear lectures on various subjects I was interested in; and when, in answer to a question, I asked as to the risk of the link between my astral and my physical body being broken, she explained that careful watch was kept in order that if any danger of such event appeared I should immediately return to my body.

Once (speaking through the medium with whom I had

regular sittings) she remarked on the curious manner in which during an unusually long penetration of the spirit side of life, matter which had the appearance of seaweed dripped from my astral body as we proceeded to the sphere to which I was being taken for a special purpose, and how on the return journey the matter was all picked up again.

There was a region described as "The Pine Forest," to which I was taken (as I was told by my wife) to benefit my health; and one afternoon the medium above referred to whilst at my house became entranced, and after a few moments a "guide" of her's said that she had been taken to the pine forest as her health was in a very low state. She remained in trance twenty minutes, and remarked how much better she felt for her nap. She had no recollection of any occurrence during her sleep.

I had no recollection of any experience during my astral visits.—Yours, etc.,

A. W. ORR.

37, Enys Road, Eastbourne.

THE UNITY OF MATTER AND MIND IN SPIRIT.

SIR,—The recent discussions on Spiritualism in the "Morning Post" between Sir Arthur Conan Doyle and Sir Arthur Keith produced several letters, and amongst them one from the editor of *LIGHT*; in it he quotes Pythagoras as saying, "Everywhere in the world matter and spirit are in principle identical." May I elaborate this idea? Science has shown us that the human senses are extremely limited in power, e.g., they cannot detect colours above and below the red and violet in the spectrum, hear notes beyond a certain degree of vibration, feel except under certain sense stimuli; in fact, the physical world we now live in is practically a sealed book. A great deal has been made by the opponents of Spiritualism of the supposed conditions of the future life, and doubt has been thrown upon the apparent similarity of those governing this world and the next. I would, however, venture to point out that there is nothing repugnant to our intelligence in supposing that the vibrations on the other plane or planes of existence are similar to those we experience here, but that they can only be sensed by the spirit beings who live there. In other words it is conceivable that when human beings pass over they find themselves in a world where the physical manifestations are the same as in this world and produced by similar means, the sole difference lying in the fact that these senses are tuned, as it were, to a different key, physical objects there being made up of the same atoms as those pertaining to this earth, but moving at a different rate of speed and therefore unobservable to us but observable to spirit beings. The point I wish to emphasise is that the whole universe, mundane and spiritual, is identical, and, moreover, is composed of the same kinds of atoms. All material objects on earth are found to be made up of these atoms moving with incredible rapidity, and it would seem that the unseen world or worlds are made up of these atoms but varying in both combination and speed. There seems to be no other explanation of an existence which is normally invisible to us, but which certain people claim to have seen, and who maintain that what they have seen, and also heard, is a world very similar to ours.—Yours, etc.,

F. C. L.

Cheltenham.

"THE FOREKNOWLEDGE OF A BEETLE."

SIR,—Your article on "The Foreknowledge of a Beetle" has great charm, but it seems to me that a simple scientific explanation of the beetle's action can be guessed at, that shows the foreknowledge to belong rather to the "creative idea" within the beetle.

There is no doubt that the magnetic and electric life-current of a tree must have a certain stable direction perceptible to the sense-organs of its tiny inhabitants. The heart of a tree, with its rushing life, must "feel" so totally different from the outside bark that there is no possibility of even a blind and deaf worm's confusing the two directions, after having made its little tunnel.

I would suggest that the hypnotic trance or sleep that precedes its new birth, can only fall upon the little creature when it is magnetically in the right direction—as human sleep is supposed to be sounder with the head towards the north. When its aimless struggles brought it suddenly into the blissfully right pose, I imagine it would fall asleep like a baby with no more thought than the baby of ever waking again.—Yours, etc.,

L. GWENDOLEN WILLIAMS.

Wimbledon, S.W.19.

Mrs. A. JAMRACH (Ilford), writing on behalf of the Little Ilford Christian Spiritualist Church Distress Fund, wishes to express her gratitude to Mrs. Forbes, Mrs. Gwinn, and Mrs. Hudson (Huddersfield) for gifts of parcels, and to thank all who have helped to carry on the work in connection with the fund.

## LIGHT,

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"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.

## RECOGNITION IN THE BEYOND.

In a recent letter a correspondent remarks how frequently the question is put by inquirers: "Shall we know each other in the next world?" And when that question is answered in the affirmative, there is sometimes another enquiry, "How shall we know each other?"

All who have gone any distance in the subject are aware that in the Spiritual world people do recognise each other. It would be a very strange condition of life where that was not the case.

As to the second question, "How?" which is really the more important one of two, we should say that the two worlds being in externals at least very much alike, friends recognise each other very much as they do here. There are long separations, of course, and changes of appearance; but that occurs frequently enough in the experience of those of us on this side of the veil. Two men who have been parted for many years meet and mutual recognition not being immediate, each recalls himself gradually to the recollection of the other. That generally presupposes friendship between them, a degree of mutual sympathy, and that is the true spiritual link.

Writing nearly two hundred years ago, Swedenborg found no difficulty in the problem. He taught that the spirit of a man, after its first separation from the body, remained a man; that to himself and to those in the same state of existence his body was to all appearance the same body; and that as a consequence the less developed spirits may believe that they are still in the same bodies they had on earth and consequently unaware that they are "dead."

It is not a difficult question then, even as regards the external side of spirit life. Friends recognise each other very much as they recognised each other on earth. The natural memory and the sense of identity remain—a fact also taught by Swedenborg, who was amazingly accurate in some of his descriptions of life after death.

Of course, there is a deeper question. At first the spirit, generally speaking, remains in a state more or less closely allied to its earth conditions. With advance in wisdom and goodness comes a progression into more spiritual states and a passing beyond the immediate after-death condition—what is known as independent spiritual life—the spiritual world proper. Certain changes take place. But now recognition, instead of being more difficult, becomes easier and simpler than ever. For now the ties of sympathy find

free play and the spiritual laws of attraction act with greater speed and higher certainty. Those exterior signs and tokens upon which we are so accustomed to rely become less important and finally unnecessary. Those who love, those who are spiritually akin, do not have to seek each other. They are drawn together as by the forces of gravitation. Indeed, what we know as attraction and gravitation in the physical world are simply the outer forms of inner and spiritual laws.

There is really no difficulty in the question at all when it is examined. Only those who take earth-experiences as their sole guide find any problem in the matter of recognition in the world beyond.

To us the satisfaction is not merely that we shall know each other, but that we "shall know each other as we really are."

## HOUDINI.

We give space amongst our letters this week to a protest from Houdini, who might be described as the "hammer of Spiritualism," just as Edward I. called himself the "hammer of Scotland." But if Houdini does not do more to subjugate Spiritualism than Edward I. did to bring Scotland to its knees, we shall have no particular reason to complain. We do not propose to add much to what we said in the open letter to Houdini published in LIGHT of June 27th (p. 308).

Houdini's pose of being a friend rather than an enemy of our subject has never deceived anybody whose opinion is of any value. A friend, quoth a! There was once a playful and frolicsome person who in a swimming bath laid hold of the nearest bather and held his head under water until he was nearly drowned. When he permitted his victim to rise he was horrified to encounter the indignant face of a complete stranger. His apologies were profuse. "Awfully sorry! I thought you were a friend of mine," he said. "Ah, indeed!" said the half-drowned person, when he had regained his breath. "If that is how you treat your friends I am glad you did not mistake me for your brother, for then, I suppose, you would have drowned me altogether."

The droll Houdini, it will be noticed, has offered 10,000 dols. for proof of spirit communication. He could very safely have added other ciphers and made it a million or even a billion. He does not see that this is not a question of money at all. Money is a useful creature; it can provide us with every bodily necessary. It can give us freedom, leisure, all the products of art, science and literature. It can buy all material things, but it cannot purchase the power to appreciate, the intelligence to use wisely, or the wisdom to understand.

Houdini seems to be of opinion that something must be wrong with the world while he remains unconvinced of the reality of spirit communication. He rather reminds us of Mr. Stiggins, who, on arriving at the temperance meeting in a state of inebriety, loudly proclaimed that everybody but himself was intoxicated.

## IN THE CREEK.

I must depart from this stale atmosphere,  
These stagnant waters and this pitiless sky,  
Where like a dream the ponderous days drift by,  
Pregnant with evil beauty, coward fear;  
And bathe my soul, until its sight is clear,  
Curious and quick, without fatality:  
For no wind blows, to make the odours fly,  
And only poisonous swamps are garnered here!

Full well I know, out where the river slips  
Into the sea's warm arms with yeasty foam,  
Health may be found—Love's Healing on the lips,  
With presages of Comradeship and Home:  
So let me seek the haunts of buoyant ships,  
Whose cleansing winds can heal where'er I roam!

J. M. STUART-YOUNG.

Nigeria, 1924.

FROM THE LIGHTHOUSE WINDOW.

In a recent issue of the "Sunday Herald," Miss N. St. Montague had an interesting article on "Wonders of Wireless." The first instance was drawn from her own experience. About half-past one o'clock in the morning she finished a chapter in a romance of Eastern life. The essentials of it are quoted in the article, for comparison with what follows in the telepathic story, which thus con-

In the morning a girl in the house came to me and said she had suffered the most horrible nightmare of her life. She continued:—

"I dreamt that I was in bed in my own room and as I looked at the window I saw the panes had become red. I wondered what had happened two brown hands appeared from outside and seemed to fumble with the sash.

"The next moment the window went slowly up, up, and before I could recover from my terror an Indian crept into the room and crept to me with outstretched hands. I dreamt that I sprang out of bed and rushed to the door to find it locked. I struggled to unlock it, and when I awoke, to find myself out on the landing, shaking with terror."

She said that when she went back to her room it was

Without saying any more I took up the last sheets of my MS. and asked her to read them. She did so; then, bewildered, she stared at me.

"But," she exclaimed, "that was my dream!"

At the very moment that I depicted a scene on paper that scene was being impressed on her mind in another room while she slept.

\* \* \* \* \*

Miss Montague gives the case of a friend to show that a clear telepathic action happens when the recipient is awake. While her friend was playing "Blind Man's Bluff" on a voyage to India, to be married:—

Suddenly she became deathly white, and staggered away, to lean against the rail of the ship, where she cried as if her heart would break.

After a little she said that she knew her fiancé was dead, as she saw suddenly a vision of the man she was to marry lying dead upon the ground, and, shuddering, she declared that all round him were huge birds.

Bewildered, they took her to her cabin, but neither they nor the doctor could find any explanation for her conduct. She was perfectly normal. Yet she lay sobbing, inconsolable.

Next day a tall man in uniform stepped from a launch to the ship's deck and called the girl's name, and before he could speak to her she said to him:—

"You need not tell me. I know—he is dead."

Taken aback, he stared at her. "No," he stammered.

"The doctors say there is—hope."

Then those thronging round heard how on the preceding day, at the very hour when the girl, suddenly in the middle of the romp, had started to sob aloud, her fiancé had mounted his horse to ride away from the Residency. An hour later frightened natives rushed back to say he lay dying upon the road, his brains scattered in the dust.

That he still lived they knew, because the vultures watching in a circle round him, had not yet commenced to devour their prey.

\* \* \* \* \*

A contributor to the "Glasgow Evening Citizen" does what he can to comfort those who are convinced they have seen strange visions or heard uncanny sounds, by pointing out to them that they are in good company:—

Goethe records that one day he saw the exact counterpart of himself coming towards him, while Pope confessed to once seeing an arm come through a wall. Byron often received visits from a spectre, but he himself said they were creatures of the imagination. Emanuel Swedenborg, the writer of many religious works about the hereafter, claimed to have been able to converse with persons in the unseen world.

Oliver Cromwell, who, one would think, would be the last person to see an apparition, while lying one day sleepless on a couch, saw the curtains open. In the opening space a woman appeared and prophesied that he would yet be the greatest man in England.

Another conqueror, Napoleon, once called attention to a star he believed he saw shining in a room, and said, "It has never deserted me. I see it on the occasion of every great event, urging me onward. It is my unfailing woman of success."

Dr. Johnson heard his mother call his name in a clear voice, although she was at that time in another city. Such apparitions, while inexplicable, reveal the susceptibility of even great men in regard to visions and voices of the air.

"The Star" recently published some particulars of a curious case of psychic power that (according to a representative of the "New York World") is being investigated by Dr. Alcol Byrd, a member of the New York committee appointed to investigate psychic claims. E. W. Burroughs, a United States naval electrician, and Thomas Stone, a blind fisherman, have been friends from early boyhood. Whenever they are together, strange manifestations of their psychic relation may occur.

"Put them in a dimly lighted room," says the "New York World" special representative who was sent to make investigations (quoted by the Central News), "and strange things happen.

"The furniture may take a jaunt across the floor and re-arrange itself.

"A picture is quite likely to tumble from its hangings. A bed coverlet or carpet may rise as by magic and sail about the room. . . .

"The public learned of the peculiar psychic partnership recently through friends of the pair who called on them to take them motoring.

"Burroughs and Stone entered the car, which thereafter refused to respond to its self-starter. Without showing surprise, Burroughs got out, and immediately the motor started. He walked a few yards down the road, waited for the car to catch up, and jumped aboard. The motor refused to go on.

"The friends of the pair were so excited that the two men themselves began to show an interest in what they had always taken for granted. They began to explain things that happened in their childhood.

"Burroughs noticed the queer power first when he was seven years old, he says. He met Stone, and they began playing in a field. Without warning, a large clod of dirt rose up and spattered their faces.

"Frightened, they ran into a nearby barn, when potatoes began hopping from a bin and harness on the pegs began a jingling dance. When they related the experience to their parents they say they were laughed at."

\* \* \* \* \*

The Vienna correspondent of "The Times" writes as follows about "Miraculous Visions" in Hungary:—

Interest in the supposed miraculous visions at Zakatsi (Hungary)—already briefly reported in "The Times"—is declared to be growing and the number of pilgrims to that place is increasing daily.

Two schoolgirls declare that they had two visions of the Virgin, once under a bridge, and then in a field. M. Koeber, a local landowner, who has offered the proceeds of the greater part of his harvest for the building of a chapel in the field where the girls claim that they had the vision, now asserts that he, too, has had a vision, which lasted five hours.

The local population, according to the correspondent of the "Neue Freie Presse," has ceased churchgoing, and makes constant pilgrimages to the scenes of the "miracle," to the growing concern of the clergy of the district, who are endeavouring to check the movement.

\* \* \* \* \*

The "Daily Express," in an article on "Blood Transfusion," says:—

An extraordinary mystery of death messages is revealed by the experience of Frederick George Lee, one of the most remarkable men in the employment of the Middlesex Hospital, who has been ordered to take a holiday—not from work, but from blood transfusion. . . . There are at least seventeen persons who owe their lives to the skill of the surgeons at the Middlesex and to Lee, who is now attached to the hospital as a porter. He calls them his "blood relations."

"Should my patient die I know at once," he said. "I feel a severe pain in my arm and am overcome with sickness."

This happened at Southend not long ago, and again at his home in King's Cross.

Lee is never in actual contact with the patient. His blood is withdrawn at one end of the theatre and transfused at the other. Yet this strange message passes through space and Lee suffers.

\* \* \* \* \*

The following excerpt is from "Spiritual Truth":—

There is surely a double use in holding circles; you look upon them largely as a means of developing your psychic and spiritual faculties while we use your real circles for quite a different purpose.

Passing into Spirit Life are hundreds of souls—every hour; many of them having no idea of the love of God, many of them having no conception of a life beyond the grave. And we hear many of you say, "Well, I never see anything, nor sense anything, nor get anything; I am no use in a circle." But your being in that circle may well be the means of helping many a loved one to rise from a lower sphere to a higher one.

## AN 'EXCEPTIONAL CASE OF CORROBORATIVE EVIDENCE.

By H. MARCUS.

On March 12th last, when holding our usual circle (our medium is a youth of sixteen), a new control came through who spoke in broken English and told us she was "Fedá," Mrs. Leonard's control. She started by telling us that she had never controlled any medium other than Mrs. Leonard before, and that she had recently been at Mr. Dennis Bradley's house: "That nice Mr. Valiantine was there . . . at a house on a hill, Dorincourt, Kingston. [No member of the circle knew where Mr. Bradley lived.] You have read his book? No? You ought to read it carefully, there is a great deal in it."

She stayed for quite a long time, talking and amusing us with her difficulties in pronouncing long words. She gave clairvoyant descriptions and messages, all of which were recognised and comprehensible. She also spoke of a relation of mine whom she knew, who had been once to Mrs. Leonard's, to speak to her husband: "He was a big, breezy man, who loved his wife very much; he was so breezy that he nearly blew me out of Mrs. Leonard's body." All this was correct, the description of the man being characteristic. She chatted away on other matters and answered our questions. In reply to one about the way our guides worked, she explained that our head guides instructed lower spirits, and these latter did most of the work for us under instructions. The head guides occasionally came to us, but not as a rule. They were kept informed about us by their assistants.

Later, with regard to control, she explained that when she was controlling a medium she in turn might be controlled by a higher spirit; she would then be just as much an instrument as a planchette. She said she had only been a little girl in the forest, and could not answer all the difficult questions that were sometimes asked her, so she in turn asked the spirit who was controlling her, who gave her the information. Sometimes there might be as many as three spirits controlling and being controlled before it got to the medium. That was why information sometimes got muddled, as a little from the brain of each and the medium's was apt to colour the message.

She chatted gaily on various minor matters, and was with us in all for about a quarter of an hour or twenty minutes.

I promptly wrote to Mr. Dennis Bradley, telling him about this visitor, and received a reply, from which I extract the following: "Dear Sir, In reply to your letter I have to inform you that 'Fedá' did speak independently in her own voice at Dorincourt on Wednesday, the 11th, and on Friday, the 13th, but she did not speak on Thursday, the 12th." I was able to obtain further corroborative evidence in the following manner: I mentioned to Miss Helen McGregor, a medium with whom I was slightly acquainted, that "Fedá" had visited us, but did not mention anything that had happened or had been said. As she was having a sitting with Mrs. Leonard a little later on she agreed to enquire from "Fedá" regarding the above visit.

I extract from her report all that is relevant which may be of assistance to others who, like ourselves at that time, are perhaps anxious to progress more quickly than is advisable.

My Dear Mr. Marcus,—I had a "Fedá" sitting, and am writing you a full account. H. is myself, and F. is Fedá.

H.: Did you go the other day and control a boy medium?

F.: Yes, I did. I met him first at his sitting with you, and after I found him in some way by the people he sits with. I was able to control him pretty well, but could not get through all I wanted; he has a good brain for control, and will make a good medium with care, and the other two there will also make good mediums, or could do so; but I have never returned there because I got frightened. (NOTE: Her second visit, referred to above, occurred long after this sitting.)

H.: Why were you frightened, as the conditions are good?

F.: I was frightened because I saw they were all overdoing it and will come to harm unless they take great care. The boy should never sit for more than half-an-hour a week, and not permit more than one other control, and that only a well-recognised control like myself besides his own one. The other two would be best in your circle, but of course you could only take them if you felt they reduced their work to what you considered right.

H.: Yes, but they also write and I do not think that is always wise.

F.: If they come to you, you must take them on condition they do no writing, and only sit once in your circle and the half-hour with the boy and nothing else; those who sit in a powerful circle should have days off in between when they leave all psychic things alone; both these two have overdone things in their desire to progress quickly. You would be just the one to help them if you would agree.

Needless to say, this advice has been followed, with highly satisfactory results.

## THE EVIDENCES OF CLAIRVOYANCE.

By H. A. DALLAS.

The following incident occurred on June 1st, 1917. As it is associated with the name of one who is known in a very wide circle, and as he had recently passed on, I preferred not to publish it at that time; but a friend whose opinion I greatly value has urged me to do so now.

I was calling on Mr. J. Arthur Hill at his home in Yorkshire. He had invited a few friends and among them the medium with whom he has had so many striking experiences, Mr. Aaron Wilkinson. It was the first time I had met the latter. Mr. Hill took notes of all that passed. I will only record the remarks addressed to myself; omitting all matters referring to the other friends who were present. I quote from Mr. Hill's notes. The asterisks indicate a break with remarks addressed by others.

A. W.: I can see a woman with a cloak on with you. She had to do with a school or university, rather tall, fair, abundant hair, not old, middle life, but she would be older than you. Lot of papers and books. Cloak or gown on. She has passed over—a large head of fair hair.

\* \* \* \* \*  
You have never known anybody called Massingberd, perhaps?

H. A. D.: No, I think not.

A. W.: I feel to have some association with Lincolnshire. I think it is connected up with this woman with the books.

\* \* \* \* \*  
I never saw a woman with such a head of hair as that woman I saw with you before, and I see her again now; the description is more important than the name. Been dead a few years. An immense head of fair hair. (Description not recognised).

\* \* \* \* \*  
A. W.: I would like you to mention that name of Massingberd to your relatives. She was a woman of literary pursuits. I hear a lot of things and lot of fragmentary sounds.

\* \* \* \* \*  
I will tell you something, but you must not tell anybody. [Permission to do so was subsequently given.] There is a man called Wilberforce, and I feel like a parson; I have heard of him, so it is not any test, and I don't like to say I see him.\*

H. A. D.: He was a friend of mine.

A. W.: I don't like saying these things, but I feel that it is he. I feel the gown. . . . You may discover some link between Massingberd and Wilberforce. He must come about you.

\* \* \* \* \*  
[Here followed another description of a woman for me, but as I am not at all sure of the identity, I will omit it.]

A. W.: You will have some reason to write something about the Resurrection; this Wilberforce will influence you about the Resurrection. You had certain views on the subject and he will influence you.

H. A. D.: I am writing a letter on the subject to a clergyman.

A. W.: This man is interested in that.

[I had within the last few days received a letter asking me to express my views on this subject. I had not had time to complete my answer, as I was paying a visit to a friend, and I wanted to give a full and carefully considered reply.]

\* \* \* \* \*  
A. W.: That woman with the mass of fair hair is unusual. I feel sure that man was Wilberforce. You are to say something about the Resurrection.

This concluding speech was evidently intended to stress special points which I was to attend to.

As the name Massingberd conveyed nothing to me and revived no memories, I had not the remotest notion whether it was associated with Archdeacon Wilberforce or not. I wrote to a friend of his to inquire whether this was so. I quote her reply:—

"She was the foundress of the Pioneer Club and a very forward pioneer woman in the days when the woman's movement was young. . . . The Archdeacon and she were great friends, and when she died about 20 years ago, he gave her a beautiful funeral service at St. John's at which he said he had not the least doubt but that she was in the church in spirit and hearing every word he said. . . . I rather gather that she shared the Archdeacon's views on this matter. . . . It is very interesting that her name should have been given."

This letter was dated June 5th. In a later letter this friend informed me that as Mrs. Massing-

\* Note by Mr. J. A. Hill: "Wilkinson has heard a good deal of discussion about a sitting in my book where various well-known people purported to communicate, and he feels very strongly the unidentical and undesirable nature of such communications."

RAY'S AND REFLECTIONS.

her hair was cut short the description of the head of hair was not correct. About three weeks later, however, this friend wrote:—

"Just a line to give you a further piece of most interesting information I have just received about Mrs. Massingberd from people who knew her. She possessed in her youth masses and masses of wonderful chestnut hair. It was hair with a good deal of colour in it . . . but my informant cannot trace any university connection."

She also mentioned that she was seen generally in a coat and skirt, not in a cloak, that she was "rather tall," but not a woman with specially literary pursuits, and the allusion to "papers and books" was not particularly applicable in this connection. She died in "middle life." Mrs. Massingberd belonged to a Lincolnshire family.

EARLY DAYS OF PSYCHIC PHENOMENA.

There is much in the earlier journals of Spiritualism which is worthy of the attention of students. Thus in the "Psychical Review" for December, 1879, is an article by Dr. Nichols, which is full of striking references to the physical phenomena of those days. Dr. Nichols tells how Blackeray, when editor of the "Cornhill Magazine," published an account of a séance by one of his best contributors, with the result that there was a falling off of several thousands in the sale of the next number. This helps one to understand the attitude of the Press of later days. He describes a feat performed by Mr. Eglinton, the medium. A name of a person unknown to Mr. Eglinton was written on paper and burnt. The medium bared his arm and rubbed the ash on the skin. In a few seconds there appeared three lines of writing, signed by the name and in the handwriting of the person whose name had been on the paper. The inference is that the carbon of the burnt paper was used for the purpose. but the Spiritualists of those days were not unfamiliar with such examples of direct writing.

In a drawer Dr. Nichols kept a piece of string with five knots, and sealed at its ends. When first tied and sealed it had no knots. It was an endless cord eight feet long; but as he held his finger upon the seal in the presence of the medium, the five knots appeared in a moment. This would be very rapid tying, even if the string had not first to be dematerialised. He remarks upon the wonderful powers of spirits to do what we cannot, to write and draw in absolute darkness, or between two slates, to write in a minute what he could not copy in half an hour, to traverse thousands of miles in a few seconds. He has seen diamonds made and handled them, and watched them fade into nothingness. What the spirits do not seem able to do is to materialise for us the objects of their spirit-world and leave them for our instruction and delight. They tell us of their beautiful flowers and butterflies, but none of these are to be found in our botanical or entomological collections. Can they dematerialise permanently the objects of our world and take them to their homes? Certainly small articles—rings, etc.—have been spirited away and afterwards mysteriously restored. And there are instances of materialised drapery which has remained for days or weeks to be handled and examined.

Dr. Nichols tells how a scientific friend of his described to Dr. Tyndall a case of matter being passed through matter. Dr. Tyndall replied: "It is no use telling me such a story; if my own father told it me I would not believe him." Such is the normal scientific man. Mr. Blackburn, a psychical investigator of those days, was not a scientific man, but appears to have had a scientific mind. He installed in his cabinet a self-recording weighing machine on which the medium sat. The record was made on a revolving drum like those used for barometers, and showed every minute change of weight, which would be verified afterwards. With Mr. Haxby in the cabinet, several spirits emerged in succession, each one talking with him a little more of Mr. Haxby's substance, until he was left with no more than two stone of avoirdupois! Evidently it is not any imponderable etheric stuff the spirits use, but the actual physical atoms of the medium. An interesting physiological, chemical and anatomical puzzle is involved.

Dr. Nichols stated that he had several times seen a chair "threaded" upon the arm of a person whose hand was clasping that of another, so that either chair or arm must have been penetrated. Whether it was chair or arm the operation was painless. He has had a spirit visitor who ate and drank and talked, said "good-bye" and faded out of sight, "the last thing visible being a bit of drapery taken by an unseen hand and then disappearing like a wreath of mist dissolving in the atmosphere."

The Editor of LIGHT is absent on a brief vacation. Personal letters will be dealt with by him on his return, and official communications should not at any time be addressed to him personally.

From an allusion in the "Morning Post" to the proposed test of psychic communications involving 500 dollars, I gather that, according to the gentleman who made the offer,

Scientists accept what they see because Nature in the laboratory is always frank and sincere and seldom fools them, but the spiritistic field is too saturated with fraud to be trusted exclusively in the hands of those who have had exclusive scientific training.

That is rather well put, and I am inclined to agree with the last portion of the sentiment; but, I think, for entirely different reasons than those that might be given by the author of the statement. As to the spiritistic field being "saturated with fraud," however, I do not at all agree, nor will those who have had any long experience in the subject. They have found that a vast amount of what passes as fraud is not fraud at all, but misunderstanding, misdirection, psychic reactions resulting from blundering attempts to force the production of phenomena.

The fact is that what is called the "spiritistic field" is vastly more subtle and delicate than the majority of those who investigate it appear to suspect. It is a fluid and mercurial field in which things are changed and transformed in a most baffling and bewildering way. It is indeed part of the field of the human soul, "Fools rush in," while angels, although they do not "fear to tread," yet know it to be a region in which it is essential to proceed with care, discretion and understanding.

Miss E. P. Prentice writes that she was told by a medical man that cancer is probably due to a lack of phosphorus in the food. She suggests, therefore, that a fish diet might remedy this. But it is not so long ago that there was a medical theory that leprosy might be due to fish-eating!

"Socialists See LIGHT," was the heading of an article in a morning paper the other day. To which I may add that some of them regularly read it. Indeed, I have been told that in the North the majority of Socialists are Spiritualists. All the same I hope Spiritualism will never come to be identified in the popular mind with any particular party, whether political or religious. It may inspire all organisations of men without being itself an organised subject.

A recent "Saying of the Day" is that of Mr. Whitehouse: "If a writer cannot trouble to make his thoughts legible you may be pretty sure they are not worth setting down." The same applies also to the question of making one's thoughts intelligible.

In the "Daily Chronicle" the other day, the writer of an article on village witchcraft has some good things to say for the "wise women"—as, for instance, that many of them are skilled in knowledge of herbs. He adds that a country clergyman of long experience told him that "the belief in witchcraft is not to be eradicated."

To the superficial this would be tantamount to saying that superstition is never to be rooted out. But the real conclusion must be that things can only persist by virtue of some intrinsic use or good. Many of the supposed witches and wizards, it is quite clear, possess faculties of clairvoyance and other psychic gifts—usually in a crude form. The average rustic is never such a fool as he is depicted to be. He is not easily to be taken in over matters which form a part of his daily experience, and of which he has first-hand knowledge.

A fierce light bears on every member of a village community. The "wise" man or woman of the place is under a sort of microscope. The charlatan who could flourish in a big town, cloaked with mystery and known to relatively few, would not long preserve his reputation as a wonder-worker if living in a small rustic population as one of themselves. He would have to "make good" in those matters in which the villagers were interested. Hocus-pocus might serve at first, but only for a time. Hodge and his wife want facts, not fantasies and speculations. And if the belief in witchcraft is ineradicable, it shows that, in some sort, their need is supplied.

D. G.

## "NORTHCLIFFE'S RETURN."

POINTS FROM HANNEN SWAFFER'S NEW BOOK.

These bits of the book are from one chapter only, the nineteenth. He is writing of his proofs of Northcliffe's return:—

Now, I defy anybody who knew Lord Northcliffe well and who knows me well, to read through, carefully, all the previous chapters in this book without, at least, admitting that there is a great deal to be said for my statement, made several times, that I have spoken to Lord Northcliffe not once, but on several occasions. But only somebody who knew Northcliffe well can judge of this. The real man, you see, was so different from what the public thought him. In all the relations of his life he was such a contradiction that, unless you knew him intimately, you did not know him at all.

The messages given by Lord Northcliffe to me and to others vary in all sorts of ways. A man, you know, varies on the earth tremendously. Hannen Swaffer, kneeling in Westminster Abbey, is not the same Hannen Swaffer seated in the Gaiety stalls. So Northcliffe, visiting a Potter Circle in Forest Hill, is not the Northcliffe who speaks to me. . . . There are fifty Swaffers in me. There were more Northcliffes than that in him.

In answer to the sceptical suggestion that Swaffer may have been hypnotised or mesmerised to hear and see what did not exist, he writes:—

I could answer that in a score of ways. I will merely state that, on one occasion, having left the circle because he was nervous when something touched him in the dark, my friend Greville Collins, who staged "Fata Morgana" and "Sun Up" in London, stood outside the door and heard the voices in the séance room, when he was in the hall outside. . . . In Bradley's own circle, with no professional medium present, I have spoken to Warren Clarke, Bradley's brother-in-law; to Annie, his sister; to Lord Northcliffe; and to Feda, Mrs. Leonard's spirit guide. At other séances I have spoken to all these spirits, though the mediums were different, and found them just the same entities, who gave unsought evidence that they had spoken to me in Bradley's circle; and, never mind who the medium was, these four spirits were always easily identified beings, whose characteristics were recognised the moment they came through.

"Why, that's Feda!" said Miss Stead at an Evan Powell sitting. "What is she doing here?"

I explained she had come to see me.

How on earth can a medium like Vout Peters produce for me a Lord Northcliffe whom I recognise, unless it is Lord Northcliffe himself? He would have to do it, you see, by producing something he knew nothing at all about. The Lord Northcliffe of his imagining would not exist for me at all. I deny absolutely that a man like Vout Peters would think that Lord Northcliffe, for instance, would object to advertisements. . . . Sceptics explain this sort of message by saying that, while in a trance condition, the medium obtains the idea from your unconscious mind. If this is true, your subconscious mind must be by far the better half of your brain; for it contains, apparently, more beautiful thoughts than the other half of your mind.

Can a sub-conscious mind lift a trumpet in the dark, make it move toward you, and say to you the same sort of things that another medium said the night before in another part of London, unknown to the medium now sitting? . . . If Lord Northbrook does not still exist, I don't. I have more proof of his survival than I have of his death; and I went to his funeral service in Westminster Abbey.

There is also the suggestion that mediums are all fakes. Now, as I have been to so many mediums, and have found added proof of Northcliffe's survival nearly every time, this would mean that, if I have been imposed on, I have been the victim of the cleverest fraud ever imposed upon a discerning man.

Remember, I used to be a crime reporter. I have tracked down murderers, before now. I have been out on the Crippen case, and the Merstham Tunnel mystery—yes, and lots of others. I am used to analysing evidence, and assembling facts. I am a sceptic by nature. I am hard to convince. I do not jump at conclusions. Lack of reverence for tradition is a fault of mine. I sneer at most things. "That cynical swine," is the sort of thing you hear of me. "Oh, he doesn't believe anything," people say.

Then there is the theory that when you sit in a circle, the medium is a ventriloquist, who throws his voice about. Well, apart from the fact that ventriloquists cannot work in the dark, because ventriloquy is largely an optical illusion, based on making you believe that it is the dummy

which is speaking and not the man beside it, how can a ventriloquist get voices speaking in a language he doesn't know? How can he, too, be sometimes such an expert vocalist that he can make come, from the ceiling, Caruso's voice, recognisable to those present as the voice they had heard the great tenor delight them with so often, which nobody, dead, living, or unborn, could imitate?

Then there is the Roman Catholic theory. "Yes, spirit voices may speak to you," they say, "but, if so, they are demons leading you to destruction. . . . If they are demons, we want more of them; for if it were a demon who appeared in voice form to Kate Goodson, my Secretary, who took down this book, and announced that it was her father speaking to her, bringing words of comfort, telling her to go on being good to her mother, and saying that her sister Annie was happy in the other world—well, demons seem to have changed their intentions since I first heard of them.

I never heard a spirit, yet, that did not speak of the good there is in life, if only you would find it, and of the great charity and mercy behind the works of God. I do not remember one sitting where I have spoken to these so-called demons, which I did not leave, feeling that I was a weak, sinful man who was wasting the great gifts that God had given him, who had failed in his great God-appointed task of trying to make the world a little better.

But I don't feel more devilish than I did before, as I write these words. I was going to write a chapter analysing all that Northcliffe has said, so that it would prove, beyond all shadow of doubt to the whole world, that he does survive. But a world which does not accept in the manifold works of God a proof of the existence of an all-good Creator, whose world we are plunging into ruin and misery by our selfishness, is beyond accepting proof of any sort.

## FOR A DEPARTED FRIEND.

The following prayer, attributed to the late Archdeacon Wilberforce, appeared in LIGHT some years ago, and is reprinted by the desire of several readers:—

Our Heavenly Father, the Father of the spirits of all flesh, in whom all creatures live and move and have their being, in whatsoever world or condition they be; I beseech Thee for *him* whose name and abiding-place and every need Thou knowest. Lord, vouchsafe *him* light and rest, peace and refreshment, joy, and consolation in Paradise in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that *his* life [so troubled here] may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity.

If *he* hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore *him* that *he* may serve Thee without hindrance.

Suffer *him* to know, O gracious Lord, if it may be, how much I love *him* and miss *him*, and long to see *him* again; and if there be ways in which *his* influence may be felt by me, vouchsafe *him* to me as a guide and guard, and grant me a sense of *his* nearness in such degree as Thy laws permit.

If in aught I can minister to *his* peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may hinder me from union with *him* as soon as this earth-life is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we can ask or think; through Jesus Christ our Lord. Amen.

## DREAM LESSONS.

Those who are interested in significant dreams may like to secure a copy of a small brochure called "Heart-shaped Weeds." It is the simple record of a dream which has been printed by request of friends of the dreamer, and may be procured for 6½d. post free from Mrs. Gilby, the wife of the devoted chaplain of the Deaf and Dumb. All profits from the sale of this small booklet will be devoted to the work of the Deaf and Dumb Association (address, 4 Room, Queen's College, Birmingham).

A special feature of this dream is its practical bearing: the dreamer at once recognised its significance as a gentle but direct rebuke and check upon the tendency, to which sensitive natures are peculiarly liable, namely, to shrink from commonplace persons and to undervalue real goodness when it is associated with bad taste. It is easier to overlook the glaring faults of an agreeable companion than the lesser foibles of a "bore." Real kindness of heart is sure to give us a true sense of values.

A dream that enforces that lesson is worth recording.

H. A. DALLAB.

ANSWERS TO CORRESPONDENTS.

M.—We should think "Man-Making," by W. E. (John Watkins), a sufficiently comprehensive book, that should supply what you need, for it covers the whole theme of man and his destiny from a scientist's point of view.

C. Mac-B.—We do not agree. The question of what happens at death, i.e., human survival, is by far the most important. The other issues, if more immediate and pressing, are subsidiary ones.

F. E. K.—We can only advise you to make a practical study of the question after you have read a few of the books.

HENRY J. LUSTY.—Your letter is interesting, but your experience seems to be very much personal to yourself, and the outcome of some idiosyncrasy of mind. At the same time the instance is not sufficiently important for publication, although we thank you none the less.

NEW BOOKS RECEIVED.

"Sengat and Sern." By Ezbaran. Stockwell. (7s. 6d.)

"A Distant Island." By M. E. J. The C. W. Daniel Company. (2/6 net.)

"The Prince of Ur." By Capt. R. A. Neaum. The C. W. Daniel Company (2/6 net.)

"Man's Survival After Death." By the Rev. C. L. Grant Richards. (10/6 net.)

"Abrams' Methods of Diagnosis and Treatment." Edited by Sir James Barr, C.B.E., D.L., F.R.S.E., LL.D., and William Heinemann (Medical Books), Ltd. (5/- net.)

BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mrs. Cooper, the medium, Mrs. Barkel (trance) and Mrs. Vickers (clairvoyante) are resuming work at the College on September 1st. The "STAR" of 20th inst., in its "Mainly About People" column, refers to Mrs. Stobart-Greenhalgh as "the Englishwoman—'The Lady of the Black Horse'—who did so much for the Serbians during their tragic retreat in 1915."

THE UNBROKEN LINK.—I think that as the departed spirit in spirit life it does become more difficult for them to establish contact with us on earth; but still I am convinced that the contact is not broken. It is, then, a contact which is less in relation with the material side of us, and more in relation with the higher part of us—our spiritual self.—REV. ARTHUR CHAMBERS.

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- Psychic Philosophy.**—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10.
- Ether and Reality. The Many Functions of the Ether of Space.**—By Sir Oliver Lodge, F.R.S. Cloth, Post free, 3/9.
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**SUNDAY'S SOCIETY MEETINGS.**

Waltham.—James Hall, Limes Grove.—August 30th, open circle; 2.45, Lyceum; 6.30, Miss J. B. Proud.  
 Monday, September 2nd, 8, Mrs. E. Edey.

Wokingham.—Harewood Hall, 96, High-street.—August 30th, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Wimborne.—The Central Hall, High-street, Peckham.  
 August 30th, 11, Service; 6.30, Rev. Geo. Ward. Wednesday, 7.30, at 55, Station-road.

Wokingham.—73, Becklow-road.—August 30th, 11, open circle; 6.30, Mrs. Holloway. Thursday, September 1st, Mr. Gilchrist.

Wokingham.—Lausanne-road.—August 30th, 7, Mr. W. H. Mooring. Thursday, 8.15, Mr. W. H. Mooring.

Wokingham.—Shaftesbury Hall, adjoining Bowes Park (down side).—August 30th, 11, Mrs. Golden; 7, Ronald Brailey.

Wokingham.—John's Spiritualist Mission, Woodberry-grove, Finchley (opposite Tram Depot).—August 30th, 7, Waddington. Thursday, September 3rd, 8, Mr. Waddington.

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Wokingham.—Free Church, Ormond-road.—August 30th, Mr. Percy Scholey, address and clairvoyance. September 2nd, 7.30, Mr. Punter, address and clairvoyance.

Wokingham.—Lake's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. H. August 30th, 6.30, Service, Holy Communion. Address. Healing Service, Wednesday, September 2nd, 7.30 p.m.

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—SHAKESPEARE.

IDEALISTS AND REALISTS.

Over the term "Spiritualist" we have heard innumerable disputes. One distinguished Spiritualist was desirous of abolishing it and substituting some title more indicative of the real nature of Spiritualism, and less liable to misunderstanding and abuse. Our own view was that the word had been employed so long that it would be difficult or impossible to change it now as no word so inclusive could be found. It is sectional, of course, but we are a long way from the time when "labels" of some kind will be no longer necessary. It is the thing rather than the name that counts. We are familiar with the terms "idealism" and "realism" regarded as representative of opposite points of view. It was long since found that the truly reasonable position was denoted by the term "practical idealism" which took in both points of view. Certainly the finest types in Spiritualism are practical idealists, taking into account the claims of both worlds. Only so can they be well-balanced people—not perfectly balanced, for in this imperfect world that is impossible. There must be a little bias, a little irregularity, and an inclination of the balance towards the ideal or the spiritual side is necessary and justified—that being the more important. For in this question of the attitude towards the ideal world, we see an illustration of Browning's line: "A little more and how much it is—a little less and what worlds away!"

\* \* \* \*

LEADERS AND FOLLOWERS.

Part, probably the major part, of the troubles of the world to-day comes as a result of the inability to think clearly and independently. We may set aside here the confusion in theology, politics and economics, and take as our special instance all those matters which come generally under the head of Spiritualism. With few exceptions we find the simple issues involved clouded and complicated to the last degree not only by natural prejudices but by a host of special doctrines and

revelations. These things seem to choke the mind-channels of those who are obsessed with them. A new idea is refused not because it has been tested, but because it does not agree with some particular creed laid down for their followers by some Dr. Blank or Mrs. Dash. There is a pathetic subservience to authority—always a personal authority—and an inability to take up the burden of independent thinking. Fortunately the tide of thought is running so strongly to-day that even the living founders of special doctrines are being carried along with it, breaking from their old moorings, and compelled sometimes to follow their own disciples. It reminds us of the French story, which tells of a man who was seen trailing wearily at the rear of a political procession of a rather motley character in the street. "Why are you following those cranks?" asked a friend who met him. "I must follow them," was the reply, "I am their leader!"

\* \* \* \*

DEFECTIVE MESSAGES.

With the many strikingly accurate and evidential psychic messages recorded, there is a certain proportion of communications which prove to be failures; some are entirely spurious, others show signs of being genuine messages badly muddled in transmission. In his article on "False Messages," the second instalment of which appears in this issue, the Rev. William A. Reid, of Glasgow, has dealt ably with the question. There are, it will be observed, several theories commonly offered to explain these failures; but to us there is nothing very strange about the matter. The career of any new undertaking at its beginnings is always marked by mishaps of this kind. If this is the case in those mechanical processes, which, beginning in a crude way, are brought by long and painstaking efforts to perfection, so much the more we should expect mishaps when we are dealing with the human factor and carrying on experiments in the region of mind and soul, a territory still largely unexplored. As to the various theories offered, it is probable that each is true in some degree. We cannot assign all the failures to one of them in particular. Moreover, the experimentation is not all on one side. Spirit-communicators, it is said, find their difficulties at least as great as ours and have to feel their way just as we have to do; but that progress is being made there can be no doubt; there is all the difference between the results in psychical inquiry achieved twenty years ago and those which are being recorded to-day. Knowledge has immensely increased in the meantime.

SCORN no man's love, tho' of a mean degree;  
(Love is a present for a mighty king)  
Much less make any one thine enemy.  
As guns destroy, so may a little sling.  
The cunning workman never doth refuse  
The meanest tool that he may chance to use.

—G. HERBERT.

## FALSE MESSAGES : THEIR SOURCE AND EXPLANATION.

BY THE REV. WILLIAM A. REID, M.A. (GLASGOW).

(Continued from page 398.)

The lateness of the hour obliged us to end the sitting; but I was urged to make inquiries at Bray. I did so; and, without telling my object in the inquiry, I wrote Police Headquarters in Bray and received the following courteous reply:—

Date: 1/5/24.

“Enquiry re Kate Luttrell Campbell.

“Reference yours of 1st ult. re above, I beg to state that as a result of exhaustive enquiries, I can find no trace of any person of that name, near any house known as ‘Manor House.’ Lady Powers-court, when interviewed, stated that she had not any person named Campbell in her employment recently.

“As far as we are aware there has been no drown- ing fatality in this district for a long time.

“Enquiries are still being pursued and if anything is found out I will let you know immediately.”

This is a considerable time ago, and I have heard nothing. I made no inquiry at Coatbridge. But I think there can be no hesitation in concluding that Kate Luttrell Campbell never existed, far less, there- fore, was she drowned at Bray on the date specified.

### WHENCE THIS MESSAGE?

It is a fairly well-constructed story; and brief though it is, it has many points of interest, too numerous and intricate to be discussed here.

The ready explanation of the psychologist is that it is an instance of sub-conscious picture-making or dramatising, the resultant of a quality of mind we call “make-believing.” Children and the insane riot in such fantasies, and can easily imagine themselves kings, or pirates, or saints. So this Kate Luttrell Campbell, they say, is just a sub-conscious picture with a title attached.

Many Spiritualists, while quite ready to admit that Kate Luttrell Campbell had no existence, assert that the message probably came from a real disembodied spirit, who invented the story, possibly putting in a touch here and there to indicate her own real spiritual condition. False messages, they say, come from lying spirits. These “lying spirits,” we are informed, may be around the medium or may be brought by the sitter. I recall how neatly a professional medium met the accusation of a member of the audience that her mes- sage was all wrong. “If it is false,” she said with a snap, “it is because you have brought the lying spirits.” The same lady, if I recall aright, told me I was a bandmaster, and that there was a high quarrel among my band members. I meekly, and I hope gratefully, accepted the compliment, though I can neither sing nor play, far less lead a band.

Again we are told that the mischief is done by ignorant, wandering, frivolous, or malicious spirits, or merely by lonely spirits (I could give many instances of this) who cannot get their loved ones to appreciate their presence.

I think—though I stand ready to be corrected—that one source of error lies in seeking the wrong kind of message. Fortune telling, and what are called “material messages,” seem to be peculiarly unreliable; while messages which deal with spiritual guidance, as when Jesus promises that the Comforter, the Spirit Who is to come, will convince of sin, righteousness, and of judgment, or messages which establish spirit identity, are very often wonderfully correct.

### VARIOUS EXPLANATIONS.

Now I should like to pass on to your readers the views brought out in the discussion, not necessarily because I agree with them. Indeed I take occasion to enter a caution regarding the very prevalent ex- planation put forth in heading 4. (I trust that, although

the headings are brief, they are easily understood.)

1. The medium “dresses up” the message instead of giving exactly what is obtained, partly owing to vanity, partly owing to personal bias.

2. False messages are deliberately given in order “to sharpen our wits.”

3. False messages are “given by spirits which function in a three-dimensional world instead of in a four-dimensional world.” That is, they speak out of their ignorance and immaturity.

4. Messages are often handed down from spirit to spirit, and are twisted and mixed up in the process, like the famed fable of “The Three Black Crows.” They require a medium or mediums on the other side as well as on this side.

This explanation when applied to a higher spirit is rather unsatisfactory, as such a spirit would surely have the power to make himself understood. He would be silent rather than have lies propagated in his name. It is asserted that a high spirit, say like Jesus, “would blind us” if he came near. Why?

When a dear old Highland cottar, with whom the late Queen Victoria was taking tea, refused to go to Balmoral to take tea with the Queen, the Queen asked if she was afraid of her. “Oh na, your Majesty,” said the old lady with that quiet complacency which the Scottish peasantry in remote places still possess; “it’s no you I’m feart at. It’s your gran’ servants.” *Verb. sap.*

5. An electrician said it was a case of “crossed wires.” He meant there was a sort of babel of voices reaching the ear and causing uncertainty; and the medium picks up snatches which don’t fit, and con- fusion and contradiction, even lies, result.

6. “Frivolous methods of communication like the table or the ouija board.” This medium thought that the only reliable messages were direct and to the individual himself. He reminded me in his remarks of the Quakers with their “Inner Voice” or “Inner Light.”

7. Being in wrong places and among vile, evil- living people. This medium specially mentioned public houses and drunkards; and said that nothing but bad stuff could come from such places and with such sitters.

(There may be more than some think, therefore, in “consecrated buildings”; and in “being in one accord in one place.”)

8. “Undeveloped mediums.” With the best inten- tion in the world these are unable to comprehend and transmit messages. They are what we call in Scot- land “dull in the uptak.”

I expect this opens up a big subject which requires more serious consideration than it gets. We may need to establish Colleges for Mediums, as the ancient Jews had their “Schools of the Prophets.”

9. “Selfishness on the part of sitters who after receiving a message for themselves through the trumpet, lose interest in the séance, and fail to con- tribute their share of support to the spirits. The power is thus reduced, and low spirits get their chance.” That is, “the sitters don’t co-operate intelligently.”

He did not explain why “low spirits” get a chance when the power is weak. It would surely require greater intelligence to produce results with a weak power.

10. “False messages are due entirely to the medium and the sitters.” “Good people with the Christ-spirit are sure of truthful messages.” This seems to be an illustration of the law that like attracts like.

11. “The medium should always read the auras of the spirits and of the sitters to ensure correct messages.”

I referred the audience to Kilner’s book, “The Human Aura,” to show that there might be much more in the idea than seemed likely when one was con- fronted with it for the first time.

12. One trance medium said he would never allow a spirit to occupy his body until he got a certain symbol (which he told me in private). Then only

were the controlling spirit and the spirit message guaranteed.

It would be interesting to get additions to this list of reasons for false psychic messages. I think, however, that there is sufficient agreement that false messages can, at least in some degree, be avoided. For honest mediums and for serious psychic inquirers it is most important to obtain as high a proportion as possible of reliable spirit messages.

This is a tremendously practical question, and those of us who are convinced of the reality of spirit communion should put our heads together and try to solve it.

## FROM BEYOND THE VEIL.

### THE INTERIOR WAY OF PROGRESS.

A realising consciousness of freedom—that is what the race needs. It must be freedom both from physical and from mental bondage. This can be attained only by clear perception of the power of the Unseen. All that is outward is shaped from within, either consciously or unconsciously. Each individual must seek to acquire a conscious mastery first over his own vehicles, and secondly over all those influences which for good or for evil are ever playing around every human soul. The good must be attracted and wisely selected. The evil must be rejected and overcome—not only kept at bay—in order that it may not, in its passing, injure fellow-mortals, who have not the power to cast it off.

In these realms we well understand all these processes; we have power over our vehicles, and, to a far greater extent than you, are able to make use of all the good that comes to us, and to conquer and transmute the evil. We can, therefore, to a greater extent bless both ourselves and our fellows. We would have you learn to do so also, in order that you may bring the Kingdom of Heaven more rapidly into manifestation on your earth. Believe me, you have a great deal to do in the above respects. This cannot all be done collectively, but must be done also by each individual in his own home and environment, before much success can be secured in the purifying of the social atmosphere. This is absolutely essential to the complete co-operation with us of which we have so often spoken, and which will bring to you marvellous results, brought into harmonious actualisation.

Everyone must find his or her own way, but there are a few general guiding principles. Power over thought is the key to the control of the body, and to the transmuting of evil into good, in the individual and social environment.

Intuition, traified through receptivity to the Unseen, is the faculty you most need for the selection of those good forces which approach you, in order to make the best use of them, correlating them to the utmost advantage to yourself, and to your neighbours. A clear perception of the relative values of all events as they approach you in the outward world, or touch your immediate circle, must be attained in order that you may appreciate the bearing of things eternal upon things temporal, and realise how best the outer may be swayed by the inner. This is our one aim and idea, since matter must always be found in the servant's place; it must never take the place of the master. In our realm this is so. In your realm things are at present reversed. You are all dominated by the material, and do not know how to relegate it to its proper place, nor to control it when it is so relegated. Great fields of adventure lie open to the race in this direction, when once it has realised the full significance of what I am saying.

You can begin at once by acquiring the full mastery over your thought and feeling. This will build for you a more and more harmonious and perfect brain body through which to work, and will gradually affect your environment and that of your fellows. Work then always from within. Never for one moment seek to place your hands upon outer events, to move them to your bidding. Call to them from within, control them in this manner. You will find that they will gravitate to their right places more effectively and harmoniously than if you try to push them from outside. This is the way of the master; learn to become a master. Such a way may seem to be slower; but that is of no moment. It is a far more valuable gain to have advanced a little in the direction of which I have spoken, and it will equip the soul for a higher standard of work in the future. More valuable is this than by outward activity to bring events and circumstances into the form which you would think suitable for your endeavours.

—From "Brotherhood".

A POLITICIAN is a man who is always thinking of the next election, a statesman always of the next generation.—Dr. C. W. SALEEBY, in the "Spectator."

## THE LIMITS OF COMMUNICATION.

One of the questions that is often asked by an inquirer, in the early stages of his investigation into Spiritualism, is as follows:—"Why are the so-called messages from those who have passed on so full of the trivial details of our daily lives? Why cannot they give us messages of practical use, or at least such evidence as would establish their identity without any possible doubt?"

At a recent sitting with one of the leading trance mediums in the country, the following statements were given to the writer in this connection:—

(a) We do not at present really understand the laws which govern communication. Not only at different sittings, but even during the same sitting, I find that conditions vary. I may be able to talk of some subject for a time, but conditions may then change, and I may be forced to talk of other things. I have to, as it were, sail with the wind, and take advantage of conditions when they are favourable.

(b) We are not allowed to interfere in material affairs unless there is some spiritual object to be gained.

(c) We give you these small details of your lives to show that we are constantly with you and take an interest in all you do.

If these explanations are accepted, they mean that there is some power that controls and directs all communication between this world and the next, and that unless we are to be agents, either conscious or unconscious, in some spiritual work, we shall not receive messages of any vital importance. The failure of many purely scientific investigators to obtain the evidence they seek seems to bear this out.

It is true that at times information is given which leads to the material advantage of someone in this world, but are we, in our ignorance and inexperience, really able to judge whether the powers above have, or have not, any spiritual end in view?

It is interesting to speculate, for we can do no more, on what this controlling power really is. Is it merely a question of harmony between sitter, medium and communicator, which we know to be of the greatest importance, or is there also intelligent supervision on the part of some higher power?

Most investigators have probably experienced sudden changes of subject during a sitting with a trance medium. Moreover, it is usually when one is most interested in and in sympathy with what the medium is saying that the subject of the message is so abruptly changed. The communicating spirit must surely feel one's interest and sympathy, and would not, therefore, turn to other subjects unless constrained to do so. Is there not, therefore, some support for the idea that there are higher powers, spirits perhaps, from higher planes and unseen even by those communicating, who watch over and direct all our communications between this world and the next?

If this is true, some of us, who are not yet fitted for the greater work, must rest content with such messages as we are fortunate enough to receive, even though many of them may seem so trivial.

J. R. P.

## INDEPENDENT WRITING IN FULL LIGHT.

The latest phase of psychic manifestation is Independent Writing by invisible intelligences in full light, by precipitating coloring matter from flowers on clean white cards. This phase was developed in Rev. Josie K. Stewart under promise of her spirit teachers, and for the development of this phase Mrs. Stewart devoted seven years of her life, sitting twice per week during that time. The development was very gradual, dots appearing at first, then marks, followed in time by letters, then words, and finally messages, signed by the deceased and recognized by their friends. As soon as Mrs. Stewart (then Mrs. Folsom) began giving this phase in public, she was set upon by ignorant, jealous Spiritualists, and her wonderful work denounced as fraudulent. And instead of hailing this marvellous phenomenon as a great triumph for the angel world, her life has been rendered absolutely intolerable ever since by the persecution of charlatans and self-appointed leaders of Spiritualism. But this, as all history shows, is the usual reward of those who serve in the advance of human progress.

Mrs Stewart has over eight hundred sworn affidavits to the genuine character of her spirit writing, and has given it all through the country from Massachusetts to Colorado, and from Michigan to Kentucky.

It is claimed by spirit teachers that this writing is produced by them by distilling colour by electro-magnetic activity and precipitating this colour upon the surface of the cards or paper; and that the inter-molecular ether of the cards has been specialized by the forces of the medium so that the spirit can come in rapport with it.

—C. W. STEWART, in "Reason," May, 1925.

## PSYCHICAL RESEARCH AND SCIENTIFIC SCEPTICISM.

SIR WILLIAM BARRETT'S WISE COUNSEL.

We take the following from an interview with Sir William Barrett, published in *LIGHT* of February 17th, 1923:—

"I am more and more convinced," Sir William said, "that in order to win over to psychical research scientific sceptics, so many of whom are bound by the materialistic views of the Continent, we must confine ourselves to one or more definite lines of investigation, and invite the co-operation of savants in one or other particular inquiry. Unfortunately most of the phenomena which confront us in psychical research are so wayward and elusive that definite results can only be obtained after long and patient investigation; and those who deny the possibility of any transcendental phenomena will never be induced to sacrifice much time and labour in what they consider to be a hopeless quest. The admission of telepathy by official science has not yet taken place. Whenever this occurs it will, of course, cut the ground from under the feet of materialism, although no doubt at first, an attempt will be made to explain it away by some mechanical system of vibration, or as the 'well-known' result of nervous induction. But the difficulty of gaining conclusive experimental proof of thought-transference is so great that it will be many years before it will be accepted by official science as a supernormal faculty.

"There is, however, one aspect of psychical research which seems to open much greater possibilities of successful investigation than any other. This is the phenomenon known as 'dowsing.' To this subject I have given more than twenty years' critical and careful inquiry. The success of a good dowser cannot be explained away by any physical cause, such as electricity or radio-activity; this, I think, has been conclusively proved by my investigations. The only explanation, in my opinion, that holds good to account for the success of the dowser in the detection of hidden objects of various kinds, is that he unconsciously possesses a supernormal faculty, which may be called a transcendental perceptive power, i.e., *clairvoyance*," and that this faculty causes an involuntary muscular spasm when the object of his search is thus revealed to be in the dowser's vicinity.

"The dowsing-rod is, in fact, simply an autoscope which reveals the subconscious supersensuous perception of the dowser. In this way, as has been noticed for the last three hundred years, the object of the dowser's quest may extend from underground springs of water, or oil and mineral ores, to buried treasure, or hidden coins, or a dozen other objects of search, all beyond detection by the recognised senses. The only pre-requisite is that the dowser should have the *intention* beforehand of finding the particular object. Accordingly, a good dowser when he comes near the hidden object of his quest subconsciously detects it clairvoyantly. This clairvoyant impression rarely rises into ordinary consciousness (although some good dowsers have stated that they actually perceive the object for which they are looking), but the impression is sufficiently strong to affect the dowser's nervous organisation, apparently in the neighbourhood of the solar plexus. It is, in fact, an *emotional* disturbance which reveals itself in various ways; in some dowsers it produces a *malaise*, in others, and more commonly, it creates a sudden muscular contraction.

"The exercise of the dowsing faculty is largely dependent on the passivity or relaxation of the mind; a condition indeed which applies to the production of psychic phenomena in general—telepathy, for example. Instead of strong mental effort, either by the agent or percipient, in experimental telepathy it is better to avoid any mental concentration and cultivate a state of quiescence, even of indifference. My belief is that our conscious personality must, as it were, drop the reins on the horse's neck, and let the horse, our subliminal self, find its own way without our conscious assistance or interference."

Let there be many windows to your soul,  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources. Tear away  
The blinds of superstition; let the light  
Pour through fair windows broad as Truth itself  
And high as God.

—ELLA WHEELER WILCOX.

\* The word *clairvoyance* is unfortunately used in two distinct senses, one is the perception of spiritual objects or beings, and the other the perception of material objects or beings at a distance. For the latter, Mr. F. W. H. Myers proposed the term *Telaesthesia*, and defined it as "the direct perception of objects or conditions independently of the recognised channels of sense, so that no known mind external to the percipient" is concerned. Dowsing is a case of *Telaesthesia*.—W. F. B.

## LETTERS TO THE EDITOR.

HOUDINI PLEADS HIS CASE.

SIR,—I have noticed from time to time that there are some rather peculiar allusions to my work, and I know that in all fairness you will publish my letter, so that your readers can really get my view-point.

Cannot understand why my views and work are so greatly mistaken. If I am capable of detecting your fraud mediums, instead of being censored, I ought to be given a vote of thanks, because every genuine believer in Spiritualism is perfectly willing that their fraudulent mediums should be exposed.

As I am willing to pay 10,000 dol. to a genuine physical medium, why should I not be given credit for at least helping a good work along? I would be greatly honoured, and it would be the most important thing in my life, if I could present a medium who would manifest under stringent test conditions.

You know I never said that I was a sceptic, have never stated there was no such thing, but am actually seeking a genuine medium, and it will only be a question of time before someone comes along who can prove to the satisfaction of the entire world that he possessed the power, which could not be disputed, of communicating with those who have gone before.

I see no reason why mediums that I have challenged, like Keeler, Miss Besinnet and Mrs. Pruden, should fail to come to time, as I am willing to pay the sum of 10,000 dols. if they will put the sign of a cross on any slate which is thoroughly examined and washed, and which I will hold in my possession.

Want it to be specifically understood that I am not attacking the religion of Spiritualism—everyone has the right to their own belief as long as it does not conflict with the laws of the country and the laws of humanity. I am simply attacking the fraudulent mediums, and for that at least, I ought to be given credit. It will interest you to know that I have cancelled a great deal of my work, spent thousands of dollars, and you can't mention anyone in the world who is devoting as much time and money as I am in seeking a genuine medium.

Trusting that you, in your fair play, will publish this letter, I beg to remain.—Yours, etc.,

HOUDINI.

278, West 113th Street,  
New York, N.Y.

### "SLEEP TRAVELLING."

SIR,—In real "Sleep Travelling" there is no illusion, as Mr. Robert Blatchford imagines. It is a solid fact, so much so that when the incidents and memories of our life here grow dim, or fade away altogether from our earth-brain, the impressions of our visits to the spheres will remain in all vividness on our spirit-brain. The powers and faculties of the spirit-brain far transcend those of the material brain, but the connection between the two is of the most curious and delicate character, and to most of us rarely manifested. But it exists, and under stress of deep emotion, or in particularly favourable conditions, its operation is experienced. It is under such circumstances that the incidents of our visits to the spheres are transmitted to the material brain, and we recall them, often with much confusion, sometimes clearly. There are some fortunate mortals who remember these visits quite well; not that this implies they are more spiritual than we who cannot, but the link between the two brains, in their case, is a gift of nature, precisely as are other phases of psychic power.

The procedure has often been described to me by spirits at "Direct Voice" sittings, and is of no haphazard nature. On the night selected by our spirit friends for the visit, spirit doctors examine the physical condition of the traveller, paying special attention to the heart, and the psychic cord, for though the time occupied in the journey to the spheres is as a flash, yet circumstances might conceivably arise necessitating a hurried journey back to earth, and all must be in good order before the voyage is undertaken. Assuming all is right, our spirit body is accompanied not only by those dear ones who long for our company awhile, but by many spirits whose duty it is to see that no untoward results ensue. We go to the particular sphere selected, mostly that of the development of the spirit wanting us, though occasionally to a higher one if a special purpose is to be served. The sphere is determined by the object of the visit—whether for communion or information. Most of us have wakened in the night with a strong consciousness of having witnessed remarkable scenery, and of speaking with someone. We go to sleep again, and in the morning not a vestige of the incident can be recalled—we have lost the key. But if paper and pencil be placed handy, and, when we wake in the night (which is usually when our spirit body returns to its earthly tenement), we just make a few notes, even a

word or so, it sometimes helps to recall the experience. Every word said, every sight witnessed, is engraved upon the spirit brain, and when we take our place permanently in the spheres we shall remember all that occurred. Our spirit friends are emphatic in this statement.

The journey is, indeed, a real one, and the space traversed may be vast; for some spheres, we are told, are at an inconceivable distance from earth, as we understand space.

At one of Mrs. Roberts Johnson's sittings, a lady said to her spirit daughter manifesting, "I dreamt the other night I was in a lovely country with mountains, lakes and streams, and I saw the salmon leaping in the streams. I thought you were near me." "Thought!" exclaimed the spirit, "Why, Mummie, dear, it was no dream! You came to us here and I showed you the beautiful flowers—don't you remember?" "No," said the mother, "but I saw how wonderfully green the turf was."

We are told that in addition to the objects peculiar to a particular sphere, every natural object we have on earth has its counterpart there, and every object constructed by hands, having thought for its origin, must of necessity be represented there also, for thought is tangible and constructive.

At another sitting, Mr. D. Thomas and myself made an appointment with our spirit friends (just as naturally as we should with our earth friends, to be taken over at 12 o'clock that night. The visit was made, and we were told we were each accompanied by our respective friends, entered the spheres, and had an interesting time. I preserved a confused memory of movement and of someone speaking, and Mr. Thomas fared little better. But on a few occasions I have retained a fair recollection, though the majority of my visits were quite blank as far as remembrance went.

Mr. Blatchford may rest assured that he has himself made these journeys, accompanied as he was told, though his memory of them may be dim.—Yours, etc.,

R. H. SAUNDERS.

199, Ewell-road,  
Surbiton, Surrey.

SIR,—Mr. Robert Blatchford asks for the opinions of readers regarding "night travelling," so perhaps my experience may be of some interest. "Feda" has told Mr. Blatchford that his wife "fetches" him when he is asleep. My fiancé (who was killed in the war) has several times, at Direct Voice séances, talked about "fetching" me at night, this being quite apart from the frequent visits he pays me in my home. It is, apparently, only on rare occasions that he is able to "fetch" me and take me to the Other Side, but he generally seems to achieve this at Christmas time—as a sort of "Christmas treat," I gather! The first time I heard of it, he told me just before Christmas that he hoped to be able to fetch me during the night, so that we might spend a few hours together in the beautiful place where he lives, and he added: "I will bring you back safely." I was rather mystified, but a curious thing happened on Christmas Eve. I was spending the holidays at my sister's house and one of the house-party who had gone to midnight Mass was accidentally locked out and made a great uproar on her return, throwing stones at my window and calling to me until not only everyone in the house, but also people on the other side of the road were aroused; but I heard nothing. My sisters came to my room to see why I had not appeared, but they were unable to wake me, though normally I am a very light sleeper, so they went away, and it was only next morning that I heard of these happenings. This made me think that perhaps my fiancé had carried out his promise of "fetching" me, and at the next sitting I had with Mrs. Cooper, I asked him: "What happened on Christmas Eve?" to which he replied: "Oh, I fetched you, as I said I would, and we had a lovely time together; and then I took you back, as I promised I would." I had not the slightest recollection of anything happening, and I practically never dream, so—as I told him—it was rather dull for me! Every succeeding Christmas, my fiancé has told me that he hoped to be able to fetch me, and afterwards has told me that he had done so; but last year I slept very badly, and afterwards T. said he had not been able to fetch me, as I did not sleep soundly enough. This would appear to tally with "Feda's" statements about Mr. Blatchford.

H. M. METHLEY.

93, Belgrave Road, S.W.1.

SIR,—In compliance with Mr. Robert Blatchford's request for opinions from readers of LIGHT on this subject, I venture to express the belief that in some cases, at all events, people can and do actually travel into the spirit-world, and occasionally for what we should describe as a great distance from earth. My wife repeatedly spoke of my having gone with her to her home, and having with her attended large meetings to hear lectures on various subjects I was interested in; and when, in answer to a question, I asked as to the risk of the link between my astral and my physical body being broken, she explained that careful watch was kept in order that if any danger of such event appeared I should immediately return to my body.

Once (speaking through the medium with whom I had

regular sittings) she remarked on the curious manner in which during an unusually long penetration of the spirit side of life, matter which had the appearance of seaweed, dripped from my astral body as we proceeded to the sphere to which I was being taken for a special purpose, and how on the return journey the matter was all picked up again.

There was a region described as "The Pine Forest," to which I was taken (as I was told by my wife) to benefit my health; and one afternoon the medium above referred to whilst at my house became entranced, and after a few moments a "guide" of her's said that she had been taken to the pine forest as her health was in a very low state. She remained in trance twenty minutes, and remarked how much better she felt for her nap. She had no recollection of any occurrence during her sleep.

I had no recollection of any experience during my astral visits.—Yours, etc.,

A. W. ORR.

37, Enys Road, Eastbourne.

THE UNITY OF MATTER AND MIND IN SPIRIT.

SIR,—The recent discussions on Spiritualism in the "Morning Post" between Sir Arthur Conan Doyle and Sir Arthur Keith produced several letters, and amongst them one from the editor of LIGHT; in it he quotes Pythagoras as saying, "Everywhere in the world matter and spirit are in principle identical." May I elaborate this idea? Science has shown us that the human senses are extremely limited in power, e.g., they cannot detect colours above and below the red and violet in the spectrum, hear notes beyond a certain degree of vibration, feel except under certain sense stimuli; in fact, the physical world we now live in is practically a sealed book. A great deal has been made by the opponents of Spiritualism of the supposed conditions of the future life, and doubt has been thrown upon the apparent similarity of those governing this world and the next. I would, however, venture to point out that there is nothing repugnant to our intelligence in supposing that the vibrations on the other plane or planes of existence are similar to those we experience here, but that they can only be sensed by the spirit beings who live there. In other words it is conceivable that when human beings pass over they find themselves in a world where the physical manifestations are the same as in this world and produced by similar means, the sole difference lying in the fact that these senses are tuned, as it were, to a different key, physical objects there being made up of the same atoms as those pertaining to this earth, but moving at a different rate of speed and therefore unobservable to us but observable to spirit beings. The point I wish to emphasise is that the whole universe, mundane and spiritual, is identical, and, moreover, is composed of the same kinds of atoms. All material objects on earth are found to be made up of these atoms moving with incredible rapidity, and it would seem that the unseen world or worlds are made up of these atoms but varying in both combination and speed. There seems to be no other explanation of an existence which is normally invisible to us, but which certain people claim to have seen, and who maintain that what they have seen, and also heard, is a world very similar to ours.—Yours, etc.,

F. C. L.

Cheltenham.

"THE FOREKNOWLEDGE OF A BEETLE."

SIR,—Your article on "The Foreknowledge of a Beetle" has great charm, but it seems to me that a simple scientific explanation of the beetle's action can be guessed at, that shows the foreknowledge to belong rather to the "creative idea" within the beetle.

There is no doubt that the magnetic and electric life-current of a tree must have a certain stable direction perceptible to the sense-organs of its tiny inhabitants. The heart of a tree, with its rushing life, must "feel" so totally different from the outside bark that there is no possibility of even a blind and deaf worm's confusing the two directions, after having made its little tunnel.

I would suggest that the hypnotic trance or sleep that precedes its new birth, can only fall upon the little creature when it is magnetically in the right direction—as human sleep is supposed to be sounder with the head towards the north. When its aimless struggles brought it suddenly into the blissfully right pose, I imagine it would fall asleep like a baby with no more thought than the baby of ever waking again.—Yours, etc.,

L. GWENDOLEN WILLIAMS.

Wimbledon, S.W.19.

Mrs. A. JAMRACH (Ilford), writing on behalf of the Little Ilford Christian Spiritualist Church Distress Fund, wishes to express her gratitude to Mrs. Forbes, Mrs. Gwinn, and Mrs. Hudson (Huddersfield) for gifts of parcels, and to thank all who have helped to carry on the work in connection with the fund.

## LIGHT,

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"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.

## RECOGNITION IN THE BEYOND.

In a recent letter a correspondent remarks how frequently the question is put by inquirers: "Shall we know each other in the next world?" And when that question is answered in the affirmative, there is sometimes another enquiry, "How shall we know each other?"

All who have gone any distance in the subject are aware that in the Spiritual world people do recognise each other. It would be a very strange condition of life where that was not the case.

As to the second question, "How?" which is really the more important one of two, we should say that the two worlds being in externals at least very much alike, friends recognise each other very much as they do here. There are long separations, of course, and changes of appearance; but that occurs frequently enough in the experience of those of us on this side of the veil. Two men who have been parted for many years meet and mutual recognition not being immediate, each recalls himself gradually to the recollection of the other. That generally presupposes friendship between them, a degree of mutual sympathy, and that is the true spiritual link.

Writing nearly two hundred years ago, Swedenborg found no difficulty in the problem. He taught that the spirit of a man, after its first separation from the body, remained a man; that to himself and to those in the same state of existence his body was to all appearance the same body; and that as a consequence the less developed spirits may believe that they are still in the same bodies they had on earth and consequently unaware that they are "dead."

It is not a difficult question then, even as regards the external side of spirit life. Friends recognise each other very much as they recognised each other on earth. The natural memory and the sense of identity remain—a fact also taught by Swedenborg, who was amazingly accurate in some of his descriptions of life after death.

Of course, there is a deeper question. At first the spirit, generally speaking, remains in a state more or less closely allied to its earth conditions. With advance in wisdom and goodness comes a progression into more spiritual states and a passing beyond the immediate after-death condition—what is known as independent spiritual life—the spiritual world proper. Certain changes take place. But now recognition, instead of being more difficult, becomes easier and simpler than ever. For now the ties of sympathy find

free play and the spiritual laws of attraction act with greater speed and higher certainty. Those exterior signs and tokens upon which we are so accustomed to rely become less important and finally unnecessary. Those who love, those who are spiritually akin, do not have to seek each other. They are drawn together as by the forces of gravitation. Indeed, what we know as attraction and gravitation in the physical world are simply the outer forms of inner and spiritual laws.

There is really no difficulty in the question at all when it is examined. Only those who take earth-experiences as their sole guide find any problem in the matter of recognition in the world beyond.

To us the satisfaction is not merely that we shall know each other, but that we "shall know each other as we really are."

## HOUDINI.

We give space amongst our letters this week to a protest from Houdini, who might be described as the "hammer of Spiritualism," just as Edward I. called himself the "hammer of Scotland." But if Houdini does not do more to subjugate Spiritualism than Edward I. did to bring Scotland to its knees, we shall have no particular reason to complain. We do not propose to add much to what we said in the open letter to Houdini published in LIGHT of June 27th (p. 308).

Houdini's pose of being a friend rather than an enemy of our subject has never deceived anybody whose opinion is of any value. A friend, quoth'a! There was once a playful and frolicsome person who in a swimming bath laid hold of the nearest bather and held his head under water until he was nearly drowned. When he permitted his victim to rise he was horrified to encounter the indignant face of a complete stranger. His apologies were profuse. "Awfully sorry! I thought you were a friend of mine," he said. "Ah, indeed!" said the half-drowned person, when he had regained his breath. "If that is how you treat your friends I am glad you did not mistake me for your brother, for then, I suppose, you would have drowned me altogether."

The droll Houdini, it will be noticed, has offered 10,000 dols. for proof of spirit communication. He could very safely have added other ciphers and made it a million or even a billion. He does not see that this is not a question of money at all. Money is a useful creature; it can provide us with every bodily necessary. It can give us freedom, leisure, all the products of art, science and literature. It can buy all material things, but it cannot purchase the power to appreciate, the intelligence to use wisely, or the wisdom to understand.

Houdini seems to be of opinion that something must be wrong with the world while *he* remains unconvinced of the reality of spirit communication. He rather reminds us of Mr. Stiggins, who, on arriving at the temperance meeting in a state of inebriety, loudly proclaimed that everybody but himself was intoxicated.

## IN THE CREEK.

I must depart from this stale atmosphere,  
These stagnant waters and this pitiless sky,  
Where like a dream the ponderous days drift by,  
Pregnant with evil beauty, coward fear;  
And bathe my soul, until its sight is clear,  
Curious and quick, without fatality:  
For no wind blows, to make the odours fly,  
And only poisonous swamps are garnered here!

Full well I know, out where the river slips  
Into the sea's warm arms with yeasty foam,  
Health may be found—Love's Healing on the lips,  
With presages of Comradeship and Home:  
So let me seek the haunts of buoyant ships,  
Whose cleansing winds can heal where'er I roam!

J. M. STRAAR-YOUNG.  
Nigeria, 1924.

## FROM THE LIGHTHOUSE WINDOW.

In a recent issue of the "Sunday Herald," Miss N. St. John Montague had an interesting article on "Wonders of Human 'Wireless.'" The first instance was drawn from her own experience. About half-past one o'clock in the morning she finished a chapter in a romance of Eastern life. The essentials of it are quoted in the article, for comparison with what follows in the telepathic story, which thus continues:—

In the morning a girl in the house came to me and said she had suffered the most horrible nightmare of her life. . . . She continued:—

"I dreamt that I was in bed in my own room and as I looked at the window I saw the panes had become red. As I wondered what had happened two brown hands appeared from outside and seemed to fumble with the sash.

"The next moment the window went slowly up, up, up, and before I could recover from my terror an Indian sprang into the room and crept to me with outstretched hands. I dreamt that I sprang out of bed and rushed to the door to find it locked. I struggled to unlock it, and then I awoke, to find myself out on the landing, shaking with terror."

She said that when she went back to her room it was 1.35.

Without saying any more I took up the last sheets of my MS. and asked her to read them. She did so; then, bewildered, she stared at me.

"But," she exclaimed, "that was my dream!"

At the very moment that I depicted a scene on paper that scene was being impressed on her mind in another room while she slept.

\* \* \* \*

Miss Montague gives the case of a friend to show that such clear telepathic action happens when the recipient is wide awake. While her friend was playing "Blind Man's Buff," on a voyage to India, to be married:—

Suddenly she became deathly white, and staggered away, to lean against the rail of the ship, where she cried as if her heart would break.

After a little she said that she knew her fiancé was dead, as she saw suddenly a vision of the man she was to marry lying dead upon the ground, and, shuddering, she declared that all round him were huge birds.

Bewildered, they took her to her cabin, but neither they nor the doctor could find any explanation for her conduct. She was perfectly normal. Yet she lay sobbing, inconsolable.

Next day a tall man in uniform stepped from a launch on to the ship's deck and called the girl's name, and before he could speak to her she said to him:—

"You need not tell me. I know—he is dead."

Taken aback, he stared at her. "No," he stammered. "The doctors say there is—hope."

Then those thronging round heard how on the preceding day, at the very hour when the girl, suddenly in the middle of the romp, had started to sob aloud, her fiancé had mounted his horse to ride away from the Residency. An hour later frightened natives rushed back to say he lay dying upon the road, his brains scattered in the dust. That he still lived they knew, because the vultures watching in a circle round him, had not yet commenced to devour their prey.

\* \* \* \*

A contributor to the "Glasgow Evening Citizen" does what he can to comfort those who are convinced they have seen strange visions or heard uncanny sounds, by pointing out to them that they are in good company:—

Goethe records that one day he saw the exact counterpart of himself coming towards him, while Pope confessed to once seeing an arm come through a wall. Byron often received visits from a spectre, but he himself said they were creatures of the imagination. Emanuel Swedenborg, the writer of many religious works about the hereafter, claimed to have been able to converse with persons in the unseen world.

Oliver Cromwell, who, one would think, would be the last person to see an apparition, while lying one day sleepless on a couch, saw the curtains open. In the opening space a woman appeared and prophesied that he would yet be the greatest man in England.

Another conqueror, Napoleon, once called attention to a star he believed he saw shining in a room, and said, "It has never deserted me. I see it on the occasion of every great event, urging me onward. It is my unfailing omen of success."

Dr. Johnson heard his mother call his name in a clear voice, although she was at that time in another city. Such apparitions, while inexplicable, reveal the susceptibility of even great men in regard to visions and voices of the air.

"The Star" recently published some particulars of a curious case of psychic power that (according to a representative of the "New York World") is being investigated by Dr. Alcol Byrd, a member of the New York committee appointed to investigate psychic claims. E. W. Burroughs, a United States naval electrician, and Thomas Stone, a blind fisherman, have been friends from early boyhood. Whenever they are together, strange manifestations of their psychic relation may occur.

"Put them in a dimly lighted room," says the "New York World" special representative who was sent to make investigations (quoted by the Central News), "and strange things happen.

"The furniture may take a jaunt across the floor and re-arrange itself.

"A picture is quite likely to tumble from its hangings. A bed coverlet or carpet may rise as by magic and sail about the room. . . .

"The public learned of the peculiar psychic partnership recently through friends of the pair who called on them to take them motoring.

"Burroughs and Stone entered the car, which thereafter refused to respond to its self-starter. Without showing surprise, Burroughs got out, and immediately the motor started. He walked a few yards down the road, waited for the car to catch up, and jumped aboard. The motor refused to go on.

"The friends of the pair were so excited that the two men themselves began to show an interest in what they had always taken for granted. They began to explain things that happened in their childhood.

"Burroughs noticed the queer power first when he was seven years old, he says. He met Stone, and they began playing in a field. Without warning, a large clod of dirt rose up and spattered their faces.

"Frightened, they ran into a nearby barn, when potatoes began hopping from a bin and harness on the pegs began a jingling dance. When they related the experience to their parents they say they were laughed at."

\* \* \* \*

The Vienna correspondent of "The Times" writes as follows about "Miraculous Visions" in Hungary:—

Interest in the supposed miraculous visions at Zakatsi (Hungary)—already briefly reported in "The Times"—is declared to be growing and the number of pilgrims to that place is increasing daily.

Two schoolgirls declare that they had two visions of the Virgin, once under a bridge, and then in a field. M. Koeber, a local landowner, who has offered the proceeds of the greater part of his harvest for the building of a chapel in the field where the girls claim that they had the vision, now asserts that he, too, has had a vision, which lasted five hours.

The local population, according to the correspondent of the "Neue Freie Presse," has ceased churchgoing, and makes constant pilgrimages to the scenes of the "miracle," to the growing concern of the clergy of the district, who are endeavouring to check the movement.

\* \* \* \*

The "Daily Express," in an article on "Blood Transfusion," says:—

An extraordinary mystery of death messages is revealed by the experience of Frederick George Lee, one of the most remarkable men in the employment of the Middlesex Hospital, who has been ordered to take a holiday—not from work, but from blood transfusion. . . . There are at least seventeen persons who owe their lives to the skill of the surgeons at the Middlesex and to Lee, who is now attached to the hospital as a porter. He calls them his "blood relations."

"Should my patient die I know at once," he said. "I feel a severe pain in my arm and am overcome with sickness."

This happened at Southend not long ago, and again at his home in King's Cross.

Lee is never in actual contact with the patient. His blood is withdrawn at one end of the theatre and transfused at the other. Yet this strange message passes through space and Lee suffers.

\* \* \* \*

The following excerpt is from "Spiritual Truth":—

There is surely a double use in holding circles; you look upon them largely as a means of developing your psychic and spiritual faculties while we use your real circles for quite a different purpose.

Passing into Spirit Life are hundreds of souls—every hour; many of them having no idea of the love of God, many of them having no conception of a life beyond the grave. And we hear many of you say, "Well, I never see anything, nor sense anything, nor get anything; I am no use in a circle." But your being in that circle may well be the means of helping many a loved one to rise from a lower sphere to a higher one.

AN 'EXCEPTIONAL CASE OF  
CORROBORATIVE EVIDENCE.

By H. MARCUS.

On March 12th last, when holding our usual circle (our medium is a youth of sixteen), a new control came through who spoke in broken English and told us she was "Fedá," Mrs. Leonard's control. She started by telling us that she had never controlled any medium other than Mrs. Leonard before, and that she had recently been at Mr. Dennis Bradley's house: "That nice Mr. Valiantine was there . . . at a house on a hill, Dorincourt, Kingston. [No member of the circle knew where Mr. Bradley lived.] You have read his book? No? You ought to read it carefully, there is a great deal in it."

She stayed for quite a long time, talking and amusing us with her difficulties in pronouncing long words. She gave clairvoyant descriptions and messages, all of which were recognised and comprehensible. She also spoke of a relation of mine whom she knew, who had been once to Mrs. Leonard's, to speak to her husband: "He was a big, breezy man, who loved his wife very much; he was so breezy that he nearly blew me out of Mrs. Leonard's body." All this was correct, the description of the man being characteristic. She chatted away on other matters and answered our questions. In reply to one about the way our guides worked, she explained that our head guides instructed lower spirits, and these latter did most of the work for us under instructions. The head guides occasionally came to us, but not as a rule. They were kept informed about us by their assistants.

Later, with regard to control, she explained that when she was controlling a medium she in turn might be controlled by a higher spirit; she would then be just as much an instrument as a planchette. She said she had only been a little girl in the forest, and could not answer all the difficult questions that were sometimes asked her, so she in turn asked the spirit who was controlling her, who gave her the information. Sometimes there might be as many as three spirits controlling and being controlled before it got to the medium. That was why information sometimes got muddled, as a little from the brain of each and the medium's was apt to colour the message.

She chatted gaily on various minor matters, and was with us in all for about a quarter of an hour or twenty minutes.

I promptly wrote to Mr. Dennis Bradley, telling him about this visitor, and received a reply, from which I extract the following: "Dear Sir, In reply to your letter I have to inform you that 'Fedá' did speak independently in her own voice at Dorincourt on Wednesday, the 11th, and on Friday, the 13th, but she did not speak on Thursday, the 12th." I was able to obtain further corroborative evidence in the following manner: I mentioned to Miss Helen McGregor, a medium with whom I was slightly acquainted, that "Fedá" had visited us, but did not mention anything that had happened or had been said. As she was having a sitting with Mrs. Leonard a little later on she agreed to enquire from "Fedá" regarding the above visit.

I extract from her report all that is relevant which may be of assistance to others who, like ourselves at that time, are perhaps anxious to progress more quickly than is advisable.

My Dear Mr. Marcus,—I had a "Fedá" sitting, and am writing you a full account. H. is myself, and F. is Fedá.

H.: Did you go the other day and control a boy medium?

F.: Yes, I did. I met him first at his sitting with you, and after I found him in some way by the people he sits with. I was able to control him pretty well, but could not get through all I wanted; he has a good brain for control, and will make a good medium with care, and the other two there will also make good mediums, or could do so; but I have never returned there because I got frightened. (NOTE: Her second visit, referred to above, occurred long after this sitting.)

H.: Why were you frightened, as the conditions are good?

F.: I was frightened because I saw they were all overdoing it and will come to harm unless they take great care. The boy should never sit for more than half-an-hour a week, and not permit more than one other control, and that only a well-recognised control like myself besides his own one. The other two would be best in your circle, but of course you could only take them if you felt they reduced their work to what you considered right.

H.: Yes, but they also write and I do not think that is always wise.

F.: If they come to you, you must take them on condition they do no writing, and only sit once in your circle and the half-hour with the boy and nothing else; those who sit in a powerful circle should have days off in between when they leave all psychic things alone; both these two have overdone things in their desire to progress quickly. You would be just the one to help them if you would agree.

Needless to say, this advice has been followed, with highly satisfactory results.

## THE EVIDENCES OF CLAIRVOYANCE.

By H. A. DALLAS.

The following incident occurred on June 1st, 1917. As it is associated with the name of one who is known in a very wide circle, and as he had recently passed on, I preferred not to publish it at that time; but a friend whose opinion I greatly value has urged me to do so now.

I was calling on Mr. J. Arthur Hill at his home in Yorkshire. He had invited a few friends and among them the medium with whom he has had so many striking experiences, Mr. Aaron Wilkinson. It was the first time I had met the latter. Mr. Hill took notes of all that passed. I will only record the remarks addressed to myself; omitting all matters referring to the other friends who were present. I quote from Mr. Hill's notes. The asterisks indicate a break with remarks addressed by others.

A. W.: I can see a woman with a cloak on with you. She had to do with a school or university, rather tall, fair, abundant hair, not old, middle life, but she would be older than you. Lot of papers and books. Cloak or gown on. She has passed over—a large head of fair hair.

\* \* \* \* \*

You have never known anybody called Massingberd, perhaps?

H. A. D.: No, I think not.

A. W.: I feel to have some association with Lincolnshire. I think it is connected up with this woman with the books.

\* \* \* \* \*

I never saw a woman with such a head of hair as that woman I saw with you before, and I see her again now; the description is more important than the name. Been dead a few years. An immense head of fair hair. (Description not recognised).

\* \* \* \* \*

A. W.: I would like you to mention that name of Massingberd to your relatives. She was a woman of literary pursuits. I hear a lot of things and lot of fragmentary sounds.

\* \* \* \* \*

I will tell you something, but you must not tell anybody. [Permission to do so was subsequently given]. There is a man called Wilberforce, and I feel like a parson; I have heard of him, so it is not any test, and I don't like to say I see him.\*

H. A. D.: He was a friend of mine.

A. W.: I don't like saying these things, but I feel that it is he. I feel the gown. . . . You may discover some link between Massingberd and Wilberforce. He must come about you.

\* \* \* \* \*

[Here followed another description of a woman for me, but as I am not at all sure of the identity, I will omit it.]

A. W.: You will have some reason to write something about the Resurrection; this Wilberforce will influence you about the Resurrection. You had certain views on the subject and he will influence you.

H. A. D.: I am writing a letter on the subject to a clergyman.

A. W.: This man is interested in that.

[I had within the last few days received a letter asking me to express my views on this subject. I had not had time to complete my answer, as I was paying a visit to a friend, and I wanted to give a full and carefully considered reply.]

\* \* \* \* \*

A. W.: That woman with the mass of fair hair is unusual. I feel sure that man was Wilberforce. You are to say something about the Resurrection.

This concluding speech was evidently intended to stress special points which I was to attend to.

As the name Massingberd conveyed nothing to me and revived no memories, I had not the remotest notion whether it was associated with Archdeacon Wilberforce or not. I wrote to a friend of his to inquire whether this was so. I quote her reply:—

"She was the foundress of the Pioneer Club and a very forward pioneer woman in the days when the woman's movement was young. . . . The Archdeacon and she were great friends, and when she died about 20 years ago, he gave her a beautiful funeral service at St. John's at which he said he had not the least doubt but that she was in the church in spirit and hearing every word he said. . . . I rather gather that she shared the Archdeacon's views on this matter. . . . It is very interesting that her name should have been given."

This letter was dated June 5th. In a later letter this friend informed me that as Mrs. Massing-

\* Note by Mr. J. A. Hill: "Wilkinson has heard a good deal of discussion about a sitting in my book where various well-known people purported to communicate, and he feels very strongly the unevidential and undesirable nature of such communications."

berd's hair was cut short the description of the head of hair was not correct. About three weeks later, however, this friend wrote:—

"Just a line to give you a further piece of most interesting information I have just received about Mrs. Massingberd from people who knew her. She possessed in her youth masses and masses of wonderful chestnut hair. . . . It was hair with a good deal of colour in it . . . but my informant cannot trace any university connection."

She also mentioned that she was seen generally in a coat and skirt, not in a cloak, that she was "rather tall," but not a woman with specially literary pursuits, and the allusion to "papers and books" was not particularly applicable in this connection. She died in "middle life." Mrs. Massingberd belonged to a Lincolnshire family.

EARLY DAYS OF PSYCHIC PHENOMENA.

There is much in the earlier journals of Spiritualism which is worthy of the attention of students. Thus in the "Psychological Review" for December, 1879, is an article by Dr. Nichols, which is full of striking references to the physical phenomena of those days. Dr. Nichols tells how Thackeray, when editor of the "Cornhill Magazine," published an account of a séance by one of his best contributors, with the result that there was a falling off of several thousands in the sale of the next number. This helps one to understand the attitude of the Press of later days. He describes a feat performed by Mr. Eglinton, the medium. A name of a person unknown to Mr. Eglinton was written on paper and burnt. The medium bared his arm and rubbed the ash on the skin. In a few seconds there appeared three lines of writing, signed by the name and in the handwriting of the person whose name had been on the paper. The inference is that the carbon of the burnt paper was used for the purpose, but the Spiritualists of those days were not unfamiliar with such examples of direct writing.

In a drawer Dr. Nichols kept a piece of string with five knots, and sealed at its ends. When first tied and sealed it had no knots. It was an endless cord eight feet long; but as he held his finger upon the seal in the presence of the medium, the five knots appeared in a moment. This would be very rapid tying, even if the string had not first to be dematerialised. He remarks upon the wonderful powers of spirits to do what we cannot, to write and draw in absolute darkness, or between two slates, to write in a minute what he could not copy in half an hour, to traverse thousands of miles in a few seconds. He has seen diamonds made and handled them, and watched them fade into nothingness. What the spirits do not seem able to do is to materialise for us the objects of their spirit-world and leave them for our instruction and delight. They tell us of their beautiful flowers and butterflies, but none of these are to be found in our botanical or entomological collections. Can they dematerialise permanently the objects of our world and take them to their homes? Certainly small articles—rings, etc.—have been spirited away and afterwards mysteriously restored. And there are instances of materialised drapery which has remained for days or weeks to be handled and examined.

Dr. Nichols tells how a scientific friend of his described to Dr. Tyndall a case of matter being passed through matter. Dr. Tyndall replied: "It is no use telling me such a story; if my own father told it me I would not believe him." Such is the normal scientific man. Mr. Blackburn, a psychical investigator of those days, was not a scientific man, but appears to have had a scientific mind. He installed in his cabinet a self-recording weighing machine on which the medium sat. The record was made on a revolving drum like those used for barometers, and showed every minute change of weight, which could be verified afterwards. With Mr. Haxby in the cabinet, several spirits emerged in succession, each one taking with him a little more of Mr. Haxby's substance, until he was left with no more than two stone of avoirdupois! Evidently it is not any imponderable etheric stuff the spirits use, but the actual physical atoms of the medium. An interesting physiological, chemical and anatomical puzzle is involved.

Dr. Nichols stated that he had several times seen a chair "threaded" upon the arm of a person whose hand was clasping that of another, so that either chair or arm must have been penetrated. Whether it was chair or arm the operation was painless. He has had a spirit visitor who ate and drank and talked, said "good-bye" and faded out of sight, "the last thing visible being a bit of drapery shaken by an unseen hand and then disappearing like a wreath of mist dissolving in the atmosphere."

THE Editor of LIGHT is absent on a brief vacation. Personal letters will be dealt with by him on his return, but official communications should not at any time be addressed to him personally.

RAYS AND REFLECTIONS.

From an allusion in the "Morning Post" to the proposed test of psychic communications involving 500 dollars, I gather that, according to the gentleman who made the offer,

Scientists accept what they see because Nature in the laboratory is always frank and sincere and seldom fools them, but the spiritistic field is too saturated with fraud to be trusted exclusively in the hands of those who have had exclusive scientific training.

That is rather well put, and I am inclined to agree with the last portion of the sentiment; but, I think, for entirely different reasons than those that might be given by the author of the statement. As to the spiritistic field being "saturated with fraud," however, I do not at all agree, nor will those who have had any long experience in the subject. They have found that a vast amount of what passes as fraud is not fraud at all, but misunderstanding, misdirection, psychic reactions resulting from blundering attempts to force the production of phenomena.

The fact is that what is called the "spiritistic field" is vastly more subtle and delicate than the majority of those who investigate it appear to suspect. It is a fluid and mercurial field in which things are changed and transformed in a most baffling and bewildering way. It is indeed part of the field of the human soul. "Fools rush in," while angels, although they do not "fear to tread," yet know it to be a region in which it is essential to proceed with care, discretion and understanding.

Miss E. P. Prentice writes that she was told by a medical man that cancer is probably due to a lack of phosphorus in the food. She suggests, therefore, that a fish diet might remedy this. But it is not so long ago that there was a medical theory that leprosy might be due to fish-eating!

"Socialists See LIGHT," was the heading of an article in a morning paper the other day. To which I may add that some of them regularly read it. Indeed, I have been told that in the North the majority of Socialists are Spiritualists. All the same I hope Spiritualism will never come to be identified in the popular mind with any particular party, whether political or religious. It may inspire all organisations of men without being itself an organised subject.

A recent "Saying of the Day" is that of Mr. Whitehouse: "If a writer cannot trouble to make his thoughts legible you may be pretty sure they are not worth setting down." The same applies also to the question of making one's thoughts intelligible.

In the "Daily Chronicle" the other day, the writer of an article on village witchcraft has some good things to say for the "wise women"—as, for instance, that many of them are skilled in knowledge of herbs. He adds that a country clergyman of long experience told him that "the belief in witchcraft is not to be eradicated."

To the superficial this would be tantamount to saying that superstition is never to be rooted out. But the real conclusion must be that things can only persist by virtue of some intrinsic use or good. Many of the supposed witches and wizards, it is quite clear, possess faculties of clairvoyance and other psychic gifts—usually in a crude form. The average rustic is never such a fool as he is depicted to be. He is not easily to be taken in over matters which form a part of his daily experience, and of which he has first-hand knowledge.

A fierce light bears on every member of a village community. The "wise" man or woman of the place is under a sort of microscope. The charlatan who could flourish in a big town, cloaked with mystery and known to relatively few, would not long preserve his reputation as a wonder-worker if living in a small rustic population as one of themselves. He would have to "make good" in those matters in which the villagers were interested. Hocus-pocus might serve at first, but only for a time. Hodge and his wife want facts, not fantasies and speculations. And if the belief in witchcraft is ineradicable, it shows that, in some sort, their need is supplied.

D. G.

## "NORTHCLIFFE'S RETURN."

POINTS FROM HANNEN SWAFFER'S NEW BOOK.

These bits of the book are from one chapter only, the nineteenth. He is writing of his proofs of Northcliffe's return:—

Now, I defy anybody who knew Lord Northcliffe well and who knows me well, to read through, carefully, all the previous chapters in this book without, at least, admitting that there is a great deal to be said for my statement, made several times, that I have spoken to Lord Northcliffe not once, but on several occasions. But only somebody who knew Northcliffe well can judge of this. The real man, you see, was so different from what the public thought him. In all the relations of his life he was such a contradiction that, unless you knew him intimately, you did not know him at all.

The messages given by Lord Northcliffe to me and to others vary in all sorts of ways. A man, you know, varies on the earth tremendously. Hannen Swaffer, kneeling in Westminster Abbey, is not the same Hannen Swaffer seated in the Gaiety stalls. So Northcliffe, visiting a Potter Circle in Forest Hill, is not the Northcliffe who speaks to me. There are fifty Swaffers in me. There were more Northcliffes than that in him.

In answer to the sceptical suggestion that Swaffer may have been hypnotised or mesmerised to hear and see what did not exist, he writes:—

I could answer that in a score of ways. I will merely state that, on one occasion, having left the circle because he was nervous when something touched him in the dark, my friend Greville Collins, who staged "Fata Morgana" and "Sun Up" in London, stood outside the door and heard the voices in the séance room, when he was in the hall outside. . . . In Bradley's own circle, with no professional medium present, I have spoken to Warren Clarke, Bradley's brother-in-law; to Annie, his sister; to Lord Northcliffe; and to Feda, Mrs. Leonard's spirit guide. At other séances I have spoken to all these spirits, though the mediums were different, and found them just the same entities, who gave unsought evidence that they had spoken to me in Bradley's circle; and, never mind who the medium was, these four spirits were always easily identified beings, whose characteristics were recognised the moment they came through.

"Why, that's Feda!" said Miss Stead at an Evan Powell sitting. "What is she doing here?"

I explained she had come to see me.

How on earth can a medium like Vout Peters produce for me a Lord Northcliffe whom I recognise, unless it is Lord Northcliffe himself? He would have to do it, you see, by producing something he knew nothing at all about. The Lord Northcliffe of his imagining would not exist for me at all. I deny absolutely that a man like Vout Peters would think that Lord Northcliffe, for instance, would object to advertisements. . . . Sceptics explain this sort of message by saying that, while in a trance condition, the medium obtains the idea from your unconscious mind. If this is true, your subconscious mind must be by far the better half of your brain; for it contains, apparently, more beautiful thoughts than the other half of your mind.

Can a sub-conscious mind lift a trumpet in the dark, make it move toward you, and say to you the same sort of things that another medium said the night before in another part of London, unknown to the medium now sitting? . . . If Lord Northbrook does not still exist, I don't. I have more proof of his survival than I have of his death; and I went to his funeral service in Westminster Abbey.

There is also the suggestion that mediums are all fakes. Now, as I have been to so many mediums, and have found added proof of Northcliffe's survival nearly every time, this would mean that, if I have been imposed on, I have been the victim of the cleverest fraud ever imposed upon a discerning man.

Remember, I used to be a crime reporter. I have tracked down murderers, before now. I have been out on the Crippen case, and the Merstham Tunnel mystery—yes, and lots of others. I am used to analysing evidence, and assembling facts. I am a sceptic by nature. I am hard to convince. I do not jump at conclusions. Lack of reverence for tradition is a fault of mine. I sneer at most things. "That cynical swine," is the sort of thing you hear of me. "Oh, he doesn't believe anything," people say.

Then there is the theory that when you sit in a circle, the medium is a ventriloquist, who throws his voice about. Well, apart from the fact that ventriloquists cannot work in the dark, because ventriloquy is largely an optical illusion, based on making you believe that it is the dummy

which is speaking and not the man beside it, how can a ventriloquist get voices speaking in a language he doesn't know? How can he, too, be sometimes such an expert vocalist that he can make come, from the ceiling, Caruso's voice, recognisable to those present as the voice they had heard the great tenor delight them with so often, which nobody, dead, living, or unborn, could imitate?

Then there is the Roman Catholic theory. "Yes, spirit voices may speak to you," they say, "but, if so, they are demons leading you to destruction. . . . If they are demons, we want more of them; for if it were a demon who appeared in voice form to Kate Goodson, my Secretary, who took down this book, and announced that it was her father speaking to her, bringing words of comfort, telling her to go on being good to her mother, and saying that her sister Annie was happy in the other world—well, demons seem to have changed their intentions since I first heard of them.

I never heard a spirit, yet, that did not speak of the good there is in life, if only you would find it, and of the great charity and mercy behind the works of God. I do not remember one sitting where I have spoken to these so-called demons, which I did not leave, feeling that I was a weak, sinful man who was wasting the great gifts that God had given him, who had failed in his great God-appointed task of trying to make the world a little better.

But I don't feel more devilish than I did before, as I write these words. I was going to write a chapter analysing all that Northcliffe has said, so that it would prove, beyond all shadow of doubt to the whole world, that he does survive. But a world which does not accept in the manifold works of God a proof of the existence of an all-good Creator, whose world we are plunging into ruin and misery by our selfishness, is beyond accepting proof of any sort.

## FOR A DEPARTED FRIEND.

The following prayer, attributed to the late Archdeacon Wilberforce, appeared in LIGHT some years ago, and is reprinted by the desire of several readers:—

Our Heavenly Father, the Father of the spirits of all flesh, in whom all creatures live and move and have their being, in whatsoever world or condition they be; I beseech Thee for *him* whose name and abiding-place and every need Thou knowest. Lord, vouchsafe *him* light and rest, peace and refreshment, joy, and consolation in Paradise in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that *his* life [so troubled here] may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity.

If *he* hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore *him* that *he* may serve Thee without hindrance.

Suffer *him* to know, O gracious Lord, if it may be, how much I love *him* and miss *him*, and long to see *him* again; and if there be ways in which *his* influence may be felt by me, vouchsafe *him* to me as a guide and guard, and grant me a sense of *his* nearness in such degree as Thy laws permit.

If in aught I can minister to *his* peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may hinder me from union with *him* as soon as this earth-life is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we can ask or think; through Jesus Christ our Lord. Amen.

## DREAM LESSONS.

Those who are interested in significant dreams may like to secure a copy of a small brochure called "Heart-shaped Weeds." It is the simple record of a dream which has been printed by request of friends of the dreamer, and may be procured for 6½d. post free from Mrs. Gilby, the wife of the devoted chaplain of the Deaf and Dumb. All profits from the sale of this small booklet will be devoted to the work of the Deaf and Dumb Association (address, 4 Room, Queen's College, Birmingham).

A special feature of this dream is its practical bearing: the dreamer at once recognised its significance as a gentle but direct rebuke and check upon the tendency, to which sensitive natures are peculiarly liable, namely, to shrink from commonplace persons and to undervalue real goodness when it is associated with bad taste. It is easier to overlook the glaring faults of an agreeable companion than the lesser foibles of a "bore." Real kindness of heart is sure to give us a true sense of values.

A dream that enforces that lesson is worth recording.  
H. A. DALLAS.

ANSWERS TO CORRESPONDENTS.

A. M.—We should think "Man-Making," by W. E. Benton (John Watkins), a sufficiently comprehensive book, and one that should supply what you need, for it covers the whole theme of man and his destiny from a scientist's point of view.

C. MAC-B.—We do not agree. The question of what happens at death, i.e., human survival, is by far the most important. The other issues, if more immediate and more pressing, are subsidiary ones.

F. E. K.—We can only advise you to make a practical study of the question after you have read a few of the best books.

HENRY J. LUSTY.—Your letter is interesting, but your experience seems to be very much personal to yourself, and doubtless the outcome of some idiosyncrasy of mind. At any rate the instance is not sufficiently important for publication, although we thank you none the less.

NEW BOOKS RECEIVED.

"Sengat and Sern." By Ezbaran. Stockwell. (7s. 6d. net.)

"A Distant Island." By M. E. J. The O. W. Daniel Company. (2/6 net.)

"The Prince of Ur." By Capt. R. A. Neaum. The O. W. Daniel Company (2/6 net.)

"Man's Survival After Death." By the Rev. O. L. Tweedale. Grant Richards. (10/6 net.)

"Abrams' Methods of Diagnosis and Treatment." Edited by Sir James Barr, C.B.E., D.L., F.R.S.E., LL.D., M.D. William Heinemann (Medical Books), Ltd. (5/- net.)

BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mrs. Cooper, the voice medium, Mrs. Barkel (trance) and Mrs. Vickers (clairvoyante) are resuming work at the College on September 1st.

THE "STAR" of 20th inst., in its "Mainly About People" column, refers to Mrs. Stobart-Greenhalgh as "the heroic Englishwoman—'The Lady of the Black Horse'—who did so much for the Serbians during their tragic retreat in 1915."

THE UNBROKEN LINK.—I think that as the departed advance in spirit life it does become more difficult for them to establish contact with us on earth; but still I am convinced that the contact is not broken. It is, then, a contact which is less in relation with the material side of us, and more in relation with the higher part of us—our spiritual self.—REV. ARTHUR CHAMBERS.

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**How to Develop Mediumship.**—By E. W. and M. H. Wallis. Cloth, Post Free, 2/3.

**Survival.**—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.

**Psychic Philosophy.**—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10.

**Ether and Reality. The Many Functions of the Ether of Space.**—By Sir Oliver Lodge, F.R.S. Cloth, Post free, 3/9.

**The Blue Island.**—By Estelle Stead. Cloth, Post Free, 3/9.

**The Life Elysian.**—B. R. J. Lees. Cloth, Post Free, 4/10.

**What Happens at Death.**—Ernest R. Sill. Post Free, 1/2.

**The Law of Psychic Phenomena.**—By Thomson Jay Hudson. Cloth, Post Free, 8/-.

**More Things in Heaven and Earth.**—By Robert Blatchford. Post Free, 3/9.

**The Evolution of Spiritualism.**—By Harvey Metcalfe. Post Free, 7/10.

**Supernormal Faculties in Man.**—Dr. Eugene Osty. Cloth, Post Free, 15/6.

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**The Outlands of Heaven.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.

**Spiritualism in the Bible.**—By E. W. & M. H. Wallis. Post Free, 1/9.

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**Relativity, A Very Elementary Exposition.**—By Sir Oliver Lodge, F.R.S. Post Free, 1/2.

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**Psychic Research in the New Testament.**—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.

**Man's Survival After Death.**—By the Rev. Charles L. Tweedale. Cloth, Post Free, 11/-.

**Au Revoir Not Good-bye.**—By W. Appleyard, J.P. Cloth, Post Free, 3/9.

**Is Spiritualism of the Devil?**—By Rev. F. Fielding-Ould, M.A. Post Free, 1/8.

**Mediumship Explained.**—By E. W. & M. H. Wallis. Cloth, Post Free, 2/3.

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**Human Personality and Its Survival of Bodily Death.**—By F. W. H. Myers. Cloth, Post Free, 8/-.

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