

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2342.—VOL. XLV.

[Registered as]

SATURDAY, NOVEMBER 28, 1925.

[a Newspaper.]

PRICE FOURPENCE.

CONTENTS.

Notes by the Way	571	The Great Question	576
Mediums and the Law—The		From the Lighthouse Window	577
Estelle Case	572	Mr. Malcolm Bird and Séance	
Telepathic Impressions	573	Room Phenomena	578
The Case for Spiritualism—		How the Animal Survives in Man	579
Address by Mr. E. P. Hewitt.		Rays and Reflections	579
K.C.	574	Psychic Photography—Address	
Answers to the Editor	575	by Mr. F. Brittain	580

PEOPLE WITH "GLAMOUR."

In the November issue of the "Theosophical Review" Miss Mary Bligh Bond has a remarkable article on "Glamour," in which she gives examples of the strange influence possessed by special people and particular places. There was, for example, a man profoundly uninteresting in his own personality, but possessed of a curious power of "beglamouring" those he met. He was well aware of his gift, used it with deliberation, but "did not realise the magnitude of the force with which he played." There was a girl "mousy-haired, thick-set and plain," with a hypnotic presence and a voice that charmed. Many of our readers will recognise the type of persons described. They are not common, it is true, but most of us probably are acquainted with a few. What is this quality which can so fascinate? Miss Bligh Bond thinks it is allied to genius, that it is closely related to hypnotic power. It seems to go rather beyond the quality described as "charm"—there is an element of fascination in it. Without going too deeply into analysis it seems to us that it really amounts to the expression in an unusual degree of the psychic or spiritual nature. At some point there is a thinness of the physical veil and the radiation of interior forces not necessarily personal to the "glamorous" individual but for which he serves as a channel or "medium."

* * * *

THE WITCHERY OF PLACES.

There are certain people—usually eminent folk—whose strange potency over the minds of their fellows has led someone to coin the phrase "daimonic personalities." No doubt Miss Bligh Bond would include this class in her description, as referred to in the Note above. But, as we have mentioned, she instances localities which have a curious "witching" effect on the mind. There was a certain little cove in the Cornish coast over which hovered an atmosphere of magic—a something formless and nameless. She mentions, too, very appropriately, the strange experience of Miss Morison and Miss Lamont when they visited the Petit Trianon and found it transformed to the appearance it presented in the days of Marie Antoinette as recorded in the book, "An Adventure." These "auras and atmospheres" about places strike us as analogous to the impressions received by a good psychometrist when handling small articles with a personal history. Most psychic students are familiar with psychometry, and the peculiar impressions produced by places—such as Miss Bligh Bond describes—strike us as being probably examples of psychometry "writ large." But even when we have said that, we feel that there is vastly more to learn. The study belongs to the finer forces of Nature—"atmospheres and aromas" and the inner world of causes of which at present we stand only on the threshold.

'Tis not enough your counsel still be true;
Blunt truths more mischief than nice falsehoods do;
Men must be taught, as if you taught them not,
And things unknown proposed as things forgot.
Without good breeding truth is disapproved;
That only makes superior sense beloved.

—POPE.

NOTES BY THE WAY.

LIGHT shineth clear when from the smoky screen
Of doubts removed, and in its rays serene,
Its pilgrims travel to that fairer shore
Where fogs depart and tempests rage no more.

G.

THE PASSING OF THE QUEEN MOTHER.

With the voice of lamentation are mingled the praises of her whose grace and sweetness of nature, whose forgetfulness of self in caring for others, bound her to the whole nation by the links of love. The lives and deaths of the great ones of the earth are too often attended with adulation as fulsome as it is insincere—convention, it is said, demands it. And the self-seeker and the time-server are never backward in the latter. It is not so in the case of the noble lady who has gone from us, full of years and full of honours, leaving a memory as fragrant as the flowers with which her name will always be connected—roses. In her person, the nation pays homage to the beauty of womanhood—the queenly woman, the womanly queen. Her name will stand high in the long roll of kings and queens of this realm of England, but beyond all the glazony of earth will be her name as it is writ in the Heavens, for she has taken into the Better Country that love and spirit of service which there are the only badges of nobility, the only titles to high place. For here, as we well know, all kingship is of the spirit, and the only greatness is greatness of soul.

G. K. C. AND THE AFTER LIFE.

Mr. G. K. Chesterton is a writer of such delightful humour that it is difficult to quarrel with him. But a passage in his article in the "Weekly Dispatch" series, "When I am Dead" provokes a comment. He writes:—

... most of the followers of Huxley are now followers of Bergson, followers of Bernard Shaw, followers of Coué, followers of Conan Doyle, followers of the great Yoga man from the Yam-Banana country, or followers of Mrs. Boom, of the Alabama Balm in Gilead movement, which may be described as very balmy.

But does not Mr. Chesterton himself have some kind of spiritual guide in the faith which he has lately espoused? Let us say it is Father O'Flynn, and although the good priest may be "the flower of them all," as the song has it, still it hardly warrants this attitude of superiority—we will not say spiritual pride. Still we can easily forgive "G. K. C.," for he seems to be able to see "very far off indeed, as a faint outline but not a mirage, the shore of another world; but a world as real and reasonable as our own." Why, this is exactly our own position!

MEDIUMS AND THE LAW.

THE ESTELLE CASE.

PROTEST MEETING IN GROTRIAN HALL.

*God made her a medium; the Law makes her a rogue
and a vagabond. What a detestable blot on the Statute
Book of a free country!*

These words (merely changing the pronoun from "him" to "her"), written by Stainton Moses in 1880, might be said to furnish the text of the spirited speeches of protest at the Grotrian Hall on Tuesday evening, November 17th.

Madame Estelle (Miss Frances Bergman) was tried at Marylebone Police Court, on October 15th last, for telling fortunes to two policewomen. On the advice of her counsel, Sir Henry Curtis Bennett, she pleaded guilty to committing a technical offence, and was fined £20 with £5 5s. costs, the magistrate expressing "great sympathy" with the defendant.

The public meeting was held, "to call upon Parliament for a repeal of the fortune-telling clauses of the Vagrancy Act, with special reference to the recent Estelle case."

The Grotrian Hall was filled, and much enthusiasm was displayed throughout. Admission to the gallery was free, but for the body of the hall a charge of half-a-crown was made. Sir Arthur Conan Doyle presided, and amongst those on the platform were Lady Conan Doyle, Viscount and Viscountess Molesworth, Viscountess Rhondda, Mrs. St. Clair Stobart, Mrs. Hewat McKenzie, Miss Estelle Stead, Dr. Quetta Woodbridge, Mr. Hannen Swaffer, Mr. E. P. Hewitt, K.C., Rev. George Vale Owen, Dr. Webb Johnson, Dr. Cyril Horsford, and Madame Estelle.

The following resolutions were carried unanimously:—

(1) That this meeting protests against the application of the Vagrancy Act of 1824 to purposes and persons which were never contemplated by the Act, and records its opinion that the action of the police as inciters to an illegal offence is one which is repulsive to the British mind and contrary to the spirit of British law.

(2) That this meeting agrees that some check should be kept upon persons who profess psychic powers, and submits that the present law against fraud can always be invoked by those who have reason to think that there is imposition.

(3) That this meeting resolves that the above resolutions unanimously passed by the meeting shall be forwarded to the Prime Minister, the Home Secretary, the Lord Chief Justice, and the Commissioner of Police.

It is interesting to recall that Government archives must contain a number of similar appeals. In 1881 a long memorial, prepared by the Rev. W. Stainton Moses, was presented to the Home Secretary. It is to be read in "Spiritual Notes" (immediate precursor of *LIGHT*), Vol. II., pp. 55-57 (October, 1880). The British National Association of Spiritualists, in presenting this Memorial of its Council, asked that a deputation be received, but this was refused "owing to pressure of public business." In 1895 another Memorial was presented to the Home Secretary, as the result of a large and representative meeting convened by the National Federation and the Mediums' Defence Committee, held in Manchester (see *LIGHT*, 1895, pp. 399-401).

At last week's meeting in the Grotrian Hall several speakers referred in indignation to the unknown persons responsible for instigating these prosecutions against mediums, with a strong hint that the source was known. This aspect is touched on in the 1881 Memorial, where it is stated that such attacks "have usually been instituted by persons who, under the pretence and probably in the belief that they were performing a public duty, were in truth actuated by a prejudice, generally referable to ignorance, against the facts of modern Spiritualism." So the long fight for justice has gone on.

SIR ARTHUR CONAN DOYLE, in opening the proceedings, said: We are here to-night to protest against what we consider a great injustice, a double injustice, an unjust law, and the unjust way of enforcing that law. It so happens that the Estelle case has brought us together, because it has concentrated public attention, but I need not point out that this is a broad matter in which we Spiritualists have at heart the interests of our mediums.

There is not in the whole world a more valuable or more persecuted and ill-used class of people than the genuine professional mediums. (Applause.) I have had a large experience, and I know no people who are doing more good in the world. I remember during the late war, when so many were sorrowing and with whom I had much correspondence, that I sent a number of them to a particular medium. I may mention the name. It was Mrs. Annie Brittain. I have a hundred letters from these people, and out of that number eighty got complete satisfaction by coming in touch with their dead, without question. In writing to me they used ecstatic language, there is no other word to describe it. If

we extend such work for a life-time we can understand the good that is done during the career of a great medium.

Now a medium is the most delicate and sensitive organisation in the world. He or she is a delicately adjusted receiving-set to receive vibrations, and to pass them on. To have such people persecuted by old, out-of-date laws, is an outrage. We do not yet know what mediumship can produce under the most favourable conditions. Given such conditions, it really would in itself reform the world. In a recent case in Germany against a medium the police could not secure a conviction, because the evidence in support of the medium was too overwhelming. In years to come the police, instead of persecuting them, will possibly have their own pet mediums in their back parlours to assist them in the detection of crime. (Laughter.)

Sir Arthur referred to the welcome change in the tone of influential newspapers on this subject, instancing a leading article in the "Morning Post" on the Estelle case. He read letters of apology for absence from the Duchess of Hamilton, Miss Lind-af-Hageby, and others, as well as extracts from letters of deep appreciation of the healing and other work done by the medium, Madame Estelle. Some were from doctors, who testified to her skill in diagnosis. A writer from Cornwall (the medium's birth-place) described her as "a fine Christian lady whom it is a privilege to know."

"We might all be proud to have a character such as this," said Sir Arthur, adding, "And this is the woman who is persecuted as a rogue and a vagabond, whose work was described by counsel as 'balderdash,' and who was fined £25, receiving a heavier punishment than she would have received for cruelty to children."

After the Chairman had read the first resolution, and incidentally described the Vagrancy Act as not only an offence against the King's justice, but against the King's English, he went on:—

I am sure that the British public, though slow, have got a sense of justice. Once they understand the point, I am sure there will come a weight of public opinion, and this wretched law will be abrogated. I want to be frank. We do need protection against charlatans, but my learned friend Mr. E. P. Hewitt, K.C., will tell you that existing laws are sufficient to deal with that aspect. As things are, the police are aiders and abettors in the offence, and I think we might have an action against them for an illegal act. Mediums need protection, and it would be a good plan if sitters were made to sign something to indicate their bonafides. (Applause.)

COLONEL MOORE, who seconded the resolution, said he knew little about Spiritualism and mediums, but he was concerned about the administration of justice, and was proud to be present at that meeting of protest against what he regarded as a miscarriage of justice.

DR. WEBB JOHNSON, in support, described the case as a ridiculous persecution. He had sent many cases to Estelle, and all had received good from her. They all came away smiling and better. "To a woman who can do that," he said, "I take off my hat." (Applause.)

Before putting the resolution, the Chairman asked Madame Estelle to rise from her seat on the platform, on which there was an enthusiastic burst of applause. The resolution was carried unanimously.

MR. E. P. HEWITT, K.C., said that although the public needed protection the present law of the land was quite sufficient to meet the cases that arose, without any special provisions under which mediums were bullied and persecuted. The only protection the public needed was against fraud, and that could be punished under the general law. The Vagrancy Act was a relic of barbarism, and should be blotted out of the Statute Book.

MR. HANNEN SWAFFER, in the course of a very effective speech, said that if he had been told a year ago that he would be standing on a platform claiming justice for a medium he would have received it with laughter. But he had learned much since then. He asked them if they realised, when thinking of the present case, that a medium like Mrs. Osborne Leonard was equally guilty in the eyes of the law, and that if rigorously applied the police methods would place a ban on the work of the Society for Psychical Research. Amusement was created by the production of a "fortune-telling tea-cup," purchased at a well-known London shop. Why, asked the speaker, was not the proprietor proceeded against? When criticising the methods of the police and speaking of the many uncaught murderers and the state of London streets by night, Mr. Swaffer roused a storm of applause when he said "We are not going to

tolerate the system which places our mediums at the mercy of people such as these."

The REV. G. VALE OWEN said he felt indignant at the persecution of mediums. It was a degradation and prostitution of those laws to which we looked up and of which we were proud. "I cannot conceive," he said, "that the police, on their own initiative, would bring such charges into a court of law. I want to know who is behind it. (Hear, hear.) Ladies and gentlemen, this is a religious prosecution. (Applause.) Women are employed for this work. It is degrading to their womanhood. It is absolutely silly. I cannot use stronger language with this collar on. (Laughter and applause.)"

VISCOUNT MOLESWORTH was glad to associate himself with the terms of the resolution, because he thought it was in the interests of justice and fair play that the antediluvian Act should be brought up to date.

MISS ESTELLE STEAD said: Our truth is particularly obnoxious to certain people, and I have no doubt that these people are behind this prosecution. I hope that as a result of this and other meetings we shall see this Act repealed, or at least put on one side, and that we shall have an Act that will protect those who have this wonderful psychic power which enables them to be mediums between the physical and the spiritual worlds. Mediums are among the most precious people in the community, and deserve all our care. (Applause.) I want to say how I esteem Madame Estelle, and to testify to the help that my father and I received from her.

DR. QUETTA WOODBRIDGE and DR. CYRIL HORSFORD also spoke in support.

On the motion of the REV. DR. LAMOND a vote of thanks to the Chairman concluded a memorable and important meeting.

L. C.

PHOTOGRAPHING THOUGHTS.

By M. N. WHITTLE.

Thoughts can be photographed.

A person whose psychic force is sufficiently developed can, with practice, obtain wonderful results.

It is done by means of sensitive paper and intense concentration. The paper is ordinary photographic printing paper.

The experimenter should sit in the dark, with a piece of paper, sensitive side uppermost, on the table in front of him. He should touch the edges of the paper with his most sensitive fingers—in most people these are the two middle ones.

The next step is to try to make the mind a blank. This is most difficult to do, as anyone who has tried can testify. Some people employ self-hypnotism, but all the results which I have been fortunate to obtain have been achieved without such means.

At all events, a very strong effort should be made to shut out all extraneous thoughts, and then concentrate solely on the thought which is to be projected on to the paper.

Sometimes the process takes a long time, sometimes ten or fifteen minutes. It is better to choose very simple subjects at first, such as a ball or walking stick.

When one feels that some result has been achieved, the light is switched on, and the paper held up to it for about 50 or 60 seconds. Care should be taken that no shadows are allowed to fall across the paper.

Then the paper should be immersed in developer in the ordinary way, and then put into the fixing bath. It is a thrilling moment when the paper begins to tint at the edges!

Not everyone can get results, good or otherwise, but some people have developed this talent to such an extent that they can often produce excellent photographs.

Sometimes I have ruined packets of paper, and obtained no result whatever. Other times, I have got quite good results in a comparatively short time.

Occasionally, the papers may merely become splashed with dark marks, the whole effect resembling a fireworks display.

I know one man who can produce excellent thought-photographs of his friends, and many people to whom they are shown insist that they could never have been taken without a lens.

Sometimes "extras" will appear on the developed paper, i.e., some face or figure other than the result of the thought which has been concentrated upon.

Some people attribute this to spirit agency, but I think it is quite feasible that the effect has been produced by one's own sub-conscious mind.

Whatever one's personal opinion of the subject may be, from the scientific point of view it is vastly intriguing, and offers much food for thought.

Mrs. EMMA HANDCOCK has opened a Clinic for the practice and teaching of her system of treatment for various ailments, at 14, Hanover-street, W.1.

TELEPATHIC IMPRESSIONS.

By ARTHUR BUTCHER.

A good many years ago I took part in a series of thought-reading experiments arranged by a well-known member of the Alliance (still, happily, with us) who was anxious to test for himself the reality of the phenomenon. Weekly meetings were held in the drawing-room of a private house, at which some ten or a dozen persons were usually present.

In one of the experiments a picture, selected at random from an illustrated work, was closely studied by a member of the company while standing well apart from the others. After a minute or two he closed the book, held it behind his back, and then imagined he saw the picture reproduced in the polished surface of a table placed in the centre of the room. Meanwhile the rest of the company concentrated their attention upon the table, and made written notes of their impressions.

Other experiments were concerned with the transmission of sensations of pain, taste and smell, card values, and impressions of imaginary visits to places well known to the transmitter.

The results, which were carefully tabulated after each attempt, showed, allowance being made for failures, a decided preponderance of successes in favour of direct thought transmission.

The space covered was only a few feet, but that did not detract from the value of the experiments, as there are numerous well-attested instances of thought, especially when associated with strong emotion, having been projected over much greater distances.

The manner of transmission is a baffling mystery. To liken it to wireless is arresting and suggestive, but the comparison is imperfect, because while in the one case you are dealing with complex electro-mechanical signals, in the other you are concerned with intangible thoughts. We can only assume that mind acts upon mind through some material medium of great tenuity, and that telepathy is as much a matter of natural law as wireless telegraphy.

In all probability we are surrounded by thought-vibrations, and telepathic action is continually taking place in all parts of the inhabited world. That we should be unaware of it is not surprising, as we are dependent upon our senses, which at best are imperfect instruments.

But beyond the range of the senses there is an undefined region of subconscious receptivity that is incessantly engaged in receiving and registering impressions that do not usually come into consciousness. It is to the capacities of this part of our being that the startling phenomena of mediumship are due, and the mysterious telepathic impressions peculiar to certain highly sensitive individuals.

There is the lady, for instance, who has an aversion to moths; she can *feel* when one is about, even if the room is in complete darkness. Then there are persons who become subconsciously aware of the presence of certain animals that they fear or dislike. Others can sense impending sickness or misfortune in connection with their friends, and yet others there are who are influenced by material things, such as water or minerals. In each case there appears to be a telepathic communication of information concerning matters outside the knowledge of the percipient.

It would seem that telepathy need not be restricted to cerebral activity alone, as it is frequently found associated with manifestations of subconscious perception. No hard and fast line can be drawn. The capacity of the human mind has never been determined, that it is capable of great extension has been shown by hypnotic research. All sources of knowledge would seem to be open to it; but their utilisation is perhaps determined by the immediate evolutionary needs of the race.

MARYLEBONE SPIRITUALIST ASSOCIATION.

On Sunday evening last at the Eolian Hall, owing to the unaccountable absence of Mr. Percy Street, who was booked as the speaker, Mrs. Annie Brittain very kindly stepped into the breach and gave an interesting address on "The Naturalness of Spirit Life."

She referred to the natural laws of the physical world and pointed out that these same laws still operate in the spiritual world, giving several examples from her own experiences in support of this, of which the following is one: A clergyman came to her in great distress one day and said that although he had buried many people and had used the beautiful words, "We do not mourn as those without hope," he had now lost his wife and felt he had no hope. His wife came to him through Mrs. Brittain's mediumship, and immediately gave him many messages as to the perfectly natural world in which she found herself and so convinced him that she was still herself that he went away comforted.

She particularly referred to the natural law of cause and effect and showed how the life as lived in the physical plane automatically reacted on the spirit and determined the nature of its surroundings in the after-life.

At the conclusion of the first part of the service Mrs. Brittain gave some most evidential spirit descriptions which were all recognised.

F. W. H.

"THE CASE FOR SPIRITUALISM."

ALEXANDRA.

MR. E. P. HEWITT, K.C., ON THE "MORNING POST" DEBATE.

PASSED FROM LIFE TO LIFE, NOVEMBER 20TH, 1925.

A lawyer's destructive analysis of an opponent's case is always interesting. When Mr. E. P. HEWITT, in an address before the L.S.A., on November 19th, reviewed Sir Arthur Keith's arguments in the recent debate in the "Morning Post," it was rather like slaying the enemy over again, but the learned Counsel certainly drove home some points in a strong forensic way. The hearty laughter which greeted the reading of some of Sir Arthur Keith's reflections (they could hardly be called arguments) might have pained or surprised him, or, maybe, strengthened his present belief that Spiritualists are a peculiar people. He could not, however, have denied that the laughter was very healthy and spontaneous.

For the benefit of new readers it may be explained that the "Morning Post" in June last opened its columns to a discussion of "The Case for Spiritualism" between Sir Arthur Conan Doyle and Sir Arthur Keith. Sir Arthur Conan Doyle's three articles appeared on June 15th, 17th, and 19th, and those of Sir Arthur Keith in reply on June 16th, 18th, and 20th. On ensuing days the "Morning Post" published many letters on the subject.

MR. R. H. SAUNDERS, who presided, said that the recent discussion would be within the recollection of the majority of his hearers. It had created a considerable amount of interest, not only from the nature of the subject, but from the position of the disputants. The publication of these articles was a striking testimony to the trend of public opinion to-day, especially as they appeared in so important a newspaper as the "Morning Post." There was no one within our ranks better fitted to analyse that debate than their speaker that night, Mr. E. P. Hewitt, K.C., whose trained legal mind would present to them the strong and the weak points of the case. Sir Arthur Keith was a man of high scientific and intellectual attainments, but when he approached a subject about which he knew nothing, there was bound to be bewilderment on his part, as well as misunderstanding. It was unfortunate that many people might attach to his opinions more weight than they deserved. Thus Mr. Hewitt's criticism of them was welcome.

MR. HEWITT said that the Chairman had remarked that he was going to show them the strong and the weak points of the debate, but he hoped to show that the strong points were all on one side. He agreed that it was a matter of great importance that so influential a journal as the "Morning Post" should have opened its columns to such a discussion.

In considering this debate one must view the qualifications of the two disputants. On the one hand there was Sir Arthur Conan Doyle, who had made a special study of the subject for many years. First an orthodox Churchman, and then an agnostic, he did not approach Spiritualism with any leanings towards it, nor was he driven to it by seeking consolation for family loss. Long before his son was killed in the war he had devoted himself to the study of the subject, and had finally become convinced by the overwhelming evidence he encountered. On the other hand, they had in Sir Arthur Keith one who really knew nothing about the subject. He admitted that he had never been to a single séance, and apparently he had never read a book on the subject. He had only presented his reasons as they appeared to him by the light of nature. One could understand that a highly educated mind, but wholly uneducated in this subject, might be very useful for investigating the matter. But when it came to laying down statements and purporting to give reasons, it had no value. He pleaded that he had been a student of the human mind for forty years. "But," said the speaker, "I ask what has that to do with it?"

Sir Arthur Keith's remark, "The fact that I have never taken part in a Spiritualistic séance may be thought to rule me out of court straight away," provoked the dry reply from Mr. Hewitt, "I think it might."

"On the one side," said the speaker, "you have a man who thoroughly knows his subject, and on the other a man who knows nothing about it. One can understand, therefore, that the debate was rather one-sided."

One by one, Mr. Hewitt took the arguments of Sir Arthur Keith and subjected them to merciless criticism. Laughter greeted the scientist's remark about darkness at séances throwing the sitters into a state of panic.

Mr. Hewitt, after giving Sir Arthur Conan Doyle's definition of Spiritualism, said: "I would like to add this, that the Spiritualist is satisfied that the exercise of psychic powers in a reasonable way is not only not harmful, but desirable. The great mass of communications from the Other Side are not trivial, but are interesting, instructive, uplifting, and often learned. Spiritualism has removed the fear of death beyond all doubt, and in that alone it has conferred an immense benefit on mankind." (Applause.)

On the motion of DR. ABRAHAM WALLACE, a hearty vote of thanks was accorded the lecturer.

L. C.

Love was her robe in life, her pall in death—
Purple and rose, sky lustres of the dawn—
Such fabrics as the Spirit furnisheth
From viewless looms of the Eternal drawn.

Folded the bountiful hands that loved to give,
But they open elsewhere
To take the golden guerdon of those who live
Their gifts and blessings to share.
She has left a crown, but a nobler diadem—
A Crown of Life—is hers, and another throne,
The throne of the queenly soul, set with many a gem
Marking each deed of love to Heaven known.

Queen and Mother and Friend!
Earthward let us not bend,
Save for a space o'er that which is left behind.
Our thoughts shall rise up to find
Thy soul—thy self—in a land whose sweetness and
grace
Shone of old in thy face.
As though 'twere a prophecy
Of the life to be—
The life that has come to thee
In the fullness of earthly years;
Where smiles come after the tears
As the flowers follow the rains,
And all that could fail is fled,
And all that could die is dead,
And all that was lost is found,
And all that was fair remains,
And the queen who was queenly reigns
For ever a queen, with the love of a people crowned.

D. G.

WHAT HAPPENS IN DYING.

The death-cold steals over the heaving breast, and around on either side the temperature is greatly diminished. Look now! The psychic emanation contains some proportion of every principle composing the soul—motion, life, sensation, ethers, essences, vital magnetism, vital electricity, instincts—and, much enlarged by accessions, it has floated up in a compact mass, and now occupies a higher altitude near the ceiling. (Sometimes this mass of emanation is formed far above the house, high up in the tranquil air, leagues away from the dying body). Now the lungs have ceased to breathe, the pulse is still, the physical heart is motionless; while the brain-cells, the corpus callosum, the medulla, and the spinal cords and ganglia, are ablaze with contractive and expansive energies, which gently pulsate and seem to direct and govern themselves by a kind of automatic self-consciousness. See! The negative (gray) substance of the brain is interiorly throbbing—a slow, measured, profoundly deep throb—not painful, but massive and harmonious, like the deep heart-beat of the sea. Look up! The exalted emanation, obedient to its own changeless laws, is now elongated, and has attained a position at right-angles with the horizontal body below. Behold! See how the outlines of a beautiful form are being fashioned within that emanation. Beneath, it is still tied by a white life-cord to the medulla and the corpus callosum within the brain. . . . In the twinkling of an eye the vital electrical telegraphic thread is snapped—the lingering particles and principles are suddenly attracted upward and absorbed into the spiritual body—and, lo! the new organisation is free of terrestrial gravitations. . . . There are many friends, aged relatives, and little children, in the death-chamber; they tremble before the ghastly spectacle; they mourn, without the comfort even of blind faith; they grieve, with only the whisperings of hope to the doubting ear: they gather around the prostrate, cold body; they press together the lids of the sightless eyes; in silence and sorrow they withdraw from the scene. But let us open our brighter eyes—the eyes that we shall all have when clothed with the deathless garment of immortality. See! the newly-organised spiritual body—surrounded by a group of guardian angels—moves gracefully off in the direction of celestial shores. The arisen personality follows a vibrating thread of magnetic attraction which, while the dying mutations were in process, we noticed penetrating the apartment and fastening to the earthly brain of the resurrected. . . . Arrived at its own place in Summerland, surrounded by an assemblage of beautiful, welcoming citizens of that locality.

—From "THE TEMPLE," By Andrew Jackson Davis.

LETTERS TO THE EDITOR.

THE "WEEKLY DISPATCH" DISCUSSION.

SIR,—I most heartily endorse your suggestion that Mr. Charles Chaplin should be invited to contribute to the discussion in the "Weekly Dispatch," and your view of the general interest now commonly—and very rightly—taken in "Animal Survival" it would be only a graceful act to ascertain the views of the senior elephant at the Zoological Gardens. He, or she, might not know more about the subject than some of the contributors, but he certainly could not know less. This hint may be taken for what it is worth—I merely throw out the suggestion. But as to the protest that follows I am writing in more serious fashion.

Why is the name of Mr. Wells not to be found among the list of those who are invited to contribute their opinion? The omission is a direct insult to that public opinion which for years made him a popular idol. I am no patient listener as a rule to the *vox populi*, but in this instance I am quite in accord with its decision. Mr. Wells at the present time has passed the zenith, but *consensu omnium bonorum*—by common agreement of all the nobler sort, he is the most scientific and artistic exponent of healthy and honourable science, and in addition he possesses merits not always found in the followers of a practical and very active profession. Tall, powerful, handsome, kindly almost to a fault, just and honest in all his dealings, Mr. Wells is beloved wherever he goes, and whether in Great Britain, France or the U.S.A. no man is more generally or more justly esteemed.

At this point I am interrupted by a critical friend who points out that my enthusiasm is carrying me away and might mislead a careless or unfriendly reader unless certain details are added. The Mr. Wells to whom I refer is, of course, Bombardier Wells, late Champion of England.—Yours, etc.,

ELLIS G. ROBERTS.

SLEEP, DREAMS AND THE AFTER-LIFE.

(AN ICELANDER'S THEORY).

SIR,—Perhaps I may be allowed a few remarks regarding the note, "A New Doctrine of Spirits and Dreams," appearing in LIGHT of August 22nd, as a diligent and appreciative reader. The note commented upon an article, "A Thinker in Thule," by Professor Arnold Wall. The book Professor Wall is dealing with in his article, presents difficulties to the translator, containing, as it does, some words not to be found in the lexicon. Among these is the title of the book, "Nyall," which is intended to signify that something new of decisive importance is offered. This new thought is the key to the understanding of the phenomena of mysticism. I have not said, as stated, that sleep is "a condition of consciousness." I have said that during sleep the organism is receiving a charge of a certain form of energy. Life is a charge—as said long ago by that great philosopher Plotinus: *epakton gar zoe*—and this charge, the vital charge, is renewed in sleep. We can learn distinctly to observe the inflow of this charge, as sleep comes on, and how this current carries along with it the shadowy pictures of the beginning dream. For the dream pictures are not created by the dreamer's own consciousness, but transferred from others, and more or less distorted and misunderstood by the dreamer. And I want to emphasise, after more than twenty years' study of the subject, that this is not an hypothesis, but an insight. Dreams are phenomena of transference, mediumistic phenomena; and this discovery that mediumism is a normal phenomenon, will make things much easier for Spiritualists. Everybody can get for himself some first-hand knowledge of the spirit-world or the other side, for the other side is just the world of our dreams. The distinctness of dreams depends upon the degree of closeness of communication between dreamer and dream-giver. Very often the dreams are the adventures of the dream-giver, translated and distorted according to the cerebral disposition of the dreamer; but sometimes materialisations take place, and the dreamer is moving about in the scene of his dream, in a more or less materialised body of his own. After discovering the nature of dreams, I have made, for several years, a special study of the nature of the after-life, and I know now, beyond the possibility of a mistake, that life after death is life in planets belonging to other solar systems. Man survives as a spirit, but the spirit or the vital energy escaping from the dying body creates for itself a new body in a related but stronger vital field of some other planet. We are surrounded by a spirit-world, but this spirit-world consists of radiations from a body-world (material world). The materialisations of the scéances—which phenomena cannot be reasonably doubted—help us to understand how the body of the after-life is originated. Immature humanities as our own grow by births, more

mature humanities through materialisations, or by both births and materialisations. We reincarnate after death, reincarnation not necessarily meaning rebirth. Reincarnation, in the sense of rebirth, is not a phenomenon of our planet, the seeming exceptions being cases of what might be called pseudo-reincarnation, of which I may write another time.

The idea that life should be restricted to a small planet in a small solar system, is absurd in the highest degree. Life is an attempt to master and harmonise the energies of lifeless nature, and when this attempt has succeeded, the universe will have evolved into a god, a being of an infinity of forms, each of which is infinitely perfect. The evolution of the *infinite* god is the aim and end of the world-process.—Yours, etc.,

HELGI PJETURSS, Ph.D.

Reykjavik, Iceland.

THE ROMAN CATHOLIC VIEW.

SIR,—Your quotation from Mr. Henry Arthur Jones, speaking of Wordsworth, and headed "The True Pantheism," brings to my mind the memory of the following sentences in a sermon by Mgr. Robert Hugh Benson:—

Man feeds on beasts, beasts on herbs and herbs on minerals. These are facts, whether we like them or not; and Christianity at any rate encourages us to face them and say that minerals, by destruction pass up into herb-life, herb-life into animals, animal into human. Christianity goes even further and completes the cycle by giving us reason to believe that man, by suffering, becomes elevated and rises even to be "partaker of the Divine Nature" from which all proceeds.

Mr. Henry Arthur Jones must refer to non-Catholic sects when he says that "all creeds ultimately petrify religion." This is not true of the Catholic faith where the Spirit is the soul of the Church, and the letter only her handmaid.

Thomas à Kempis says in the "Imitation":—

Reason and natural research must follow faith, and not precede or oppose it.

Mgr. Benson says:—

Still, to the eyes of the Catholic there moves on earth that amazing Figure whose mere painted portrait in the Gospels has driven men—artists, seers and philanthropists—"mad with love and longing" and he is part of it.

There still sounds on the air the very voice that comforted the Magdalene and pardoned the thief; the same Divine energy that healed the sick and raised the dead is still active on earth, not transmitted merely from some Majesty on high, but working now, as then, through a Human Nature that may be touched and felt.

This is true Catholic "Spiritualism" and not the "letter that killeth." It is in harmony with the poem of Francis Thompson quoted by Sir Oliver Lodge in his beautiful address last year on "The Reality of the Unseen," of which the last verse is:—

Yes, in the night my soul, my daughter,
Cry, clinging Heaven by the hems,
And lo, Christ walking on the water,
Not of Genesareth—but Thames.

Yours, etc.,

(Mrs.) BELLAMY STORER.

(A Catholic subscriber.)

SPEAKERS AND SOCIETY WORK.

SIR,—I trust you will be good enough to give publicity to a matter affecting the non-fulfilment of engagements by advertised speakers. Briefly, the position is this. For three consecutive Thursdays, the advertised speaker for our church failed to put in an appearance, although due notice was given reminding them of their engagements. This in itself could be overlooked, but as no apology or explanation of their absence has been received in either case, I think it is time such conduct received attention. I should be pleased to hear from other Secretaries if this is simply a coincidence or if they are experiencing the same thing. If so, some concerted action should be taken with the object of bringing these offenders to book. It is a serious matter for churches to have continually to apologise to their congregation that the speaker has not turned up, and it is only fair and reasonable that Secretaries should be informed as early as possible if speakers are unable to fulfil their engagements, so that necessary arrangements can be made to find substitutes.—Yours, etc.,

P. P. BUXTON,

Speaker's Sec., Church of the Seven

Principles (Spiritualist), Eltham.

38, Phineas Pett-road,
Well Hall, Eltham.

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.

ADVERTISEMENT.—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.

"THE GREAT QUESTION."

"ETERNAL REST" OR "THE GLORY OF GOING ON?"

It was lately complained that the "Mystery of death and the life beyond" had been turned into a newspaper stunt, and that sacred things were being profaned in the interests of commercial journalism. We have no such complaint. We do not feel that death is any more sacred than life or any more mysterious, which is far from saying that there is nothing of sanctity or mystery about either.

Neither do we complain that nearly all the writers who are at present engaged in giving the public their views on the "great question" rely almost entirely on speculations, theological, poetical and philosophical. It is not to be wondered at. For many generations the popular mind has been fed on this kind of thing and there is a heavy burden of hereditary opinion to be outgrown and cast off. Spiritualism has knowledge to offer, however much that knowledge may be despised. Thus we read of the contempt which is felt by admirable people for the "cheap magic" of planchettes and table-rapping. On that point we may remark in passing that some of us have gathered an immense amount of valuable information by the "cheap magic" of a crystal set—sometimes a homely "contraption" constructed at the cost of a few shillings or even a few pence—very cheap magic. We must not forget the bearing of radio on this question of particular methods of gaining knowledge.

One thing which comes out conspicuously in the opinions of some of those who write with much literary skill but little knowledge is the pathetic fondness with which they look forward to death as a matter of eternal rest. It is quite clear that these people do not think out the question. "Sleep after toyle, port after stormie seas," says one of them, quoting from the beautiful lines of Edmund Spenser. But is he never to wake up again to a new day of congenial activities? Is the ship to remain for ever in an eternal port? We know that is not the case. We know that Tennyson put it more truly when he spoke of the "glory of going on." Even Voltaire's cold, common-sense might be quoted against the proposition. Voltaire is often denounced as an atheist, but we never forget that he was the one great writer who raised his voice in burning words against the iniquity of war in days when it was condoned if not supported by the Church. It was Voltaire who said: "Repose is an excellent thing, but boredom is its brother." That was a true word. These people who proclaim that death is to be a period of endless rest remind us of the weary old charwoman who looked forward to

heaven as a place in which she would "do nothing for ever and ever." As for those whose idea of "eternal repose" means total extinction we need not argue with them. There can be no repose where there is no life.

We think that—apart from "Spiritualistic revelations" which running counter to ancient prejudices are still suspect in some quarters—the application of reason to the question would overcome many difficulties. Let the thinking people ask themselves whether a life beyond is any more miraculous than the life in which they now find themselves. Let them ask themselves whether a future life (in which the human race while still uncorrupted by materialistic science and false theology, had a profound conviction) may not be as natural as this one—something that may come in the universal order as a gradual unfolding of the human consciousness. It has been often said that this life is at least as miraculous as any future life will be, and that future life could not possibly mean a sudden jump from an imperfect and undeveloped state to one of miraculous perfection, but simply a slight advance which would not take the dead quite out of our range or cut them off from giving us little tokens of their continued life, generally by feelings and impressions, more rarely by physical contacts? Some of us can dispense with these physical signs, but they are very important for a science which cannot take in those intimations of immortality that can appeal only to sensitive and attuned minds.

However it be, we have no quarrel with the newspaper "stunts." As the world is constituted to-day everything that is designed to affect the popular mind must come that way, and it is vain to lament the fact. The thoughtful and the philosophical are always in the minority, although they must always be the leaders in the end. They need not follow the "unthinking masses," but they will be wise to take a certain amount of guidance from them, for—as we have said before—the people have a certain quality of instinct. It is unthinking, but it is often true for that very reason. The "mass psychology" which reflects so many delusions is controlled also by much that is eternal truth. It is a more valuable thing than many philosophers realise, for there is a sense in it that instinctively distrusts things essentially false. We once heard a wise old Spiritualist defend the crowd for its contemptuous attitude towards certain fanatical cults which claimed to give out spiritual revelations. "It despises these things," he said, "because it feels instinctively that they are not true, although it cannot reason about them."

Meantime we reflect that although "life is real, life is earnest," the life of earth is a brief thing. And most of those who are exercised about the "great question" will in the natural course of things be presented with the answer before they have finished arguing about it! For there is no arguing about facts when they are brought home to us in person.

ROADMAKERS.

I kindle my fire, and I make it bright,
And I trim my lamps, with their ruby light;
Then I put them in place, that no harm may come
To belated folk on their journey home.
From my cosy hut, "Good night" I cry
To the man on his beat, as he passes by.
And that's what I do, when the sun goes down;
For they're making a road up to London Town—
A fine, broad road up to London Town.

As I keep my watch, all the long night through,
You may think I'm lonely; but that's not true;
For there's many a mate of mine comes back,
To sit round my fire for a friendly crack.
They "cut no ice," but they "played the game";
And now, in Heaven, they're doing the same.
That's the reason why they have been sent down—
They're making a road up from London Town—
A broad, bright road up from London Town.

G. VALE OWEN.

Nov. 7th, 1925.

FROM THE LIGHTHOUSE WINDOW.

In the course of his "Weekly Dispatch" article in the "When I am Dead" series, Judge Parry says:—

The noblest clergyman that I ever knew or am ever likely to have known, used to impress on my young mind that when a man's body was healthy he did not talk about it and, equally, when a man's soul was healthy he did not talk about it.

A long letter appeared in the "Morning Post" of November 20th, on the subject of Theosophy, from Mr. A. Trevor Barker, in which he vindicates the memory of Madame Blavatsky from the accusations made in a series of articles on the subject in the same journal. We take the following extract from the letter:—

The greatest part of the mission of H. P. Blavatsky was her attempt to free the mind of the Race from the spiritual slavery of its belief in and reliance upon the external authority of a degenerate sacerdotalism; unpromising as she was in her exposure of all forms of priestly imposture, we are yet asked to believe by your correspondent that the Liberal Catholic Church, with its pseudo-bishop; and priests, its Leadbeaters and Wedgwoods, find their root and justification in the teaching for which Madame Blavatsky was responsible. Shame, I say, that such misconceptions should be allowed to grow unchallenged in the mind of the public. Let it be clearly stated once and for all that the difference between the Besant-Leadbeater teaching and the philosophy of H. P. Blavatsky is the difference between night and day—between black and white.

The following passage is from an article in the "Dumfries Standard," by "Chanonry":—

The search for truth is long, the net has to be cast very wide, and the meagreness of the ascertained results is no criterion by which to gauge what may eventually be reached. Radium, e.g., was present in the composition of the earth from its birth but who can estimate how many centuries or millenniums passed before the French scientist isolated it out and made it available for use? All the forces which make "wireless" possible were present from the beginning of time; it was but yesterday that they were revealed.

The wireless message passes only when the transmitter and the receiver are properly "tuned" together; when, in the domain of spirit, there is some similar sympathetic adjustment between two individuals, distance would seem to be negligible, and the phenomena of telepathy emerge. No experiments on any extended scale have been made to ascertain in what degree the needed adjustment can be consciously secured.

From an article in "The Referee" (15th inst.) on "The Fourth Dimension as a Proven Fact," by Michael Temple, we take these excerpts:—

Until the appearance of Einstein we lived, contentedly enough, in a space of three dimensions. Having measured all length, breadth and thickness we supposed—in spite of the warning of Lord Balfour that it was probable that our senses had only attained to what was necessary for our preservation—that we had plumbed the universe, and that there was no room in it either for God or the immortal spirit of Man at all. There was no local heaven in which He could dwell and no local hell to which He could send us, and when we died we just finished and that was all. . . . The Fourth Dimension of space is no longer a matter of abstruse speculation but a proven fact. That at once knocks the bottom out of all the apparently legal materialism which was based on the notion that the universe had three dimensions and no more.

There may or may not be a God. The knowledge of Him which to those who have it is, quite logically, a much more certain fact than their own existence, is not reached by any road of this sort. It lies in the spirit of Man, and is beyond and above all human proof. But that, to speak reverently, there is plenty of the room for Him which the Nineteenth Century materialists could not find in their universe is the tremendous fact which Einstein's discovery of the kink in space has proved beyond all question.

Perhaps the direct line of human evolution points more clearly to ultimate liberty than to anything else. A phase of this progress is touched upon by the Wolverhampton "Express and Star," in reference to recent utterances by the Bishop of Liverpool and Sir Arthur Conan Doyle, as follows:—

If there is one thing that thoughtful people resent it is any attempt to restrict independent inquiry into matters which are purely personal. After all, we are captains of our souls. But the published facts relating to the article which the Bishop of Liverpool contributed to a Sunday newspaper show that Spiritualists have felt impelled to issue a challenge. . . . The "experts" only, it seems, must continue the inquiry. Sir Arthur Conan Doyle, on this, has challenged the Bishop to a public debate, in which his lordship would have the opportunity of pointing to any powers which God gave to man that are not to be used. Thus the liberty of the individual to make his or her own inquiries is defended. . . . The doctrine is pernicious which says that men and women should leave "the experts" to do the thinking for them. The world, happily, has got beyond that stage.

In the correspondence column of the "Clarion" Mr. Thomas L. Rix, replying to an attack on Spiritualism by Mr. John A. Lawson, says:—

I wonder what Mr. Lawson would say had he had the following experiences:—

1. A medium, a second wife, under the control of the first wife, said to her husband, "Tom, Tom, the medium is not treating our kiddies right!" There was no fraud there, and I don't think any woman would give herself away like that, but she did and does not know it.

2. My wife is a writing medium. We sit by the fire and she with a pencil writes. In October, 1921, the following message was written: "Morton is here, has brought Joe; Joe sees things very different on his side of life and will try and influence Mary to take the first step towards a reconciliation." Joe is my brother, and getting on for twenty years we had had no communication with each other owing to a disagreement. Joe died abroad in 1918. On January 1st, 1922, a letter was received from M. saying "When we have got to our time of life, life is not long enough for quarrels to exist between the families of R. and H., so I write to wish you both a very prosperous and happy new year, and I have taken the first step to a reconciliation." This was not a fraud, thought transference, or telepathy.

In the "Sunday Express" (15th inst.), under the heading "The Anatomy of Dying," the Editor, Mr. James Douglas, contributes an intensely interesting article. The full assurance of survival that psychic investigation seemed to withhold from him was realised in a personal struggle between life and death. As a consequence of a severe *cancer* he had to be taken in an ambulance to a nursing home, where a gentle nurse gave him a hypodermic injection in the right arm, and three doctors gathered round him, one being an old friend. On recovering consciousness, in a strange bedroom, he beheld "an infinitely compassionate nurse" bending over him. He writes:—

I knew that my hold on life was extremely slight. I was sure that if I chose I could let go my grasp of it. This may have been a hallucination, but it amounted to a fixed conviction.

While I was fighting I felt a continuous thrill of exaltation and gaiety. My state of mind puzzled me and amused me. I was able to inspect and analyse my own maunderings and ravings.

I seemed to be outside my own physical body and to be a spectator of its torments and tortures. At times I was actually a cool and serene critic of the behaviour of my brain. . . .

This dualism absorbed my concentrated attention. I convinced myself that the fate of my body and my brain did not seriously concern me, and that whatever happened to them was of no consequence to me. This, I feel sure, is the reality of dying.

Now that I am normal I know that there is nothing in the functional process of dying to strike terror into the human heart. It is as natural to die as to be born.

The only difference is that you are not aware of your birth, whereas you are splendidly and superbly aware of your dying, intensely and vitally interested in its sweep and swing, and joyously eager to go forward into the wonderful land beyond earth and air, sea and sky, moon and stars.

All my faith in immortality grew stronger as I was borne along on the tide of suffering. I do not think reason or ratiocination plays any part in the sacrament of dying. Something higher than logic calms and supports the soul.

This is the good news I bring to those who are afraid of death. There is naught to fear.

MR. J. MALCOLM BIRD AND SEANCE ROOM PHENOMENA.

The "Christian Register," an American religious weekly, published in Boston (Mass.), gives in its issue of 8th ulto. an attractive interview with Mr. J. Malcolm Bird, Research Officer of the American S.P.R. It is from the pen of Mr. Edward N. Cotton, and we take some excerpts which should be of interest to our readers.

In the course of some allusions to Mr. Bird's credentials, Mr. Cotton writes:—

As Research Officer of the American Society for Psychical Research, Mr. Bird is in a position to keep informed of all mediumistic development. He comes to his position well qualified. For seven years he was instructor in mathematics at Columbia, and for eight years Associate Editor and later Managing Editor of the "Scientific American." Always interested in psychic phenomena and always making an effort to keep up with investigations in this field, his entire time has been given to the subject for several years, first with the "Scientific American," and later in his present position. His latest contribution to the science is "Margery, the Medium," a book of five hundred-odd pages in which manifestations at the séances of this now internationally known medium are recorded in strict keeping with scientific fact, and withal in an entertaining manner.

The interviewer, by his questions, elicits what we already know, i.e., that Mr. Bird, as "a rather cold-blooded scientist," approaches the question of spirit identity with the utmost caution.

"I want you to tell me whether you believe in spirit communication or not."

"I cannot do that," he replied. "Because I do not know. That is what I am trying to find out."

"But, Mr. Bird, your investigations must have induced you to arrive at certain definite conclusions concerning the matter of psychic phenomena."

"Ah, now we are getting on common ground. I find unusual phenomena in the séance room, manifestations which do not contradict known laws, but which do point to other, possibly higher laws, about which at present we know little. I am assuming now that we are talking about a case in which fraud is absent; and I emphasise that such cases occur."

"You believe, then, that the contention that all mediums are either deluded or deluding is not supported by facts?"

"There is no question in the minds of honest and careful investigators," Mr. Bird proceeded, "that much of the manifestations of séance rooms is genuine. Understand, I am not saying that spirits are present. When tables tilt, articles such as illuminated discs, baskets, and megaphones levitate, they do so through a force we have not yet been able to identify."

"Houdini does not agree with you," I remarked.

"Houdini is a magician. He brings to séances the disposition and training of necromancy, predisposed to find fraud."

"Then you would discount his exposures in the 'Margery' case?"

"You have read the pamphlet in which he describes his method, and you have read the chapters in my book, 'Margery,' in which the alleged exposures are treated. Please form your own conclusion, as each reader ultimately must."

"I have done so, Mr. Bird. Instead of Houdini exposing the mediumship, the mediumship exposed Houdini."

A suggestion of a smile flitted across the face of the scientist. It was evident that he considered the incident closed. Presently he veered about on a new tack: It is hardly fair to the medium, and it discourages manifestation, when we take to the séance circle prejudices or assumptions that the phenomena are going to be deceptive. I do not know why it is but to this quest of psychic reality we bring the attitude of the sceptic more than to any scientific investigation. That is unfortunate as well as unfair. Speaking of fraud, it may not be present; but to prove that it is absent, thoroughgoing methods of examination and control must be enforced. If such methods are not used, no matter how much confidence we may have in the medium and the circle, we cannot publish the phenomena as authentic. On the other hand, one detection of fraud by no means invalidates the mediumship, any more than one error of a mathematician proves his inability to handle that specific problem. Neither should absence of phenomena demonstrate that a mediumship is delusive. When we study a mediumship through a long period of sittings, we often discover that what appeared deception under particular conditions proves genuine in the long run. And weak-presentation one evening is more than made up by strong presentation of similar phenomena at other times.

The interviewer, we note with interest, is not impressed with Mr. Bird's agnosticism on the question of the existence of spirits:—

"Mr. Bird, I think, subconsciously, you believe what your lips refuse to express."

"Why taunt me with that? I say I do not know. Now it may be the universe is so constructed that science will never be able to prove the spirit hypothesis. If that is the case, we might at least hope to prove the impossibility. Mathematics often proves that certain things cannot be done."

At this point Mr. Bird (or his interviewer) falls into a small error, for it is recorded that Sir A. Conan Doyle and Sir O. Lodge were forced to their convictions regarding spirit communication through the death of their sons. This was not the case, we understand, although it is permissible to suppose that in each instance the return of the son served to clinch convictions already formed.

Regarding Mr. Bird's investigation of the "Margery" mediumship, the following should be of interest. Mr. Bird is replying to a question as to whether he admits the reality of "Margery's" control, Walter Stinson, her brother:—

"I have not reached that position. I may say, however, that it is either Walter Stinson or a personality split off from Margery, for we have eliminated the theory of deception. A voice speaks; objects levitate; knocks are heard; lights are seen; cold air currents issue from the vicinity of the medium; persons are touched; teleplasm is seen. What the cause, what the law or laws may be that control the phenomena remain an enigma to me. Please believe that my chief hope is to place this mediumship on a convincing, sound basis."

Finally, for the purpose of cordially endorsing it, we give the following comment by the interviewer:—

Now readers may conclude that Mr. Bird is astride the fence. Metaphorically, perhaps he is. Actually, he deserves considerable credit for doing that exceedingly difficult thing—reserving his opinion until proof is conclusive.

How soon or how late Mr. Bird will deliver his conclusion, when he arrives at it, is a matter for himself to decide. We are in no hurry. In the meantime we may say, from personal knowledge of him, that Mr. Bird is not one of those scientific researchers who permit their zeal for science to eat up their common-sense.

"KATHLEEN": A STUDY OF THE SUPERNORMAL.

This is really a great book,* filled with great thoughts relating to this life on earth, and the life beyond. The Rev. John Lamond, D.D., my friend of many years, has at last produced the book which has long been his dearest wish. Often he has said to me that he hoped he would be spared to record his experiences and his deductions therefrom before he died. How well he has done it can only be realised by a careful study of his work. The book fills two purposes; a memorial to his daughter, who has passed beyond the veil, and a record of his experiences and conclusions formed from the past forty-eight years' experience of the psychic phenomena observed by him. Not that he gives much space to the evidence, leaving that to others. "It is the philosophy that interests me far more than the phenomena," he writes, and continues, "Spiritualism has three distinct aspects: It is in a sense a science. . . . It illuminates Christian teaching. . . . and as a philosophy it opens up such vistas of thought that one is almost blinded by the growing grandeur." Much the greater part of the book is devoted to the manner in which psychic phenomena make clear many of the events in Scripture, which can never be understood without a knowledge of the phenomena of the séance room. The latter part of the book is devoted to the expression of the author's conclusions from a life-long study on the meaning of existence: he traces life up from the earliest beginnings, and carries us into regions beyond this earthly plane. It was not written for those who are seeking evidence, who are not convinced of the reality of survival; the book is meant for those who fear that Spiritualism is antagonistic to the Bible, and even the most orthodox cannot but be influenced by his masterly handling of the Biblical evidence in support of the claims made by Spiritualists. Lastly, it will appeal to all who think deeply on the great problems of life and death. "Kathleen" is an outstanding book, and will have a permanent influence on the minds of many.

J. ARTHUR FINDLAY.

KNOWLEDGE is fuel to the spirit, and spiritual fervour inspires the seeking after further knowledge. No man can imbibe all knowledge. It is sufficient that the thirst for knowledge will lead him to look with wonder upon life, will uplift him from meanness to moral grandeur, will cause him to recognise the godhead in himself and in the whole of humanity. This seeking after light will characterise the man, and it is the light of the seeker that should characterise all men.—JACOB KATE, in "Psyche."

* "Kathleen," By the Rev. John Lamond, D.D. (Hutchinson, 6s. net.)

HOW THE ANIMAL SURVIVES IN MAN.

By B. M. GODSAL.

Apropos of the remark "men are segments of Man," quoted in the article "Multitude and Unity," p. 354, may I call attention to what strikes me as a more significant remark, or theory, which has come to my notice, namely, that the lower animals are fractional parts of man.

While man and his forbears have travelled along the main line of advance and have composed, as it were, the trunk of the growing tree of life, the various species of lower animals have branched off at different levels and in different directions, and have staked their all on some particular physical advantage or mental faculty or instinct, which each species has developed to the limit, at the expense of its other faculties. And when a changing environment has rendered these special adaptations useless, the unfortunate possessors have in numberless cases found themselves doomed to extinction.

Man's survival and supremacy have depended upon the fact that he has never sacrificed his integrity to specialisation in any one particular, and therefore has been able to meet the multifarious demands that are constantly arising in a progressive world. Thus it may be said that while every species of animal represents some particular quality, man's all-inclusive nature comprises the entire menagerie! For man possesses in a degree all the characteristics to be found in the animal kingdom, and some that are peculiar to the plants; moreover he has added something of his own that makes him human—something which his more perfect development has enabled him to draw from the surrounding Spirit.

Spirits often tell us that men who have over-developed certain traits appertaining to their lower nature assume in the next world the appearance of the animals that are typical of those traits. In fact it looks as if throughout the whole realm of nature, from man downwards, each quality possesses its own particular form of material expression and its own recognisable appearance. Thus the man who cultivates in himself any animal trait will, even while in the flesh, take on a certain resemblance to the animal that has specialised in that trait, whether it be pig, fox, snake, bird of prey, or what not. And contrariwise we may form a shrewd opinion of an animal's disposition, judging it solely by its appearance, according to purely human standards.

The moral to be drawn from these natural facts seems to be that man can make no permanent advance except when travelling along the middle of the road, for specialisation always ends in a cul-de-sac. Therefore it is evident that before all things man must cultivate equally both the spiritual side and the material side of his being. Cultivation of the spiritual side alone has never led to anything but empty speculations, and the present-day emphasis on the material side has led to disasters innumerable. Clearly no real progress is possible until both sides are cultivated together—until religion and science are seen to be as closely related and as interdependent as soul and body.

That Spiritualism is already achieving success in this great work of unification—in vitalising science and in placing religion upon a firm basis of physical fact—is shown by the outcries being raised against it, on the one hand by the materialists and on the other hand by undeveloped religionists.

In comparison with all other religions Spiritualism holds a position analogous to that which man holds towards the lower animals. Just as the latter have diverged from the main line of evolution by specialising to gain some immediate advantage, so the different religions have turned aside from the true line of spiritual evolution, by forsaking the open region of fact and tying themselves up with creeds and formulas founded upon mere opinion.

Let us hope that our Faith will never be tempted to wander off the highway of progress. Spiritualism linked by a hyphen to some pious opinion or prejudice or superstition may flourish for a while, but any hyphen will ultimately drag it down to extinction. The only kind of religion that can last forever is religion unqualified—which deals solely with spiritual facts, and follows them wherever they lead.

KENSINGTON SPIRITUALIST GUILD.—Lady Alexander Kleinwort opened a Market Day at Mrs. Cannock's residence, 73, Earl's Court Road, on Wednesday, November 18th, in aid of the building fund of the Kensington Spiritualist Guild. There was a large company in the afternoon and evening. Psychic readings were given by Miss Jessie McKay, Mrs. Riley, Mrs. Gilbert, Mr. G. W. Colman, and Mr. T. W. Ella. The stalls did a brisk business and were in charge of Mrs. Leigh Hunt, Mrs. Ashton, Mrs. Westmore, and Mrs. Norfor. Mr. Ernest Chinch gave a conjuring exhibition. During the evening Mrs. Cannock thanked all who had assisted and said they were well on the way towards securing the £200 required for further accommodation.

RAYS AND REFLECTIONS.

Those who are not intimate with the resources of the cleverest sort of conjuring are apt to give a "psychic" explanation of marvels which the initiated know are really produced by means of illusion or *leger-de-main*.

I have seen many astonishing feats of magic and met many of the conjuring fraternity. It was a little surprising, at first, to learn that some of them were convinced Spiritualists. These were usually looked at askance by the others as being the victims of a delusion quite unbecoming to any reputable magician. But I imagine that this attitude is changing to-day. Only those with very thick hides can long resist the pressure of the Time-Spirit.

One thing that has always struck me as amusing was when, discussing with a sceptical magician some particular piece of physical phenomena, I received the light-hearted assurance that the wonder could be equally performed by conjurers. To the question how it could be done, the reply usually received was that this was a professional secret—it could not be disclosed. This, of course led to a dead-lock. Assertion without proof does not take us very far.

Once more that hoary old problem concerning the triviality of messages from the spirit-world. This time it was put to me by a scientific writer. Needless to say, he knew nothing of the subject, and in those circumstances it was a fair question. Naturally, I referred to the fact that these "trivial" things are often necessary to prove identity, which was admitted.

The inquirer then raised the argument that no information of importance reached us from the spirit world. We got nothing to throw light on our problems in history, science, invention, and the like. These to us are admittedly very important, although they may not be of the first importance.

Putting aside the question whether we do not receive impressions and inspirations from the Unseen World on all the problems with which we are concerned, giving us at least some of the clues to them, there remained the consideration whether it would be right and wise that the spiritual world should supply us with immediate solutions to all our difficulties. If we are in earth-life as learners in a school of experience and training, and all our work is to be done for us by the spirits, then the whole purpose of life in the flesh is defeated.

One further reflection that may be added is that most of these demands that the spirit world should supply us in a wholesale way with revelations on all mundane affairs come from persons whose attitude towards the idea of spirits is hostile or contemptuous. Why should spirits tell us these things? Apparently to prove their existence to the sceptics. We know the attitude of advanced spirits to this modest demand. They will not submit themselves to be treated as witnesses in a Court of Law under examination by hostile lawyers.

The announcement of the return to China of Sir Robert Ho Tung, who represented Hong Kong at the Wembley Exhibition, reminds me that I met him last summer to discuss the question of psychical research. But he was altogether too busy a man to take the matter up as a subject of study. I gathered that psychical faculties were not unknown in China, but were looked upon by the educated classes as rather dubious—much as fortune-telling is regarded here. Chinese philosophy, however, takes in a great amount of mysticism, and the Chinese mind is not much disposed to scientific inquiry into these matters.

The death of Lord Leith of Fyvie has recalled the famous "curse" of Thomas the Rhymer, the legend being that Thomas, who was repulsed from Fyvie Castle, when he applied there in the guise of a beggar, predicted that there would be no male heir to the house until a certain stone which was thrown into the river there is recovered. Now Thomas the Rhymer, also known as Thomas of Erildoune, flourished in the thirteenth century, and the operation of the "curse," it is said, had been traced for centuries since. It appeared to have been exemplified in the case of the late peer who bought back Fyvie Castle in 1890, after it had been for 300 years out of the possession of his family, but left no heirs to succeed him. One wonders how much in these old folk legends is fanciful and how much really ascribable to psychic causes.

D. G.

PSYCHIC PHOTOGRAPHY.

ADDRESS BY MR. FREDERICK BRITTAIN.

An extremely interesting lantern lecture on spirit photography was given at the Psychological Research Institute, 5, Tavistock Square, London, by Mr. Frederick Brittain, on Wednesday evening, the 18th instant.

Before showing his very fine collection of over 50 slides, illustrating the work of most of the well-known mediums for psychic photography from Mumler to the present day, including many of the famous Traill-Taylor photographs obtained through the mediumship of Mr. David Duguid, Mr. Brittain dealt with the scientific aspect of this type of phenomena, and put forward some interesting theories as to the methods by which psychic extras were obtained.

After giving a brief outline of the early history of this phase of mediumship, which first made its appearance in America in 1861 through Mumler, the lecturer dealt with the various qualifications and temperaments necessary for the different forms of mediumship, and put forward the suggestion that instead of possessing an excess of ectoplasm which can be exuded from the body, as is the case with a materialising medium, the photographic medium is a person possessing the type of temperament which can readily extract radio-active matter from the elements, which, under certain conditions, can be released from the physical body, and manipulated by the spirit operators at will, and in order to differentiate between ectoplasm and this particular form of matter, Mr. Brittain said he would coin a word, and call the latter "radioplasm."

He pointed out the vast difference between the two substances. Ectoplasm has no particular light or radio properties, but is matter which can be built into solid form, seen by the physical eye and sometimes handled, whereas radioplasm is of a much finer nature, almost of a gaseous nature, and might be called radio-active magnetism, which is not visible to normal sight, but can affect a sensitive plate, in the same way that certain light rays such as the ultra-violet, etc., are invisible to the human eye, but can be detected by the spectrum.

Mr. Brittain suggested that by a simple camera experiment the audience could see for themselves how ordinary rays can be made invisible to the eye and yet be registered on the sensitive plate. When looking at an object to be photographed through the camera lens, it is clearly seen on the focussing screen at the back. Take an ordinary glass cell and fill it with water into which bisulphide of carbon has been put, and you have a clear transparent liquid, and if this glass cell is interposed between the object and the camera, close to the lens so that no extraneous white light can come through, and the object is still seen on the focussing screen. Add a few drops of iodine, however, and turn the liquid violet, and the object is completely hidden from the focussing screen, but by making very little more exposure of the plate than if nothing were there, the object can be clearly photographed.

The lecturer urged those of his audience who were interested in photography to experiment in order to try and discover the methods by which spirit photographs were produced, as although various theories had been advanced, very little proof of the actual process had been obtained.

The first question naturally is "Does the camera photograph the spirit in exactly the same way as the ordinary sitter?" In some cases Mr. Brittain thought this was so, especially where the medium possessed materialising powers as well as being able to give out the radio-active elements, as in that case a certain amount of ectoplasm could be used, and a more solid form built. He also thought it quite possible that the spirit itself might absorb the radio-active elements from the medium, just as a patient absorbs the magnetism from a magnetic healer, and thus becomes visible to the camera lens and sensitive plate by reason of that radio-active property. There was yet another theory that he thought might explain a number of the extras that were obtained, and that was thought power, and in support of this theory Mr. Brittain quoted one or two cases when strong thoughts held by the sitters had actually appeared on the plate.

When dealing with psychographs, or extras obtained without exposure of the plates in the camera, but merely by magnetising them between the hands, the lecturer suggested as an explanation which appeared to him as quite feasible, that the spirit artists on the other side might possibly manipulate the rays and trace the picture or writing on the plate in the same way as an aerographer artist does when he directs the pigments on to the picture. This idea was the result of clairvoyant observation on his part and also by other clairvoyants, when plates were being magnetised. He had noticed a violet cloud covering the packet of plates, and in this cloud bright rays of light darting about as if tracing an outline.

When showing his slides, Mr. Brittain pointed out the striking difference between those pictures which were obtained by mediums who also had materialising powers, and those who possessed only the radio-active properties. In the first case the figure was clear-cut and apparently solid,

but in the latter the face or figure appeared to be superimposed on a fluffy cloud-like substance.

At the conclusion of the lecture many questions were asked by the audience, and a hearty vote of thanks passed to Mr. Brittain for his most interesting and instructive remarks.

SPIRITUALIST COMMUNITY SERVICES.

Mr. Ernest Hunt commenced his address by referring to the death of Queen Alexandra. He said that the nation was mourning to-day the passing of a noble lady, who took with her the love of a great nation. She had passed from the sunset of a life well-lived to the sunrise of a greater day. From great love here, to the greater glory in the beyond. Our mourning should hold no sadness, for we knew that all was well, and gave to God the praise.

He took for his subject "Inspiration," which was in-breathing. From the humblest beginnings up to the saint and the Saviour, all life was inspired. We were but links in the long chain of evolution. If we can but realise our inspiration, and that we were spirits, then our whole outlook was changed. We saw life in its true proportion, realising that the only things which really matter are the things of the spirit.

Mrs. Kelway Bamber gave the evening address, taking for her subject "What think ye of Christ?" She said that Christ's coming was the greatest event that the world had ever known. He taught the reality of spirit. Only when we realised and acted up to the truth that He preached should we have new ideals and reconstruct our ideas. Wisdom taught us to be humble; we had not yet grown up to the standard of Christ. He worked, and only worked within the law, knowing that spirit actually IS life. Christ knew all and understood all, because He had love as well as knowledge and wisdom. Christ's teaching was for all time and for eternity. He came to teach us we are spirit, and should use the power of spirit in our lives.

M. J. C.

NOTES ON NEW BOOKS.

"GHOSTOLOGY: THE NATURALISTIC PHILOSOPHY OF THE GHOSTS." Written and published by William Danmar, Jamaica, New York City. (1 dollar.)

In this book we are given a "naturalistic philosophy" of ghosts. It represents the author's view of Spiritualism from his own particular angle. It is no "affable, familiar ghost" of which he treats. Ghosts, it seems, "are no abstracted souls but substantial organic bodies of general world-stuff." The dead are outside of the reality of the living. We can see what the author is driving at in some of his arguments. It is to obtain a scientific and philosophic view of mediumship and ghosts. But we think the general human view, although often unscientific, is nearer the truth.

NEW BOOKS RECEIVED.

"King Arthur and the Quest of the Holy Grail." By Frederick Bligh Bond. Obtainable from the Author, 12, Inkerman-terrace, Kensington, W.8. (1s.)

"The Religion of Health." By Sir William Barrett, completed by Rosa M. Barrett. J. M. Dent and Sons, Ltd. (3s. 6d.)

MRS. KELWAY BAMBER will give an address at the Ladies' National Clubs, Ltd., headquarters, 11, Cromwell-road, South Kensington S.W.7, on Saturday, December 12th. Mrs. Annie Johnson will follow the address with clairvoyant descriptions.

CENOTAPH PHOTOGRAPHS.—Miss Estelle Stead and Miss F. R. Scattherd ask us to state that Mrs. Deane and her daughter took photographs on the 11th inst., but unfortunately they were rather far away from the crowd and not so near the Cenotaph as in previous years. This may account for the result not being so clear this year, although there is definite evidence of psychic power in which outlines of faces can be faintly seen. They are, however, insufficiently visible for publication. Prints of the photographs can be seen at the W. T. Stead Library.

A FAIR, SOCIAL AND DANCE will be held on Saturday, December 5th, from 4 to 10, p.m., at The Food Reform Restaurant, Farnival-street, W.C.1, under the auspices of "The Open Door" Library, with the object of making the Library a centre of psychic interest and help. A few second-hand and remainder books will be found on the Book Stall as well as a large assortment of new psychic and children's books. Other stalls will provide a wide selection of useful and dainty Christmas gifts at nominal prices, and there will be continuous items of amusement throughout the proceedings. Admission will be by subscription of 1/2 (including tax), to defray expenses of hall, etc., which should be sent to "The Open Door" Library, Fulwood House, 33a, High Holborn, on or before December 4th.

The British College of Psychic Science, Ltd.,
59, HOLLAND PARK, LONDON, W. 11.
(Tel. PARK 4769.) Hon. Principal, J. HEWAT MCKENZIE.

Syllabus on Application.

Group for Aura Reading ... MISS GRACE COLLYNS.
Tuesday, December 1st, 3.30 p.m. Bookings, 2s. 6d.
"Personal Psychical Experiences" ... MRS. HEWAT MCKENZIE.
Tuesday, December 1st, 8.15 p.m. Members free. Non-members, 1s.
Discussion Class. All inquirers welcomed ... THE HON. PRINCIPAL.
Thursday, December 3rd, 8.15 p.m.
Oulja 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 Psychical Development
Classes ... MRS. BARKEL.
Clairvoyance, and Individual Development ... MRS. VICKERS.
Diagnosis and Treatment of Disease ... MR. W. E. FOSTER.
Public Clairvoyance.
Fri. Nov. 27th, at 8 p.m. ... MISS GRACE COLLYNS.
Fri. Dec. 4th, at 8 p.m. ... MRS. CANNOCK.

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.
2s. 9d. Post Free. Ed. MR. F. BLIGH BOND. Sample Copy 1s. 3d.
October Contents.

Remarkable Case of Sustained Poltergeist 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. 4d. Supplementary Catalogue 7d.
Hours, 11 to 6. Closed Saturdays and Sundays.

Wednesdays, 3 p.m. Circle for Clairvoyance. Dec. 2. MRS. CLYGG.
Thursdays, 3 p.m. MRS. NEAL Study Class. Subject: Dec 3. "Basic Ideas of Astrology."
" 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.—*Times Hall, Limes Grove.*—November 29th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. M. Barbanell.
Wednesday, December 2nd, 8, Mrs. M. Maunder.
Croydon.—*Harewood Hall, 96, High-street.*—November 29th, 11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.
Camberwell.—*The Central Hall, High-street, Peckham.*—November 29th, 11, service; 6.30, Mr. A. Nickels. Wednesday, 7.30, at 55, Station-road.
Shepherd's Bush.—73, Becklow-road.—November 29th, 11, public circle; 6.30, Rev. Geo. Nash. December 3rd, 8, Mrs. Mackay.
Peckham.—*Lausanne-road.*—November 29th, 11.30 and 7, and Monday, 3, Mrs. Tina Timms. Thursday, 8.15, Mr. C. H. Goff.
Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—November 29th, 11, Miss Rogers Pearson; 7, Mr. Ernest Meads. Wednesday, December 2nd, 8, Mrs. Jannrach at 54, Whittingdon-road.
St. John's Spiritualist Mission, Woodberry-avenue, North Finchley (opposite Tram Depot).—November 29th, 7, Mr. R. Brailey. Thursday, December 3rd, 8, Mrs. Boddington.
Central.—144, High Holborn, W.C.1—November 27th, 7.30, Mr. Snowdon Hall. November 29th, 7, Mr. W. A. Melton.
London District Council.—Debating Section.—144, High Holborn, W.C.1.—November 30th, 8, Mr. A. J. Prentice. "Spiritualism and Jesus Christ."
Richmond Free Church, Ormond-road.—November 29th, 7.30, Mrs. Worthington, trance address. December 2nd, 7.30, 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 29th, 6.30, Service, Holy Communion and Address, Healing Service, Wednesday, December 2nd, 7 p.m.

POSTAL TUITION

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

MARYLEBONE
SPIRITUALIST ASSOCIATION, LTD.
SUNDAY SERVICES
ÆOLIAN HALL, NEW BOND STREET, W.

November 29th, at 8.30 p.m.
Address: REV. GORDON HALL.
Clairvoyance: MRS. ANNIE JOHNSON.
Silver collection on entering.

WEEKDAY MEETINGS
PSYCHICAL RESEARCH INSTITUTE,
5, TAVISTOCK SQUARE, W.C.1.
MEMBERS FREE. NON-MEMBERS 1/-.

Monday, November 30th, at 8 o'clock.
Psychometry: MRS. ANNIE BRITAIN.
Tuesday, December 1st at 7.30
Clairvoyance: MR. GLOVER BOTHAM.
Thursday, December 3rd, at 7.30.
Clairvoyance: MRS. EDITH MARRIOTT.
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 29th.

11 a.m.—*Speaker, Rev. G. Vale Owen.*

6.30 p.m.—*Speaker, Rev. G. Vale Owen.*

December 6th: 11 a.m. Rev. J. Lamond D.D. 6.30 p.m. Rev. G. Vale Owen.

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,
13, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 29th.
At 11 a.m. ... MR. F. W. BEARD.
At 6.30 p.m. ... MR. H. ERNEST HUNT.
Wednesday, December 2nd, at 7.30 p.m. ... MRS. CANNOCK.
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 29th, 11 a.m. ... MR. & MRS. RUMPHRIES.
Address, Spirit-Descriptions and Messages.
" " 3 p.m. ... Study Circle. Open to All.
" " 6.30 p.m. ... MR. A. YOUT PETEFS.
Address, Spirit-Descriptions and Messages.
Wednesday, December 2nd, 7.30 p.m. ... MRS. E. M. NEVILLE.
Address, Spirit-Descriptions and Messages.
Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

Worthing Spiritualist Mission, Mansfield Hall, Liverpool Rd., Nov. 29, 11 & 6.30. Mr. C. R. Harter. Dec. 3, Mrs. Maunder.

Artistic Pamphlet suitable for sending as a Christmas Card

SLEEP

By "HEATHER B"

Author of

"Counsel from The Heavenly Spheres"
"Healing Thoughts," etc.

A letter to the Sleepless.

Second Edition. Post free 4½d.

From:

Secretary, London Spiritual Mission, 13, Pembridge Place, W.2

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 5166.
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. 30th, at 3 p.m.

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

Mrs. Annie Johnson.

Tuesday, Dec. 1st, at 3.15 p.m.

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

Mr. C. Glover Botham.

Wednesday, December 2nd.

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

Leader: Miss N. Tom-Gallon.

Subject: "How to Align Spiritual and Materialistic Healing."

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

Mrs. Florence Kingstone.

Thursday, December 3rd, at 7 p.m.

A LECTURE entitled "Mrs Deane, Some Fraud-Proof Phenomena" (Illus. by Lantern Slides), will be given by MR. F. W. WARRICK.

Chair: Miss F. R. Scatcherd.

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 Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth. Post Free, 4/10.
Towards the Stars.—By H. Dennis Bradlev. 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 C. 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. Stainton 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. O. 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 encyclopedic 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. 258 (illus.), 6/-; Post Free, 6/6.

SEND REMITTANCE WITH ORDER.