

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2341.—VOL. XLV. [Registered as] SATURDAY, NOVEMBER 21, 1925. [a Newspaper.] PRICE FOURPENCE.

## CONTENTS.

Notes by the Way ... .. 559	Letters to the Editor ... .. 563
Concerning False Messages ... 560	False Messages ... .. 564
Mediums and Policewomen ... 561	From the Lighthouse Window ... 565
The Mission of Spiritualism.	The Real "Margery" ... .. 566
Address by the Duchess of	Rays and Reflections ... .. 567
Hamilton ... .. 562	Father Knox and the After Life ... 568

## THE "MARGERY" CASE.

It would take many columns of LIGHT to pursue in full detail the career of this case, and except for those who are interested in following its turnings and windings, the mingled views of the instructed, the half-instructed, and the uninstructed would be of no great value. At the time of writing, the latest development is an article in the "Atlantic Monthly" for November by Hudson Hoagland. It is headed "Science and the Medium. The Climax of a Famous Investigation," and gives an account of the enquiries of a group of Harvard investigators who find in effect that the phenomena are variously and confusedly the results of automatism, suggestion, apparent fraud, medical psychology, and other "hocus pocus" mainly psychological. We have read several comments on the matter, partial and impartial. It is always difficult for responsible persons to pronounce on a question on which they have no first-hand knowledge although it is quite simple and easy for those who have no such knowledge. Psychology, as we have always maintained, plays a great part in all psychical phenomena. The only investigations of any real value are those conducted by people who have made themselves thoroughly conversant with the whole subject. We know that physical phenomena happen. We know that mental phenomena have demonstrated ten thousand times over the reality of communication. In the matter of physical phenomena the findings of the Continental scientists, of whom Richet is a notable example, are in themselves sufficient. We know, furthermore, how much phenomena are influenced by the conditions introduced by the investigators, so that when the Harvard group speak of the psychological products of Spiritualistic circles it may be asked whether the scientific-sceptical circle do not introduce a "psychology" of their own and whether "suggestion" does not apply as much in their case as in the case of the believers. For the present it seems wiser to wait until the arrival of Mrs. Crandon in this country provides opportunities for investigation on the spot.

## NOTES BY THE WAY.

LIGHT being dimmed is brighter for renewal,  
As fires burned low flame up with added fuel.  
—ANON.

### A QUANDARY FOR "RELIGIOUS" SCEPTICS.

When the clerical opponents of Spiritualism first advanced to the attack they made great play with the "scientific" explanation that the phenomena were all due to illusion or jugglery. As time went on and it became apparent that these facile explanations were insufficient, the priests fell back on diabolism, and it was understood that all manifestations that were not imposture were due to the activities of Satan. This naturally took them out of touch with materialistic scientists, who, of course, received the explanation with derisive laughter. This was not comforting to the superstitious religionist, and we are wondering what new theory he will espouse which will not occasion such an acute division between him and his old allies. Of course he can always take up the attitude of Richet and say that the phenomena happen, that they are inexplicable, but that they do not prove human survival. But in that case he will not only have rejected a form of evidence of one of the main tenets of religion (having no evidence himself to offer) but he will be clearly interfering in a matter with which the scientist alone, and not the theologian, is concerned.

\* \* \* \*

### THE USES OF FANATICISM.

It is told of one of the leaders in the French Revolution that he spoke contemptuously of moderate men. Careful, cautious, respectable, they were (as he said) afraid to take risks. And indeed it is rare to find people of judgment and discretion amongst the pioneers of great social changes. These pioneers are sometimes fanatics, blind to everything except the interests of the particular cause to which they are attached. That is the prime use of fanatics, and however we may condemn their excesses, we are bound to admit that they have their value. We are told that one of the earlier leaders of the Spiritualistic movement, weary of the caution and timidity of the respectable classes in advancing the message of Spiritualism said he longed for the help of a few people having energy without judgment, and zeal without discretion! Propagandist Spiritualism has known and still knows people of this type, who have gone ahead furiously, exciting the groans of the judicious faithful and the derision of the enemy. They have done us some mischief, but they have done infinitely more mischief to the foes of Spiritualism. They have made a breach in the walls of materialism through which the more sober classes of Spiritualists could pass on to triumph. In short, they have done a work which they alone could do.

### THE DIVINITY OF LIFE.

Blind art thou then—that thou seest not  
The glory of love on the earth?  
Deaf that thou hearest no song in the wind,  
No whisper of hope in the night?

"The message is not for thy hearing?"  
"The beauty is not for thy sight?"

Feel the light touch of the summer air,  
Sense the sweet perfume of flow'ring things.  
Dream of the peace on the moon-lit plain,  
Of the light of the dawn on the hills—  
Soft murmurs of life thro' the forest  
And rustle of leaves in the rain.  
Turn ye—Oh! turn ye around.

Turn ye away from the old dark road,  
The desolate silence of years—  
The message is thine for thy hearing,  
The beauty but veiled with thy tears.  
Deep down in the heart of things—listen  
And learn in that inner-most shrine  
The Great Truth for ever revealing  
That love in all life is divine.  
Turn ye—Oh! turn ye around.

H. M. D.

## CONCERNING FALSE MESSAGES. SOME CASES IN POINT.

By T. A. R. PURCHAS. (JOHANNESBURG.)

Readers of *LIGHT* have shown so much interest in the articles on this subject by the Revd. William A. Reid, M.A. (*LIGHT*, August 22nd and 29th), that I feel tempted—though so far away and consequently out of date in the discussion—to speak of some of my own experiences in this connection.

Although I have been a keen and independent investigator for many years, my *intimate* knowledge of psychic phenomena has been restricted to automatic writing, the use of the planchette and the Ouija board, and a considerable amount of clairvoyance. Throughout investigations extending over nearly forty years, I have always been the observer and recorder of the experiences that have fallen to my lot. Long since I satisfied myself that the gift of psychic power was not for me, so I could not hope for results without the assistance of a medium.

Two entirely different kinds of false messages have come under my personal observation; I will give instances of each kind.

(1) In this case, contrary to my practice, I was an unwilling participator in the production of the messages—which were obviously for myself.

### A PLANCHETTE EXPERIMENT.

About twenty-seven years ago, in a small town in North-West Ontario, Canada, I was spending a social evening with some friends I had made during a long stay there. The conversation had travelled round to Spiritualism, and it was soon apparent I was the only person present who knew anything definite about the subject from practical experience. A planchette was found, and I was asked to see if I could get a demonstration of the reality of evidential written messages. Despite my protest that I could not hope to produce anything, I had to consent to "try," in conjunction with a lady who was well known to me, and who was entirely new to such experiments. We put our hands on planchette, and after a little preliminary wandering and circling it suddenly settled down to serious work.

The word "Edie" was written quite clearly, and I naturally asked "What is your full name?" The reply came, "You know very well who used to be Edie to you." (I did; it was a sister-in-law of mine who had died in South Africa some six years earlier.) I replied, "Yes, that is true, but I don't believe you are *that* Edie." Planchette wrote, "Whether you believe it or not, I *am*, and I want to tell you something about Jack." (The original Edie had a brother named Jack, with whom I had kept up a correspondence for years. At that time he was living in Brighton, England, and a letter from him had reached me only a few weeks prior to the occurrence I am relating.) I encouraged the communicator by saying, "Well, what have you to tell me about Jack?" Immediately planchette wrote "He has eloped!" (Now it happens that this particular "Jack" was the father of an almost grown-up family, and about the last person to be suspected of being guilty of a prank of that kind!) I went on, however, and said, "Eloped? No, it isn't possible; but as you seem to know so much about his affairs, tell me, with whom has he eloped, and where is he at this moment?" The response of planchette, without hesitation, was, "With Laura Hutchinson, and they are now at Estecourt. Poor Lil is broken-hearted over this scandalous affair." (The name Laura Hutchinson had no meaning for me. Estecourt is a little town in Natal, 6,000 miles from Brighton, and about 11,000 from where I was receiv-

ing the message. Lil (for Lillian) was the name by which Jack's wife was always known to me.)

### PLANCHETTE SHOWS INDIGNATION.

This was reaching the limit, so I said, "Nonsense! I don't believe a word of your story; it is a wicked fabrication!" Planchette got quite excited, and this was written with emphasis, as though the communicator were consumed with indignation at my flat denial: "Very well, if *that* is the way you treat me when I come to you, I will *never* speak to you again." Planchette then dropped out of action, and that was the end of the performance. The lady—or whoever it may have been—did *not* speak to me again. The whole thing was, of course, a tissue of lies from beginning to end; Jack had never strayed for an instant from the bosom of his family.

I hope it is unnecessary for me to add that the lady who manipulated planchette with me was entirely above suspicion as to her good faith; had it been otherwise it would have been impossible for her to use planchette consciously as a writing tool without my knowledge; my hand was upon it the whole time. Besides, *she* had never heard of "Edie," or "Jack" or "Lil."

(2) This case, I infer, properly belongs to the category in which No. (1) would be placed. It is only a variant of the same kind of thing. The actual difference, however, is this: While I did not treat the messages about the elopement as worthy of the slightest credence, the receiver of the messages in this case—there were many, extending over some weeks—almost credited the possibility of their truth, and became somewhat concerned about them. Planchette was again the culprit.

An intimate friend of mine here in Johannesburg, had a son with the Transvaal Horse Artillery, which was in the field in German South West Africa very soon after the outbreak of the Great War. The Battery to which he belonged was in the first engagement at Zandfontein, and every man serving the guns was either killed or wounded, the latter, at the end of the fight, being taken prisoners by the enemy. My friend's son was among the latter (as were also the two elder brothers of Lester Coltman, the communicator of the messages recently published in that book, "The Case of Lester Coltman"), and all my friend had been able to learn about him, officially, was that he, with the rest of the prisoners, had been taken to a far distant camp in the neighbourhood of the Etosha Pan.

### A STARTLING MESSAGE.

The experiences of my friend with planchette took place during the earlier part of 1915, while the forces under General Louis Botha were steadily breaking down the resistance of the Germans, and working their way through the desert into the heart of the country.

He and his daughter were sitting one night with their hands on planchette, when it suddenly wrote this startling message: "Jack and three others have made a marvellous escape from the prisoners' camp, and are now making tracks across country, hoping to fall in with the relieving forces." That was the beginning, and thenceforward, after giving three names, as those of the other men who had escaped in company with Jack, the father and sister were regaled with a story of the adventures of the party, in their efforts to make good their escape, and find the friendly troops which were invading the country. It was a wonderful story

of difficulties and dangers that went on, by instalments, like a sensational serial in the "Wide World Magazine"; but there wasn't one single word of truth in it from first to last! I am not sure—and my friend is not available for reference at the time of writing—whether the final message left them lost in the desert, or brought them out in safety to Luderitzbucht. In any case it doesn't matter, for when, in due course, General Botha secured the complete surrender of the enemy, and the release of all the prisoners of war, Jack was among those who were freed from a spell of nine months' incarceration under conditions none of them were likely to forget in a hurry. He, by the way, after a short period of recuperation here, went overseas and "saw it through" to the bitter end as an officer in the Field Artillery, B.E.F., on the Western front.

#### SPURIOUS REVELATIONS CONCERNING KITCHENER.

(3) This was an entirely different experience, but, as the reader will see for himself, it was identical with the others in one respect—it was equally untrue.

Early in 1918 I was working with a private circle of intimate friends, my wife being our sole medium. By that time she had become an automatic writer of appreciable power, and was fast developing a gift of clairvoyance which became of enormous value to us in our later work.

At one of our sittings a regular communicator, in the course of a series of messages, told us he had a statement of great importance to transmit to us concerning Lord Kitchener. This communicator had been an intimate friend of mine during his earth-life. He had already been a regular visitor to our circle for about a year. He had been responsible, some eight months earlier, for messages of such outstanding evidential value as to be beyond dispute, if human testimony can be taken in proof of anything, and his identity was established by means of my wife's clairvoyance. This, then, was no stranger or chance interloper!

We invited him to tell us what he had to report about Lord Kitchener, and he proceeded to write through my wife's hand—as he had written a hundred times before, and has written an even greater number of times since. Yet, this series of messages about Lord Kitchener were utterly devoid of truth, i.e., as far as it has been possible to check them.

We were told the Germans knew every move in our plans connected with that fatal attempt of Lord Kitchener to get to Russia; details of how the plans became known to the enemy were given; the "Hampshire," it was stated, never had a chance from the moment she started on that voyage, as the infernal machine which was to work her destruction was concealed aboard of her. The idea of her destruction having been achieved by means outside the ship—floating mines or torpedo—was scouted. A German gun-boat was declared to be shadowing her at the time of the explosion. Lord Kitchener was described as having been slightly injured in the catastrophe to the "Hampshire," and to have been picked up by the German gun-boat and taken to Germany, where he was declared to be sound and well, and safely hidden away, at the time the message was given to us. We were enjoined to keep a careful note of these messages as, presently, the world would know the truth that had been given to us.

In spite of the incredible nature of the story, the source whence it came decided us in recording the messages in such a way that the receipt of them by us on a given date could always be proved beyond possibility of argument. It was quite a long time afterwards that we released the documents from the safe-custody in which they had been placed—and destroyed them.

#### NOT WITH INTENT TO DECEIVE.

Naturally, when it became obvious that the incident had to take its place among the records of false messages, we questioned the communicator concerning

the deception. He was very "huffy" about the whole matter, denying strenuously that the messages had been given with *intent* to deceive, and declaring that the information given by him to us had been received by him under circumstances which caused him to accept it as the truth. And there the whole matter ended. Very human?

I leave the explanation of No. 3 to those who may care to try and unravel the puzzle; for my part, I admit at once I cannot find any explanation which gives me satisfaction.

Regarding (1) and (2) as capable of a common interpretation, I should say that which is simplest and most obvious is likely to be nearest the truth; e.g., We know that our *friends* in the spirit world are able, when they so desire, to be *au courant* with our affairs "down here." I have had indubitable proofs without number of the truth of this.

We may presume that those not immediately connected with us may also possess this power.

We have every reason for believing that man is not changed "in the twinkling of an eye" by merely passing from this world into the spirit world.

Taking into consideration these two facts, and the single presumption, it seems quite justifiable to attribute false messages of the type illustrated by cases (1) and (2) to the work of practical jokers, who retain, in spite of their changed conditions of life, their old delight in "pulling somebody's leg," and seize the opportunity for doing so when it is afforded them.

#### "MEDIUMS AND POLICEWOMEN."

Under the above heading in the "Brighton and Hove Society and Hove Gazette" of 22nd ult., Mr. Walter Forder has some pungent remarks from which we take the following passages:—

I would endorse every word of Sir Arthur Conan Doyle's protest against the sadly foolish manner in which the Vagrancy Act is used in the case of persons claiming to be mediums. It is a hard thing indeed to ask an official of Bumbledom to grant the existence of such persons as mediums, for Bumbles and Beadles as a class all belong to an age contemporary with witchcraft and the practices of Black Art. Any matter of the unseen is naturally bracketed in their fusty minds with stocks on the green and witch burnings; therefore, their administration of the Vagrancy Act as applying to fortune tellers is distinctly mediaeval. Always excepting the fortune teller is not an ordinary person; should she be a countess, a lady, or even the vicar's daughter, and her prognostications are handed out at a garden party or a bazaar, then the fortune teller shall not be liable to prosecution. *Per contra*, she must be accorded the smirk and bob, together with the old world act of grace and courtesy of pulling the forelock, saying at the same time, "Y'sarvant, marm," "Y'leddyship," or "Y'grace," as the case may be or demands. The ordinary fortune teller is by the same scale of social values a witch of the blackest type. She is out to delude mankind. The procedure in this event is strict and urgent.

One or two of those latest burlesque additions to the already bloated ranks of officialdom—policewomen—must be decked in widow's weeds—a pretty fancy of the official mind—thus acting a lie. They must also mouth and utter lies, proclaiming themselves saddened and bereaved women, utterly disguising the fact that they are toadies and hired liars. . . . To Bumbledom it does not occur that to costume a police constable as a butcher and in that guise let him tempt a street bookmaker to take a shilling, or to array a policewoman as a widow, complete with tears, and incite her to lure comfort from a fortune teller, is merely making their own policemen and policewomen equally guilty in the committing of an offence; the great idea of the police seeming to be, let's have an offence; if one is not committed let us commit one ourselves, punishing our participators but not ourselves.

Mrs. ST. CLAIR STOBART, as will be seen by the advertisement on another page, is giving a Lantern Talk on her experiences with the Serbian Army and as a prisoner of war in Belgium, at the Grotrian Hall, Wigmore-street, on Thursday, 26th inst., at 8.30 p.m. She is generously giving the proceeds to the funds of the Spiritualist Community Services, which reminds us that the proceeds of all her previous lectures have been given to the Serbian Red Cross Fund, she paying all the expenses.

THE DUCHESS OF HAMILTON AT  
ÆOLIAN HALL.

FOR THE KNOWLEDGE SEEKER.

THE MISSION OF SPIRITUALISM.

CONDUCTED BY F. E. LEANING.

XXV.—MALVINA GERARD (Concluded).

THE DUCHESS OF HAMILTON AND BRANDON stirred her hearers by an address of great beauty and power, delivered at the Æolian Hall, on Sunday evening last. There was a large attendance, Mr. George Craze, President of the Marylebone Association, was in the chair, and at the close successful clairvoyant descriptions were given by Mrs. Tyler.

HER GRACE thought she might say without exaggeration that never before had Spiritualism so penetrated life's problems as now. It was the subject of discussion in newspapers under such headings as: "When I am Dead," or "Is Death All?" while in countless books it was dealt with more or less directly. In fact, it had interpenetrated social and political thought. Many things that were taught to-day were veritable Spiritualistic truths, though they were not given under that name. It mattered little that Spiritualists were called fools and lunatics, or accused of having dealings with Satan, so long as the glorious and pure truths that were proclaimed were being absorbed by the very people who attacked the Spiritualists. That was the one certain and wholly delightful compensation on the stony path of the reformer.

There had appeared recently somewhat strong denunciations by prominent bishops. The Bishop of London had said that Christians did not believe in mediums, that there was much fraud mixed up with the effort to communicate, and that much of what was believed to be communicated was really due to telepathy. The Bishop of Liverpool was more emphatic, declaring that there was no more room for amateurs in Spiritualism than in an explosive factory. Yet they found the Bishop of London believing that the dead whisper sweet thoughts into our minds. How strangely illogical! If he knew that the dead whispered sweet thoughts in his ear, then he was a Spiritualist. What else could he be?

In science, too, they found the interpenetration of their ideas. The conception of matter had undergone strange changes. In physics, in chemistry, and in medicine there had been enormous changes. There was on every hand a growing admission of the power of spirit and mind. Science was readjusting itself.

In the realm of practical life there was also evident a slow but certain upwelling of our ideas. After the world had passed through the horrors of war, with the succeeding social misery and bitterness, men were realising that purely materialistic solutions would never satisfy or solve our problems. Scores of inquirers were flocking to Spiritualist meetings and services, because echoes of what we taught reached them in the darkness of unanswered questions.

It was a significant fact that the Russian Bolshevik Government had recently placed a ban on books on Spiritualism, occultism and idealistic philosophy. It did not wish to extend the knowledge of the immortality of the human spirit, or that the laws of the mind were far above those of the body.

Having emphasised the growth and consequent responsibility of the Spiritualist movement, it was necessary to speak of the duty of true Spiritualists to show forth in works the teaching they received. Knowing that we become what we think, they must guard their thought-life from evil, hate, lust, jealousy, and bitterness. Our thought-life was our spirit life. Did we not know that there were many mansions after death, and that each one reaped heaven or hell, bliss or misery, according to character?

The ethics of Spiritualism, the moral precepts of the law of service, should be applied to social life. By understanding the essentials of brotherhood many of the bitter problems which confront us would be solved.

To be a Spiritualist in the true sense of the word was not only accepting the fact of the so-called dead communicating with the so-called living. It was to live on earth according to our First Principle, that man is a spirit temporarily clad in the body, that there is a moral law of evolution which is supreme before all.

Higher Spiritualism offered illumination on all the problems of philosophy and life. But none would find the answer he sought unless he was willing to pay the price in preparation and self-discipline.

Terrible illusion attached to our over-industrialised, over-economised population, whose ideal was to strive to get something for nothing, or with as little labour as possible.

What was asked of us, if we would partake of the Higher Revelation? We must pass through the gates of Humility, Reverence, and Desire, must work for humanity, must manifest love, which was the life of the spirit. In illustration, the speaker read an extract from that beautiful little book of mystic truth, "From Soul to Soul," by L. L. H. (an honoured figure in our ranks), and concluded:—

"The Communion of Saints is a living reality only to be experienced by those who will make their thoughts pure, their lives pure, who can thus be verily transformed by the power of love and that forgiveness of sins which is part of the understanding of love."

L. C.

It might be thought that the hypnotising of Malvina by the keeper of the wine-shop, in haphazard fashion and solely for his own gain or amusement, could have little value for us. Nothing new was added to knowledge by this one further example of mind dominating mind, however much romance may have thus entered an otherwise very unromantic life. But the study would hardly have been worth the space in these pages if it ended here; there is, so to speak, an intellectual moral to point, if not indeed a moral in the strict sense.

As regards the suggestibility of Malvina II, for example, it is very well known that in the first and lightest stage of the sleep, this is very great. Actions will be performed, and fictions accepted, which no sane person with self-control would admit for a moment in the waking state. I shall give in a moment a striking example of this, but meanwhile, it is worth while to mention that there is a limit even in this state to what a subject can be made to do. It was no use telling Malvina, for instance, to beat her children. "No, no; not that!" was her response. But if she would not do, she could yet be made to see, any ridiculous hallucination that Drouin chose. In the early days, when he was entertaining himself merely, he told her that she saw a horse, a curious tri-coloured beast in the French national colours, and that he was not painted, but had a coat that grew naturally in red, white and blue stripes. And this horse was being made to drink wine out of a glass by his jockey. Drouin added, "You will always remember this." And from that day Malvina believed with complete conviction that she had actually seen such a horse; she could not be laughed or reasoned out of it; she was prepared to swear to it upon the heads of her children, the most binding oath she could take. Now if she had had, say, the scene of a crime suggested to her, would she not, asks M. Sage, have sworn to that with equal pertinacity? Undoubtedly. The social danger of this playing with fire becomes apparent, thus, through this foolish joke of Drouin's.

And yet, here arises another very valuable observation in the fact that the next and higher stage of hypnosis released Malvina III. from any delusion, and from obedience to fabrications of this kind, for though laughing it to scorn she explained that why the belief had been made so ineradicable was because Drouin had added the order to remember always. He was not a sufficiently experienced hypnotist to know that the subject's mind should always be left "tidied up," so to speak.

What would be called the "exposure" of poor Malvina took place through a less excusable ignorance of all that hypnotic practice involves.

When her case became known, the group of investigators with whom M. Sage was connected wished her to come before them to be tested, in the first instance for the actual genuineness of the hypnotic trance. One of the tests was that of producing a negative hallucination. That is, instead of ordering the subject to see something which is not there, and act accordingly when he wakes, such as caressing a phantom animal, for example, he is ordered not to see something or someone who is present. They come, to him, invisible, and logically, therefore, transparent. Exceedingly interesting experiments of this kind were tried by the founders of the S.P.R., and the French were readily following suit. In order to test Malvina, a person had been thus rendered invisible to her. It took place at the Institute presided over by M. Youriéwitch, whom some of our readers will remember for his "Y rays" work. Among those present was M. Bergson, and the "invisible" person was M. Magnin, a well-known investigator and writer. She was awakened, and for her he no longer existed, even when standing close to her and touching her. She was asked to keep watch on a glass held by someone, which was then passed behind M. Magnin. "I can't see it any longer!" she cried. "Where is it then?" "Behind the back." She had no sooner said this than she caught herself up like one who is conscious of an error. On the strength—or weakness—of this single incident she was condemned as entirely fraudulent, even thirty years afterwards. But it proves no more, says M. Sage, than that a single portion of the personality, and not the whole, is deceived by the hypnotist's commands. Something far deeper and more inward knows all the time what the truth is. And it was in her fifth and highest state that Malvina protested vigorously against being called "asleep," when she was put into the trance. It was the normal self that slept.

MR. LESLIE CURNOW lectured on Psychic Photography, with lantern illustrations, to the members of the Pioneer Club, Cavendish Place, on November 10th. Much interest was displayed, and many questions were asked at the close of the lecture.

## LETTERS TO THE EDITOR.

### SPIRITUALIST COMMUNITY SERVICES.

SIR,—Might I be allowed to ask the attention of your readers to Mrs. St. Clair Stobart's lantern talk, which she is giving in aid of the funds of the Community Services at the Grotrian Hall, on Thursday, November 26th, at 8.30 p.m., particulars of which will be found in the advertisement in LIGHT. Sir Arthur Conan Doyle has kindly consented to take the chair, and His Excellency the Serbian Minister and his suite have graciously signified their intention of being present.

Thanking you in anticipation, yours, etc.,  
MARION J. CARPENTER,  
Hon. Sec., Spiritualist Community Services,  
21, George-street, Baker-street, W.1.

### THE CULTIVATION OF SLEEP.

SIR,—Your article "On the Cultivation of Sleep," LIGHT (p. 528), is opportune. The question of what happens during the third of life in the mortal body when asleep is a somewhat complex one, as, apart from the need of bodily recuperation, there is to be considered the activities of the soul and spiritual body. There are recorded cases of experimental partial withdrawal of the spirit body during sleep, a connecting link, however, being maintained between the two bodies. In these experiments it would appear that any interruption of the sleep of the mortal body instantly compels the return of the spirit body to avoid premature severance of the connecting life link. Sleep itself, when either naturally or artificially induced, is doubtless but torpor of the mortal body, the necessary functioning continuing so long as the physical body and the spirit-body are connected. As slumber deepens the brain contracts in its cells until a condition of torpor is reached, only to expand to its normal working capacity on the awakening from sleep. It is only while a condition of sleep, or torpor, of the mortal body is maintained that the spiritual consciousness is enabled to withdraw. The substance of the spirit body being of an etherial nature, it is consequently to some extent independent of the mortal tenement even though subject to limitations by its environment. Having this in view, the soul and its spirit body are in a measure free to function in the spirit realm of being, and possibly recoup power for bodily and mental activities on resuming control of the mortal frame.—Yours, etc.,

THOMAS BLYTON.

### TRAVELLING IN SLEEP.

SIR,—As regards sleep travelling, perhaps Mr. Robert Blatchford and others might like to hear an experience of mine.

Many years ago, when I was following the sea as a profession, I was in Sydney, N.S.W., and one night at a meeting where there may have been twenty of us—I forget who the medium was but she was controlled by a spirit called "Fedra"—after some very excellent tests had been given all round she turned to me and described standing behind me a young man whom we lost overboard on my third voyage. Now she said, "You are soon going far away over the water, and before you get home I will give you a dream, or what you will call a dream, but you will remember it till the hairs on your head are white." I asked what it should be but she would not tell me. Shortly after the meeting broke up. The next day we sailed. Here is the dream:—

It was my watch below. The ship was some two days off Aden, the time about 2 p.m. Suddenly I heard a lot of voices outside my cabin which was one of several on a passage-way. I remember thinking "What a noise those people are making and whoever can they be?" (We carried no passengers.) They stopped outside my door, which was on the hook. Someone came in, stood beside me and placed hands on my breast. The next thing I was aware of was standing on the floor of the cabin and looking down at my body lying asleep in the bunk. While I was lost in wonder, two persons came and stood one on each side of me. The next moment I was speeding in a slanting direction far away over the sea. Shortly we were over a large city, which I knew to be London, the atmosphere, or perhaps the "aura" would be a better word, was not pleasant. One could feel many thoughts of many minds. This soon passed and we rose into beautiful clear air; higher and ever higher we shot up, the pace terrific. It seemed to exceed even that of thought. Soon I found myself on another world and alone. At this stage I was not a bit frightened, but very curious. The first person I saw was a man sawing a large round of wood—a log. It seemed to be as a set task. I passed on, down a beautifully broad avenue and came to a group of several hundred men. They were being instructed by a teacher. Passing these, I came to a group of women and they were all being taught. At this stage I began to think of my ship and of my body lying far away in my bunk. "Whatever shall I do?" I thought. "Will

I ever get back? Am I dead or what?" For the first time I got very frightened indeed. Immediately I was aware of some presence with me—whether one or two, I cannot say—I felt myself lifted up, then a downward flash, a queer sort of merging of two in one and I was awake, sitting up in my bunk. Since that time I have often left my body in sleep, but never have I travelled so far. I am certain that the spirit can, and does, leave the body and mingle with spirits on the spiritual plane, though we do not always remember.—Yours, etc.,

OSCAR MOCKLER.

Kuwajong, N.S.W.

### BRITISH COLLEGE OF PSYCHIC SCIENCE.

From the report for the year ending June 30th, 1925, we learn that the College has now become incorporated as a Company, Limited by Guarantee.

On the 30th of June the liability to Mr. J. Hewat McKenzie, the Founder and Honorary Principal of the College, amounted to £4,172 14s. 8d., representing loss on workings and outlay on College buildings, etc. Mr. McKenzie, "to make the matter quite clear, has accepted the sum of £500 in full satisfaction and discharge" of the liability.

Mr. and Mrs. McKenzie have been asked and have consented to continue their services as Honorary Principal and Honorary Secretary.

The membership of the college will now carry no liability beyond the amount of the annual subscription.

The following members of the College have been appointed members of the Council, under the Articles of Association: Sir Arthur Conan Doyle (Hon. President), Mr. Walter Baldwin, Mr. Frederick Bligh Bond, Mr. Stanley De Brath, Mrs. Kelway Bamber, Mrs. Champion de Crespigny, Mr. John Heelas, Mr. Charles Marshall, Mr. Harry C. Scofield, Mrs. St. Clair Stobart, Rev. C. Drayton Thomas and Mr. A. W. Trethewey.

### SPIRITUALIST COMMUNITY SERVICES.

On Sunday morning last, at the Grotrian Hall, Dr. LAMOND took for his address the subject of "Spiritual Evolution." Hegel, the German philosopher, was one of the greatest exponents of evolution. Eternal evolution prevailed in all life—action and reaction. Where do we all come from? was one of the questions that haunted men through all the ages. As years passed, they demanded a solution. Lamarck, Huxley, Darwin, and many others were the apostles of evolution, but they were only materialists, their disciples did not believe in any future life. In 1848 a wave of Spiritualism spread over America, and eventually reached London, but the scientific world would have nothing to do with it in spite of the findings of Sir William Crookes and Dr. Alfred Russel Wallace. The Church took the line of least resistance, and it would require a John Knox or a Luther to alter the old theology, but gradually the new theology is permeating the world, and its message was the ministry of the spirit.

In the evening, Mr. Vale Owen took for his address, "Repent ye for the Kingdom of Heaven is at Hand." In the days of John Baptist, Israel was certain that they were THE chosen people. If we read, in the original Greek, what John the Baptist said, we find that it reads, not, "Repent, and be sorry for your sins," but, "Change your minds! throw your theology on the scrap heap, and change your views altogether." What a revolution this new law was, a reassessment of values! Be good, regard your neighbour as yourself. The Lord Jesus said the same: "Change your opinions, because the Kingdom of the Heavens is nearby, nay, it is within you." In this present time it was within us. Was this a fact? Yes. How? Because we were spirits with spiritual bodies within our physical bodies. This was the difference between the old and new theology. We had our franchise in the spiritual commonwealth, and we intermingled with the angels (who are the ministers of God), here and now. How could we prove this? By clairvoyance and clairaudience—with the spiritual eyes and ears. Alas, this was not preached from our pulpits to-day. Our spirit friends helped not only orators and statesmen, but the man in the workshop, the navy in the street. Mr. Vale Owen then gave a description of the Master, as conveyed to him during a sitting, and also read descriptions of the same wonderful Presence seen by various clairvoyants during the Armistice Service at the Queen's Hall, and whilst he was on the platform at the Grotrian Hall. In conclusion, the speaker begged the congregation to believe the good news, and to realise that the Kingdom of the Heavens was here and now!

M. T. C.

"MAN'S SURVIVAL AFTER DEATH."—In a letter to a contemporary, commenting on its hostile review of the Rev. C. L. Tweedale's book, Sir Arthur Conan Doyle, referring to the reviewer's remark, "It is hard to speak the truth of such a book," observes that "his review amply proves the truth of his frank remark."

## LIGHT,

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

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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

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

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

ADVERTISEMENTS.—All applications respecting these should be made to Mr. A. Leach, Advt. Manager, "LIGHT," Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

## FALSE MESSAGES.

Very irritating, very disappointing, are those spurious messages which come occasionally to people who place unbounded confidence in spirit-messages, especially after receiving a series of communications which endure every test. But, after all, why should we expect anywhere in the world to find perfection? To the thoughtful observer of men and things it may well appear that spirit communication proves itself not only by its facts but also by its fallacies and mistakes. If it were perfect and infallible it would be something miraculous, and we might well be suspicious of it. It could have no true part in the life of humanity. Life abounds not only in true and beautiful things, but in falsities, troubles, misunderstandings and much that is mean and unlovely. It could not be otherwise in a stage of existence that is designed for education and discipline and to develop all the shining qualities that are to come out of conflict with adversity.

Spiritualism is no exception to the rule. Its purpose is mainly to enlarge the vision of the race, by showing that life goes on beyond the physical order, and so it carries with it many lessons which, when well learned, must bring us nearer to the ideal life. But it is a human thing and has its defects.

This question of the spurious message, then, is one of the defects, and so, to us, one of the confirmations of the human and natural character of the revelation. When we closely examine the matter we can detect the probable explanations of false and misleading communications.

First, there is the ordinary explanation—those errors and misunderstandings which abound in all mundane communications—letters, telegrams, telephone messages and the like. There is an ample source of explanation here.

Next, we consider the methods and channels whereby the psychic messages are usually conveyed. This source is mental, but it belongs to a special order. Many of the communications come through minds in a "dream" state. And those who have studied these states know that some minds are prolific creators of romance, when in this state. Robert Louis Stevenson was a conspicuous example. Sometimes even the best and most reliable of mediums will give forth a story which when examined in the light of cold reality turns out to be mere fantasy. We could give examples, but it is needless. Most psychical students are aware of these things. And it seems highly probable that some—perhaps most—spurious messages have this origin—the subliminal mind. And it is to be remembered that these "dreams" sometimes obstruct the true messages or confuse them.

We recall a case in which a spirit communicator plaintively observed that he could not get his message through because the medium's own dreams got in his way!

Again, the next world is a human world, and very human indeed where it is most closely in contact with this one. There are amongst the communicators practical jokers and persons whose moral consciousness is not fully awake. They are perverters of the truth, and sometimes take a malicious delight in "fooling" the untrained and over-credulous inquirers. There is another possible source of spurious messages. If it is asked why these undesirable visitors from the other side are "permitted," we could only reply that they are "permitted" here and if they are allowed to exercise their bewildering activities from the other side, it is doubtless part of the Intelligent Direction which presides over all life, and turns everything at last to good ends.

In the meantime we regard the problem presented by False Messages as being in the same category with all our other difficulties. They represent a challenge to courage, perseverance, resourcefulness. They are meant—as a poet put it—to "sting us wide-awake," and it may well be that they serve the double purpose of educating spirits on both sides of the way—the deceivers *there* and the deceived *here*.

To some degree, even in this subject of ours, which we are told replaces faith by knowledge, we still have to walk to some extent by faith. We know that death is not the end—we know that we pass at last to higher and fairer worlds, but we still have to trust in the great Scheme which we can only dimly see, but in which our faith is increased at every step as we see more of the unfolding order. We know that "many false prophets are gone out into the world," but that is an old story. There have been blind leaders of the blind in every age. But they are all gradually found and exposed. You cannot, as Abraham Lincoln said, "fool all the people all the time." And the true and false in life although they jostle each other for a while are always in the end distinguished from one another. The false message fails, the true message remains eternally true.

## STANTON MOSES AND HIS SCRIPTS.

That Stainton Moses did accept the evidence as sufficient proof of identity at the time seems clear from what he said in the Introduction to "Spirit Teachings," p. 3: "Judged as I should wish to be judged myself, they were what they pretended to be," and from Myers' statements in Proceedings S.P.R., Vol. IX., pp. 257, 258, 293. It is not strange that while his extraordinary experiences were of recent occurrence and fresh in his memory he felt confident of this conclusion. That he felt considerable hesitation later appears from what Myers says in Proceedings S.P.R., Vol. XI., p. 105. The relapse was probably due to the influence of the phenomena losing strength with the lapse of time and with the discontinuance of manifestations. It was quite in keeping with his previous changes of mental attitude, and may have been a temporary phase. At the time of his death he was publishing in "Light" a series of records of his sances, a good indication that he still believed in the "controls" being genuine.

No theory can be proved true, and there are grave objections to every one of them. No doubt the easiest course is to suspend opinion and to attack the views of others; but if a choice has to be made, there seems to me less difficulty in supporting the claims of the "controls" to be truthful discarnate entities than in trying to make any other explanation fit the facts. The apparent errors and inconsistencies are fewer. It is reasonable to demand an allowance for the drawbacks attending communications through a medium, for lapses of memory concerning incidents of the earth life and for human ignorance of the conditions of spirit intercourse. There may be a great difference between conversing with a spirit who has recently passed and with one who has been discarnate for ages. Myers seems to have felt this uncertainty when expressing his doubts as to the sense in which a spirit of the latter class can be said to be present while purporting to make a communication. (Proceedings S.P.R., Vol. XI., pp. 110, 111.) The process may be one which our words cannot describe or our minds comprehend.

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

FROM THE LIGHTHOUSE WINDOW.

Referring to "Science, Religion, and Reality," just published, the "Daily Express" says the book will probably arouse the greatest theological controversy since the days of Pusey and Newman, and that in it Dean Inge "hurls a bombshell which will explode in Christian churches of every denomination."

Here is an excerpt from the "Express" article:—

"Miracles" appear to have no place in Dean Inge's philosophy.

"If the whole of nature is purposive," he writes, "it is not likely that we can discern special purposes operating in particular cases. The laws of nature are, on this hypothesis, purposive laws, like all other laws; and if they are the laws of an omnipotent and omniscient Being, we should expect them to act regularly and uniformly. A machine that needs tinkering is a faulty machine, but a machine that has no intelligence behind it can hardly be called a machine at all.

"All that science has done to establish the uniformity and regularity of nature's operations tells heavily in favour of the existence of a single creative intelligence."

Referring to the idea of a "plurality of gods" or of a good and an evil spirit contending on nearly equal terms, the dean says: "It is against this dualism or pluralism that scientific men, and many others who cannot claim to be men of science, protest when they reject the vulgar conception of miracle as the suspension of a lower law by a higher. They find no valid evidence for such suspensions; but they also feel that the classification of events as natural or supernatural withdraws the natural order from the immediate jurisdiction of God. . . ."

\* \* \* \*

"The Daily Graphic" of the 9th inst. thus refers to the Armistice meeting in the Queen's Hall:—

A Happy Faith.—Hundreds of people were walking up Regent Street and down Langham Place yesterday morning, each wearing a white buttonhole. They were bound for the Spiritualist meeting at Queen's Hall, and long before noon the hall was packed to the roof. . . .

A few were there out of curiosity, but most were ardent believers.

Everybody seemed to be talking and everybody seemed to be happy. Outside the séance, Spiritualism is certainly a religion of light and laughter.

Armistice Day is to them a day of rejoicing—because they are so sure that everyone is happy in the other world.

\* \* \* \*

A contributor to the "Clarion" Forum, Mr. John A. Lawson, who seems to regard Houdini "not wisely but too well," innocently repeats the master-illusionist's assertion that he "has spent thirty years in close study of Spiritualism, and has had relations with nearly every Spiritist of note in that time." Space on this page need not be wasted exposing the pretentious Houdini or his ill-starred book, "A Magician Amongst the Spirits," especially as the Open Letter to the showman by the Editor of LIGHT must be fresh in the minds of readers of this paper all over the world.

Mr. Lawson refers to the "detected trickery of Paludosa, the famous medium of Lodge and Crookes," and to "the amazing deceptions of the Davenport Brothers," which latter the "Clarion" Forum counters by an excerpt from LIGHT of the 31st ult., touching the alleged confession of the Davenport Brothers. As regards the "famous Paludosa," of whom we do not seem ever to have heard until now, whether the illusionist or Mr. Lawson is to be congratulated on this discovery matters nothing to anybody but themselves.

From "The Yorkshire Post" we take the following excerpt concerning the recent brilliant lecture by Sir Oliver Lodge, in the Great Hall at Leeds University:—

For well over an hour no sound, except an occasional burst of laughter or applause, broke upon the great scientist's voice. The conclusion to which Sir Oliver has come in connection with the immense advances made in physics during the century is that materialism carries one far, but not all the way.

"Sooner or later," he said, "you come up against thought, planning, will, mind, affection, beauty—things not physical at all, but still realities, which no philosophy can afford to ignore. Materialism is in its place as a working hypothesis for physics, but in philosophy it is barren and unfruitful, for it leaves out so much that is real, things that can be understood by the common man, and even by the child, fruits in truth of experience."

Sir Arthur Conan Doyle, in the "Times" of the 11th inst., replied to a letter of Colonel Elliot concerning spirit photography which appeared in that paper on the previous Saturday. Colonel Elliot, who had been Chairman of the Magic Circle's Committee on Spirit Photography, stated in his letter that nothing but fraud had been found by his Committee. In the course of Sir Arthur's pungent reply he said:—

What qualities does Colonel Elliot or his Committee possess which render their opinion more valuable—or, indeed, half as valuable—as that of the society which was formed some years ago under the name of the Society for the Study of Supernormal Pictures?

And he concludes as follows:—

Colonel Elliot's letter of wholesale condemnation would carry more weight if he had given the names of the photographers with whom he has sat and the number of the sittings. I have sat so often myself, and have taken such pains to eliminate every possibility of fraud, that I will venture to put my evidence against his. But I place on a higher level still the conviction of men like Sir William Crookes and Sir William Barrett that these results are most certainly genuine. It is only in psychic matters that the men who have had negative results, due usually to their own inharmonious conditions, venture to contradict or to disregard the testimony of those who have gone far more deeply into the subject and have obtained results which are positive and assured.

\* \* \* \*

The "West Middlesex Gazette" quotes from "Life After Death" a passage that shows what the Bishop of London thinks on the subject:—

I think that all this attempt to communicate with those who have "passed on" through mediums is a great mistake. I believe that there is much fraud mixed up with the whole effort, that what seems a communication from the other world is really only due to telepathy, that it leads to much waste of time which should be used for improving the world while we are in it, that, even if the information received about the other world was real information, which I do not believe, it amounts to nothing worth knowing, and only confirms on lower grounds the conviction that those who have "passed over" are alive, which we ought to be able to grasp on other and higher grounds.

\* \* \* \*

The "Rochester Journal and Standard," in reporting a debate on Spiritualism between a London speaker and a local journalist says:—

Lively scenes, almost rivalling those of an election meeting, attended a debate on "That the Revival of Spiritualism is Pernicious," which was held in connection with the Chatham Literary and Debating Society at Unity-hall, Hammond-hill, Chatham.

Proof that the subject is regarded with considerable interest was demonstrated by the attendance, which was so numerous that the partition dividing the church from the hall had to be removed. The audience included members of the Debating Society, the Chatham and Gillingham Spiritualist Societies, the Gillingham Rationalist Circle, and other bodies.

\* \* \* \*

From the "Dorset Daily Echo," which gives an account of a debate on the proposition that "Spiritualism is Humbug," by the Weymouth Literary and Debating Society, we note that the motion put to the meeting was properly lost. In illustration of inconsequent thinking, one of the debaters lightened his contribution by the tale of an "experiment" that may be worth repetition—not the experiment, but the account of it:—

Mr. Beament quoted the story of a man who, after an orgy of whisky and water, found it affected his head. He tried brandy and water with the same result; he also tried gin and water with the same result, and he came to the conclusion that it was the water that made him drunk!

\* \* \* \*

In the "Atlantic Monthly" for November there is a long article by Hudson Hoagland on "Science and the Medium," the concluding paragraph of which we quote here without comment:—

Although we have here stressed the importance of certain functions of medical psychology as a possible explanation of the motives of the "Margery" case, and though we believe that the application to mediumship in general is very broad, we do not wish to give the impression that we think this is the only explanation of all supernormal phenomena. There are, of course, countless deliberate tricksters who could not come under such a category, and in addition there may well be a general nucleus of truly supernormal phenomena, telepathy and the like, which still defies classification and justifies all the efforts of serious research to correlate them with the rest of human experience.

W. B. P.

## THE REAL "MARGERY."

"Sitting In with 'Margery' the Medium" is the heading of a notable article by Edward H. Cotton, in "The Christian Register," Boston, the Journal of the Free Churches in America.

Mr. Cotton begins with a typical case of exposed imitation mediumship, the far-reaching effects of which are indicated in a sentence: "As a matter of course, the duped parents, and the community, placed no further faith in mediumistic communication." He leaves this aspect of his subject with the remark that all mediums are not practising the black art because one is detected doing so, and adds:—

A movement is on foot to expose false mediumship. The attempt is commendable in so far as it actually protects the public from trickery. But let the movement, please, observe the rules of the game. And let it beware lest, mastered by its zeal, it substitute methods of its own, which, in the end, may defeat its object. Those most familiar with the public mind know that what it requires more than anything else is a square deal all around.

After dealing with the genuineness of "Margery's" mediumship, referring his readers particularly to Mr. J. Malcolm Bird's admirable book, "Margery the Medium," Mr. Cotton explains that Walter, her brother and control, possessed psychic powers when he was accidentally killed, fourteen years ago. He goes on to say:—

Since May, 1923, when "Margery" discovered, quite by accident, that she was strongly psychic, her brother has been expressing himself through her in physical demonstrations, and in the independent speaking voice.

### SITTING WITH "MARGERY."

Five minutes passed, possibly ten, when we heard a whistle, and a voice said in a whisper, low but audible, "Good evening, friends." The circle returned the greeting. As the custom is with newly admitted members, Walter and I were introduced. At once he greeted me with allusions to a recent interview of mine with Houdini, the magician, which gave the point of view of legerdemain performers, especially that of Houdini, who declares that he has never known a genuine medium, and whose alleged "exposure" of "Margery" made a nine days' wonder, until Mr. Bird's book was published in which it appeared that Houdini, not "Margery," had been resorting to tricks.

"Give Houdini my love," whispered Walter, "and tell him—tell him you've seen the spook." Then he laughed, though not above a whisper. Later in the evening he laughed aloud; but that is an unusual occurrence.

Amongst the many phenomena described was that of the "Scientific American" bell-box demonstration, recently recounted in *LIGHT*. In bright red light a fruit basket that had previously (in darkness) floated above the circle was seen resting on the table; then it moved, tilted on the edge considerably beyond the centre of gravity, righted itself and drifted back to the centre. Sitters also held this basket till it was pulled from them by an invisible agency. In darkness Walter identified articles given for problems—a knife, bracelet, coin, tobacco pouch, two-dollar bill, etc. Pushing a coin on the table, Mr. Cotton asked what it was. "Let us take up the collection," said Walter.

At the third meeting, to rule out telepathy, I carried a new pack of cards into the séance room, sealed with the Government seal. When Walter said he was ready for the test, I broke the seal, shuffled the cards, and laid one on the table. Darkness prevailed. "Seven of diamonds," he whispered, after a moment. A sitter took the card and placed it in the chair beneath him, while a recorder wrote on a sheet of paper the name of the sitter and Walter's designation. In succession I laid down four other cards, which in turn were named by Walter, taken by sitters, placed beneath them and recorded. When in white light, the sitters read their cards, they were found to be seven of diamonds, two, five, six, and seven of clubs. The recorder said they accorded with Walter's designation. I have the original record in my possession. Later, the pack was examined and the five cards mentioned were found absent.

Walter himself said that the card proof would not be convincing because of many tricks magicians play with them. He suggested another method which, at this writing, is being developed.

But the phenomenon which baffles sceptics and believers alike is appearance of ectoplasm or teleplasm. One evening after working on the psychic for fifteen minutes Walter called for red light. We saw "Margery" in deep trance. From her right ear ran a twisted silvery cord, which terminated on her right shoulder in a substance whitish gray in colour, like a ball in form, in size about as large as a doubled-up fist. Later, in red light, we saw "Margery's" head resting on its left side on the table, the twisted cord depending from the right nostril and expanding in a similar substance. The photograph which was taken immediately afterward

shows a second more slender thread reaching to the right ear.

At those séances the psychic wore an illuminated head-band, illuminated wristlets and anklets, so that her slightest movement could be detected.

To Mr. Cotton, however, it was the personality of Walter that counted most. If Walter is a returned soul, what must that mean to the world? By way of reply to the sceptic he writes:—

Aspects of the personality were other than mortal; aspects of the knowledge were other than knowledge man has access to. Other members of the circle who have sat many times will tell you of demonstrable proofs indicating that the whisper is independent of anyone present. At least three rigid tests have been applied: The mouth of each sitter, including the psychic, was filled with water, the water being ejected later in white light—the voice persisted. Three investigators, including Mr. Bird, on successive evenings, stood between "Margery" and her husband, with a hand closely pressed over the mouth of each—the voice persisted. A mechanism of glass mouthpieces and test tubes has been devised and employed nineteen times, when each sitter holds a mouthpiece in the mouth, the mouthpiece being so adjusted that slight motions of tongue or lips cause unstable illuminated floats to rise or fall in the U-tube—the floats remained at rest, and the voice persisted. The voice is distinctly masculine. The ways of the personality are masculine.

As regards the character of Walter, it seems to be as remarkable as his performances. "Is there a hell?" a curious member of the circle once asked him. "Yes," was the answer, with a laugh: "I've seen it; it's spacious, some of my friends are there."

One would fain quote much more, but must be content with this additional excerpt:—

Walter's voice expresses a variety of moods: humour, levity, comradeship, joy—but oftenest an earnestness to get the message with which he has been commissioned through the barrier to humanity; the character of this seriousness must be heard to be comprehended. The voice expresses, also, harmony and love, which Walter assures us are prevailing characteristics of the sphere in which he lives. At no time could I detect infirmities flesh is heir to—jealousy of other spirits, impatience at irrelevant or puzzling questions from persistent sitters. For those who question his genuineness he has only friendly and charitable feelings. Thus, repeatedly, he sent kindest regards through me to Houdini, who has declared that he is a fraud. Often, too, he asks to be remembered to the agnostic scientists. He does not try to frighten a sitter, though in his power to do so—imagine, yourself, how it would feel, in total darkness, to have your face stroked by a ghostly hand! He does this to his friends, never to strangers. In short, his nature is companionable, sociable, and altogether charming. To meet him is to wish further acquaintance. . . . He does not try to tell what he does not know, neither does he attempt to ape the angels, for at times he is free enough of speech. In other words he is himself, and sitters may believe in him or not. Some, inheriting the notion that discarnate souls know everything, put tough questions to him, such questions as men cannot answer. He answers them if he can; if he cannot, he often consoles the questioner with the reply, "I wish I could."

A SERVICE OF REMEMBRANCE was held at St. John's Spiritualist Mission, on Sunday, November 8th. Mr. E. H. Stokes presided, and Mr. Ronald Brailey gave the address and clairvoyance. Messages and letters were received from Sir Arthur Conan Doyle, Rev. G. Vale Owen, Mr. Hannen Swaffer, the Editors of "*LIGHT*," the "Two Worlds," the "*International Psychic Gazette*," and others. These were read to the congregation and deeply appreciated. The Reveillé was sounded by Mr. Bell, late R.G.A., and a Roll Call of Remembrance was read of the names of men and women associated with the Mission who gave their lives during the war. The Mission Hall was beautifully decorated with flowers, flags, and laurel wreaths.

SIGNOR DAMIANI: AN ENQUIRY.—Mr. Thomas Tudor Pole, of Letchworth, Herts, writes: "About the year 1870, when living at Clifton, and meeting early believers in our great truth, I was greatly helped by Signor Damiani, a professional violinist, residing there. I would like to ask if any of your older readers knew this gentleman or know where he afterwards lived (or died). I should feel grateful for any news."

CULTIVATION OF MEDIUMSHIP.—Miss Nancy W. Brown (Tyne-mouth, Northumberland) writes: "Mr. Hannen Swaffer would soon have 500 of the finest mediums if the mediums themselves would 'grow up' and cease to be content to remain in the infant classes. This naturally means sacrifice in some respects, dieting and general care in the daily life. Some of our mediums are quite proud to be in the infant class after a period of 30 years. If the majority of them would only aspire towards higher intelligences, there would be tremendous progress achieved and less room for petty jealousies."

A GREAT ITALIAN'S CONVERSION TO SPIRITUALISM.

Few visitors to Italy for any length of time can have failed to notice the name (of a street or square in even unimportant towns) of Massimo d'Azeglio, the great patriot in the days of the present King's grandfather, celebrated as writer, painter and sculptor, as well as champion for the independence of his country. And but few persons interested in Spiritualism are aware of the great statesman's conversion to it; so I venture to think the following particulars will be of some interest to those who are ignorant of the facts which came under my notice in one of the Florence daily papers a short while ago.

After his laborious career, politically and artistically, d'Azeglio, wearied by his long services to his country, retired to a villa on Lago Maggiore, where he led a life of absolute peace and quiet, gathering around him a little band of intimate friends whose gifts of conversation, music, etc., served to pass many delightful evenings. Among his guests was a lady whose name had years before been associated with Byron's, and who was an undoubted medium. It may, *en passant*, be noticed that d'Azeglio was a deeply religious man, thus firmly believing in the immortality of the soul, but not in Spiritualism. The lady referred to, however, persuaded him to "sit" quietly with her in order to convince him (which she succeeded in doing) that it was not all trickery, but consisted of a mysterious unknown force which it would be useless to deny or associate with conjurers' and mountebanks' impostures. After his conversion the "sittings" were frequent, and to this day, we believe, in the Villa d'Azeglio may be seen, among other precious relics, questions written by him in ink and replied to in pencil by the medium, according to the rappings which the table gave forth, such as the following:—

QUESTION: Could you tell us why before now the doctrine of Spiritualism has not been manifested?

REPLY: Because people were not sufficiently developed to receive it.

QUESTION: Persisting in the desire to know the phenomena of Spiritualism, will it enable us to advance in the discovery of true religious teaching? This doctrine, where and how can we study it?

REPLY: Spiritualism is one of the laws of the Universe. Have faith in God. Its study with meditation will do the rest.

To one question, which purported to be answered by one Anna Tortis, a former servant and native of Turin, the only reply consisted of the word "Stupid"!

Barbiera, writing of him, remarks that d'Azeglio's conversion to Spiritualism was certainly not to be attributed to weakness of mind or senile decay, for to the last his intellect was as alert as ever it was, as a proof of which it is pointed out that on his death-bed a visit was made to him by his wife (from whom he had long been separated on account of complete impossibility of agreement between the two), and as she entered his room he remarked jocularly on seeing her, "Ah, Luisa, just the same you see; *when-ever you come, I go!*"

CLAUDE TREVOR.

THE PASSING OF AN AUSTRALIAN SPIRITUALIST.

On Friday, September 18th, the earthly remains of Mrs. Harriet Harper, Hon. Treasurer of the Victoria Association of Spiritualists, Melbourne, were cremated in the presence of a representative gathering of members of the Association. Mrs. Harper was a real link with the early days of Spiritualism in Australia, having enjoyed the friendship of famous mediums and workers in the colony. For several years she laboured on behalf of the Victoria Association, particularly in connection with the sick. Her kindly presence was in itself a benediction, and hundreds of sufferers rejoiced in having known this truly noble woman. Avoiding the lime-light, she could not dim the beauty of her own personality, and as she grew in years the love felt for her in the hearts of others grew also. My wife and I were drawn into this web of affection almost as soon as we met her. Her eighty-three years were well spent. With faculties undimmed and a natural youthfulness she defied age almost to the end, continuing her unselfish labours until illness compelled her to desist. If death ended all, severe would be the loss to our Australian friends, but they rejoice in the knowledge that being dead she lives again. In token of their deep respect a service was conducted at the V.A.S. Church, Victoria Street, Melbourne, after which the *cortège* passed through the leading thoroughfare on the way to the crematorium.

To Mr. F. O. Jones, President; Mr. M. J. Bloomfield, Hon. Secretary, and the members of the V.A.S., we may safely say that the Spiritualists of the "Old Country" sympathise with them in their loss, but rejoice with them in their having had the services of so fine a worker as Mrs. Harriet Harper.

HORACE LEAF.

RAYS AND REFLECTIONS.

The Archbishop of York, I see, finds that the question with which Spiritualism and Psychic Research are concerned is a "sacred mystery." Further that the whole thing is so "encompassed with mystery that if there was an inquiry into it at all it must be undertaken in a detached spirit by men of science."

On the face of it, this is a really curious conclusion, even if we confine ourselves to only one aspect of it. Here is a question which for ages has been regarded as something peculiarly associated with Religion and the Churches. And now one of the great religious leaders calmly commends it to the attention of scientists! Wonders will never cease.

But these contradictions should not surprise us. Those who know anything worth knowing on the subject of the evidences for life after death know perfectly well that it is neither purely scientific nor purely religious. It is a matter for both parties to study co-operatively and with understanding. Religious Spiritualism is one thing and Scientific Spiritualism another. Each is incomplete in itself, as we have often observed. Each has a portion of the truth, and until they can be persuaded to join hands and unite their fragments we shall never achieve a final conclusion.

I have attended and read accounts of a great many discussions on Spiritualism, but at a recent one held apparently at Weymouth—the newspaper cutting gives no clear indication—the question seems to have taken on a new phase. The subject was "Is Spiritualism Humbug?" and the opponent was a Roman Catholic priest who maintained against the materialistic supporter of the proposition the argument that it was *not* humbug. "It was not humbug but a terrible thing." Well, well, it is something to have the facts admitted.

Such a concession on the part of a priest reminds me of the remark of a despairing materialist who once said that it would be a relief to his mind to know that there was *any* kind of hereafter. He would almost welcome, he said, an infernal region, rather than submit to the barren idea that this life was all. Fortunately we have a better gospel than that. We know that the next world in its immediate stages, although it is a little better than this, approximates very closely to ours in its imperfections. That is so natural and logical a state of things as to be even scientific. And it is so simple as not to be easily understood.

No doubt it will take a long time before even some Spiritualists have managed to outgrow the idea that personal agencies are always concerned in imposing restrictions and limitations in spirit intercourse. It is not entirely a matter of personal regulation. People who try to use the spirit-world for selfish ends find themselves always mysteriously baulked and baffled. This result is, I think, due to the operation of the laws which govern spirit manifestations—the forces designed to prevent abuses and profanations are subtly interwoven with the conditions of spirit-intercourse and act as impersonally as the laws of attraction and repulsion.

But none the less, personality counts for much in spirit intercourse, as every experienced Spiritualist knows. Here and there are people who in spite of pursuing psychic investigations year after year, never get a genuine message, never see a real phenomenon. Losing patience at last they declare that the whole thing is a sham and a delusion, and take to medium-baiting in revenge. We can all think of one famous example of the kind. Doubtless in this, as in other cases, the inscrutable law is operating. "The fault, dear Brutus, is not in our stars, but in ourselves."

The "Daily Mail" gives a remarkable account of twin brothers at Eastbourne who were injured at the same time but in different parts of the town—one boy was hurt in a bicycle accident, and at the same moment his brother injured his leg by falling off a wall. It seems to be a coincidence that should prove of interest to the astrologers, who have on record some curious examples of the kind.

The strike is over so far as we are concerned, and for this relief much thanks. Meanwhile the event has given occasion for ribald jests, as, for instance, that the *LIGHT* is "out" or "not out," "striking a *LIGHT*," and similar flippancies, which we have received more in sorrow than in anger. As Mr. Serjeant Buzfuz observed on a famous occasion, "It is ill jesting with an aching heart." Still these things serve to lighten the atmosphere.

D. G.

## FATHER KNOX AND THE AFTER LIFE.

"Man wants but little here below,  
But wants that little long—"

seems to be the motto of Father Knox, who, in the "Weekly Dispatch" for November 1st devotes a good deal of space to explaining that he does not know what will happen to him when he quits this mortal sphere. He explains this at much length, and seasons his explanation with a few jibes at Spiritualism, which I will refer to later. Among the few points that emerge as fairly clear are that he expects, if he misbehaves himself here, to catch it unpleasantly hereafter—a wholesome and morally sound belief—and that apparently he holds the old notion of a bodily resurrection. As to this I will leave more experienced chemists than myself to reckon with him.

But it is in dealing with Spiritualism that his ideas become really quaint. For example, he sees no sort of reason why the phantoms that appear in "Spiritualist circles, or elsewhere," should be "anything more than impersonal reflections of the dead personality, bearing the same sort of relationship to it as an echo bears to sound." Quite so; but then, when I see my cat jumping on the table with the apparent intention of eating the butter, how can I tell that it really is a cat, and not an "impersonal reflection" of the cat who did the same thing last week? Destructive criticism of this kind would render impossible, not merely any advance in the study of Spiritualism, but advance in knowledge of any kind.

There are reasons for supposing that Father Knox's knowledge of Spiritualism might be put in a nutshell without crowding the nut to any serious degree. For instance, he gives a grave warning against believing that we are "in touch with the supernatural" when we come across something that present-day science cannot explain for us. And this when Spiritualists have been explaining for years that we have no concern with the supernatural, and that the facts with which we deal, though *unusual*, are as strictly *natural*, as mice or cabbages.

Again, does any responsible Spiritualist profess the power to "raise the ghost" of anyone whatever? I trow not. Yet our critic gives "the Spiritualists leave to raise his ghost as often as they like." Not to be outdone in generosity, I hereby, on behalf of all Spiritualists of my acquaintance, disclaim the smallest desire to "raise" or otherwise interfere with, the "ghost" of Father Knox—unless it should take to walking—in the old-fashioned phrase, and meddling with us.

And—to conclude upon a more serious note—I, personally, cannot be too thankful that my own views with regard to a future life are based upon solid *facts* tested and tried by thousands beside myself. If I had to depend upon such support as Father Knox could give me, then there would be nothing between myself and pure agnosticism.

—GWENHWYFAR.

## A TELEPHONE SURPRISE.

"Lumen" (Barcelona) relates an experience of the greatest interest. The account is given by a doctor:—

At two o'clock in the morning I was awakened by an urgent telephone call. I jumped out of bed to answer and heard a voice calling me with great anxiety to the house of a certain Madame B. "who is dying." I was very upset at the news. Madame B. was sixty years of age, and a person of considerable influence in the town where I commenced practising my profession.

This grave information which I received surprised me very much because the lady in question had recently suffered a little from nephritis, of which I had cured her, and the last time I saw her there was nothing to indicate any trouble. I went to the house where Madame B. lived with her married sister—everyone was asleep. The sister's husband finally came and opened the door. I told him of the telephone ring and he declared he had not called me. He was absolutely certain no one would have been able to have used the telephone which was in his own bedroom and no one had touched it since early in the evening.

"Madame B., far from being in agony, is asleep," he said, "and feeling very well." However, I remained perplexed. Seeing this, my host wished to satisfy me. He conducted me to the door of Madame B.'s room and called her gently. No reply. Again he called and louder. Still no reply. Then the brother-in-law, alarmed, forced the door and found the lady dead in her bed. An examination of the body showed that she had not been dead more than half an hour.

Now, I had taken about a quarter of an hour to arrive at the house after the call and was about ten minutes conversing at the door. Madame B. had died exactly at the time I answered the 'phone. I enquired at the telephone bureau the next day and they said that no one had called me during the night. I may state that I did not think it was possible. I am not a Spiritualist.

—From "The Harbinger of Light."

## A MATERIALISATION SEANCE.

The "Bournemouth Spiritualist Church Magazine" for this month gives a good account of materialisations and other phenomena, with only the medium, the writer of the report and a friend present. We cannot do better than quote direct from the article itself, which is signed L. H. B.:—

For the seance we used a small bedroom, the floor of which was covered with a thick pile carpet, while heavy curtains placed before the windows rendered the room completely dark. The seance was started by repeating the Lord's Prayer, and before its conclusion we were blessed by the touch of materialised hands. Then followed in rapid succession the touch of many hands, some large and heavy, others small and gentle in their caress. In a short time we could "feel," moving in our midst, a form which proved to be that of a young French girl attached to the medium as a guide. We were permitted to pass our hands over her head and face, and to trace her long hair which hung below her waist. We also passed our hands over her bare arms, which were firm and slightly warm to the touch. Then came a voice calling out my Christian name, which was repeated in a peremptory tone. Recognising the voice, I asked if the one of whom I was thinking had spoken; an affirmative answer was given by touches upon my head. Permission being given, I felt the face and bald head, and found it to be similar in every detail to the face and head of the one whose voice I recognised. My conviction was confirmed when, on examining the hands, I found them to resemble in every detail those I remembered so well. The third visitor was a young lady whom I could not immediately recognise, but later identified as a sister who had passed over twenty-five years ago. The form was so fully materialised that I was able to trace, with my fingers, the long eye-lashes which in physical life were so marked a feature. In the quiet of that darkened room we embraced each other, and broke the silence of the long years of separation. A fourth visitor, another of the medium's guides, was a native of Australia. We were allowed to pass our hands over his face and to feel the stiff hair that completely covered his head. During the seance the trumpet was greatly in evidence, touching us repeatedly, but was not used by our visitors when speaking, their voices coming to us direct. Many flowers were brought from distant rooms, though the door and windows were locked, and we later found some petals of these blooms lying upon the stairs where they had fallen whilst being carried into our presence by invisible hands. We received verbal and written messages for absent friends, and before the seance closed we had an interesting and instructive talk with two of our visitors, who controlled the medium for this purpose. It was an hour of convincing evidence, giving comfort beyond price; my one regret is that others were not present to share it with me.

## NOTES ON NEW BOOKS.

"THE AMBER MERCHANT." By Peggy Webling. (Hutchinson and Co., 7/6.)

Romance is seldom looked for in any sort of shop, yet may be stumbled against at its very threshold. This is the case in "The Amber Merchant," Peggy Webling's latest book. The two people with whom the story is chiefly concerned are well drawn and awaken the reader's interest. This applies also to the minor characters, one of whom, a poor old woman, stands out a little by reason of her "psychic experiences." These, however, seem to be rather of the fanciful than of the evidential order. Yet it has its place and appeal, and adds to the quietly romantic atmosphere with which we are familiar in Miss Webling's books.

E. K. R.

CONTINENTAL NEWS.—Miss May Walker, who has lately returned from Munich, informs us that Willy Schneider is once more under the care of Baron von Schrenck-Notzing. Further, that Herr Krall, so famous in connection with the Elberfeld horses, is now living near Munich, where he has fitted up a remarkable laboratory for the investigation of mediumship, and he hopes to have experiments with Willy Schneider. Herr Krall purposes to make further experiments in animal psychology with dogs, and is training some young poodles.

OBITUARY: DR. JOHN E. PURDON.—Another "old-timer" has passed away in the person of Dr. John E. Purdon, of whose decease in California from heart disease we are informed by a letter from his daughter, Mrs. Henrietta S. Johnson, of 1002, S. First-street, Turlock, California. Mr. Purdon was in his 87th year, and his name was well-known to the older readers of LIGHT, to which he was a contributor in earlier years. We give the veteran our salute on his passing from earth after so long a pilgrimage.

**The British College of Psychic Science, Ltd.,**  
 59, HOLLAND PARK, LONDON, W. 11.  
 (Tel., PARK 6709.) Hon. Principal, J. HEWAT MCKENZIE.

**Syllabus on Application.**

**MEMBERS' MEETING.** Wednesday November 25th, at 8 p.m.  
 MAJOR C. C. COLLEY. "Further Episodes" (Indian Experiences). Members free. Non-Members 1s.  
**Group for Clairvoyance.** ... MRS. MARRIOTT.  
 Tues., Nov. 24th, 3.30 p.m. Bookings. 2s. 6d.  
 "Personal Psychic Experiences." ... MRS. C. de CRESPIGNY.  
 Tues., Nov. 24th, at 8.15 p.m. Members free. Non-Members 1s.  
 "Investigators and the Medium's Reaction to them"  
 ... MRS. KELWAY BAMBER.  
 Thurs., Nov. 26th, at 3.30 p.m. Members free. Non-Members 1s.  
**Ouija Board and Automatic Writing.** Appointments  
 MRS. DOWDEN and MISS D. CUMMINS.  
**Direct Voice.** Private appointments. MRS. BLANCHE 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. 20th, at 8 p.m. ... MRS. MARRIOTT.  
 Fri., Nov. 27th, at 8 p.m. ... MISS GRACE COLLINS.

**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 *Portegeist* Phenomena at the College, etc., etc.  
 (Can be obtained from the College, the Psychic Bookshop, or Messrs. Simpkin Marshall & Co.)

**The "W. T. Stead" Borderland Library**  
 5, Smith Square, Westminster, S.W. 1.

(Five minutes from the Houses of Parliament.)

Hon. Secretary ... MISS ESTELLE STEAD.

The Lending Library contains hundreds of books on Psychic subjects. Fully Classified Catalogue 2s. 6d. Supplementary Catalogue 7d.  
 Hours, 11 to 6. Closed Saturdays and Sundays.

Wednesdays, 3 p.m. Circle for Clairvoyance. Nov. 25. MRS. ROUS.  
 Thursdays, 3 p.m. MRS. NEAL Study Class. Subject: Nov. 26. "Basic Ideas of Numerology."  
 " 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 22nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Horace Leaf.  
 Wednesday, November 25th, 8, Mrs. K. Filmore.

**Croydon.**—Harewood Hall, 96, High-street.—November 22nd, 11, Mr. Percy Scholey; 6.30, Mr. Percy Scholey.

**Camberwell.**—The Central Hall, High-street, Peckham.—November 22nd, 11, service; 6.30, Mrs. Laura Lewis. Wednesday, 7.30, at 55, Station-road.

**Shepherd's Bush.**—73, Becklow-road.—November 22nd, 11, public circle; 6.30, Rev. J. M. Mathias. November 26th, 8, Mrs. Brownjohn.

**Peckham.**—Lausanne-road.—November 22nd, 7, Mrs. Crowder. Thursday, 8.15, public meeting.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—November 22nd, 11, Mr. G. W. Coleman; 7, Mrs. Redfern. Wednesday, November 25th, 8, Mrs. Redfern at 54, Whittingdon-road.

**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).**—November 22nd, 7, Mrs. Brookman. Thursday, November 26th, 8, Mr. T. Austin.

**Central.**—144, High Holborn, W.C.1.—November 20th, 7.30, Mr. G. W. Colman. November 22nd, 7, Mr. McCarthy.

**London District Council.**—Debating Section—144, High Holborn, W.C.1.—November 23rd, 8, Mr. Horace Leaf.

**Richmond Free Church, Ormond-road.**—November 22nd, 7.30, Miss S. D. Kent, address and clairvoyance. November 25th, 7.30, Mrs. E. Smith, 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 22nd, 6.30; Service, Holy Communion and Address. Healing Service, Wednesday, November 25th, 7 p.m.

**POSTAL TUITION**

Diploma Courses, Spiritualism, Healing & Mediumship.  
 Booklet: Obsession, Healing, Syllabus & Specimen Lesson post free, 1s.  
 London Psychic Educational Centre, 17, Ashmore Grove, Lond., S.W. 2.

MARYLEBONE  
**SPIRITUALIST ASSOCIATION, LTD.**  
**SUNDAY SERVICES**

ÆOLIAN HALL, NEW BOND STREET, W.

November 22nd, at 8.30 p.m.  
 Address: MR. PERCY STREET.  
 Clairvoyance: MRS. ANNIE BRITAIN.  
 Silver collection on entering.

**WEEKDAY MEETINGS**

PSYCHICAL RESEARCH INSTITUTE,  
 5, TAVISTOCK SQUARE, W.C.1.

MEMBERS FREE. NON-MEMBERS 1/-.

Monday, November 23rd, at 3 o'clock  
 Psychometry: MRS. FRANCES TYLER.  
 Tuesday, November 24th at 7.30  
 Clairvoyance: MRS. ANNIE JOHNSON.  
 Thursday, November 26th, at 7.30.  
 Clairvoyance: MRS. FRANCES TYLER.

Membership invited Subscription, 10/- per annum.  
 Correspondence to Hon. Sec. F. W. Hawken, 4, Tavistock Sq., W.C.

**SPIRITUALIST COMMUNITY SERVICES.**

Morning and Evening.

**GROTRIAN (late Steinway) HALL**

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

**SUNDAY, NOVEMBER 22nd.**

11 a.m.—Speaker, Mr. Ernest Hunt.

6.30 p.m.—Speaker, Mrs. Kelway Bamber.

November 29th: 11 a.m. Rev. G. Vale Owen. 6.30 p.m. Rev. C. Tweedale

Hymns: Ancient and Modern.

SILVER COLLECTION.

Healing Circles are held Mondays at 6.30 p.m. and Fridays at 3 p.m.  
 Applications to be made to the Hon. Sec., 21, George St., Baker St., W.1.

**The London Spiritual Mission,**  
 18, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 22nd.

At 11 a.m. ... MISS CHARLOTTE WOODS.  
 At 6.30 p.m. ... MR. T. W. FILLA.  
 Wednesday, November 25th, at 7.30 p.m. ... MR. A. VOUT PETERS.  
 Clairvoyance.

Sunday Services at 11 a.m. and 6.30 p.m.

Wednesday Services at 7.30 p.m.

Wednesday Concentration 3.30 p.m. (Members only).

**Wimbledon Spiritualist Mission,**

BROADWAY HALL (through passage between 4 & 5, The Broadway)

Sunday, November 22nd 11 a.m. ... MR. E. SPENCER.  
 Address, Spirit-Descriptions and Messages.  
 " 3 p.m. ... Study Circle. Open to All.  
 " 6.30 p.m. ... MR. E. SPENCER.  
 Address, Spirit-Descriptions and Messages.  
 Monday, November 23rd, at 7.30 p.m. ... MR. E. SPENCER.  
 Meeting for Members and Associates only.  
 Wednesday, November 25th 7.30 p.m. ... MR. E. SPENCER.  
 Address, Spirit-Descriptions and Messages.  
 Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

**Worthing Spiritualist Mission, Mansfield Hall, Liver-**  
 pool Rd., Nov. 22, 11 & 6.30, Mr. A. Punter. Nov. 26, Mr. C. R. Har, er.

**BROMLEY CIRCLE OF PSYCHIC STUDY.**

On Tuesday, Nov. 24th, at 8 p.m. in the Public Library, High St., Bromley, Kent.

MR. E. P. HEWITT, K.C.,

will lecture on

"The Controversy on Spiritualism between Sir Arthur Conan Doyle and Sir Arthur Keith."

Admission free. Silver collection.  
 At the Spiritualist Community Service in the United Services Club, Dec. 13th, at 6.30, The Rev. G. Vale Owen will give the address. Any further particulars from the Hon. Sec., Mrs. Mabel Hutchman, 73, Widmore Rd., Bromley, Kent.

**22, PRINCE'S ST., CAVENDISH SQUARE, W.**  
 London Academy of Music.

SUNDAY AFTERNOONS AT 3.15 p.m.

5th YEAR

**J. HAROLD CARPENTER**

Is desirous of meeting those who hope or believe that in Spiritualism may be found valuable Spiritual aid in the affairs of everyday life. Experience has proved this true to so many, that all may test it for themselves. Every Sunday 3.15 to 4.30 p.m.

## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

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

Telephone: Museum 5106.  
Tubes: Holborn—Russell Square  
British Museum.

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

A subscription taken up by new Members on or after October 1st gives full privileges of Membership until the end of the following year.

Monday, Nov. 23rd, at 3 p.m.

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

Tuesday, Nov. 24th, at 3.15 p.m.

Clairvoyance, Public Demonstration. Members Free; Non-Members, 2/-  
Mr. A. Vout Peters.

Wednesday, November 25th.

4 p.m. Discussion Class, preceded by tea. Members, 1/-; Non-Members, 2/-  
Leader: Mr. Alain Raffin.  
Subject: "Sursum Corda."

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

Mr. T. E. Austin.

Thursday, November 26th, at 7 p.m.

Discussion Class.

Leader: Mrs. Ch. de Crespigny  
(Novelist and Author of many articles on Spiritualism).

Subject: "The Direct Voice."

Members Free; Non-Members, 2/-

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

**THE L.S.A.** offers to every enquirer the means by which he can himself reach a conclusion on the subject of human Survival and the possibility of communication between the incarnate and the discarnate.

In our unique Library will be found the accumulated evidence of over fifty years' study and research, to which some of the greatest men and women in science and letters have contributed.

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

### SECOND-HAND BOOKS.

**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 now ready, and will be forwarded on receipt of 1½d. stamp.

### BOOKS THAT WILL HELP YOU.

**Making of Man.**—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9.  
**Ether and Reality. The Many Functions of the Ether of Space.**—By Sir Oliver Lodge, F.R.S. Cloth, Post free, 3/9.  
**Relativity, A Very Elementary Exposition.**—By Sir Oliver Lodge, F.R.S. Post Free, 1/2.  
**Impressions from the Unseen.**—By L. M. Bazett. Post Free, 5/4.  
**The Law of Psychic Phenomena.**—By Thomson Jay Hudson. Cloth, Post Free, 8/-.  
**The Case of Lester Coltman.**—By Lillian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.  
**Towards the Stars.**—By H. Dennis Bradley. Cloth. Post Free, 8/-.  
**The Journal of the American Society for Psychical Research.** (Monthly Publication). July, August, and September issues available. Post Free, 2/3 each.  
**Death and Its Mystery.**—By Camille Flammarion. Vol. 1. Before Death. Vol. 2. At the Moment of Death. Vol. 3. After Death. Cloth, Post Free, 11/- each volume.  
**Through the Mists.**—By R. J. Lees. Cloth, Post free, 4/10.  
**Harmonial Philosophy of Andrew Jackson Davis.**—Twelve Lectures by W. H. Evans. Cloth, Post Free, 3/9.  
**Human Personality and Its Survival of Bodily Death.**—By F. W. H. Myers. Cloth Post Free, 8/-.  
**A Business Man's Experiences of the Truth of Life After Death.**—By Robert H. Jebb. Cloth, Post Free, 2/9.

**The Life Elysian.**—By R. J. Lees. Cloth, Post Free, 4/10.  
**Stella G. An Account of Some Original Experiments in Psychical Research.**—By Harry Price, F.R.N.S. Cloth, Post Free, 3/9.  
**A Guide to Mediumship.**—By E. W. & M. H. Wallis. Cloth, Post Free, 7/-.  
**Northcliffe's Return.**—By Hannen Swaffer. Cloth, Post Free, 4/10.  
**Man's Survival After Death.**—By the Rev. Charles L. Tweedale. Cloth, Post Free, 11/-.  
**Au Revoir Not Good-bye.**—By W. Appleyard, J.P. Cloth, Post Free, 3/9.  
**What Happens After Death.**—By Rev. G. Vale Owen. Post Free, 1/8.  
**Teachings of Love.**—Transmitted through M. E. Post Free, 1/8.  
**Bear Witness.**—By A King's Counsel. Cloth, Post Free, 4/10.  
**Spiritualism: Its Ideas and Ideals.**—By David Gow. Post Free, 1/2.  
**Survival.**—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.  
**Supernormal Faculties in Man.**—Dr. Eugene Osty. Cloth, Post Free, 15/6.  
**On the Threshold of the Unseen.**—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.  
**Spirit Teachings.**—By Rev. W. Stanton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.  
**The Kingdom of God.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/9.  
**Paul and Albert.**—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.  
**The Return of G. R. Sims.**—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.

**More Things in Heaven and Earth.**—By Robert Blatchford. Post Free, 3/9.  
**Some New Evidence for Human Survival.**—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.  
**Our Unseen Guest.**—Anonymous. Cloth, Post Free, 9/-.

### NEW BOOKS.

**Torchbearers of Spiritualism.**—By Mrs. St. Clair Stobart. Cloth, 7/6; Post Free, 8/-.  
**Life After Death, According to Christianity and Spiritualism. A Symposium.**—Edited by Sir James Marchant. Price, 6/-; Post Free, 6/4.  
**Psychical Research, Science and Religion.**—By Stanley De Brath. 207 pp. Price, 7/6; Post Free, 8/-.  
**The Facts of Psychic Science and Philosophy.**—By A. Campbell Holms. pp. 512. Price 25/-. Post Free, 25/6. An encyclopædic work of great value, containing references to all phases of psychic phenomena, with exhaustive bibliographies.  
**From the Other Side. Talks of a Dead Son with his Father.**—By J. H. D. Miller. (Illus.), 3/6. Post Free, 3/9.  
**"My Religion."** Being the Series of Articles from the "Daily Express." Cloth, 2/6; Post Free, 2/10. Paper, 2/-; Post Free, 2/3.  
**"Kathleen."**—By the Rev. John Lamond, D.D. pp. 263 (illus.), 6/-; Post Free, 6/6.

**SEND REMITTANCE WITH ORDER.**