

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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CONTENTS.

Notes by the Way 547	More Notes on Telepathy ... 552
Armistice Sunday: Service at Queen's Hall 548	From the Lighthouse Window 553
The Curse Stone at Carthage 549	Dr. Abraham Wallace at Manchester 554
Psychic Experiences. By Major Marriott, D.S.O. 550	Rays and Reflections 555
Letters to the Editor 551	"When I am Dead" 556

NOTES BY THE WAY.

"STAND still in the Light."
—GEORGE FOX.

THE "WEEKLY DISPATCH" DISCUSSION.

The "Weekly Dispatch" series on the question of life after death would have been more profitable if it had been restricted to those qualified by a knowledge of that science which essentially deals with the question—we mean psychic science. It would clearly have been more to the point to deal with ascertained facts rather than with mere views and opinions and theories more or less speculative. Still, it marks an advance on the old attitude when the subject was boycotted altogether. Reading the list of contributors to the discussion, it seemed to us that if popular names were wanted Mr. Charles Chaplin might have been included. This may sound like sarcasm, but in point of fact it is not, for Charlie Chaplin has for years past been a serious student of psychic questions and on such a subject he might have shown himself a valuable authority. Again, Douglas Fairbanks and Mary Pickford, who told Sir Arthur Conan Doyle of their interest in psychic matters, might have been able to say something worth while as contributors to the symposium. We mention these things to show that if the newspaper public is only inclined to listen to the opinions of well-known people it is quite possible to get people of that kind who would really know what they were talking about.

"PREDICTION" AND TIME TABLES.

A writer in a London evening journal is exercised about some remarks by Sir Oliver Lodge in a recent letter to the "Times" on the subject of forecasting the future. He quotes Sir Oliver's statement: "A railway time-table predicts the trains at least a month ahead." The critic does not agree. He says that the time-table "does nothing of the kind." It only records that "certain persons have fixed certain train times." He evidently gives to the term "prediction" a certain occult or supernatural meaning. But to predict is simply to tell of something in advance of its happening—as that at 10 a.m. to-morrow a train will leave Euston for Glasgow—so that in the literal sense at least Sir Oliver is quite correct. As regards foretelling the future by psychic means the process is very much the same. The mind of the seer traces a chain of sequences not discernible to the ordinary mind, and even the seer himself may be unconscious of the process at work. The compiler of a time-table of events of any kind does not merely register the

times. He "predicts," in effect, that at the times fixed the events will happen, if anything unforeseen does not happen to prevent their happening. A seer by tracing out through inner senses a chain of cause and effect may foresee a great railway accident. But there is never any absolute certainty. Something unforeseen may still occur to save the train. But if he is correct then his prediction may override the "prediction" of the time-table as to the arrival or departure of that particular train. In short, all forecasting of the future is liable to go astray. And there is nothing supernatural about prophecy of any kind. It is all in the region of natural law. Meanwhile, it should perhaps be mentioned, in elucidation of Sir Oliver's remarks, that he was taking two typical kinds of forecasting, one, the eclipse, which depends on inference from the present, the other the time table, which depends on planning for the future. The writer in the evening paper to whom we have alluded does not seem to have had a clear perception of the argument.

DEAN INGE AND HIS WORK.

Dean Inge has been the subject of a great deal of unfavourable criticism from those who do not realise the great work he is doing in religious evolution. It became clear to us long ago that he was not only a great intellectual force, but also a destructive force, his part being to break up and shatter old structures and so to make room for the new ideas which are now permeating the general mind. In a new book, entitled "Science, Religion and Reality," Dean Inge contributes an essay which, as one reviewer says, is a bomb-shell that will explode in Christian churches of every denomination. His rejection of a "local heaven above our heads" is rather in the nature of whipping a dead horse because no religious thinker of any importance accepts this outworn belief. On the other hand, the substitution for a "geographical heaven" of the idea that heaven is "a state rather than a place" is much too "transcendental" for the general mind, and we think it will be discovered that the general mind is right in its outlook. From such knowledge as Spiritualists have gathered concerning the unseen world, it seems sufficiently clear that it is not less real than this world, it is sufficiently objective to the consciousness of those who dwell in it. It is a "place" as well as a "state." Even in this world we find the fact illustrated. But these discoveries are not for Dean Inge as yet; he has much further to go, and for the present it is as well that his vision is limited to the especial issues with which he is concerned.

ANGEL MINISTRY.

AND is there care in heaven? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is: else much more wretched were the case
Of men than beasts; but oh! th' exceeding grace
Of highest God, that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked man, to serve His wicked foe!
SPENCER.

ARMISTICE SUNDAY.

SERVICE OF REMEMBRANCE IN QUEEN'S HALL.

The annual Service of Remembrance in connection with Armistice Day was celebrated in Queen's Hall on Sunday, November 8th. The large building was filled, and many hundreds who were unable to secure admission attended an overflow meeting at the Grosvenor Hall, to which the Rev. G. Vale Owen proceeded after he had spoken to the larger gathering.

The meeting was under the auspices of the Marylebone Spiritualist Association, in co-operation with the London District Council of the Spiritualists' National Union.

MR. GEORGE CRAZE, President of the Marylebone Association, was in the chair, and on the platform were many representative Spiritualists, including the Duchess of Hamilton and Brandon, Lord and Lady Molesworth, and Lady Conan Doyle. Short addresses were delivered by Rev. G. Vale Owen, Sir A. Conan Doyle, Miss Estelle Stead, Miss Lind-af-Hageby, Mr. Harry Boddington, and Mr. Ernest Hunt.

After the opening hymn, "O God, our Help in ages past," the invocation was delivered by the Rev. G. Vale Owen. At eleven o'clock there was an observance of the two minutes' silence (all standing), followed by the Lord's Prayer.

MISS STEAD then read with feeling the message received from her father, Mr. W. T. Stead, from which we take the following passages:—

We are with you in our thousands, great hosts of us stretching further than eye can see. Listen! Don't you hear our greeting? Don't you sense our nearness? Don't you feel the force of our love as it pours down upon you, enveloping you as we meet here once more in glad and joyous re-union on the eve of OUR GREAT DAY?

We would speak of the great waves of spiritual power surrounding your earth-plane to-day, tremendous in their force and intensity. Powers of spiritual upliftment; glorious powers for good on the one side, powers that are degrading, destructive and evil, on the other. We would impress upon you how imperative it is that all claiming to have any kind of contact with the spiritual world should keep their inner lives, their thoughts, their actions, so above reproach that the powers that are degrading can have nothing to take hold of.

The lads who sacrificed their earth lives are learning the lesson of purity of purpose—one-pointedness—sacrifice. To live the life of brotherhood must of necessity bring about SACRIFICE.

They gave all. Give what you can in trust, in love, in confidence to those unseen workers—in many cases the boys themselves—who are guarding you from spiritual danger just as they guarded you from physical danger in the years gone by.

Let this be a service of LOVE—of DEVOTION—of DEDICATION.

REV. G. VALE OWEN.

The REV. G. VALE OWEN said: I want to ask you this morning to bear in mind that though this is a service of remembrance and thanksgiving, yet what we tell you from this platform is scientific fact capable of proof by experiment, that if you ask us to prove what we say, we can do so.

Mr. Vale Owen proceeded to give a vivid description of an interview with some soldier lads belonging to his former parish of Orford, where they told how in the retreat after the Battle of the Marne they beheld a company of angel forms advancing before them. One soldier turned to a companion, to discover if he was the victim of illusion. The other said, "They are real. Who are they?" And then, in response to some unknown prompting, the men burst forth into the hymn, "A little child shall lead them." They felt they were protected, and being led to safety.

"I knew a nurse in a hospital in London," said Mr. Vale Owen, "who told me that once when she laughed at angels, a major lying in bed said, 'Nurse, were you speaking of the Angels of Mons? I ask you not to laugh at them. I saw them?'"

That day soldiers in their battalions were with them in their service, joining in its joy, and understanding now better than they ever did before the greatness of God's love.

MR. HARRY BODDINGTON.

MR. HARRY BODDINGTON said: When I survey this great audience I wonder what principle or motive animates it. Naturally, I turn to that great power in modern Spiritualism, Sir Arthur Conan Doyle, then to the brave parson who has dared to say that spirits are not vague, intangible entities; next to that sturdy fighter for animal welfare, Miss Lind-af-Hageby, the opponent of the slaughter

of beasts, let alone the degradation of man slaughter in war. (Applause.) I ask, What is it they stand for? and realise that it is the demonstration of the conscious pressure of the living dead. Some here can even see their dear ones detach themselves from the mighty throng that are with us.

But this service of remembrance must result in something more practical than singing hymns of praise. There are widows and orphans of the Great War to remember, the blind, the maimed and the destitute. Why cannot we eradicate the causes of war? It is only unity of will that is lacking, and the cowardice of people in high places, as well as the apathy of the masses. The Sermon on the Mount was said to be impracticable for modern life.

But your presence here to-day as Spiritualists heralds the dawn of a new era, for our aim is spiritual, not temporal power. So let us renew our compact with the risen dead, and fight for the peace which will end wars, peace for the nation, peace within the souls of men, and goodwill to all mankind.

MISS LIND-AF-HAGEBY.

MISS LIND-AF-HAGEBY said: I have been reading the utterances of the Bishops on our subject. The Bishop of Liverpool says it is not a subject for the amateur, but for the scientific expert. Where would early Christianity have been if the Apostles Peter and Paul had waited for experienced scientific minds? Where would Christianity be to-day? It was not for Bishops to tell us to stifle our spiritual aspirations.

I can understand the objections to Spiritualism by sheer materialists—atheists, I have never met and do not believe they exist—but I cannot understand the objections of the Christian Church. The Bishop of London says the dead whisper sweet words into our minds. How can it be wrong that we should attune our ears to listen? The thing is either right or wrong. It is time for us to call on Christian leaders to follow us, for our's is Christianity and nothing else. Need I remind you that early Christianity had all the modern "signs"—voices, miracles, healing, etc., that, in fact, the early Christian faith was built on them? Why, then, do we meet with such opposition? Well, there was the fear of authority being undermined. (Applause.) We ought to believe what we are told, not inquire for ourselves. That will not do for the modern mind. We must inquire. God has not given us this faculty if we are not to use it. But do not let us argue with bitterness or anger. Let us challenge these weaknesses of the Church, and let us invite the leaders of the Church to come into our fold and understand what we are teaching. We know that the law of love is the one supreme law, and that by learning and working with this law of life we can transform both our social life and our legislative customs, so that we can bring down to earth the reign of heaven. (Applause.)

MR. ERNEST HUNT.

MR. H. ERNEST HUNT said that we had to live our lives so that the supremacy of spirit might be demonstrated to all mankind. As a matter of experimental science man was already a spirit in the tabernacle of flesh, but how many knew it? A medical friend told him that everybody knew it, but he was wrong. How many young men knew it? Where could they obtain the knowledge? Not at school, nor from the church, for they did not go to church, nor from books, because they rarely read. Where, then, could they get it? And it must be remembered that in years to come these youths were to be in control of things. We wanted to bring home to everybody the truth that man never dies, that he is immortal. Now the world's ideas were based on materialistic conceptions, which led to hatred and to war. We must change that outlook. We must instill the idea of brotherhood and march breast forward on those spiritual paths which led to God.

SIR A. CONAN DOYLE.

SIR ARTHUR CONAN DOYLE said that much of the glorious knowledge which Spiritualists had was already passing into the common knowledge of humanity. It was passing so quietly that Spiritualists were given no credit for it, nor did they desire any. They would have noticed that that great man Lord Allenby, when recently unveiling a war memorial, spoke of saints and warriors hovering around. Common-sense suggested, if that was so, the discovery of a bridge to cross the gap between them and us. Allenby's words were an indication of the peaceful penetration by means of which the knowledge of Spiritualism was reaching the human race. It could claim to give a knowledge of man's conditions here and hereafter such as could not be

found elsewhere. (Applause.) Spiritualists, for instance, did not speak of heaven as "a state of feeling," as some prelates had done recently. Did they conceive that "a state of feeling" could float about *in vacuo*? "We know," continued Sir Arthur, "their practical lines, their glorious surroundings. Believe me, the day will come when we Spiritualists will have to hold a meeting to protest against the heretical, unscriptural-utterances of Bishops of the Church. It is hard to stand in silence when we hear uttered what we know is untrue."

Referring to some remarks by the Bishop of Liverpool, the speaker said he would give him a challenge. Could the Bishop point to a faculty of man which under no circumstance were we to use? If the Bishop would give him the courtesy, he would go to Liverpool and debate the matter with him. (Applause.)

It was not, however, now a time for contention. Let them turn to the contemplation of their dear ones whom they had come there to greet. They were unchanged. When a mother wanted to meet her boy she did not want to meet a glorified spirit, but just the dear remembered one in all his true individuality. "When I came into this hall to-day," added Sir Arthur, "I heard a mother say 'My boy is waiting in the hall.' How beautiful! There is real religion for you." (Applause.) Why was he (the speaker) so sure? He was not clairvoyant, he had no developed psychic gifts, but he had received proofs that were beyond question. Sir Arthur related one such evidential experience, and then added warmly, "How could that be explained by telepathy and the other trick words that are used to bamboozle people?"

"Before we part, I would pray our comrades on the other side to help us in the hard task of putting this unpopular knowledge before the world, of trying to carve a road through the jungle of ignorance, against the forces of a science that is absolutely unscientific, a religion that is not a religion, because it cuts out the communion of saints. We pray them to fight with us shoulder to shoulder, so that when we plant the flag of truth on what remains of materialism, and when the Battalions of Light are assembled, they may share the glory of the victory with us." (Loud applause.)

The Benediction was pronounced by Mr. George Craze. Captain Dimmick, assisted by Mr. Clarke presided at the organ.

L. C.

SPIRITUALIST COMMUNITY SERVICE OF REMEMBRANCE.

The morning service at the Grottrian Hall was crowded with an overflow meeting from the Queen's Hall. Mrs. STOBART opened the service. "Was the war worth while? The sacrifice of ten million men, from all nations? Is it not possible that God allowed this terrible carnage of the flower of youthful manhood in order that Spiritualists should be incited to go more deeply into this question, and thus prove to the world that these men *are* alive, and so spread the truth among the heathen in our midst, thus making their sacrifice worth while." Mr. Hitchcock spoke next: "What is the cause that underlies the fluctuations down the ages between peace and war?—a battle between materialism on the one hand and spirituality on the other. Paul was the great example; on the way to Damascus he was changed from a materialist to a Spiritualist, and now during the present day men like Dennis Bradley, Robert Blatchford and other one-time materialists, have suddenly, through conviction, become Spiritualists." Mrs. McKenzie's address was: "Greater love hath no man than this, that he laid down his life for his friends." She said that those who made the supreme sacrifice are not satisfied until the truth of Spiritualism is made manifest. Always from the most humble must come the manifestation of the highest, as we learn from the life of the lowly Nazarene. The Rev. George Vale Owen concluded, speaking on "A future life for all mankind"; the laity, as a whole, say that this cannot be proved. We Spiritualists take up the challenge and say we can prove that this is a solid fact. The speaker related the story of the "Angels of Mons," as told to him by one who saw them.

In the evening the first address was given by Her Grace the Duchess of Hamilton, who said that the primary question was "Can we communicate?" But it was more than a question of communication. Some had never found the kernel, the essence of Spiritualism. Consecration in the true spiritualistic sense of the word meant not only communion with the dead, but to live on earth with a full consciousness that we are spirits already. The materialist affirmed that the nervous system constitutes the soul. Professor Richet was a fine example of "the will to doubt." The phenomenal side of Spiritualism served to break down materialism, but the higher Spiritualism illuminated the problems of this life. But this called for training; great knowledge could not be transmitted without labour on the part of the candidate. He must pass through seven gates: (1) Humility, (2) Reverence, (3) Desire for spiritual truth, (4) Work, (5) Love, (6) Selflessness, (7) Praise. To communicate with the highest the soul must be pure, emptied of self and filled with love.

MISS LIND-AR-HAGEBY's address was on the nature of Communion. One of the charges that Spiritualists have to contend with is that the medium forfeits personality, becomes weak, and so often loses mental balance. There is a give-and-take between the discarnate spirit and the one in the flesh, as there is between earthly friends. A weak character is equally in danger of domination by a stronger personality, discarnate or still on this earth plane. The ideal form of communion is the blending of personalities. If we ask for guidance from the Higher Spheres we can acquire it; it is not a blind giving-up, but an attunement of oneself. More time should be given to the explanation of communion in the truest sense of the word.

THE "CURSE STONE."

A STRANGE STORY FROM CARTHAGE.

Dr. Lindsay Johnson kindly sends us a cutting from the "Cape Mercury," which it will be seen, quotes from the "Montreal Star" an interesting story, the authenticity of which, however, we cannot guarantee.

The following is an extract from an interesting article in the "Montreal Star" describing recent archaeological researches in Carthage, conducted by the famous Count Khun de Prorok, under the auspices of the Services des Antiquites de the French Government:—

On arrival at Carthage, reached on March 1, the party settled down to the great work of the year on this site, the uncovering of the site of the Temple of Tanit, where thousands of children, the firstborn of their parents, were shovelled into the flames on the altars of the god Moloch. One day the diggers turned up a sculptured stone inscribed in ancient Punic characters. Abbé Chabot, vice-president of the Academie des Inscription et Belles Lettres, amid general excitement, deciphered the inscription, which read as follows: "Whoever overthrows this stone shall be shattered by Baal." The archaeologists had come upon the famous Curse Stone, which called down the wrath of the gods upon defilers of the temple.

The finding of the Curse Stone had its effect. Native diggers, in terror, dropped their tools and fled, and digging was halted until more could be obtained at higher pay. The Europeans smiled. They were not superstitious. What could the curses of ancient gods do 3,000 years after? Yet many secretly for some days "watched their step."

What the natives called the curse and the Europeans called "the long arm of coincidence" soon began to work. Just as after the finding of Tutankhamen's tomb the world was shocked to hear that the discoverer, the Earl of Carnarvon, had died following a bite from an insect, so the little circle which had disturbed the Curse Stone, by a strange coincidence was visited by sudden death. The Prince de Waldeck, good all-round scientist and popular member of the party, was killed. That the shattering was done by an automobile in which the Prince was the victim of an accident counted for little in the eyes of the superstitious. To them, in fulfilment of the ancient curse, he had been "shattered by Baal."

Almost immediately after, Prof. Renault, authority on Phœnician civilisation, was taken suddenly ill. To modern eyes there was nothing mysterious about it. The professor was stricken with pneumonia. The party had been excavating in a swamp, a difficult job because of the infiltration of sea water in the ruins, and the danger of catching cold was ever present. But despite all medical care, in three days he was dead. "Coincidence," said the Europeans. "The Curse of Baal," said the natives in whispers.

The next victim of "coincidence" or "curse" came near to fulfilling literally the prophecy on the Curse Stone. Count de Prorok himself came within an inch of being "shattered by Baal." The diggers had come to the walls of a Carthaginian tomb. A search was made for the opening and finally it was found on the third level of the excavations, about 30 feet underground, where it had been hidden for centuries by shifting sands. The stones which blocked the entrance were easily pulled out and Count de Prorok, as leader, was the first to lay bare its secrets. The hole was so small that only one man could wedge in and the great stone projecting just over the hole appeared to be immovable.

Eagerly the Count put his head and shoulders into the hole. His hands grasped a solid object and he carefully backed out to have a look at the first "find" of the tomb. It was a funeral urn. But he had no time for more than a glance, when there was a loud crash, like the springing of a giant trap. The tomb was closed once more and where the Count had stood one moment before was a six-ton block of stone. A second's delay and the prophecy of the stone would literally have been fulfilled. For once, coincidence and curse coincided too closely to be comfortable, even to the scientific mind.

Other less ominous stones dug up were a stone bearing the sign of the goddess Tanit—a cross surmounted by a crescent moon topped by a ball, and a number of stele or tombstones, which are alike in purpose to the modern tombstone.

PSYCHIC EXPERIENCES.

ADDRESS BY MAJOR MARRIOTT, D.S.O.

MAJOR R. A. MARRIOTT, D.S.O., in his address on "Experiences Direct and Indirect" to the members of the London Spiritualist Alliance, on Thursday, November 5th, at 6, Queen Square, described notable psychic phenomena, some of which had high evidential value. He passed naturally from the recital of his personal experiences to the deeper side of the subject, and at the close of his inspiring address touched a high spiritual note. In conclusion, he invited his hearers to rise and repeat with him a majestic passage from the Communion Service. The address ended in solemn silence. The thoughts of all present were lifted to the lofty plane to which the true exposition of Spiritualism should lead us.

LIEUT.-COLONEL W. BELK, who presided, spoke of the important scientific research work done by Major Marriott in various fields. After an interesting discussion on some points in the address, the thanks of the audience were conveyed to the speaker by Mr. F. W. Thurstan, supported by Mr. H. Ernest Hunt.

MAJOR MARRIOTT said:—

Having been asked to give my experiences I could not well refuse what I consider the duty of every Spiritualist, namely, to pass on the new aspect of life which has been revealed to him.

When I was a boy I was twitted about a magazine on which I spent my pocket-money called "The World of Wonders." I also got little sympathy in my keeping of caterpillars. But it was not until I was past sixty that I learned the wonder of wonders, that man was an immortal spirit, and does not undergo the short sleep of a chrysalis in the process of entering the future state.

At this time I used to see a book on the bookshelf entitled "From Matter to Spirit," which could have told me the fact. If my elders had read it, it had no effect on their religious teaching.

I have also often wondered why that remarkable book "Hafed, Prince of Persia," published in 1876, received so little attention, for it throws such light on the early years of Christ and on some seemingly fantastic descriptions in Revelation.

In my youth I began to have doubts about the truth of religion. I could not imagine a future life after the disintegration of the brain, the seat of all thought. A magazine article on the work of French doctors in connection with Mesmerism, proving that there was a consciousness apart from the brain, led me direct to Spiritualism.

A clairvoyant described to me my wife, though not in a way to convince me, until she said, "She is pointing to her wedding ring." When I had time to think it over, it flashed on me that it was the anniversary of our wedding day, a fact which I had temporarily forgotten.

My next advance was to obtain the Direct Voice. I went with others to a sitting at the British College merely to get an idea what the voice business meant. The medium was Mrs. Blanche Cooper. To my astonishment the first voice said, "Marriott." I asked "What Marriott?" and the reply was "William Frederic, your father"—a voice that I thought had been silenced in the grave forty-five years before. I also got immediate evidence, because I asked if he remembered going to a séance in the 'seventies. He said, "Of course I do. It was from 41." That was the number of our house in London.

When I was Governor of a prison, the chaplain told me that he had visited that morning a prisoner whose face in chapel had looked peculiarly radiant. The chaplain had his curiosity roused, and heard from the man this story. He said that the night before, after lights were out, he had seen a vision of his father, together with two of his father's friends, and that afterwards his father came into the cell and spoke to him. He had said his prayers at his father's knee, as he used to when a child.

The evidential point came next day in a letter from the man's sister, telling that the two friends who had appeared to him had died, though he was unaware of their passing.

At that time I was unfamiliar with the phenomena of materialisation. Shortly afterwards it was reported to me that a female attendant, called on to sit up in the woman's hospital, had been visited by her husband, who had died eighteen months before. I questioned her, and she said that he was in railway uniform, and undoubtedly solid, because he had embraced her, kissing her first on one cheek and then on the other. She seemed not to be surprised to any great extent, but said it was very comforting, because when she had once seen him before, it was at a distance.

About two months after the male prisoner's experience, and when he was beginning to have doubts as to its reality, he had another visit from his father. This time it was before the lights were put out, while he was reading. He had a long talk with his father about his future, both being seated on the mattress, the son leaning on his father's side. The man declared that after this nothing could shake his conviction.

We most of us know of Rescue Circles for unhappy spirits, and of communication with unfortunate spirits who

have been hanged. Now I have had the hanging of many for whom I had no compunction, except the last one, whom I felt was not really responsible for his act. It chanced that I had some justification for my opinion, because the chaplain got into touch with him most evidentially through Mr. Peters, and subsequently had communication with him, when he said he had gone straight into the light. His work was to help others guilty of the same crime, who were still in darkness. He was also helping the girl whom he had murdered. I may mention that the chaplain had arranged with him to show himself, if he could, after the execution. I told the chaplain he could hardly expect this, but, nevertheless, on three successive nights following on the execution, at the moment of putting out the gas and going to bed, he saw a vision of spirit lights of varying colour which lasted for some time. This reassured him about the young man, whom he had got to be very fond of, always speaking of him to me by his Christian name.

After speaking of the wonderful results obtained through Psychometry, Major Marriott referred to Apports, and related this remarkable incident.

While travelling in a train with a naval officer, the latter described how he had been cured of his scepticism. Visiting some friends he was persuaded to join in a séance. No results were obtained, the control stating that the presence of a sceptic was the cause. Someone suggested, "Well, why not convince the sceptic?" There was a pause, and then came, "Does he remember a ring?" While the naval man, who had lately become engaged, was wondering what could be meant, a ring of brass cut off the end of a brass tube was dropped in front of him on the table. He picked it up and said, "By jove, it is the identical ring," explaining that at a place some fifty miles away he had picked this ring out of a box, put it on his finger—practising, doubtless, for the coming ceremony—but could not get it off. He filed it, but while filing it, soap and water were suggested, and by this means he got it off, and put it back into the box.

So incredible was this to the sitters, that they thought he was playing them a trick, but in the course of the post they found the story corroborated thus: "We all remember the incident, and saw him put the ring back, but it is not there now!"

As a pendant to this story, Major Marriott observed: "Was this done on the spur of the moment? I think not, but carefully premeditated to convince the sceptic."

Speaking of the want of understanding of psychic truths in the education of the present day, the lecturer made the arresting comment:—

I wonder when Spiritualism will penetrate our school teaching? I believe some of you will live to see the time. I even hope that I shall be allowed to address prisoners in prison before long. I have taken the pulpit without permission on several occasions, and been thanked by individuals. One said he was very glad now that he had come to prison. Another told me he fully intended to commit suicide, but now he was all for living on.

This brings me to a question which I consider must be the first consideration of all Spiritualists in the regeneration of this materialist world, which we all hope for, and which is our bounden duty and service entailed on us to further in every way. I mean the recognition of Spiritualism by Churches.

There was a minority of Spiritualists who, having suffered contumely and persecution at the hands of the Churches, wish not to associate themselves with any creed, thinking that to put Jesus the Christ as supreme in the movement is pandering to creed, and a drag on the wheels of achieving the brotherhood of mankind. It is too big a question to be dealt with by a few short remarks, but I think that there is just as much evidence in favour of regarding Christ as the vice gerent of the Almighty and Supreme Disposer as there is of the truth of Spiritualism itself.

To attempt to spiritualise the world without Him must be a failure, and to antagonise the Churches by such an attitude has proved a heavy drag on our progress.

The Churches have much that is extremely vital to them to learn from us. They make so little of their opportunities of strengthening faith by fact, as if faith without fact was a nobler condition that everybody can attain to and mould his character thereby. Why is not the healing of the sick more universal? Some dignitaries of the Church had depreccated it. Why was so little spiritual capital made out of the Angels of Mons? Was it not a veritable miracle?

In conclusion the speaker said:—

The time has certainly come for a world-wide publication of an established truth, and there are millions waiting for a lead.

It is a sign of the times that a revision of the Prayer Book is being considered, but I hope we shall always retain that psalm of praise to the Almighty Father in the Communion Service, and I will ask you to stand up and repeat with me these words:—

"Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most High."

L. C.

LETTERS TO THE EDITOR.

THE BRITTEN MEMORIAL.

SIR,—I beg to bring to your kind notice the "ALL LANCASHIRE" GRAND INDIAN BAZAAR, which is to take place on November 27th and 28th in the Milton Hall, Deansgate, Manchester.

We are seeking the aid of a large number of sympathisers, and perhaps you may welcome the opportunity of giving your support.

By the above mentioned bazaar, in which, I may mention, Her Grace the Duchess of Hamilton and Brandon, Sir Arthur and Lady Conan Doyle and Miss Lind-a-Hageby are to take part in the opening ceremonies, we hope to raise a further. £1,000 to enable the Trustees of the Britten Memorial to make a definite move in the establishment of Permanent Headquarters in Manchester for the Spiritualist movement, etc., as a fitting memorial to the revered memory of Mrs. Emma Hardinge Britten (our greatest pioneer), and the host of pioneer workers who have so faithfully and assiduously served our beloved cause.

In connection therewith, we are to issue an official Handbook as a souvenir, in which it is proposed to include a list of patrons.

It is gratifying that during the past three years much progress has been made, and over two thousand pounds subscribed, due, primarily, to the very generous offer made by Mr. Hervey Carter, and the splendid response from the whole movement.

Cheques should be made payable to the Bazaar Treasurer, Mr. C. G. Rickards, 19, Hilton Crescent, Prestwich, Manchester, who will gladly acknowledge all sums forwarded.

Thanking you once again for your past generosity to this all-important project.

On behalf of the Bazaar Committee.—Yours, etc.,

JOHN JACKSON,

Hon. Secretary.

30, Buxton Road, New Mills, Nr. Stockport.

SPIRITS AND RACING "TIPS."

SIR,—The letter from "A. A. C." in the current issue of *LIGHT* (under the above heading) interested me very much because it has some bearing on an experience of mine a few years ago (1921, to be precise).

My fiancé (killed in the war) was greatly interested in racing, and it occurred to me that it would be rather a good idea if he could "tip" me some "certainties," so I began by asking, one evening when writing with a Planchette, whether he could and would tell me what horse would win the Derby, which was to be run in a few days. He replied, "Yes," and gave the name "Humorist," which did actually win the race, although not expected to. (Incidentally this converted three scoffers, as I told them before the race where I had obtained my "tip," being rewarded with pitying smiles.)

Greatly elated with my success—for, of course, I had "backed the winner"—I enquired what horse I should back for Ascot and T. told me to back a certain horse—I forget its name at the moment—for a "place," and for the other big event to back "Spion Kop" to win. Unfortunately, instead of carrying out instructions, I backed the first horse to win—and it came in second! I was so discouraged that I did not back "Spion Kop" for the other race; and it came in first at, I believe, one hundred to one, or something like that. If only I had done just as I was told, I should have won quite a nice sum.

However, I decided in future to follow T.'s advice strictly and hopefully demanded to know the winner of the "St. Leger"—this time at a Direct Voice sitting. Instead of giving me this tip, T. absolutely refused, saying: "I don't want you to bet." Quite taken aback, I remonstrated: "But you gave me the names before!" "That was only to show you that I *could* do it," said T., "but I am not going to do so any more, and I would much rather you didn't bet at all." In response to this, I promised never to bet again, much to T.'s satisfaction. I rather gathered that, although betting in itself is not a sin, it may easily gain such a hold on people who indulge in it that it becomes a snare and a temptation which may lead to actual sin or cause misery to others. In short, like other things, harmless in themselves, when indulged in to excess it becomes a sin.—Yours, etc.,

H. M. M.

READING THE SUBCONSCIOUS MIND.

SIR,—With regard to the reading of the subconscious mind which has been discussed in your paper, I should like to make the facts in my own case clear.

I have made many hundreds of experiments in normal telepathy with a success of about twenty-five per cent. In receiving names of communicators my success is about ninety per cent. If these names are due to "mind-reading," I find it difficult to account for the fact that normally I am a poor "receiver."

I feel that the terms "telepathy" and "subconscious mind" are used nowadays too loosely. They are rag-bags into which difficult problems can be thrown. I would urge on your readers that unless a careful study of the literature of these subjects has preceded their psychic investigations they should not conclude that the use of such terms affords a complete solution of their difficulties.—Yours, etc.,

HESTER DOWDEN.

15, Cheyne Gardens, S.W.3.

PSYCHIC PHOTOGRAPHY: AN EPISODE.

On October 28th, 1925, at 1.10 p.m., I called at the office of my friend, Mr. David Gow, Editor of "*Light*," the only other person in the room being Mr. Leigh Hunt, whose clairvoyant gifts are well-known. My errand was connected with a photograph obtained through the mediumship of the brothers Falconer.

I told Mr. Gow the result of an interview I had recently had with Sir Arthur Conan Doyle, and we discussed the question whether a letter should not be written with a view to clearing the character of the Falconers.

I was pointing out, somewhat vigorously, the impossibility of accounting for a certain part of the photograph, except as a genuine psychic photograph, and referring to the statement by the medium's control (in 1921) concerning a photograph of a beautiful spirit with light brown hair—when suddenly Mr. Leigh Hunt got up from his chair, stood close up to me and said, "Excuse me, but I see a beautiful young lady standing close beside you; she is intensely interested in your conversation." He then proceeded to describe her. "Why," I said, "you are describing the face portrayed in the photograph which we are discussing." I then promptly took the photograph out of my pocket, showed it to Mr. Gow, pointing out the somewhat high cheek bones. He agreed, and the photograph was handed to Mr. Leigh Hunt, who at once recognised the face, stating that it was a photograph of the spirit which he had seen standing by my side. Mr. Leigh Hunt assured me most positively that he had never seen the photograph before, or any print of it.

I consider this event is worth recording as tending towards the fact that the photograph is genuine and not fraudulent. As the photograph relates to private family matters I am not signing my name, but only

J. P. C.

** We confirm the above account, which Mr. Leigh Hunt also endorses. The writer is well-known to us as a professional man of probity and standing.

"LAP READING."

In 1924 I had the good fortune to meet in Stockholm Mr. Karl Tiren, the greatest authority on the manners, customs and beliefs of the Laplanders, and was enabled to get a good insight into the psychology and religious practices of those interesting people.

What is known as "Lap-reading" is practised throughout Norway and Sweden, even in big centres like Oslo and Stockholm. The practice is based on the Laplander's belief that every condition of body and mind is related to certain sounds or words. These words are believed to invoke the aid of powers independent of the patient, and thus restore the desired health. I made the acquaintance of a number of highly educated men and women who had benefited by the practice. Mr. Loev, a well-known Swedish engineer and inventor, assured me that he had been instantly relieved from most severe pain arising from a terrible scalding, simply by a woman Lap-reading to him. Karl Tiren is the possessor of some of these remarkable phases, and has found them work successfully. He knows also the form in which they must be applied, for, in addition to the utterance of each particular formula, a certain manner of touching the patient's body is often introduced.

The Laplander is not without good reason for attaching importance to the effect of sound on the body through the mind, and the direct effect of sound waves. Similar ideas have been held by races as far removed from the Laplanders as modern Hindus and ancient Hebrews and Egyptians.

—From "Sound in Relation to Health," by HORACE LRAF.

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MORE NOTES ON TELEPATHY

In the study of Telepathy we are on the verge of great discoveries which are to be of great practical good and use. At present the matter is only in its early experimental stages. There is "nothing to go to the public with" yet. But there is a very promising field for investigators interested in this phase of "psychic faculty," and we commend it to them accordingly.

For the moment we are concerned with a chapter on Telepathy in a book on "The Mind and its Mechanism," which will shortly be published, but we are kindly permitted to make a few extracts which may serve as guides to experimenters.

Our author, after quoting some weighty observations by Professor McDougall, who finds that the evidence for Telepathy is "of such a nature as to compel the assent of any competent person who studies it impartially," goes on to remark:—

Telepathy is a phenomenon with which psychologists will more and more have to reckon. It is notable that Freud, who a few years ago poured scorn on Telepathy, has come to deal with it as a possibility to be taken into account.

There follows a quotation from Freud which confirms a recent observation of ours to the effect that psycho-analysis will have its part to play in the exploration of the telepathic region.

So much—in a very fragmentary way—as regards the bases on which our experiments are to be built. We could add to them immensely, were it necessary, citing a multitude of facts carefully attested.

Let us proceed a further step with more quotations from the essay under attention.

We read that "a necessary condition for the clear reception of a 'message' is what has been called a 'blank mind' in the percipient." That is not a platitude. It is a fact which many people interested in the subject do not sufficiently appreciate. But this faculty of making the mind a blank is, as our authority remarks, very rare. He knows but one person who can succeed in this, and that person is a good telepathic percipient. Nevertheless "experiment with normal people has shown that nearly everyone has a trace of the telepathic faculty."

Under hypnosis when the [external] channel to consciousness is closed, the condition of a blank mind is partially secured and telepathic experiments more readily succeed. Sleep or a "day dreamy" condition of the mind also presents a receptive soil.

Let us interpolate here our observation that this induced condition of a "blank mind" relates mainly

to deliberate efforts at telepathic results. We have seen much spontaneous telepathy which occurred in a state of active consciousness, but doubtless at some instant of receptivity—some momentary lull in the brain activity. Again to quote:—

Telepathy is placed by Professor McDougall in the class of psychological phenomena for which no explanation can be found in the physiology of the material brain, but it falls naturally into place as a phenomenon depending on the psychic brain. In the independence of the psychic brain and its pathway to consciousness we have the necessary condition for the "blank mind," due to the passive or inactive state of the material brain.

That sleep is a favourable state for the phenomenon is sufficiently well known. A whole world of telepathic transmission and reception takes place in the sleep state, but very little of it comes to the surface of the ordinary consciousness. Probably, too, all this telepathic activity is dependent on sleep of the "hypnotic" kind. Many people pass naturally in and out of hypnotic or trance phases during their ordinary sleep.

In the course of his necessarily brief survey of the subject, which includes the question of healing by suggestion—a very important branch of the subject—our author remarks on the defect in Telepathy as a means of communication, owing to the difficulty of keeping the mind perfectly passive. There is also the confusion which arises from a mixture of ideas coming from different sources—some of them from the active consciousness. That difficulty is illustrated in almost every kind of mediumship. We are only too familiar with it. None the less we remember that mediumship may be cultivated to a high degree of perfection, and the same is true of telepathy. We are acquainted with people who by long training, based on natural sympathy, have become almost faultless as transmitters and receivers of telepathic messages when the conditions are pre-arranged.

The instances of spontaneous telepathy which have come under our attention of late years are so numerous that it really looks as if Nature herself were taking a hand, and giving us broad hints of the evolutionary developments of the future. The suggestion that the time has come for conscious co-operation in her plans is to us plain enough. It is not only a question of Telepathy—there are other important matters. But Telepathy is a very practical issue, and a very fruitful one. So we add our own hint to that of the great Mother.

"IMPERATOR" ON JOHN THE BAPTIST.

"The Voice of the wild prophet who cried in the wilderness of Judæa was inspired by the voice of him not less wild and weird whose favoured home was the desert of Carmel, and his place of communion the mountain-top. Elijah reappeared in John. I, too, who had stood side by side with Israel's last reformer, I, even I, inspired the utterances of him, who, himself a stern and ruthless critic, was the Forerunner of the Man whose mission was pre-eminently one of social reform. John Baptist, the Desert Preacher, was also John the Reformer, and through him came unsullied the inspired promptings of one to whom progressive reform had been dear in earth life. None ever inspired a nobler medium. Isolated from the world, instinct with genius, fire and enthusiasm, fettered by no conventionalism, simple and pure in his habits of life, with mind bent with all the energy of which man could boast on the great purpose to which his life was dedicated, he was a mighty engine in the hands of his guides."

—From "The 'Controls' of Stainton Moses (M.A., Oxon)." By A. W. Trethewey, B.A.

THE LAND WHERE THEY DO NOT FORGET.

I KNOW thou hast gone where thy forehead is starr'd,
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marr'd,
Nor the heart be thrown back from its goal:
I know thou hast drunk of the Æthe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret!

—T. K. HARVEY.

FROM THE LIGHTHOUSE WINDOW.

Our attention has been directed to an article by the Rev. Nelson Bitton in the "North Finchley Congregational Church Magazine," on the question: "Are Demons Still Cast Out?"

The reverend writer says that every missionary who has worked among the common people in superstition-ridden lands knows well that Christian and heathen alike have a profound belief in the power of demoniac influence over the human mind. He gives several instances, of which here is one:—

A few years ago, in a small township in China, missionaries of the L.M.S. had found it impossible to secure a hall in which to locate a preacher of the Gospel with a view to Christian preaching services. They were at last told of a house from which tenant after tenant had fled in fear, declaring that the house was haunted by evil spirits. The landlord of the house was willing to accept even a Christian occupier at a merely nominal rent in order to restore the reputation of his property. A few Christian preachers were asked who among them would volunteer to enter into residence in this demon-haunted dwelling. One brave man offered for the task. This preacher made his way to the house, with his belongings following on a wheelbarrow, and when the door was opened he spoke in Scriptural fashion to the unseen occupant, saying: "In the name of Jesus I bid you come out of this house." In each of the rooms of the house he knelt in prayer, asking God by the power of Christ to expel the demon, and in consequence (as he firmly believed) he lived and worked peacefully in that haunted place.

From an editorial in the "Message of Life," organ of the Spiritualist Church of New Zealand, here is a striking passage:—

If the God of heaven is to set up a kingdom it will not be a material one; it will be spiritual, and there is surely an unseen power at work in the movement known as Spiritualism. Is this a prophetic indication of the great change, long expected? Is this the coming spiritual kingdom that is to take the place of the decaying systems? Its progress, in the face of fierce opposition, is remarkable. It has forged no chains, built no dungeons, invented no instruments of torture, suppressed no investigation, burnt no unbelievers. And yet, without the shedding of a drop of blood, it has become so universally formidable that it is feared among the so-called Christian churches as a foe.

Readers of Mr. Hannen Swaffer's book, "Northcliffe's Return," will remember how Northcliffe himself gave the title to it. In "The Asiatic Review" for October Miss F. R. Scatcherd relates how another book similarly received its title:—

The naming of a book by the spirit of the person whose Life was being dealt with is not without parallel. While Miss Stead was engaged on her father's Life she brought the chapters to read to me week by week. During these readings I was aware of the words "My Father" being impressed upon me with a certainty beyond that of any average sense impression. I had at first no idea of their import, but as the work neared conclusion Miss Stead said they were puzzled as to what it should be called. It was more than a sketch, but could hardly be designated a "Life." I smiled, said I knew its title, but as it was so obvious some of them must guess it. Only at the last, when her mother, herself, and the publishers had failed to find a satisfactory title, did I tell her that her father had already named it. My only fear was that the name might have been already appropriated. But it was all right, and "My Father," by Estelle Stead, was accepted as the most suitable title.

Concluding her article on Spiritualism, the third in the "Fife Herald" series, Miss Estelle W. Stead writes:—

Those on the Other Side are now working upon another means of communication in connection with "wireless." And from what they tell us it will not be long before they are able to speak to us in this way. I will finish with a prophecy given through Mrs. Mary Hollis, a direct voice medium, by her control, Dr. Nolan, in 1869 or 1870. In reply to the question, if on the Other Side they had anything more perfect than metallic wires for conveying electric currents, he said, "Yes, we have electric currents without wires." He then made the following prophecy, part of which has already been fulfilled: "The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but will become channels for the transmission of thought between the natural and the spirit world." The first part of the prophecy is fulfilled, and I do not think it will be long before the last part is also.

The "Sunday Express" relates an extraordinary dream of a prophetic kind experienced by the wife of Carl Von Weigand, who has devoted years to a study of the occult, and has always been interested in the subject of prevision—"the power of prophecy possessed awake or in dreams." The "Express" says:—

He told how, when recovering from an anæsthetic in San Francisco—she had been guided, apparently, to the successful surgeon in a dream experienced in Los Angeles—his wife murmured sleepily that the city would be destroyed by fire within seven years.

"You will not be here," she said, "but we shall; and you will find us on the seventh day."

Nearly seven years afterwards the great earthquake occurred. From Southern California Von Weigand rushed to San Francisco; having a police pass, he was the second man to enter the wrecked city, and found the district of his home wiped out. He worked on, organising a news service, day and night. On the seventh morning his family was recovered, safe.

Prefacing a report of Mr. Walter de la Mare's recent address to the Manchester Poetry Society, on "The Supernatural in Fiction," the "Huddersfield Daily Examiner" observes:—

The mechanistic theory of the universe, the theory that the actions of all non-living things are determined by certain laws of motion, has an almost complete grip on the mind of Western civilisation. It is held so generally that the occasional believer in ghosts and Spiritualism is ridiculed as either a madman or a knave. Yet the theory is a modern one, the acceptance of which, in comparison with the long ages during which a belief in spirits has been universal, might seem to some immortal observer on another planet merely a temporary fashion or even a fad.

Referring to the address itself, the "Daily Examiner" says:—

The poet makes out a perfectly good case, not only for ghosts, but for the assumption that they can be seen only by certain people curiously endowed and by these only when in an abnormal state of mind. And such are the possibilities raised by modern theories of unsuspected modes of perception that, theoretically, it is not obvious how he can be refuted.

The "Morning Post," in a despatch from its Calcutta correspondent, tells of a curious belief surprisingly like Christian Science, which is held by the aboriginal Santals in Chota Nagpur, and is dealt with by the Rev. P. O. Boddington in a paper appearing in the memoirs of the Asiatic Society of Bengal. We take the following excerpts:—

The writer says that the Santals look upon illness and disease as something unnatural and make their own deductions from this proposition. They have an idea, perhaps never well defined, arrived at more by deduction than from any direct statement, that a human being has a natural right to health and life, and that consequently he ought to live to old age. Disease is something foreign and inimical to man.

On the other hand, they theoretically profess to believe that just as man is brought into the world and given what is necessary for support by the Creator or Supreme Being, so man is also carried away by His order.

The following paragraph is from "Notes of the Month," in the current "Occult Review":—

An interesting discovery claimed by Professor Cazzamali, of Madrid, is reported in a recent issue of the "Radio Supplement," issued by the British Broadcasting Company. With a view to ascertaining whether the human body emits radiation, the Professor placed the subjects of his experiment in a metallic screened room near a radio receiving set and a frame aerial. One of his best subjects was an Italian lady clairvoyant. Professor Cazzamali discovered that when she was hypnotised, "noises similar to radio telephony signals" could be detected in the headphones. These noises ceased when the subject awoke, and returned when she was hypnotised again. "The signals were very clear, and could not be confused with those which might have been given by the accumulators or batteries used to work the wireless set." Attention is also drawn to the fact that the patients themselves were kept in complete ignorance of the nature of the investigations which were being carried out. It was observed that as the hypnotic trance of the subject was intensified, "whistling and modulated notes could be heard, similar to those produced by a muted violin, or soft like those of a 'cello.'" Each time the patients returned to the normal conditions these noises ceased. The Professor is convinced that the psychic conditions of the subjects produce electro-magnetic emanations.

W. B. P.

MANCHESTER PROPAGANDA MEETINGS.

ADDRESS BY DR. ABRAHAM WALLACE.

(Delivered at Ardwick Picture Theatre on Sunday, 1st inst., under the auspices of the Manchester Spiritualist Central Propaganda Committee, Mr. E. W. Oaten in the chair.)

THE CHAIRMAN, in his opening remarks, said it gave him very great pleasure to give a welcome to his old friend Dr. Abraham Wallace. During the last thirty years Dr. Wallace had been very closely identified with Spiritualistic investigation, and had never concealed his light under a bushel, or refused to proclaim publicly the facts which his investigations had elicited. As a young man Dr. Wallace was associated as Assistant to the late Lord Lister (then Dr. Lister), who was busy with the invention of antiseptic surgery.

DR. WALLACE, whose subject was "What led me to the Spiritualistic Hypothesis," said:—

I desire to address you as fellow truth-seekers, for while I have been asked here to-night as a propagandist, to speak to you on a certain aspect of Modern Spiritualism, I am conscious that much is yet to be learned regarding this great subject. I have picked up many precious truths in the course of my research; truths that have greatly modified my philosophy of life.

I have not had the honour of addressing a Manchester audience before, but I feel justified in regarding you as fellow truth-seekers, perhaps as fellow students, searching for the truth with not unwilling minds. I usually judge a community by the general character of its Press. I have often found that the newspapers of Manchester were very helpful in the broad-minded manner in which they, as a rule, have discussed many of the great problems associated with the prosperity of our empire, and the general welfare of our people. I hope they will show some progressiveness in dealing with Modern Spiritualism, because it is making great advances.

In the columns of "The Morning Post" in June last, there was published a discussion between Sir Arthur Conan Doyle and Sir Arthur Keith, which attracted considerable attention. After reading the articles I sat down and wrote to that paper, and fortunately the Editor thought my letter was worth publishing. I am going to read that article, because it has been commented on by quite a number of my friends. It gives a little intimation of what I am going to speak about:—

I have been an investigator of this subject for many years, beginning by being a confirmed sceptic, till I have received certain phenomena that I could not explain by ordinary laws, indicating some intelligence behind them, such as articles raised from a stool without any visible contact, a piece of paper, for instance. These, however, were merely preliminary, as thereafter I had experiments in all the different phases of supernormal phenomena, for since then I have been associated with some of the best minds who have investigated the subject, including my distant relative Dr. Alfred Russel Wallace, F. W. H. Myers, Sir William Crookes, Sir William F. Barrett, William T. Stead, etc., who have all passed behind the veil. All these men have, without exception, approached the subject without prejudice, and have investigated with splendid courage and the determination of true scientists, and who arrived at their conclusions after a long series of personal observations, which is, indeed, the only method of bringing conviction.

"I should like to correct Sir Arthur Keith in his statement that darkness is necessary in spiritualistic investigation. That is not the case, as I have witnessed in nearly all phases of manifestation, even materialisation, in fairly good light.

I will now relate a series of episodes connected with the passing of a medical friend of mine, G. T. G. T. was on holiday in Norway, and towards the end of Eastertide his sister called to tell me that her brother and another Englishman were missing. They had gone out to ski a distant slope, and a blizzard had overtaken them. I got from the sister a pair of gloves that belonged to G. T., which I took to a sensitive. She handled the gloves, and soon a strong male voice came through. I said: "Can you tell me anything about the owner of these gloves?" He then said: "This is a friend of yours; I'll go and find out about him." A few minutes elapsed, and the voice said: "Your friend is on our side of life." Then the voice exclaimed: "Oh! there is also another gentleman whose body is not far from your friend's body in the snow, and their bodies will be found in three or four

days." Here was information which could not be obtained by telepathy from anyone on earth.

When in California in 1920 I had a remarkable experience with a slate-writing medium. I purchased a pair of slates, and before leaving my hotel I wrote a letter to G. T., sealed it and fixed the slates together with the letter between them and proceeded to the house of the medium. In my letter to G. T. I said: If you cannot use the slates, try to get into contact with my old friend, William T. Stead, and perhaps he will help you. The slates never left my hands after entering the house of the medium, who sat at a distance of about sixteen feet. I felt no vibration as if writing were going on. On opening them I found my letter with seal unbroken, and on one slate was a letter signed by G. T., and on the other a letter from William T. Stead.

I do not know of any other hypothesis which will explain these phenomena other than the Spiritualistic one, which will explain all these. Perhaps Sir Arthur Keith can.

Now to understand something of my Spiritualistic evolution I must give you just a little history. I was born in Glasgow; brought up in the Scottish Presbyterian Church; received my general education in the High School and University of Glasgow, where I also commenced my medical studies. I left Glasgow when Lord Lister was transferred to Edinburgh University, which was then the greatest medical school in the world. There I graduated and was honoured by being appointed Tutor in the practice of Medicine. I returned later to Glasgow to occupy a Professorship in one of the medical colleges there, and was for several years a confirmed sceptic regarding spiritual science, due, of course, to my absolute ignorance. In Glasgow I came in contact with Professor Tyndall. Tyndall said: "Have one desire: to know the truth; but one fear: to believe a lie," which has been one of my guiding ideas, and I want my young friends in the audience to note this.

My first medium (a patient) was the daughter of a medical man, and a trained nurse, so there was no consideration of money. I received through her mediumship physical phenomena, explainable by ordinary laws, but with indications of intelligence behind them, and in good daylight.

With the same medium I had many examples of control writing, sent to me from passed on relatives, the script being absolutely similar to the hand-writing of the alleged persons while in earth life. I had through her mediumship many unique experiences with the crystal. This lady could not only see for herself, but other people could see when she was present. The late F. W. H. Myers shared with me some very interesting experiences with this phase of her mediumship.

On one occasion the crystal not being at hand, the medium picked up a bicycle lamp, and in the glass my wife and I saw the chubby face of a little boy. The controlling intelligence told us that it was the face of a child of ours who had passed away just before his birth. Certainly there was a strong resemblance to our other two boys.

Many years after this time, the intelligence claiming to be the guardian of our children informed two mediumistic friends of mine, quite independently, that an explosion was going to take place in the chemical laboratory at the public school at which my eldest boy was, and that he was to be warned to take care. Some time after at this college an explosion occurred, and unfortunately one of our son's companions was badly hurt.

Whilst in California I sat in a materialising séance, and what purported to be Russel Wallace greeted me, but the light was not properly placed to allow me to see his face appearing between the curtains of the cabinet. But I recognised quite clearly the thumbs of Wallace; he had very characteristic hands, and I have studied hands.

For Sir William Barrett I had a great admiration and had many opportunities of associating with him in psychic experiments. Since his passing a few months ago I have had communication with him.

My friend, Dr. Ellis Powell, who is very active on the other side of life, comes through several mediums. While sitting with his widow recently he came and talked for at least a quarter of an hour, with that splendid choice of language so characteristic of him in earth life. I asked him to write his name on a piece of paper, which I had marked. On comparing the script which we found when the light was turned up, with two letters received from him before he passed away, the signatures were found exactly similar.

Dr. Wallace then related the story so well known in Spiritualistic literature of the loss of the sailing yacht, "Iolanthe," of Melbourne, having on board three young fellows, two of them sons of Mr. H. Junor Brown. The fate of the yacht was first ascertained through the clairvoyance of the late Mr. George Spriggs, who was then in Australia, and whose advice was sought by Mr. Brown, the

tragic ending of the yacht and her crew being then unknown. All three lads returned and through mediums confirmed the account given. A remarkable episode was that one of the lads stated that his right arm had been bitten off by a great fish which had devoured part of his waistcoat. Some days later a shark was caught about twenty-seven miles from Melbourne and in its stomach was found the lad's right arm and a portion of his waistcoat.

In conclusion, the speaker said that a knowledge of the truth of Spiritualism had been obtained by all honest truth-seekers, and could be gained by anyone who would lay aside all prejudice, and take sufficient trouble, exercising patience, keeping a level head, with a modicum of good common sense. "If you do not attain to that knowledge on this side of the veil, you will assuredly do so sooner or later in the next stage of existence." (Applause.)

During the evening Mr. J. Barri (tenor) rendered "A Farewell" and "Lend Me Your Aid" in fine style.

RAY'S AND REFLECTIONS.

When I survey the world around—as the poet said—and amongst its other wonders observe the great concourse of distinguished people, some of them world-famous, who visit séances and take part openly in Spiritualistic activities, I am almost tempted to be surprised. Perhaps I should be surprised, if having left this world in the 'eighties I had come back to it to-day, and observed in sharp outline the amazing contrast between the position of Spiritualism then and now.

In those early days, and indeed long after, I had noticed that any person of standing with a reputation to lose, if he wished to inquire into Spiritualism, usually went about the quest very much in the fashion of Nicodemus. If such a person visited a séance it was with the same degree of caution that a teetotaler would steal into a tavern under cover of night to obtain a bottle of (medicinal) brandy. Or, to take a better illustration, his visit rather suggested the furtive entrance into a mission-hall of some notorious larrikin seeking spiritual consolation, but in panic fear lest he should be seen by some of his unregenerate companions.

Every now and again at some humble circle of Spiritualists, usually devout and simple people, I would come upon one of these visitors, whose appearance, speech and manners revealed him as one of a superior breed, very anxious not to be recognised. He might be a great scholar or scientist or a titled personage. His identity was whispered occasionally, when his incognito was not strict. But it was a great secret. He relied upon your discretion not to say anything.

Now and again he adopted the pose of knowing nothing of these matters, being led merely by a spirit of scientific curiosity to discover what there really was at the bottom of this mysterious business. That was sometimes a quite thin pretence. A little sympathetic conversation, the discovery that you belonged to his own "set," or were per- adventure educated at the same school, usually led to confidential disclosures. He was really at heart a devout Spiritualist, pursuing the subject by stealth, being rather "put off" any public appearance by the inferior social grade of the mass of Spiritualists and the contempt in which they were held by the rest of the world.

And now we have Mr. Hannen Swaffer and Mr. Dennis Bradley and quite a considerable company of Pressmen and literary folk at hand to chronicle these doings on the part of public personages, and the public personages are not in the least afraid of it being announced in a newspaper (with a circulation of a million or so) that they were at such-and-such a séance or meeting of Spiritualists. Some of them even court the publicity. So mightily have the times changed. And so it comes about that in public gatherings I have now and again encountered some Nicodemus of the past, no longer shunning the fierce light that beats upon us to-day, but holding up his head and saying his word with the best of them.

I am always glad to meet these people—sometimes, it may be, after many years—because they know. We can talk together over old times, compare notes, discuss the old worthies of Spiritualism—nearly all passed on—and realise the extent of the changes that a generation has made. To-day Spiritualism is a world-issue. In those days it presented the singular incongruity of combining knowledge of worlds of infinite extent with a narrowness of vision regarding the affairs of this world that was not merely provincial, it was parochial. Some of the old-stagers fought very hard to keep Spiritualism as a small private preserve, a little secret, a sort of secret society.

This brought about a certain uncouthness, which gave the uncultured Spiritualist an outlandish air. He had the appearance of one who worshipped strange gods, and I believe occasionally he was even proud of it. It marked him off from the common herd. This was a state of things too unhealthy to last. When the great world came at last rushing into some of the obscure parlious of Spiritualism it was rather like the sea surging into some little stagnant pool of sea-water.

When we had the Church, Science, Law, Medicine, the Drama, and all sorts and conditions of men pouring into Spiritualism bringing new ideas, new methods and new points of view into it, the result was rather turbulent, and very disconcerting to some old-fashioned types of Spiritualist. But it was quite plain to many of us long ago that all these things had to come, and that we should prepare for them. It was indeed the great ideal of some of the far-sighted and sagacious of the old Spiritualist pioneers who never loved a hole-and-corner policy, and who for ever protested against the popular idea that Spiritualists were a little group of people who cultivated ghosts in back-parlours, and "saw things that were not there."

"Looking backwards" is a good practice now and again. It helps to give us a sense of proportion. And we should never forget that not all the men and women of distinction in those old days were of the self-regarding and secretive type. Some of them spoke out publicly, only as a rule to be ridiculed in the Press or ostracised by their class for their temerity. Most of them now have passed to their reward, which I am sure is a great one. A few of them were practically hounded to death like the humbler pioneers who had not so much at risk. Spiritualism to-day is becoming more a religious than a scientific matter. And that is well. For presently it will become popular and fashionable, and that will inevitably mean its downfall, unless it is guided and inspired by a spiritual motive—reverence, self-abnegation, breadth of view, and a high ideal. When the trickster, the time-server, the self-seeker, and the sensation-monger find it a profitable field to exploit its decay will have set in. But that time will never come. For there is something at the heart of it that will for ever defy them.

The "Star" tells the amazing story of a Sheffield bricklayer's fall from a scaffold thirty feet high. He turned a complete somersault in the air, dropped on his feet, remained unconscious for a time, but recovered within half an hour and resumed work. The account is very justifiably headed "A Miracle," for it is certainly, relatively speaking, miraculous.

But supposing one were to question the account after the manner of some scientific psychological researchers with a critical "complex." Such a person could find a long list of reasons why it could never have happened. He did not see it, and the only proof that would satisfy him would be that the bricklayer should do it again! A medium might take such a demand mildly, but the probable language of a bricklayer in these circumstances will not bear thinking about.

D. G.

"LIGHT" AND THE TRADE DISPUTE.—As most of our readers will probably know, LIGHT and other publications have been held up by a strike in the publishing trade. At the time of writing we are uncertain when last week's issue and the present one will be able to go out to readers. In the meantime we can only express our regret for an occurrence which was entirely beyond our control.

THE VAGRANCY ACT, 1924.—A Public Meeting will be held at Grotrian Hall, Wigmore-street, W., on Tuesday, 17th inst., at 8 p.m., to call upon Parliament for a Repeal of the Fortune Telling Clauses of the Vagrancy Act. Amongst the speakers will be Sir Arthur Conan Doyle, Sybil Countess Rhondda, Viscountess Molesworth, Miss Lind-af-Hageby, Hannen Swaffer, Lady Harry Waechter, Dr. Webb Johnson, Dr. Quetta Woodbridge, Rev. George Woodbridge, Rev. George Vale Owen, Miss Estelle Stead, Mrs. St. Clair Stobart, Mrs. Hewat McKenzie, a prominent K.C., and some eminent medical men. Tickets, 2s. 6d., obtainable at the Hall, or at 12a, Orchard-street, W.1.

MRS. CHAMPION DE CRESPIGNY, who has many-sided activities, presided at a meeting of the Bookman Circle at Caxton Hall, on Wednesday, November 4th, when Miss Sheila Kaye-Smith delivered an interesting lecture dealing with the history of the novel.

MRS. ETHEL KNOTT held a successful Social and Dance at the Food Reform Restaurant, Furnival-street, on Friday, November 6th. A large company was present, composed mainly of members of the Open Door Library, and an enjoyable evening was spent.

"WHEN I AM DEAD."

By A SPIRITUALIST.

I began life as a hardened sceptic with regard to psychic phenomena. One of my early recollections is of a big boy, who was staying in the house, standing outside the door of his room one dark evening, declaring that he dared not go in, as something was groaning there. To this day I do not know whether his terror was genuine, or whether it was assumed for the purpose of frightening me. In the latter case, it failed, for, child as I was, I walked straight into that room, and effectually "laid the ghost" by closing a squeaking window.

I believe that the first shock to my scepticism was when, at the age of thirteen, I saw the apparition of a dog, who—absent from the house at the time—returned there more than an hour later, with every sign of having suffered cruel misusage. The affair puzzled me at the time, and I did not arrive at any understanding of it till much later.

About two years after this, I began to study Spiritualism. I was living in a place where first-hand investigation was impossible, so instead I turned my attention to reading every book upon the subject that came into my hands. Until then I had been more or less content to accept what I had been taught as a child. Now I began to see how very weak were the foundations of such belief. If my early scepticism were justified; if incidents, inexplicable from a purely materialistic point of view, did not occur in the present day, there was no reason to believe that they ever had occurred. Such stories, then, must be treated—not necessarily as fabrications—but as *non-proven*. If the claims of Spiritualism could not be established, then religion, for thinking people, must be discarded as a hypothesis of any practical value. I have not, and have not had for years, any desire to survive. The thought of extinction has no terrors for me. But I wished to know. I wanted evidence. And I got it.

I have spent fully twelve years studying this subject, and it is impossible to give a detailed account of my studies. I first became convinced of *telepathy*, communication between one mind and another, outside the ordinary channels of sense. And telepathy knocked the bottom out of materialism; for, if mind could thus influence mind, then mind could act independently of the bodily form; and, if mind could act independently of the body, then why should it not be able to survive the death of that body? It seemed reasonable. And evidence in abundance was forthcoming that it was not only a plausible conjecture, but a fact. From supernormal communication between two minds incarnate, to such communication between minds exanimate, and minds incarnate, there was no ascertainable halting place.

I then turned to the study of the physical phenomena, and with much the same result. I read, and considered, and thought. I compared observations, from the experiments of such men of science as Sir William Crookes, and Prof. A. R. Wallace, to those of the little circle of business men at Belper, who obtained some of the most remarkable results of all, and including many another, from Miss Katharine Bates, to the American investigator, Mr. Heysinger. And from these I found that the evidence, for phenomena varying from mere sounds, inexplicable in any ordinary manner, to such rare occurrences as a full-form materialisation, was as strong as human evidence could be.

"When I am dead—" well, I know now that that will not be. My weak physical body will die, but I shall not. Beyond that, I cannot go very far. Communications upon the subject are, in many cases, somewhat thin and unsatisfying. Possibly they are attended with great difficulties; possibly they are mixed with a good deal of material from the mind of the receiver. But certain things emerge as fairly clear; that, for a time, after death surroundings are not entirely unlike those of this present world, though with fewer limitations; that conditions are far more plastic, so that like can draw to like without the hindrances experienced in this passing life, and that thought acts more strongly, and more directly upon those after-death surroundings. Here is, still, a vast field for investigation.

I did not desire survival, but having found evidence for it, I accepted the fact without dismay. I hold that beyond these matters there is a Power that can work all things well; that the "Infinite, Eternal Energy," of which one of our great thinkers wrote, is also Wisdom beyond the scope of our minds to comprehend. Thanks to my study of Spiritualism, I am a Christian who does not need to explain away half of the gospels, or to hold the faith apologetically—or defiantly—in the face of increasing knowledge. Rather, with the help of this youngest daughter of Science, I can give an account of the faith that is in me.

And, if others desire to *know*; if they find mere opinion and emotion unsatisfying, I say to them, study as long as I have done, and as intently as I have done, and you will not lack your reward.

GWENEWYFAR.

NOTES ON NEW BOOKS.

"THE RULE OF THE BEASTS." By V. T. Murray. (Stanley Paul & Co., Ltd., 5/- net.)

This book belongs to the "Looking Backward" order, and deals with a time two thousand years ahead. At this period an old manuscript of the Blank Age (so-called) is discovered, which tells of that time—1933 or thereabouts—when Man had all but been wiped off the face of the earth. The manuscript, in diary form, gives a vivid picture of an extraordinary and devastated age, when men not only learned many lessons of life from the beasts, but came under the rule of the beast. It would seem, however, that this noble animal, with godlike attributes, should scarcely be termed *beast*! The period of the discovery of the script 4030, is a kind of millennium not exactly tallying with orthodox ideas, but a very good time to live in, nevertheless.

"PRACTICAL NUMEROLOGY." By C. G. Sander, F.R.P.S., D.Sc. (London). (The C. W. Daniel Company, 3/6 net.)

The increasing numbers of individuals interested in Numerology will doubtless be glad to add to their bookshelves this little volume on that subject. It gives a lucid explanation of the significance of numbers, especially as applied to names and character. Certain numbers "vibrating" happiness and success or the reverse, children's names should be carefully considered before giving to them names whose numbers vibrate discordantly. It is all very speculative; but there are many who are curious in these matters.

E. K. R.

"MARGERY THE MEDIUM."—By J. Malcolm Bird. (John Hamilton, 16s. net.)

Mr. J. Malcolm Bird's highly interesting book has already been reviewed in these columns—that is to say the American edition published in Boston. I am glad to see that the enterprising London house of John Hamilton have now brought out a British edition, which will find a welcome in psychical research circles in this country.

Both the American and British editions are identical, even to the "jacket" describing the volume as "the most interesting book of the century on Psychic Phenomena"—and, without entirely subscribing to this statement, I am bound to admit that it is not so wide of the mark as many publisher's "puffs" I have seen.

The mediumship of "Margery," whose genuineness was impugned by Houdini following some very dubious "tests" in which the bona-fides of Houdini were, to say the least, shaken, and the subsequent controversy in the American press as to the reality of her mediumistic powers, will be already familiar to readers. It will not be necessary, therefore, for me to do more than draw attention to the book, and to recommend its inclusion in every library of psychical literature. Mr. J. Malcolm Bird, who is well known as the Research Officer of the American Society for Psychical Research, and former Managing Editor of the "Scientific American," writes with a graphic pen and from a detached standpoint; I admire also his method of dealing with Houdini, which is devoid of rancour.

The book is profusely illustrated. N.

HULL PSYCHICAL RESEARCH SOCIETY.—On Wednesday, 25th inst., Miss F. R. Scatcherd will address a meeting under the auspices of this Society on "Indisputable Psychical Phenomena," with lantern illustrations.

MUSIC.

"Carlyon De Lyle," the wife of "John Alleyne," of the Glastonbury Scripts, has composed two charming little pianoforte pieces, "Threnody" and "Renunciation," and a song, "Our Garden," with words by John Alleyne. Carlyon De Lyle's musical compositions have always a very distinct note of individuality, with a happy turn for pleasing modulation, and these last three pieces are thoroughly up to her usual standard. "Threnody" is particularly good. (Publishers, Swan and Co., price 2/- net each.) D. N. G.

ANSWERS TO CORRESPONDENTS.

T. W. MITCHELL.—Thank you for your interesting letter. The form of mediumship you described is perhaps rare, but not unique. We regret we are unable to use the lines you send.

A. MACDOUGALL (New Zealand).—We have forwarded your letter to the right quarter. As to your question, you probably refer to Mr. Neil Gow, the Scottish comedian, who died some time ago. Mr. Neil Gow, the theatrical manager, is the son of the Editor.

ERRATUM.—As pointed out by Mr. H. A. George (Birmingham) we fell into a mistake in our leading article, "Trying the Spirits," in LIGHT, of October 24th, in attributing the advice to "try the spirits" to St. Paul instead of St. John. We hasten, in the interests of accuracy, to make the correction.

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Syllabus on Application.

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Tues. Nov. 17th. 3.30 p.m. Bookings. 2s. 6d.
"Personal Psychological Experiences." ... MRS. C. de CRESPIGNY.
Tues., Nov. 17 h. at 8.15 p.m. Members free. Non-Members 1s.
"The Communicators and the Medium" ... MRS. KELWAY BAMBER.
Thurs. Nov. 19th. at 3.30 p.m. Members free. Non-Members 1s.
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Direct Voice. Private appointments. MRS. BLANCHER COOPER.
Groups. Wed. at 8 p.m., and Fri. at 5 p.m. Bookings required.
Trance Mediumship and Psychological Development classes. ... MRS. BARKEL.
Clairvoyance, and Individual Development. ... MRS. VICKERS.
Diagnosis and Treatment of Disease. ... MR. W. E. FOSTER.
Public Clairvoyance
Fri., Nov. 13th. at 8 p.m. ... MRS. ANNIE BRITTAİN.
Fri., Nov. 20th. at 8 p.m. ... MRS. MARRIOTT.

NOTE.—The College has occasional accommodation for students or interested visitors from the country and abroad. Residents are highly appreciative of such a privilege

Vol. IV. "PSYCHIC SCIENCE" No. 3
Ed. MR. F. BLIGH BOND.
October Contents

Remarkable Case of Sustained Postergest Phenomena at the College, etc., etc.
(Can be obtained from the College the Psychic Bookshop, or Messrs. Simpkin Marshall & Co.)

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- Wednesdays, 3 p.m. Circle for Clairvoyance. Nov. 13. MISS G. COLLYNS.
Thursdays, 3 p.m. MRS. NEAL Study Class. Subject: Nov. 19. "Basic Ideas of Palmistry."
6 p.m. Devotional Group. MISS STEAD.
Wednesdays and Fridays, MRS. DEANE. Sittings for Psychic Photography (By appointment)
Fridays, 2.30 to 5 p.m. Library "At Home." Members and all interested to talk on Psychic Subjects cordially invited. Tea 6d.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Abethell.
Wednesday, November 18th, 8, Miss Mary Mills.

Croydon.—Harewood Hall, 96, High-street.—November 15th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter.

Camberwell.—The Central Hall, High Street, Peckham.—November 15th, 11, service; 6.30, Mrs. Redfern.
Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—November 15th, 11, public circle; 6.30, Mr. Boyce.
November 19th, 8, Mr. F. Crook.

Peckham.—Lausanne-road.—November 15th, 7, Mrs. E. Neville.
Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—November 15th, 11, Mr. Thierauf; 7, Mrs. Worthington.
Wednesday, November 18th, 8, Mrs. Edith Clements, at 54, Whittingdon-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—November 15th, 7, Mrs. Fillmore.
Thursday, November 19th, Mrs. L. Lewis.

Central.—144, High Holborn, W.C.1.—November 13th, 7.30, Mr. F. Whitmarsh.
November 15th, 7, Mrs. G. Davies.

London District Council.—144, High Holborn, W.C.1.—November 16th, 8, Mr. W. H. Mooring.
Admission Free.

Richmond.—Free Church, Ormond-road.—November 15th, 7.30, Mr. Ernest Hunt, address.
November 18th, 7.30, Mrs. Graddon Kent, address and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.—November 15th, 3.30, clairvoyance in the hall, Mme. Bishop Anderson; 6.30, Service, Holy Communion and Trance Address, Mme. A. de Beaurepaire.
Healing Service, Wednesday, November 18th, 7 p.m.

POSTAL TUITION

Diploma Courses, Spiritualism, Healing & Mediumship.
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- Monday, November 16th, at 3 o'clock
Psychometry: MRS. CANNOCK.
Tuesday, November 17th at 7.30
Clairvoyance: MRS. ANNIE BRITTAİN.
Wednesday, November 18th, at 8 o'clock.
MR. F BRITTAİN.
A Lantern Lecture on "Psychic Photography."
Thursday, November 19th, at 7.80.
Psychometry: MR. GLOVER BOTHAM.
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SUNDAY, NOVEMBER 15th.

11 a.m.—preaker, Mrs. Hewat McKenzie.

6.30 p.m.—preaker, Rev. G. Vale Owen.

November 22nd: 11 a.m. Mr. Ernest Hunt 6.30 p.m. Mrs. Kelway Bamber.

Hymns: Ancient and Modern.

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Healing Circles are held Mondays at 6.30 p.m. and Fridays at 3 p.m.
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SUNDAY, NOVEMBER 15th.

- At 11 a.m. ... REV. GEORGE WARD.
At 6.30 p.m. ... MR. R. DIMSDALE STOCKER.
Wednesday, November 18th, at 7.30 p.m. ... MR. H. ERNEST HUNT.
Friday, November 20th, ... MISS MARY MILLS.
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- Sunday, November 15th. 11 a.m. ... MRS. M. F. ROBERTSON.
Address, Spirit-Descriptions and Messages.
3 p.m. ... Study Circle. Open to All.
6.30 p.m. ... REV. R KING.
Wednesday, November 18th. 10.30 a.m. ... MR. G. RANDOLPH.
"Peo le We Meet and How to Know Them."
Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

Worthing Spiritualist Mission, Manfield Hall, Liverpool Rd., Nov. 15, 11 & 6.30, Mr. Ella, Nov. 19, Mrs. Patterson

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

Mrs. Margaret Irving.

Tuesday, Nov. 17th, at 3.15 p.m.

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

Mr. T. E. Austin (Flower Psychometry.)

Wednesday, Nov. 18th.

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

Leader: "Elvira."

Subject: "Personal Experiences of Spiritual Intervention."

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

Mr. C. Glover Botham.

Thursday, Nov. 19th, at 7 p.m.

Lecture at 6, Queen Square, at 7 p.m., entitled "Comments on the Doyle-Keith debate in the *Morning Post* by MR. E. P. HEWITT, K.C., author of "I Heard a Voice," "So Saith the Spirit," and "Bear Witness," etc. Members free. Non-Members 2/-.

Chair: Mr. R. H. Saunders.

* Places may be booked in advance. Apply to Secretary.

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THE L.S.A. has been fortunate in securing a large number of second-hand books on psychic subjects, library used, at a large reduction from the original published price. Some of these works, which are scarce, are in short supply and early application is advised. A priced List is in course of preparation, and will be forwarded on receipt of 1½d. stamp.

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