

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"Light! More Light!"—Goethe.

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

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## NOTES BY THE WAY.

### A GREETING AND A REFLECTION.

A Happy New Year to all our readers and friends everywhere! Some of them are here at home, others dwell in different parts of the world, even in the most remote places, the bush, the jungle, the veldt—outposts of civilisation. They are a great brotherhood, of which the larger part are with those we call "the great majority." They have passed beyond the mists and shadows of our mortal state; they dwell in the light that never was on sea or land—the light that reaches us here only through chinks and crannies, faint foreglances of that greater life to which we are all tending. In that regard we have, in the ancient phrase, made our calling and election sure. Through the gates of the New Year as through the gates of Death, we pass with the great procession of Life which in the universal order rises eternally upward, with grand and beautiful unfoldings, leaving behind only the husks and shards—broken fetters and outworn things. So with blossoming hopes and divine assurances we may "go garlanded," feeling with the poet that "all's Love and all's Law," and having no lament for the "flying years" that bear all of us Home.

### THE PSYCHIC SIDE OF SHAKESPEARE'S WORK.

With very sour recollections in our mind of some grotesque nonsense (from America) purporting to be communications from the spirit of Shakespeare, we turn to the question raised by Miss Lena Ashwell in her book, "Reflections from Shakespeare" (Hutchinson) as to whether Shakespeare was acquainted with Spiritualism or psychic science. Miss Ashwell claims that his work shows a very definite knowledge of facts familiar to modern psychical research. Without going fully into the matter as presented by Miss Ashwell, we can at least say that our own studies of the Bard have revealed not only an astonishing knowledge of psychic faculty but of occultism. The late Mrs. Leo Grindon, the Shakespearean scholar, went very fully into the subject a few years ago in a series of newspaper articles which we read with keen interest. But it is not at all surprising that the great genius whose mind seems universal in its range should have surprised many secrets of the soul which even to-day are known but to the few. Those who have the leisure and the inclination may find deep interest in the study of Shakespeare's work with special reference to allusions which have a psychic or occult significance. They will be surprised at the insight as well as the accuracy shown.

### THE MYSTERY OF NUMBERS.

We have had several letters from correspondents interested in "occult numbers," usually because in their own lives they have found some particular number constantly recurring. But strange as are the coincidences noted, they are usually inferior to one special instance which was reported in a London newspaper some years ago. It was the case of a clergyman's widow who, writing from Birmingham, stated that she was "the seventh child of a seventh child of a seventh child," born on the seventh day of the seventh month of the year. Her husband, the Rev. William Swallow, had seven letters in each of his names. Each of the Christian names and surnames of all the witnesses at their marriage contained seven letters. After the marriage they went to live at Durham, with its seven hills and seven churches, and at the first service they attended at the cathedral the sermon was on the "seven golden candlesticks." This did not exhaust the list; there were several other examples of the "mystic power of the seven" in the lady's life. Meanwhile we reflect that there are so many cases of this kind to which the idea of chance coincidence cannot apply.

### THE NECESSITY OF DISCORD.

It has sometimes been said that Spiritualism and Psychical Research are in opposition, or at least that they are not on sympathetic terms. There is, it seems, some "incompatibility of temper." But surely that applies to the people rather than to the subjects themselves. That a person can be at once a Psychical Researcher and a Spiritualist is proved by some notable examples. It is not necessary to mention names. These are sufficiently well-known to all those familiar with the matter. But even if the two movements contain conflicting elements it should be perfectly possible for them to travel side by side without warfare. The whole of human life is full of these discordant elements which have somehow, or somewhere, to be resolved into harmony. Indeed, all harmony, in music as well as other matters, is a question of discords resolved and made subordinate to some great theme. So we need not be at all frightened of discords, whether they are harsh and acute or only in the nature of what gentle Charles Lamb called "imperfect sympathies."

### THE SPIRIT OF CHRISTMAS FUND.

We acknowledge with many thanks the receipt of the following donations:—

(Amount previously acknowledged: £129 9s. 6d.)

	£	s.	d.
Talbot, Miss Elizabeth ... ..	10	0	0
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## ANSWERS TO QUESTIONS.

### LIGHT ON SOME OTHER-WORLD PROBLEMS.

[Following is a further selection of answers given by the controls of Mr. J. J. Morse, in reply to questions from the audience.]

QUESTION: "What is spiritual affinity?"

ANSWER: "Affinity is the blending together of elements, atoms, or conditions that have a mutual need each of the other. You ask us what is spiritual affinity. Well, supposing two persons feel the need each of the other, the psychical, mental and spiritual atmospheres of their natures will necessarily coalesce. They will intersphere; and the two persons will become one in mutual affection, desire, hope and aspiration, and in such case become the closest of friends. Such spiritual affinity may take place either between the opposite sexes, or between the sexes each in its own department. The absolute bond of spiritual sympathy will bind them in friendship, and as long as each needs the other the bond will remain intact."

QUESTION: "Does not the happiness of the next life depend upon the use we make of our opportunities in this?"

ANSWER: "So far as your first entrance and experience in that life are concerned, undoubtedly the question states a truth, but to draw the large inference that the whole of your future happiness depends upon present conduct would be absolutely incorrect."

QUESTION: "Do the children grow up in the spirit-world?"

ANSWER: "Undoubtedly; since to deprive them of the advantages of a matured and developed personality—that is to say, of the appropriate machinery for the expression of a developed consciousness—would be an injustice."

QUESTION: "In what manner do the spirits preserve their discoveries and researches? Do they embody their information in books or anything corresponding to our literature, or is memory the only record?"

ANSWER: "Experiences, researches, reflections, calculations are all recorded with us as with you, partly in the memories of those who make them, partly in the scrolls or books or proper records designed for the purpose. In this matter there is nothing essentially different between spirits and yourselves except, of course, in the peculiar methods employed in making the records."

ANDREW JACKSON DAVIS.

QUESTION: "As a student of the philosophy of Andrew Jackson Davis, I should be glad to learn whether it can be regarded as being in harmony with the general tenor of Spiritualistic teaching, as presented by yourself and other controls. It seems to traverse some of the received tenets of popular Spiritualism, as, for instance, in its implied doubt of the phenomena of materialisation?"

ANSWER: "The general basis of the philosophy of Andrew Jackson Davis is in strict accordance with all the more well-attested phenomenal facts of Spiritualism, and the clearer conceptions of its philosophy. It must be remembered that no finality can be attached to the writings, researches, or utterances of any psychical or mediumistic person. Each and every statement must be judged on its own merits in relation to the facts of Nature rather than as the teachings of any particular school, or as being an expression of all the truth on any given topic. Andrew Jackson Davis, for example, would possibly modify some of his writings in the light of later researches. As for the implication that materialisation is impossible, that, possibly, was a thought due to an imperfect understanding of the forces tentatively experimented with by us at that time (now many years ago) with a view to gaining an acquaintance with the possibilities of phenomenal manifestation on your side. But, taking the philosophy of Andrew Jackson Davis as a whole, you will find it is well calculated to liberate the mind from worn-out errors and misconceptions."

FOOD IN SPIRIT LIFE.

QUESTION: "Do spirits have food?"

Replying to this question at considerable length, the control said that there seemed to be an idea in some quarters that spirits lived on ambrosia, not that anybody had a very definite idea what ambrosia was. Some people said that spirits "absorbed" sustenance from the atmosphere, giving one the idea that they were a sort of glorified sponges. In short, there appeared to be an impression that spirits, although preserving the human form, did not need the organs devoted to the reception and assimilation of food. Did it not occur to the persons who held these views that the great organs of the human body might serve other functions than the grosser methods—chemical disintegration and dissipation of food? Might

they not be centres of magnetic force—of spiritual power—and if a man died and found himself an organised being possessed of a spiritual body, might not that spiritual portion which functions while in relation with the material part, function just the same when separated from the material? Was it not necessary that there should be magnetic and spiritual laws related to the spiritual organisation that should nurture that organisation and sustain its powers? And if these organs of digestion and nutrition existed (and they did exist) was it not natural that the sustentation of the spirit body should be in accordance with the new condition of its interior economy? Spirits ate and drank. The only difference was that the substances which they consumed were of a more refined order, and the processes by which such substances were converted into energy were governed by a higher set of laws.

EVIL AND GOOD.

QUESTION: "Are evil and good co-eternal?"

In the course of his reply to this question the control said: "Evil and good are but terms applied to relative conditions of human experience, and in each case arbitrarily determined by the individual for himself. . . . Good and evil are the relativities of the point of view concerning actions and opinions." Continuing, the speaker said there would always be in life the inevitable contrast of light and shade, but the condition of human consciousness would continually modify and improve; the nature of the contrast would change, and the evil due to ignorance, inheritance, and the unhealthy condition of modern life would inevitably disappear. But the contrast would still be made: the good of to-day would be less than the good achieved to-morrow; there would be always the contrast between the greater and the lesser good, even when all the evils that affect human development to-day had passed away.

QUESTION: "Do those in spirit life require rest, mental or otherwise, as we understand the word?"

The reply was in the affirmative, the control adding that whenever man in spirit life needed change either of scene or occupation, rest, either absolute or relative, meditation or sleep, he found what he needed there, even as he found it here in the material world. The speaker concluded his reply to this question with a touch of characteristic humour. "Remember, if you please," he said, "that some of you find it difficult to keep awake all night, and grumble desperately when you are aroused from your beds in the morning. How would you find the prospect of having to keep awake for ever?"

ASTRAL WORLD AND SPIRIT SPHERE.

QUESTION: "What is the difference between the astral world and the spirit sphere?"

ANSWER: "Construing the astral world to mean that condition of existence that receives and records impressions from the consciousness of man, it would virtually stand in the same relation to the human consciousness that the all-pervading ether stands in relation towards the physical universe. Taking the spiritual world to mean an actual localised place, as well as a condition, wherein departed men and women live, and which becomes a second stage in the career of human life, it may be related to what may, for convenience, be called the inner side of the material world. It may be that condition or zone of existence that surrounds the material world, or it may be one of those larger zones that surround the known universe. In making this last statement we do not wish you to understand that we imply that the last condition we have referred to absolutely encircles the whole of the universe, but only that degree of the universe that has at present been fathomed by the knowledge and experience of incarnate human beings. These are the distinctions that we would make between the astral world and the spiritual world.

TRANSITION DIFFICULTIES.

QUESTION: "What is the weakness all spirits complain of shortly after they pass over? Those I have asked do not seem to understand it themselves, but say that during the time it exists they have not the same capabilities of communicating. Is it a change of magnetic currents?"

ANSWER: "The mere fact of departure from one state of existence to another, the relinquishment of the relations of an organisation that you have lived in for a considerable period, and the taking on of new conditions and fresh circumstances, are in themselves quite sufficient to account not only for weakness but for a certain amount of awkwardness in regard to one's new conditions and

relationships. The mental reaction produces a certain effect, with the consequence that the normal vigour of the psychical forces and the will is diminished, and the individual feels all the lassitude that would be experienced after a physical illness in this world. This condition of weakness remains until such time as the vital currents flow through their proper channels again and the adjustment is completed between the consciousness and its independent spiritual organisation, and the spirit has become related normally to its new state. Then strength and vigour reassert themselves, the difficulties disappear, and a perfect state of balance is thereby established. This, in effect, will explain the circumstances referred to in the question."

#### HEREDITARY QUALITIES.

QUESTION: "Are hereditary faculties confined only to the body or the astral body, or are they spiritual in character?"

ANSWER: "This question opens up a perplexing series of problems. It is apparently so difficult for most people to realise that the bodily organisation as a whole is simply the vehicle through which are manifested the powers and qualities of the indwelling soul or consciousness. When you bear this in mind, the hereditary transmission of bodily character being accepted, you can quite well perceive that in such cases dominant organs, so to speak, exerting their influence on successive generations, there is apparently a transmission of spiritual faculties, whereas it is really an hereditary transmission of organic adaptability. This adaptability produces its impression on the astral or psychical body, and the indwelling consciousness, when it departs from its material surroundings, finds in the psychical body the condition or faculty developed dominantly that was so developed in the physical body. This distinction between material and psychical faculties is fallacious, for the astral or spiritual body, like its brother on the physical plane, is only an avenue through which is expressed the faculties of the indwelling consciousness. As are the organic conditions, so is the quality of expression by the indwelling consciousness. A large number of persons, for instance, live in the physical side of life; their bodies dominate the expression of their souls, and hence the conditions for the expression of the spiritual qualities not gaining any development are not transmitted, and they, being always the last to be developed in the order of normal growth, are not so perceptible as purely physical qualities. Hence, while in a sense they seem not to be transmissible, yet they are transmissible, and may manifest through certain families and generations of families; but the essential point we wish to emphasise and place before you is that the physical and psychical bodies are avenues, not originators, avenues through which qualities are expressed, and not the originators of those qualities."

#### DEATH AND THE MARRIAGE BOND.

QUESTION: "A man and woman are united in a harmonious and happy marriage, which, for the earthly life, is ended by the decease of one of them. The one who is left behind gets married again. He or she is bound by the memory, alike with the former as with the latter. Can 'Tien' say if the second marriage is approved by the spirit already in the spirit world, or what will be the relation of the two spirits to each other, joined as both were through mutual love with the third?"

ANSWER: "The problem, sir, is much more easy of solution than might appear upon the surface. Where two souls are bound together by the bonds of an indissoluble affection, though one may pass into the spirit life prior to the other, death has no power to dissolve that bond, and in such cases there is rarely, if ever, any inclination on the part of the person remaining on earth to contract a similar tie after the previous companion has passed away. But the question must also be looked at from our side of the case. If the inhabitants of the spirit world regarded the perplexities of existence in the same short-sighted way that mankind in the earth life regards them, unquestionably the great majority of second marriages would excite wrath, anger, and indignation on the other side, and the departed men and women who had left their companions would bitterly resent the contraction of any subsequent alliance on the material plane. But we, perhaps, look at the thing from very different points of view. There are circumstances in the lives of men and women that the world around neither divines nor understands, and by the force of an all-compelling set of circumstances the second alliance may be contracted. Now seeing the circumstances, understanding them, and being able to weigh them, it would be idle to pass any condemnation under such circumstances. And you must also understand, with regard to the contraction of second or other alliances, that a great number of marriages in human life are anything but of the character referred to in the question, but are marriages of convenience, marriages to gratify ambition, marriages to spite another. Now all these arise from the irregular and imperfect training and education of human beings in regard to this very serious—we had almost said holy—relationship. When the world is wiser and understands that such relationships must only rest on spiritual affinity, and become marriages because it is in the nature of the parties, then all such questions will be disposed of."

## THOUGHT TRANSFERENCE.

By F. E. LEANING.

It was just half-a-century ago that the late Sir William Barrett read the first paper on this subject at the meeting of the British Association for the Advancement of Science in 1876. It is difficult for us now to understand why there should have been so much hesitation in receiving an idea which has become so familiar to us, and still more why it should have been looked upon as such an innovation. It is true that there are still some scientists who refuse to accept the possibility of ideas passing from one mind to another, except by means of written or spoken words, but the great body of educated people do accept it, much as they accept evolution and other scientific conclusions. This is very largely due to the patient and elaborate work of the Society for Psychical Research, of which Sir William was all his life a diligent member, and which was founded a few years after he (then Professor) read his paper. One of the earliest aims of the Society was to satisfy itself as to whether thought-transference really did take place, and in addition to collecting and examining numerous cases that seemed to prove it, definite series of experiments were made. It would be safe to say that hardly a single objection or weakness could be mentioned that had not already occurred to those investigators, and had been thoroughly "tried out" by them. Theories of coincidence and guessing, which can be brought under the calculus of probabilities, were handled by mathematicians. In this way it was discovered that number-habits exist, and that if people are asked to draw a simple design, a certain proportion of them will certainly draw an x in a square, or in a circle, and so on.

Altogether, between thirteen and fourteen thousand experiments were carried out, recorded, analysed and tabulated, and few people who refer easily to "telepathy," as an explanation of some incident, know how broad and sound the basis of fact really is on which the theory rests. They could refer doubters to the early volumes of the Society's "Proceedings," which contain over forty papers, with six hundred illustrations, many of them by men of European reputation, such as Sir Oliver Lodge, Professors Richet, Max Dessoir, Baron Schrenck-Notzing, and others. For students on the Continent, who were familiar with thought-transference under hypnosis, watched with interest the English experimenters who worked with people in a state of ordinary consciousness. The conditions were quite simple, only requiring that at an agreed time one person should fix his attention on a number, a picture or design, a playing-card, or perhaps a taste, smell, or sensation, such as a prick, or hair-pull, and the other should remain passive and report anything that came into his mind. Some people, with strong clear ideas, are better at sending than at receiving; some who receive easily find different senders giving very different results. Sometimes the attempt is managed in such a mechanical way as to be quite sterile of results, as at the Leland Stanford University in the United States. Professor Gilbert Murray, however, had a great many successes with matter from poets and novelists transmitted to him by members of his family and visitors.

The discovery that we can make our thoughts known in this way is only in its infancy among us, and too uncertain as yet to be of practical and general application, just as in the earliest days of steam and of electricity, it was thought absurd that they should ever supersede horses and lamps. But the day may come when we shall be trained to use our minds as we are now taught reading and writing. Thought is a force which at present runs to waste; but it will not always be so, and the greatness of our inheritance is beginning to dawn upon us.

A NATIVITY PLAY.—At the Century Theatre, Archer Street, Notting Hill, there was given on Tuesday and Wednesday, 22nd and 23rd December, a mystery play entitled "The Finding of the Child," by Gwendolyn Downes. It was a simple and unaffected little story centring about the Nativity of Jesus and conveying very charmingly a Christmas message, the characters being the Mother, her Child, a Blind Beggar, an Artist, Shepherds and Wise Men. Those who go seeking the Light are met by the symbolic characters of Innocence, Pain, Poverty, Beauty and Truth, and each seeker is led by his own guide to the Mother and Child as the goal of their quest. The incidental music was adapted from Gounod's "Messe Solennelle." Some charming carols were sung, the music being by Mr. Harrison Hill, the well-known entertainer. The producer and musical director were respectively Mr. David Noble and Miss Rosabel Watson. Mr. Hubert Eisdell ("Poverty") was in excellent voice. Mr. David Noble played very effectively the part of the Blind Beggar. Two children in the piece whose performance is worthy of notice were Master David Noble and Miss Faith Noble. The pictorial effect of the Mother (Mrs. Wyndham Smith) sitting with the Child in the manger and surrounded by the other characters, was very striking, and the carols and ballads were well rendered. The profits from the play will be given to the War Memorial Homes for Totally Disabled Ex-Service Men.

## THE DOWSING ROD AND OTHER PHENOMENA.

SOME SOUTH AFRICAN EXPERIENCES.

"Psychic phenomena are all around us," said Professor E. Garnett, B.A., during the course of a lecture of unusual interest delivered at the National Laboratory of Psychological Research on December 21st. "Most people," he continued, "regard psychic phenomena in the same way as the average schoolboy regards the science of chemistry. To the schoolboy mind no chemical experiment carries any weight unless accompanied by an explosion and a smell. It is only after considerable training that the boy can appreciate the beautiful and delicate chemical reactions that are going on around him unobtrusively."

Mr. Garnett, who was formerly Professor of Education at Transvaal and Rhodes University Colleges, said that in South Africa they imported a large number of things from Europe and America; they have no need to import psychic phenomena. He himself had had some interesting experiences in this branch of enquiry with particular reference to water-divining, many successful experiments having come under his personal notice. He regarded water-divining as one of the many branches of psychic phenomena, that is to say, the manifestation of certain subtle forces in Nature, which are outside our everyday experience and which completely defy the known laws of physics.

### SOME SUCCESSFUL RESULTS.

His attention had first been drawn to the subject some thirty years ago by an address given at Dublin University by the late Sir William Barrett. He had also been present when water was discovered under somewhat dramatic circumstances at Messrs. Richardson's bacon factory at Waterford, Ireland, a case which had caused a considerable sensation, and which had completely convinced two eminent and highly critical geologists who were present. He had witnessed the finding of water by a "dowser" at his farm in South Africa, and had also seen the forked stick break off in the hands of the diviner when passing over a spot at which water had been indicated and was subsequently found.

Sticks were not always used. He had seen an experiment carried out successfully by a "dowser" who used a circular piece of steel wire which quivered violently when carried by the diviner over underground water. Curiously enough, two of his children had demonstrated the same faculty when passing over this spot; on this occasion a Government drilling apparatus was requisitioned, and in spite of the cynical attitude of the Government foreman in charge of the machine, a deep hole was drilled and water was found at a depth of ninety feet. In this case the "dowser" was a Mr. Hyde.

### THE DISCOVERY OF METALS.

The lecturer also mentioned some interesting cases of metal divining. Many of the tin mines in this country had been originally located by metal divining. His own son when a small boy possessed this curious faculty and was in the habit of playing an amusing game with his sisters at their home near Grahamstown. The sisters would hide a petrol tin in the cellar; the small boy, stick in hand, would then pace up and down the room over the cellar and would almost invariably indicate the correct position of the tin below the floor. In later years his son had also been successful in indicating the position of a metal outlet pipe in a reservoir wall near Grahamstown, the location of which had been forgotten and the re-discovery of which was a matter of some importance to the authorities in charge of the reservoir.

### THE NATURE OF THE POWER AT WORK.

The lecturer said he had frequently pondered on the possible explanations of these mysterious powers of divination. They were very extraordinary, and were related to laws quite outside our present knowledge. It had been suggested that in some way a kind of muscular spasm occurred in the body of the diviner which somehow communicated itself to the stick. It might also be a question of attraction, but here again the subject was quite outside the ordinary known laws of magnetic attraction. So far as he could observe it was possibly necessary for the "dowser" to be in a certain psychic condition before the phenomena could take place; "dowsers" certainly appeared to concentrate very intently, which might give colour to the hypothesis that on these occasions they were in a certain mediumistic or clairvoyant condition. Apparently their powers could be demonstrated only in the case of underground water, and he had heard it said in cases of running water; apparently the magic stick did not function when held over a pool, although on this point he could not speak authoritatively.

He had known at least one case where the "dowser" required no stick or rod; a Dutchman had ridden up to his farm, and, in the course of conversation, had announced that he felt an indication of water at a certain spot. When asked how he knew, his reply was, "I felt it in my body." He had experienced a violent reaction when passing over the spot which was subsequently found to cover an underground stream.

### THE QUESTION OF FAILURES.

Turning to the question of failures, Professor Garnett pointed out that there were numerous instances of non-successful divining; a "dowser" was not apparently infallible. There was a large body of opinion in South Africa which derided the idea of "dowsing" as humbug. Among these scoffers were numerous eminent men of science, who had tested the subject and found it wanting. On the other hand, against their negative results there were certainly a large number of positive ones; he himself had experienced many instances in the latter category. One of the explanations for failure, he thought, was the possibility of the fake diviner. In South Africa there were such things as impostors; this class of individual was possibly not unknown in London.

In one case of apparent failure which had come before his notice, a very plausible and probably quite accurate explanation had been made by the diviner who had stated positively that water would be found at a depth of thirty-two feet from the surface. On drilling down to this depth no water was found. The "dowser's" explanation was this: that the constant violent hammering of the drill had probably shattered the impervious strata underground causing fractures; from these fissures the water had escaped. The "dowser" in this case said that the water would be discovered at a still lower depth, a prophecy which was fulfilled.

In South Africa, said the lecturer, there was a very wide range of psychic phenomena. The native black people apparently knew a good deal about the subject, but they were extremely sensitive and shy about discussing it with whites. He himself had had evidence of psychic powers of the natives in East Griqualand. One form of psychic manifestation was that known as "genius," an example of which was a certain native boy aged 17, born deaf and dumb, who had never attended a school nor been taught drawing. This boy had produced some remarkable pictures, some of which the lecturer handed round.

### PSYCHIC PHENOMENA AROUND US.

In conclusion, Professor Garnett said:—

There is much satisfaction, a kind of mental expansion when we begin to realise that, as in the universe of sense so-called, so in the universe of spirit there are systems knowing no bounds of place or race or artificial interference.

No longer do we have to look for cheerful or creepy ghost stories in some casual magazine, or visit some old tenement or castle to find a real case of supernatural happenings; for we have come to see them round about and in ourselves from hour to hour; and it is this new discovery that lends a charm to life in very common ways. Even more, we have come to realise that we individually are reservoirs in varying degree and quality of psychic power and that therefore we are all potential sharers in phenomena implying reception and transmission, and are competent to observe those phenomena among persons and objects exterior to ourselves.

## LOVE AND DEATH: A DOG STORY.

In the course of a review by Winifred Blatchford, in the "Clarion," of Mr. Rowland John's new book, "Let Dogs Delight" (Methuen, 6/-), the reviewer says:—

It appears that there are psychic dogs. Why not? At any rate, Mr. John tells of such a dog. This was a wire-haired terrier named Lion. He belonged to a young Cambridge man, to whom he was much attached, and for whom he reserved a special form of greeting. To others, presumably, he gave the customary doggie bark; but when his master called him he always replied with a peculiar joyous squeak. His master went to South Africa and died there, leaving his dog with his parents in England. On the night of his death, Lion was tied to a ladder in the stables, and was heard to "squeak" there suddenly and as if in great excitement. When the groom went to him he found he had pulled down the ladder on top of him. This "greeting" of his was given at the hour when his master must have passed away. Later, the dog had a severe illness from which the best attention and greatest skill could not save him. A bed was made for him on two chairs in the bedroom of his young master's parents. And this is how Mr. John describes his death:—

"In the middle of the night they were awakened by Lion giving the joyous squeak that he only used when answering Jack, and to their surprise he was sitting up with a happy recognition in his bright eyes, which were fixed on the corner of the ceiling; he must have died in giving his answer to something he heard. They both felt that he saw something they never saw and heard something they did not hear."

Queer? Yes, but then what know we of dogs? Or of Death, for that matter, or the workings of the heart and brain of dog or man?

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

"RECORDING THE DIRECT VOICE."

SIR,—In reply to the inquiry of "Spero Meliora," I have not yet made the attempt to obtain a gramophone record of spirit voices at séances. During my next series of experiments, however, it is my intention to endeavour to obtain such a record.—Yours, etc.,

H. DENNIS BRADLEY.

Dorincourt,  
Kingston Vale, S.W.15.

SIR,—I have experimented with the recording of the direct voice, using for the purpose an old-fashioned phonograph, through the mediumship of two powerful mediums—one a man of world-wide reputation and unquestionable integrity. I have obtained records of several spirit voices. On one cylinder three spirit voices can be clearly heard conversing. Considering the crude methods, the results were encouraging. Anyone sincerely interested may hear these records by applying to Ellis, 5, Stafford Street, Bond Street, London, W.—Yours, etc.,

(MRS.) N. I. ELLIS.

SIR,—Your correspondent, "Spero Meliora," will find that the late Dr. W. J. Crawford, who did so much valuable work in connection with the Goligher circle in Belfast, successfully obtained the direct voice on a gramophone record. The description of this will be found in "Experiments in Psychical Science," pages 182 to 189.

Crawford states: "I tried the record and found the voice satisfactorily recorded. . . . There is internal evidence in the records themselves that the voice must have been speaking right into the horn of the phonograph and not from some distance away. . . . In several places in the two records of the control's voice, this metallic 'blasting' is heard indicating that the voice must have been very close to, if not indeed within, the horn of the phonograph."

In this experiment, the recording instrument was outside the circle of sitters, the horn being more than seven feet distant from the medium. While the control was speaking, the medium was being held by a sitter on each side of her, and her feet were controlled by an electrical apparatus so that neither foot could be raised for an instant without the bell ringing.—Yours, etc.,

E. T. B.

Manchester.

"PALMISTRY AND FATE."

SIR,—The article on Palmistry by Mrs. A. St. Hill and the letter by Miss La Yenda are very interesting.

Having been a student of Palmistry and other kindred subjects for nearly thirty years, I have come to the conclusion that there is a fate or a divinity that shapes our ends, as Shakespeare says, and that there is also Free-will. They seem contradictory, one to the other, which I should explain thus:—There is what I call a fate positive and a fate negative. A fate positive is that which cannot be overcome by effort of will. It is inevitable. It must happen. Birth and death, for instance. Between these two great events other things may happen over which we have no control. Palmistry has taught me that when the signs are very strongly marked in the hand, there is little hope of escape. But when the signs are not so strongly marked they can generally be overcome by effort of will. Yet, strange to say, the conditions, attractions, opportunities, etc., must present themselves whether for good or evil. This is fate. But it is a fate negative, because it may be overcome by effort of will. This is individual and depends on the will power, intelligence, foresight and desire as to what course is pursued.

Man is a creature of heredity and environment, and those tendencies are marked on the hand so that his future has been largely decided for him at birth. The sins of the fathers are visited on the children, but so also are the virtues.

I agree with Mrs. St. Hill that to be a clever palmist it is not necessary to be clairvoyant, but it is necessary to have good judgment and the deductive faculty. This power must be born with you; it can be cultivated, but it is limited to the person, as everything else is limited.

I disagree with the idea that because a person might think that all is fated, consequently he would sit down and make no effort. I think it is a matter of temperament. Many people like to believe that which suits them to believe. If they are naturally inclined to be indolent and aimless

they will lean on anything, and if they are temperamentally energetic and ambitious they cannot prevent themselves from being so, whatever prediction might have given them. I believe that Palmistry and Astrology hold the keys to many of the problems of life yet to be unlocked, and in competent hands can be of great service to humanity.—Yours, etc.,

PSYCHO.

APPORTS EXTRAORDINARY.

AN INTERVIEW WITH MR. I. B. NICHOLL.

A well-known journalist recently remarked that it was in the nature of "an astounding adventure" to meet one of the leaders of the Spiritualistic movement. I felt inclined to echo these words when I recently met Mr. Ilyd B. Nicholl. This meeting also was in the nature of "an astounding adventure," for Mr. Nicholl discusses his experiences of the phenomenon known as the Apport with the familiarity of a stockbroker discussing the rise and fall of Home Rails or the stabilisation of the Franc.

The manifestations were first brought to Mr. Nicholl's notice in his London flat in 1923. His butler-valet mislaid a pair of scissors; after a vain search another pair was procured. "Suddenly," says Mr. Nicholl, "there was a faint 'click'—a sound which I have since learned to associate with apport phenomena—and the missing pair appeared under a chair, a place which we had both previously searched." The butler appeared amazed; he then indicated the second pair of scissors, and remarked half-facetiously: "Well! move that pair if you can!" This second pair of scissors vanished, to reappear in another part of the room!

The next day a friend, Mr. L. Francis, visited the flat during Mr. Nicholl's absence. He and the butler discussed the mysterious scissors. They both noticed a wax vesta lying on the hearthrug; this was picked up, and used for igniting Mr. Francis' cigarette. Recognising the danger of fire which might result from stray vestas being allowed to remain on the floor, the rug was thoroughly searched without result. Suddenly, and most mysteriously, at the feet of the two men appeared a circle of matches, lying on the hearthrug in profusion. Accounts differ as to the number, but there were "at least a dozen, and at most about twenty-five." Both men stooped to pick up the matches. They collected five—and the remainder disappeared as if by enchantment.

It was learned that the butler had in his boyhood possessed peculiar powers. He had found live birds with foreign plumage placed in his hands by some mysterious agency. These manifestations had ceased with boyhood.

To continue: after the scissors phenomena, apports began to arrive in what might almost be called profusion. Mr. Nicholl, Mr. Francis, and the butler have together, and separately, witnessed the "apporting" of over 300 articles, ranging from a china plate to a mouth organ. These have been produced indoors and outdoors, during the ordinary course of daily life, and in such varied localities as an underground "tube" railway, the Abbey Well at Glastonbury, a public park in Ostend, and the Grand Hotel at Birmingham. It was at this hotel, says Mr. Nicholl, that a chambermaid who brought early-morning tea to Mr. Francis at 8.10 on July 20th, received a shock when there suddenly appeared on the tea-tray a warm pair of glove stretchers! This type of implement seems to be popular with the unseen powers, who appear to centre around the trio, and Mr. Nicholl showed me pairs of scissors each ticketed with a label bearing particulars as to time, place and circumstances of its production. He also showed me a formidable collection comprising a puff-box, an Elizabethan coin, paper-knife, salt-spoons, sugar-tongs, ice-tongs, glove-stretchers, a betel-nut cutter, and numerous other articles, each one carefully docketed and numbered.

When alone in his country residence, Llanmaes House, Llantwitt Major, South Wales, Mr. Nicholl tells how he awoke one night, and, finding the room in darkness, stretched out his hand, into which was placed a small metal object. On striking a match this was found to be a collar-pin, which Mr. Nicholl had previously placed in a drawer at the other end of the room.

On another occasion in a "tube" railway, Mr. Nicholl felt something hard and warm, pressing against his ankle; on turning down his sock he discovered a pair of scissors—quite hot.

Space does not permit my recording all that Mr. Nicholl told me, but I may mention that many of the incidents he related were even more extraordinary than those I have set down.

UBIQUE.

DR. L. G. R. CRANDON and his wife "Margery" are making a lecturing tour of the United States and parts of Canada. They recently appeared at Unity Church, Denver, under the auspices of the First Unitarian Society. "We conduct psychical research under strictly scientific conditions," says Dr. Crandon, as reported in the "Denver Evening News," and adds, "I disregard anything not completely supported by concrete physical evidence."

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## 1927—LOOKING FORWARD.

We are at the gates of the New Year and in a mood to pass through them with confidence and an assured mind. Even if we took our standard by local and temporal things we should have ample reason for satisfaction. There were failures and "set-backs" in the old year, but much of an enduring character was achieved and is on record in our pages. But we take, as always, the larger view: that every year is an advance on all years that went before, and that whatever may have been cast to the void in the history of human things Nature always conserves her gains. The whole career of the Universe is onward and upward, and the failures and disasters are only incidental to the great plan of progression.

It is in that spirit we look forward. We would not try to prophesy the future, even for a short period ahead, but we can set down some reasoned expectations as to the future developments of the subjects we represent.

First, then, we expect some new groupings. It has long been apparent to some of us that the Spiritualist and Psychological Research movements will not much longer be able to resist the modern tendency towards that co-operation which Ruskin once described as the "law of life" (just as he denounced competition as the "law of death"). We cannot at this stage be very definite—we are generalising, but not without warrant.

Next, we look for a greater clearness and centrality in the aims and purposes of those who represent the movement at large in its various phases. To us the great message is the spiritual nature of Man and of the Universe, carrying with it by implication the reality of a life after death and the possibility of communication between the two worlds in each of which man dwells as a spirit. It is but a difference of grades, the lower grade being involved in the form of physical or material existence which is more apparent than real, as Science has long since discovered.

We shall look, then, in the New Year for the clearness of the great central idea of Spiritualism from those things which, being relatively unimportant, have tended to cloud and befog the essential truth. Psychic phenomena contain many things beautiful and luminous, inspiring and consoling, but alas! they are mixed with elements that are dubious and confused because not rightly related nor intelligently understood.

At the best the phenomena are but auxiliaries to the message—they are the witnesses to the Truth but not the Truth itself.

Some of those "set-backs" and failures to which we have referred will have played a useful part if they have made this clear. Certainly their effect has already been to show the need for greater thoroughness in experiment, a closer study of séance conditions and

a more efficient standard of mediumship. In these directions we expect to see marked progress in the year before us.

That Spiritualism has a great message for the world at large is evident to all of us. But for the full delivery of that message and its results we do not look only to groups avowedly Spiritualistic. We have seen the light and inspiration of the World Beyond bursting through in quarters quite removed from such groups and sometimes not in entire sympathy with them.

Our observation of these things has tended to strengthen our confidence in the future. We have seen that our truth does not depend always on deliberate propaganda—it tends to propagate itself.

It is highly probable that in the year before us we shall see not only an advance in Spiritualism, as such, but a more general diffusion of our central ideas through other agencies not avowedly Spiritualistic, having the facts but declining the "label."

But whatever may betide we are confident of the future, and in the meantime we extend to all our readers—whether they agree with us or not—the annual greeting: A HAPPY NEW YEAR.

## A STRANGE EXPERIENCE IN THE HIGHLANDS.

[The following extraordinary narrative has been written down at our request, the names and other particulars being given to us in confidence. It is vouched for as an actual happening. We are assured of the *bona fides* of the narrator, who frankly admits that her experience—although a real one—has the appearance of something quite incredible.—ED.]

Some years ago, I happened to be cycling in the Highlands, in the month of August. I was alone, and was on my way to stay with friends.

It was one of those eerie, misty days that occur in the North. I came to an inland loch, which extended some way, and to cross which it was necessary to take a ferry.

The ferry-boat was not there, and I waited a while, when it appeared from the other side. It was rowed by a very old man with a white beard, quaintly dressed in an old-fashioned style. There was no one else to be seen. The old Highlander expressed interest in my bicycle, saying he had never seen one before.

After we had crossed, he accepted the usual fee of twopence, and I went on my way.

I thought no more about it, though I told my friends of the quaint old gentleman who had never seen a bicycle.

A year later, in September, I had occasion to cross the loch again, this time in the company of my father and a woman friend, all of us on bicycles.

The ferryman was a stout young Highlander, and there were people about; the place was no longer lonely as on the previous occasion.

Out of curiosity, I mentioned to the young man that I had been rowed over the year before by an old white-bearded man who had never seen a bicycle.

To our surprise, the Scotsman said that there was no such person in the hamlet, and he enquired the exact date. On my giving it, he said "Ou, ay!" and went on to remark that on that date the place had been deserted, as all the folk had gone to the Games in a neighbouring town. He said that the boathouse had been locked and the key taken away, and that no one could possibly have been there to ferry me across.

On my asserting that I had been ferried across by an old man, and that otherwise I would have had to go back, he replied that it must have been his great-great-grandfather, and added, quite calmly, that "he had done similar things before."

We questioned him closely and he explained that there was no outlet to the loch by which another boat could have come, and no possible way by which any living person could have opened the boathouse, nor was there a living old gentleman in the district as described by me. He said that the description of the old man's appearance was that of his great-great-grandfather, long dead. The occurrence did not disturb him in the least. We pointed out that the spirit of his ancestor had accepted two pennies in payment, which also he received in a matter-of-fact manner.

I recount this experience exactly as it happened. No other explanation appears possible.

As to the acceptance of twopence by the spirit of the old man, I can only say that he did pocket the fee. Unkind Southerners will no doubt say that it proves how Scots canniness persists after death!

### FROM THE LIGHTHOUSE WINDOW.

In one of the "Weekly Dispatch" articles on "The Great Secret," the Earl of Denbigh deals openly with the strange fear of a future life that some persons exhibit, and touches effectively on a curious reason for belief in survival. He writes:—

As an example of what I call conceding immortality on fallacious grounds I might refer to a recent article on the subject in which immortality was admitted, but only on the basis of reincarnation—a theory that unfortunately involves the incongruity that each of us was formerly somebody else, endowed, that is, with a different personality. Space precludes me from developing an inquiry as to how the continual increase of the world's population is compatible with this theory. Is the human soul, according to the reincarnationists, capable of division, just as we grow our new potatoes from the eyes of an old one?

The "Sunday News," continuing its articles on the meaning of dreams, submits some "explanations":—

The dream that impresses or depresses you, that clings to you for some time after you wake—this probably has a meaning which it is important to disentangle.

The harmless fumbled dream is simply a rehash of the working of the hidden mind, "bits" of which we become aware during sleep, and call a dream. Such a dream will ordinarily range over a wide variety of topics much as a daydream does.

But there is another kind of dream that is far from a happy one. We may call this the fearful dream. It is commonly dreamed by people of a nervous type, who are always anticipating misfortunes, and meet many of them halfway.

Their dreams just reflect their thoughts.

Passing from the rôle of psychological interpreter of dreams to that of physician, the "News" proceeds to say:—

The subconscious mind obeys the conscious waking mind and takes its colour from that daytime condition of the brain. So fill your waking hours with jolly, sensible, kindly and trustful thoughts and acts. Never brood or expect evil. And it will seldom or never visit your slumbers.

A representative of the "Manchester Evening Chronicle," interviewing Sir Arthur Conan Doyle respecting published statements concerning dark séances, reports Sir Arthur's reply to assertions by Dr. W. J. Mayo, the famous American surgeon:—

The basis of Spiritualism has nothing whatever to do with the dark room séance.

The monumental evidence of Spiritualism is based on clairvoyance and the exercise of pure thought, all done in broad daylight. Most of the important physical phenomena of Spiritualism have taken place in red light.

A certain number of mediums work in the dark, but the best mediums do not use the dark séances now, but do their work in a strong red light.

The Rev. G. Vale Owen's recent address to the Bexhill Spiritualist Mission was well reported in the "Bexhill Observer," from which we take an excerpt:—

He [Mr. Owen] was no alarmist. He was an optimist, but his optimism rested on the conviction that God's purpose would be fulfilled. He believed that God's purpose in the present age was to give great blessing to the world. That purpose would be fulfilled, and the agent and organ of that purpose should be the Church. But if the Church would not accept the light which had come, which he had seen, and hear the voice, which he had heard, the Church would be swept aside, and if the people would not awaken and receive the light the only other thing was darkness.

The "Shields Daily News" gives an account of a lecture on Psychical Research and Modern Spiritualism, by Captain E. N. Bennett, to the members of the Near and Middle East Association, thus concluding:—

That people could see ghosts was borne out by a cloud of witnesses. Out of 17,000 persons asked by the Society for Psychical Research, one in ten had seen an apparition of some sort, and about two-thirds of these were of living people. Some interesting instances of ghosts considered authentic by the Society, were given, including one that was seen by several people at once, not long ago, in a country house. He dealt finally with the common objections brought against Spiritualism, saying that while admittedly some 90 per cent. of alleged manifestations were probably fraudulent, the minority had still to be accounted for. As to the trivial character of many of the messages received, was not the conversation of the majority of live persons equally trivial, and why should they become profound thinkers in another world?

Naturally enough the ghost of East Barnet has been made much of by the Press, without coming to anything like a conclusion concerning it. Moved by "tales of clanking chains, mysterious footsteps, and an apparition of a cloaked skeleton," a "Daily Mail" reporter went to investigate, and was told, *inter alia*, how the mysterious footsteps had sent a dog to hide under a settee, shivering with fright. A special correspondent of the "Daily News" was despatched to deal with the mystery, and at two o'clock in the morning telephoned that a youth and a man with a big stick were still "waiting on hopefully." The "Western Daily Press" frankly admits in a column account of the ghost's proceedings that "the particulars of this unusual event are lamentably inadequate." With other newspapers it tells of an official discussion as to whether the Barnet night watchman should be allowed an extra shilling a day for ghostly contingencies.

"The Two Worlds" continues its excellent articles on "Deity," by A. L. Wareham, from whose exposition of Infinite Eternal Reality we quote the passage following:—

The very common habit of making abstractions, and rigidly treating them as independent realities in themselves, leads to much error. The many shades of meaning given to abstract terms is another cause of confusion and obscurantism. The power of abstract thinking is a later development than that of concrete thinking, and has placed man higher than the animal, but it has these serious dangers. Frequently an intuition will be nearer the truth than an opinion formed merely from abstract reasoning, and yet intuition is by no means infallible. We get our abstract conceptions of good and evil, of freedom and responsibility, but these should be understood as relative ideas, and not as absolute realities.

From an address by Dr. Crandon at Clark University, reported by James H. Powers in "The Banner of Life," we take the following important declaration by Professor Richet on the reality of ectoplasm:—

The alternative then is that the phenomena are genuine or that they are due to fraud. I am very well aware that they are extraordinary, even so monstrously extraordinary that at first sight the hypothesis is immeasurable. Repeated and continued fraud seems the more probable explanation. But is such a fraud possible? I cannot think so. When I recall the precautions that all of us have taken, not once, not 20, but 100 or even 1,000 times, it is inconceivable that we should have been deceived on all these occasions. It is possible that some day an unexpected experiment may explain our prolonged deception quite simply. So be it. But until it has been explained how we have all been duped by an illusion, I claim that the reality of these materialisations must be conceded.

Writing in the "Weekly Dispatch" series, "The Great Secret," Sir James German, K.B.E., who is prominent in the shipping world, says he is deeply impressed with the results of psychical research and the investigation, by scientific methods, of the phenomena of Spiritualism. On this question he thus records his views:—

The impression left upon my mind by the work that has been done in the investigation of these phenomena during the last thirty years is that the fact of survival beyond the grave is proved.

He considers that the evidence is cumulative, and that to those who admit the possibility of the survival of conscious personality, "the development of psychical research strengthens the arguments for the religious doctrine of immortality which rests upon faith and hope."

In the "Morning Post," Sir Arthur Conan Doyle writes to the editor on Psychometry and Detective Work, in relation to the Christie case. Admitting that psychometry is an uncertain power, he remarks that it is often used successfully by the French and German police, and adds: "but if it is ever employed by our own it must be *sub-rosa*, for it is difficult for them to call upon the very powers which the law compels them to persecute." Sir Arthur proceeds:—

In this case I obtained a glove of Mrs. Christie's, and asked Mr. Horace Leaf, an excellent psychometrist, for an opinion. I gave him no clue at all as to what I wanted or to whom the article belonged. He never saw it until I laid it on the table at the moment of consultation, and there was nothing to connect either it or me with the Christie case. The date was Sunday last. He at once got the name of Agatha. "There is trouble connected with this article. The person who owns it is half dazed and half purposeful. She is not dead, as many think. She is alive. You will hear of her, I think, next Wednesday."

It was on the Wednesday following that the news of Mrs. Christie's recovery reached Sir Arthur, who immediately reported to Colonel Christie the psychometric experiment with Mr. Leaf.

BEHIND THE SCENES.

BY NEIL GOW.

THE YOUNG SPIRIT IS CAUGHT INDULGING IN JAZZ MUSIC.

The Administrative Headquarters which controls the numerous Arrival Stations where the newly-enfranchised souls are received in the celestial country immediately after transition from earthly existence, is delightfully situated. Translucent marble, giving off multi-coloured rays of light, forms the basis of the structure; from its chastely-carved doorway runs a broad pathway under a rose-covered pergola of a severely gracious design; this in turn leads to a square marble-floored terrace enclosed by a balustrade of cut crystal, over which can be seen a broad expanse of amethyst sea, enclosed by rolling hills. A warm glow of golden sunshine bathes this happy spot in the atmosphere of eternal summer.

Seated on the balustrade, kicking his legs idly, in a mood of serene contentment, was the Young Spirit; he surveyed the scene with great satisfaction, and whistled happily from time to time. Suddenly, like a care-free bird, he raised his voice in song: "I wonder where my Baby is to-night. Tum-ter-tum! I wonder where my Baby—"

He stopped suddenly and blushed as the Controller, accompanied by the Assistant-Controller, emerged from the rose-clad pathway, the flower-laden archway having concealed their approach.

"What on earth—" began the Assistant.

"Quite so. What on earth?" echoed the Controller drily. It was usually difficult to judge from his grave inscrutable face the kind of emotion that might be passing in the mind of the calm age-wise Controller, but his usual expression of severe aloofness was tempered at this moment by a faint twinkle of the eyes, which might have indicated a touch of amusement. "Which of the New Arrivals taught you that inspired melody?" he asked blandly.

"Oh, an awfully nice chap!" stammered the Young Spirit. "Only just come across! He used to be in a jazz-band—"

"A what?" The Controller almost barked the interrogation.

"Latest form of earth-music, sir," explained the Assistant with deferential suaveness.

The Controller's face broke into a smile of benevolent irony, "We must not check our young friend's melodious—ah!—outpourings," he said, as he took the Assistant's arm. He turned to the Young Spirit and added with grave urbanity: "Pray continue your happy strains, young sir,—and may I express the hope that you will have no trouble in locating the person referred to in the burden of your song as 'Baby.'"

As the Controller's departing form retreated towards the far end of the terrace, there was a faint sound which almost gave the impression that that grave and reverend signor had uttered a very earthy chuckle.

Left alone, the Young Spirit found himself disinclined to continue his light-hearted warbling; when he had first listened to the song, rendered by a former member of "Mike O'Hagan's Syncopated Music-Makers" (who still mourn on earth the premature loss of their highly efficient banjulele manipulator) the fresh youthful mind of the Young Spirit had been struck with enthusiasm for the lilting strains. He had learned words and music with a schoolboy's gusto. (He was scarcely more than a schoolboy himself.) The fact, however, that his superior officers had heard him indulging in a popular type of earth-music gave him a sensation of half-shame; he had failed to maintain the attitude of dignity and correctness which he felt was incumbent on members of a Communication Group.

With an air of intense devotion to duty he set himself to study a text-book issued by the Fourth Sphere, "Instructions for Reception of New-Arrivals," and had got as far as Chapter 4 ("Method of Treatment in cases of Excessive Earth-Consciousness") when the Assistant joined him.

"The Chief wants you to take a course of instruction at an Arrival Station," he announced.

"Which means, I suppose, that he thinks I'm no good at Communications," said the Young Spirit, feeling crest-fallen.

"Not a bit!" re-assured his companion. "We all have to do it in turn. It's part of the training. I got a First Honours for my "Reception" exam. It's tricky work; from your point of view it's in the nature of promotion."

The Young Spirit closed his book with an air of relief. "I'm glad the Controller isn't altogether disgusted with me." He caught an inquiring glance from his companion. "You know! That jazz stuff! I felt an awful fool when he caught me singing it."

The Assistant Controller laughed heartily. "Not a bit," he said, gaily. "The Old Man was highly tickled. Said you were an 'earthly young cub,' but there was no harm in you." He continued reminiscently: "Reminds me of when I was at your stage of development. I hadn't been over long. I was feeling very light-hearted and was singing, at the full strength of my lungs, a popular song of my early days—'Villikins and his Dinah' (you wouldn't know it!) And just then an Examiner from the Fifth Sphere

arrived on the scene when I was bellowing "Li-tooral, li-tooral li-ay!" like a good 'un. I shall never forget his look!" He sniggered quietly at the recollection. "But we all do it at times," he went on. "It stands to reason that when you're overflowing with exuberance and want to burst into song, you have to sing the type of melody you're best acquainted with. Can't expect a newly-arrived spirit to know our music—obviously!"

The Young Spirit meditated for a few moments. "Possibly" he hazarded "the Controller himself may have indulged in an occasional warble when he first came over? I wonder what it would have been! 'Summer is i-cumen in,' perhaps!"

"No; couldn't have been that!" said the Assistant definitely, "because the Controller is a Frenchman. Might have been one of Villon's 'ballades.' If so, I hope it was a respectable one." (His chuckle here was distinctly earth-like.) "Dear old Villon wrote some charming stuff; but I remember one or two that were decidedly salacious."

"Such as what?" inquired the Young Spirit.

"Never mind!" returned the Assistant hastily. "You just get back to your Book of Instructions, young man!"

RECENT DEVELOPMENTS IN BIO-CHEMISTRY.

From an article on this subject by Joseph Needham, M.A., in a recent number of "The Outlook," we take some excerpts that will interest not a few readers of LIGHT:—

One of the pleasant things about modern bio-chemistry is that you never know what is going to happen next. You can never predict what extraordinary chemical behaviour living organisms are going to exhibit. You are tolerably familiar with the idea of iron in the blood of the higher animals and man, but when zinc or beryllium or boron turns up in some kind of sea-animal, you ask what on earth is it doing there? Recently, Argon has been found in yeast-cells, and argon is one of the very rarest of all the elements. Moreover, it is so inactive that no other element can be got to combine with it. Yet the yeast-cell chooses it as a constituent. . . . Everyone nowadays knows about the vitamins, those strange substances present in such exceedingly minute amounts in our food, which nevertheless make all the difference between health and lingering forms of disease. Not very long ago it was discovered that one of these vitamins could be replaced by irradiation with ultra-violet light, i.e., rays invisible to man but continuous with the violet end of the spectrum. It was found that rats, if fed on a diet containing none of the vitamins and at the same time irradiated with ultra-violet light, would keep in good health, though if no light was given them in the same conditions, would sooner or later die. Then the pleasant element of unexpectedness came in. It appeared that it was unnecessary to irradiate the rats themselves; the good results would just as surely follow if their empty cages were irradiated. Here was an absurd situation. It took a long time before experiments and thought issued out in the belief that the sawdust of the cages was the important factor. Probably the ultra-violet rays "activate" a sterol-like body present in the sawdust, which can then partly or entirely take the place of the missing vitamin. But for a period the problem seemed almost insoluble. . . . A great achievement was recently made public by Dr. Harington, of University College, London. He has succeeded in ascertaining the correct formula of thyroxin. Thyroxin is the active principle of the thyroid gland, one of those glands in the body which contribute their products to the general blood-stream, for the purpose of influencing the behaviour of remote cells and regulating profoundly the whole mechanism of the organism. A knowledge of its correct chemical structure will probably lead in the near future to its artificial synthesis, so that we shall be able to make from coal tar that substance which can turn a certain kind of idiot into a normal being in a few days. The meetings of the Biochemical Society possess only rarely the dramatic atmosphere, but that spirit certainly informed the meeting at which Dr. Harington communicated the results of his work.

THE DAY IS AT HAND.

The night is far spent and the day is at hand;  
The veil that would darken wears thin.  
By faith and our reason we must understand,  
If we seek we shall find, we shall win.  
Though the pathway looks dark we must never turn back,  
But march with our hearts beating high,  
For nothing is ours if it's courage we lack—  
A hand may grasp ours if we try.  
Who knows what may wait us out there in the dark?  
The dear ones, perhaps, we love best.  
Shall they wait all in vain, and our cowardice mark?  
Perhaps we are now at the test.

E. H. HAINES.

THE NEEDLE IN THE HAY.

POSITIVE PROOF v. NEGATIVE RESULTS.

Suppose I were given the task of finding a needle in a load of hay. The practical method of approaching this problem would be as follows. I might divide the hay into, say, a hundred bales of about 5 lbs. weight. Suppose I examined the first bale and found nothing; this result would be of small significance. Supposing I examined five without result; should I be entitled to bring in a negative verdict? I fancy that any open-minded critic would claim that I was not entitled to say there was no needle until I had exhaustively examined every one of my hundred bales.

Let us assume, however, that on examination of the first bale I find my needle. Am I entitled to bring in a positive verdict? Unquestionably yes.

I have set these ideas down with a purpose. The difference between positive results and negative results is not so well appreciated as one might imagine. The hostile critic of Spiritualism will, as we know too well, hasten to put forth his conclusions after attending one or two—or even six—séances. He has found nothing of a convincing nature, ergo, he says, the investigation is inconclusive. This class of individual we know too well.

Strangely enough, this type of person is the first to criticise the inquirer who "finds the needle," that is to say, who obtains convincing evidence in the early stages of his inquiry. Says the critic, "How can Dr. X., the celebrated analytical chemist, presume to say that 'Gladys, the medium,' produced genuine phenomena; he has only attended three séances!"

Dr. X.'s reply is very definite. "I found my proofs," said he, "at the second and third sitting. I have no desire to continue experiment after experiment in order to establish a point on which I have completely satisfied myself."

Such a rejoinder would satisfy most unprejudiced minds, but, alas, the unprejudiced mind appears to be a *rara avis*.

The moral which I desire to draw from these reflections is this. That one positive result is equal to five hundred negative ones, and that although it is necessary to make a very extensive and comprehensive study before bringing in a negative verdict, on the other hand a very long and laborious course of investigation is not necessary, when a positive result is achieved. In other words, it is unnecessary to search for your needle after you have found it. N.

A NEW YEAR'S MESSAGE FROM SIR WILLIAM BARRETT.

In a recent sitting of the Rev. C. Drayton Thomas with Mrs. Osborne Leonard, the following remarks were made by Sir William Barrett, in reply to the question whether the life over there was as he expected to find it:—

"Yes, very much; any ideas I had about it I have found correct, but I find much here about which I had no view when on earth. For a scientific mind I was, perhaps, blessed with a very keen sense of the existence of God. Religion was to me just as vital, nay, more so, than science, and I never deviated from that attitude. Therefore, I was prepared, spiritually as well as mentally, not only for what I expected, but for anything I might find. I have met many old friends and relatives, and it is very delightful to think they are all living in their best and happiest time. It reminds me of going back to the very happiest time in one's life, yet it is essentially a going forward too. A world of interest has opened to me. I was conscious of my limitations on earth. I did not grow older without knowing I was older. But I lived in joyous anticipation of regaining my vital force and intellect in that new body and brain I felt certain would be mine. It has been a great pleasure to meet those who were co-operating on the spirit side in proving survival."

R. M. B.

BAFFLED BEGINNERS.

It is no uncommon thing to come across people who, having obtained proof of survival, wish to continue their inquiries and are held back by the many and divergent views put forward to explain this or that class of phenomena. Thus clairvoyance is only "an extension of normal sight," it is "seeing with the spiritual eye," or it is "perceiving a thing and then visualising it," and so on throughout the whole range of mental phenomena. Physical phenomena, too, are so beset with theoretical thorn-bushes that these same inquirers fear to enter this field of experiment at all.

I would point out to such people that, as science is not necessarily a term applicable to material matters only, and that there is such a thing as Spiritual Science, there is great advantage in exploring all the aspects in which investigators may regard psychic phenomena; and would suggest that a fact cannot lose its validity even under the closest scrutiny. I would also suggest that some definitions, even if they at first appear contradictory, very often turn out on closer inspection to be supplementary to the other definitions. This is especially the case in psychic investigation.

L. H.

RAYS AND REFLECTIONS.

I have much sympathy with the man who violently rejected a piece of well-meant consolation proffered by a friend, who sought to raise his spirits by remarking in encouraging tones that "the sun is shining somewhere!" "What's the use of that," answered the unfortunate one, in a voice of disgust, "if it doesn't shine on me!"

There is something to be said for his ungrateful outburst. After all, the penniless beggar is not likely to be cheered up by reflecting that even if he is a pauper, nevertheless Mr. Astorbildt possesses forty million dollars. Not unfrequently the best and most tactful expression of sympathy is silence.

Leslie Curnow, who was so lately taken from amongst us, was one of the most ardent Spiritualists I have ever met. He was inclined to regard with disfavour those who were not of that faith, so that his sincerity was sufficiently evident. And the same applies to his courage. He had the British quality of stubborn loyalty to his convictions.

He was an old journalist with experience both on the Australian and the British Press. It was in Australia that he met Robert Louis Stevenson, and in Sydney, his birth-place, he gained renown as an athlete—cycling, tennis, rowing and swimming. He made a tour of the South Seas, of which he wrote a series of sketches illustrated by photographs taken by himself.

In Spiritualism and Psychical Research, Leslie Curnow showed his most valuable literary qualities as a collector and recorder of facts. He was indefatigable as a historian, and was never so happy as when burrowing into the records of the past. He had, as one of his friends remarks, the indexing mind. This was shown not only in the "History of Spiritualism," in which he collaborated with Sir Arthur Conan Doyle, but in his own book, "The Physical Phenomena of Spiritualism." It is in this direction that he did his most valuable work. For some years he was closely associated with LIGHT, which contains a great number of articles and reports from his pen.

For years he was a martyr to the internal disease to which he eventually succumbed, and to which may be traced a certain lethargy which occasionally showed itself in his habits. It is good to know that he has passed beyond all these pains and miseries of the mortal state, and has left behind him an enduring record of work well and faithfully performed.

It is told of Bishop Whipple, of Minnesota, that when the Dakota Indians once held a scalp dance near a mission-house, the Bishop went to Wabasha, the chief, and reproached him. Said the Bishop, "I visit you, and the first sight is this brutal scalp dance. I knew the Chippewa, whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'"

The old chief smiled, took his pipe from his mouth, and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says 'Good white man. He has my book. I love him very much. I have a good place for him by-and-by.' The Indian is a wild man. He has no Great Spirit book. He kill one man; has a scalp dance. Great Spirit is mad and says, 'Bad Indian! I put him in bad place by-and-by.' Wabasha don't believe it!"

I once heard a disappointed man complain that he had come into the world penniless and had remained so ever since. I could only point out, in regard to the first part of his grievance, that in that respect he was exactly like everyone else. It reminded me of the man in the agonies of toothache, who said he wished people were born without teeth! He was reminded that such is the fact. Equally we are born without pennies, and pass into the next world in the same impecunious state.

That is a really consoling reflection. To live in a world in which commerce and finance and the "economic factor" exist no longer—what a relief! Mrs. de Crespigny once told me of a departed soldier from whom she frequently received communications. On earth he had been an officer and still had an orderly as a faithful servant. "But how do you pay him?" inquired the lady. "I pay him with my thanks," was the reply. No one who knows what the service based on pure affection means, even in this world, will fail to see the point.

D. G.

## THE EGYPTIAN AND BUDDHISTIC HUMAN PRINCIPLES.

BY EDWIN WOOTON.

Whereas nearly all religious and philosophical systems have divided the human personality into Body, Mind and Spirit, the Egyptian and Buddhistic creeds set forth Seven principles; and it is very remarkable that in the main these agree. So close is this agreement that it is impossible to avoid the conclusion that the Septenary of Buddha was drawn from Egyptian sources. Buddhism is, in fact, Egyptian mythology deprived of everything save its speculative physio-psychology, and given, in place of imaginary gods, judgments, and regions, an equally speculative vision of Law working out Destiny.

Here I set the two Septenaries side by side:—

EGYPTIAN.	BUDDHIST.
1. Material body—Khat.	1. Material body—Rupa.
2. Double—Ka.	2. Linga Sharira — Astral body.
3. Spiritual heart—Ab.	3. Manas—Mind, etc.
4. Vital power—Sekhem.	4. Prana—Vital principle.
5. Spirit—Khu.	5. Buddhi—Spiritual soul.
6. Everlasting soul—Ba.	6. Atma—Spirit.
7. Shadow—Khaibet.	7. Kama rupa — Seat of animal desires and passions.

In Egyptian mythology the Khaibet appears to be the ephemeral personality of desires and passions; these being a result of the physical body's maturing. The Kama rupa, on the other hand, is the seat of these desires and passions. The first is more akin to functioning; the second to the thing that functions. They may be said to present two differing aspects of one reality.

But in their vision of what takes place after the death of the body the two analyses present a strong contrast. In the Egyptian teaching all the parts of the disintegrated personality—save the Khat—retain their life, and come ultimately into reunion. In the Buddhistic teaching there is a series of deaths. When the body dies, the Prana, and the Kama Rupa die also. Four principles pass on, living: the Atma, the Buddhi, the Manas, and the Linga Sharira.

The next to die is this Linga Sharira, or Astral body; but it retains a separate life for a while. After this, the Manas ceases; but the Atma and Buddhi do not die. They preserve their entity, and reincarnate, receiving at each reincarnation new principles in place of those shed. Only the Atma is truly eternal, for when the final incarnation has been followed by the final bodily death, the Buddhi itself is shed, and the Atma is received into the All-conscious.

The Egyptian ethic was a moral code, whose observance received its reward in the world of spirit. The Buddhist, on the contrary, was a code whose observance accumulated rewards, to be given at some subsequent incarnation, and not the least of these rewards was a lessening of the number of such incarnations.

But there is a closer relationship between the two systems than has been shown here. The more carefully they are compared the more certain does it become that Buddhism is an attempt to get at Law, while the Egyptian myths are personifications, and materialisations—if the term may be used—of laws, and their results.

## THE MARTIANS AND THEIR HABITATIONS.

Their habitations and plantations are near the equator. There are a great number of settlements upon this planet: but all the inhabitants appear joined in perfect agreement and consociality.

They have digressed a little from the natural law governing their existence—consequently some imperfection exists among them. But disease, either of the moral or physical system, is not there known. They are not governed by arbitrary or conventional laws; hence they are free from all the inequalities and imperfections which are the natural results of such laws. But possessing a high moral principle they obey that which this principle dictates; and their obedience to this is rendered the more certain by all their interests being conjoined, and by all their affections and desires being centred in the workings of good and righteousness. Hence the basis of all their good actions consists in the interest principle, which is recognised, tending towards good results.

Their minds are constantly open for the reception of all good things. Light, life, and purity, are to them the highest virtues. These become associated with their interiors, and the latter are consequently good.

—From "Nature's Divine Revelations," by ANDREW JACKSON DAVIS.

AN APPRECIATION FROM HUNGARY.—Writing from Budapest, a retired General officer of the Hungarian Army says: "To our dear old indispensable, always eagerly-awaited LIGHT, we wish much success!"

## A SCIENTIST'S VIEW OF PSYCHIC RESEARCH.

SIGNIFICANT WORDS FROM M. RICHEL.

Writing in "Nature" of December 13th, M. Charles Richet touches upon the "polite controversy" upon psychic research which has recently taken place in that journal, and points out the importance of distinguishing between the facts and the theories of the subject. He regards the facts as, in a large measure, satisfactorily proved. Between the hypothesis of spirit intervention, and that of certain unknown vibrations which in some inexplicable manner act upon the human organism, he declines to commit himself—an attitude which this famous scientist has consistently maintained for many years.

"Truth to tell," says M. Richet, "these hypotheses are of small concern to me. What does passionately interest me is the proving of the facts."

By experiment it can be established in all certainty that there are other paths to knowledge than by the usual paths of the senses. And this is all that I can, for the present, admit as being irrevocably demonstrated. But this is already a great deal. The existence of this sixth sense is truly like a new world opening before us.

*Our intelligence is reached by forces that disclose facts which neither sight, hearing nor touch could reveal.*

J. A. N. C.

## NOTES ON NEW BOOKS.

"'DORIO,' AN EXPOSE OF SPIRITUALISM."—By F. A. Kraft. (The Memorial Publishers, Milwaukee, U.S.A.) Dollars 2.00.

This is a much better book than one might imagine from its somewhat unattractive cover and rather misleading title. Dr. Kraft, who was formerly Health Commissioner of Milwaukee, became first convinced of the existence of super-normal faculties by a medium, Mrs. Luther Colbey, who in 1898 in San Francisco gave him a remarkable sitting, particulars of which he gives in some detail.

The author writes in a clear, concise manner, albeit his work contains some evidence of careless editing, and describes his book aptly as "a combination of snap-shots aimed at thinking minds to stimulate research on the subject of Spiritualism, which I consider the most vital question of to-day." The volume is one which can be appropriately recommended to the beginner; it is divided into two parts, the first being an exposition of the subject, the second a record of messages given by "Dorio" through the mediumship of the author's wife, Elizabeth, a gifted clairvoyant who unhappily passed away in 1924.

"APROPOS DE L'INTRODUCTION DE LA METAPSYCHIQUE HUMAINE."—By Ernest Bozzano. (Editions Jean Meyer, Paris, 16e.) 10 francs.

M. Bozzano opposes here the conclusions upon psychic phenomena of M. René Sudre, to the excellence of whose analytical faculties the author pays a just tribute. It is the anti-spiritualistic hypotheses of M. Sudre which the author desires to refute. After reviewing at considerable length various authenticated cases of phenomena, Bozzano discusses permissible theories, leaning definitely in favour of the spirit hypothesis, while poking polite fun at Sudre, whom he describes as a born sophist passing and re-passing by the side of Truth without seeing her, turning round and round her with great care, occasionally bumping against her and repelling her with disgust.

J. A. N. C.

"A PRACTICE OF PSYCHOLOGY."—By R. C. Waters. (Published by the author at 12, Collingham Place, London, S.W.) 2s. net.

The author, formerly lecturer at the Coué Clinic, Nancy, and now director of the "New Psychology Clinic," describes the conditions and methods for successful treatment by suggestion and auto-suggestion, and concludes with an appreciation of the teaching of Christ from the standpoint of a modern psychologist. His purpose is the purely practical one of giving directions for successfully instilling healthful suggestions. But the Spiritualist and psychic researcher will inevitably be led to reflect on the extreme difficulty of excluding suggestion from the living when investigating mediumistic phenomena. Also on the utter futility of certain self-styled "investigators," who draw any conclusion from the fact that the medium accepts suggestions from the sitters.

POOR CHILDREN'S TREAT.—Mrs. Alice Jamrach, Treasurer of the Little Ilford Christian Spiritualist Church, desires gratefully to acknowledge the following further donations towards the Poor Children's Treat:—E. S., 2s.; Lady Waterhouse, £1 ls.; and Mr. May, a monster Christmas Tree. Mrs. Jamrach will be grateful for future gifts to enable the church to provide a real treat for at least two hundred children.

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 At 6.30 p.m. ... DR. W. J. VANSTONE.  
 Wednesday, January 5th 7.30 p.m. ... MR. A. VOUT PETERS.  
 (Clairvoyance.)  
 Wednesday Services at 7.30 p.m.

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 Sunday, Jan. 2nd, 11 and 6.30, Mr. Nickels; Jan. 6th, Miss L. George.

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**SUNDAY'S SOCIETY MEETINGS.**

**Lewisham.**—Limes Hall, Limes Grove.—January 2nd,  
 11.15, open circle; 2.45, Lyceum; 6.30, Nurse Giles.  
 January 5th, 7, Miss Mary Mills.  
**Camberwell.**—The Central Hall, High-street.—January  
 2nd, 11, service; 6.30, Mr. Sissons. Wednesday, 7.30, at 55,  
 Station-road, public circle.  
**Croydon.**—Harewood Hall, High-street.—  
 Shepherd's Bush.—73, Becklow-road.—  
**Peckham.**—Lausanne-road.—January 2nd, 7, Mrs. E.  
 Neville; Thursday, 8.15, Mrs. S. Podmore.  
**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park  
 Station (down side).—January 2nd, 11 and 7, Lyceum An-  
 niversary; January 5th, 8, Mrs. Maunder.  
**Richmond Free Church, Ormond-road.**—  
 7.30, (Doors close 7.40) 7.30, address and  
 clairvoyance.  
**L.D.C.**—Debating Section.—144, High Holborn, W.C.1.  
 January 3rd, 7.30, Mr. F. H. Richards, "Spiritualism  
 and Christianity."  
**Bournemouth Spiritualist Mission, Charminster-road**  
 (opposite Richmond Wood-road), Bournemouth.—Sundays,  
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 Monday, January 3rd, at 3, Psychometry ... MISS LILY THOMAS.  
 Tuesday, January 4th, at 7.30, Clairvoyance ... MISS MARY MILLS.  
 Thursday, January 6th, at 7.30, Clairvoyance ... MR. VOUT PETERS.

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 Monday, January 3rd, NO SEANCE.  
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 6.30 p.m.—Speaker, Rev. Vale Owen.

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**OPENING OF THE SPRING SESSION.** Wednesday, JANUARY 12th, at 8 p.m., MRS. MURRAY CHAPMAN, F.R.G.S., Artist and Traveller, has kindly consented to give a **LANTERN LECTURE** in aid of the funds of the L.S.A., on her recent interesting travels, including Kashmir, Lesser Tibet, the N. W. Frontier, and the Khyber Pass, The slides are mostly made from her own photographs taken on the spot, and from her sketches. Admission, including refreshments, 2s.; a few seats will be reserved for 3s. 6d. These must be booked in advance.

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