

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.

RECOGNITION IN THE LIFE BEYOND.

Many years ago a famous preacher devoted a sermon to the question whether we should recognise each other in Heaven. Naturally he decided the question in the affirmative, but it needed a whole sermon to argue the matter out. It was not surprising, for the hereafter taught by popular preachers a generation ago was a rather cloudy and indefinite one. Yet even in Spiritualism, which takes a more assured position and presents a clear and reasoned view of the experiences awaiting us after death, there are still persons who feel a little doubtful on this question of recognition. Here, for example, is a letter from a Banbury reader setting out the difficulties with much circumstance. He is chiefly concerned about the differences of external appearance, in a state in which the infant, unseen by us, grows to maturity, and where aged men or women, as we knew them here, regain their youth. How shall we know them again? It seems to us that our enquirer has omitted an important half of the matter, i.e., that it is not only a matter of our recognising our departed friends but of their knowing us. If they recognise us we can be sure they will speedily bring themselves to our memory by a multitude of tokens. And that is frequently what happens. Where there is a bond of affection they keep in touch with us during our days on earth and are ready to welcome us when we pass over to join their company. Oliver Wendell Holmes' poem "Home-sick in Heaven," deals beautifully with this subject.

APPEARANCE AND REALITY.

There is, of course, a deeper side to the question on which we have touched lightly in the foregoing Note. Most of our difficulties in understanding the life beyond come of pinning our ideas too closely to the material view of life. Our correspondent's perplexities come of considering only the surface of the matter. Even in this world we do not recognise our friends simply by their physical appearance. If some old familiar friend whom we met daily, suddenly spoke and behaved in a way totally unlike that to which we were accustomed, our suspicions would soon be aroused. Those who have read that amusing story "Vice-versâ" will appreciate the point. In that tale a mischievous schoolboy contrives to exchange identities with an old business man. Their families and friends are naturally deceived at first, but soon it becomes apparent that the boy is conducting himself like an old man, and the old man is "carrying on" like a small boy. Bodily form then, is only to a qualified degree, the criterion for establishing identity. The point to consider is that whatever outward changes may take place in us, in the spirit world, each will remain himself or herself, the identity will be un-

changed, and that same Love which, in Diotima's phrase, "bridges the chasm" of death, will bridge all other chasms. We shall know those we love under all changes and disguises, and they will know us.

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WATER DIVINING.

Some time ago we alluded to a remark by Dr. F. C. S. Schiller (in his volume "Problems of Belief") to the effect that water-finding by the use of the divining rod is a form of psychic power which can be practised on a commercial basis. Dr. Schiller was replying to an argument based on the idea that psychic faculties were incapable of commercial exploitation, although, as he went on to remark, water-divining appears to be the only branch of the occult which could be said to stand the "pragmatic test." In the current issue of the "British Journal of Psychical Research," Mrs. F. E. Leaning alludes to this point, and goes on to mention one of the most striking examples of the utility of dowsing, namely, the case of Sapper Stephen Kelly, who, at Gallipoli, during the war, was able to discover water by the use of the divining rod, and so saved an army from drought. We dealt briefly with the matter in LIGHT at the time, but as there is reason to think that the case is not sufficiently appreciated in the annals of dowsing, we make this further allusion to it with the hope that the whole story will some day be told and placed more conspicuously on record than is the case at present.

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PHYSICAL AND SUPERPHYSICAL.

It is a good rule in dealing with questions concerning the nature of life and death, to bear continually in mind that it is a region outside of the material world and consequently more or less independent of purely physical laws and standards. Yet this is a matter constantly forgotten by some of those who inquire into the subject. They base their ideas of the other world upon their experience of the material aspects of this one, and by consequence find problems and difficulties where none really exist. It puzzles them, for example, to be told, as is frequently the case, that one spirit communicator may be quite unconscious of the presence of another spirit, although the two may be together at the same time in the same room. Yet if they reflected on the matter they would perceive that even in this world two people may be in a room together, but only conscious of each other through bodily proximity. Mentally and spiritually they may be so widely separated as to be quite isolated from one another. The physical form would be the only point of contact, and with the absence of that the separation would be so complete that each might be unconscious of the other's existence, as in the instance given.

GREAT Spirit, is there anything
That I can bring
To Thee who art of all the Spring?

Yea! Star, shine thou thy loveliest,
Flower, bloom thy best,
Bird, build for me a perfect nest.

—ELEANOR GRAY.

ANSWERS TO QUESTIONS.

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

SPIRITS AND THE HUMAN FORM.

QUESTION: "What shape or form do spirits take in the spirit world?"

ANSWER: "Some people have imagined that they are balls of light. Some have added wings to these balls of light, and spoken of the winged souls that people the spaces; some have given them a fanciful human form, and added wings thereto, the inference being apparently that man is so gross a creature that he could never become angelic or spiritual. When one thinks of the inconvenience of being a ball of light, even with wings attached to it, one might not unreasonably ask if there is not some more familiar shape that one could assume after death, so that one could resume one's acquaintance with oneself, because the majority of of you would hardly know yourselves under such circumstances. Personality and consciousness are so closely associated that it is difficult to dissociate them from each other. Individuality is also bound up with personality and consciousness to such an extent that to deprive you of these three elements of your being would be virtually to deprive you of your existence altogether. Hence, then, it would follow that if you are to know yourselves after death, you must retain the consciousness of your existence; memory must exist with you. If you retain consciousness and memory, it is not hard to suppose that individuality will be associated therewith; and, if so, one must necessarily reckon with personality as well. If you are to know that you continue to exist you must be able to recognise yourselves by possessing those elements of being that were previously yours while you were here; that is to say, consciousness, memory, intelligence, individuality and personality. Therefore, man after death has the human form, is possessed of the personality pertaining to his human nature—purified, exalted, spiritualised, if you will, and possessing certain faculties, powers and adaptations that have been unfolded in his new body, and were not expressed while he was here on earth. By the consciousness, intelligence, personality and will expressed through his human form, man, as a spirit, recognises his past experience in his then present consciousness. Therefore the individual and personal consciousness of man after death is the answer to the question."

THE PROGRESSION OF SPIRITS.

QUESTION: "Do we continue to progress on the other side, and with what ultimate result?"

ANSWER: "That very much depends upon whether you have begun to progress on this side. There are some people who are not at all anxious in this direction. As long as all goes smoothly with them, they are content. Some people remain mental and spiritual children virtually all their lives. Others, however, use the talents committed to their care; strive and labour to gain knowledge, wisdom and experience; grow mentally, morally, and spiritually in all that makes man's life God-like. They have begun their progress here. Their natures are not changed by death. Aspiration still occupies their minds over there. Such continue to progress, growing in wisdom and knowledge. But as to the ultimate result, we have here candidly to confess that we do not know. That is a matter which rests with the greater consciousness men call God. The ultimate is within His knowledge, but not within the knowledge of any of His creatures."

PROBLEMS OF THE PAST.

QUESTION: "I take it that knowledge is disseminated from one to another in the spirit world, as in this, and that records of the past are obtainable in some way. Would it not, then, be possible to get the information from some ancient Egyptian as to what mechanical arrangement was used to raise the massive stones used in the Pyramids? There is also a diversity of opinion as to the use assigned to what is now known as Stonehenge, near Salisbury. An ancient Druid, perhaps, may enlighten us on that debateable subject."

ANSWER: "The questioner is perfectly correct. The information is obtainable, and can be transmitted to you when the proper brain is found through which to make it known; and, if we are not mistaken, contributions to knowledge of this kind have been made at various times through mediums in different parts of the world. But, of course, coming from the spirit side of life, such contributions have been received with such remarks as: 'Ah, well, very interesting, you know, but we cannot say if it is true. Let's wait until we are dead, and then we shall know all about it.' And, really, considering how much more pressing other problems are, the latter conclusion is not altogether unwise."

INFERIOR INSTRUMENTS.

QUESTION: "Would a great man in spirit life, when communicating with earth, use an inferior brain to speak through, or would he select one equal to his own?"

ANSWER: "Very much depends on circumstances. Suppose you desired to sweep the snow away from your door. You are in a hurry, and the handiest thing is an old, worn broom. You use it. Your neighbour desires to do the same

thing. He is in no hurry. He sends the maid for a new broom, and when it is brought, leisurely proceeds to sweep the snow off his doorstep. Shall we blame you for using an old broom? No, for the circumstances were not the same in the two cases. If a great man, or advanced spirit, finds it imperative to make some communication from the other side of life, and the only channel is an 'old broom,' it is quite likely that he would use that rather than none at all. But, having said this, we are by no means inclined to make the inference that he would go on using 'old brooms.' Something must be conceded to the intelligence of the man. The circumstances of the particular case would pass away, and there would then be no longer any need to use the inferior brain. Hence, we do not wish you to take it that all communications purporting to come from the sages, prophets, politicians, and poets of the past, necessarily come from them when they bear the stamp of an inferior mind. Under some circumstances inferior brains are undoubtedly used, but the spirits are wise enough to recognise the fact that the best results can only be accompanied by using the most fitting apparatus."

THE LIGHT OF SPIRIT REGIONS.

QUESTION: "Do the spirits see the sun, moon, or stars? If not, where does their light come from?"

ANSWER: "That opens a very interesting question, sir. What is light? Well (someone may say) 'Light is light'; yes, but light after all is a sensation which creates a mode of consciousness, and is a something absolutely dependent upon a certain mechanism, to wit, the eye, the nerves associated therewith, and the brain. A man who is blind is one whose optical apparatus does not register the impressions that create the sensation which is recognised by you as light. There is just as much light in the world as ever. No light has gone out, but that man's apparatus will not register the impressions that you call light. Hence, then, your perception of natural phenomena is in strict relation to the perfection of the organisation by which natural phenomena become registered in your consciousness, and translated into the phenomena of existence, as you understand it, subjectively. Suppose, then, a spirit has an eye that is adapted to register certain impressions which in his state of existence give him the consciousness of light. Suppose that spirit comes back into this world; his optical apparatus not registering the vibrations belonging to this world's light, he would be in darkness. That is all. It could not be otherwise. Then go back again to the spirit side. What is the source of the vibrations known as light? Here we must confess that while science and philosophy help you to understand many things, they have hardly reached the position of being able to help you on this point, because the ultimate analysis of all things leads you back to the Incomprehensibility we call God. The Divine activity radiates through the universe, and according to grade and condition produces phenomenal consequences. On the material side you find worlds, systems, suns, universes, so many focalised conditions of Divine action, from each collectively and individually radiating the Divine energies. Philosophy, or rather science, hardly puts it in these terms, expressing it in a more materialistic and mechanical form, but the issue is the same.

"When you get into the spiritual world you find these conditions, centres, worlds, which radiate the more subtle powers or forces that flow from, or are the results of, the Divine activity, and such vibrations are related to, or the spiritual organisation is accordant therewith. So that the consciousness over there is informed through the conditions pertaining to it of the phenomenal realities of that world in a way similar to that by which you are informed of the phenomenal realities of this world. There is no necessity for spirits to see the material sun, moon, and stars; but this much is true—they see the spiritual side of those luminaries, for there is a spiritual side to the whole of the material universe. There are spiritual orbs as distinct from the purely material ones, and these have their motions in the universe, have their effect upon the conditions of the spiritual world, radiate their forces and exert their influences, and the spiritual organisation, being correlated thereto, registers into consciousness—translates by registration into consciousness—the experience of light in a way similar to that of yourselves here.

"Now, when certain spirits come back to you they say they cannot see material things. That is true enough. Very often the material world is dark, blank almost, to them. But when they can come into personal relationship with the consciousness of a human being they are enabled to extend their personality through the subsidiary agency into relationship with the physical world, and then they can see physical things. Otherwise they see only the subjective or spiritual side of the world in which you live. Hence they are very often utterly unable to judge distance, locality, or time, because they are out of proportional relationship with time and space. It should be remembered that there is a spiritual side to this material world which is luminous to the spirit entering into it. There is also the independent spiritual realm which has its luminosity through the vibration of the ethers thereof. Nature never contradicts herself on either side of the condition man calls the line of death. Her laws and principles everywhere prevail. There are differences in the method of manifestation, but the essential purpose or cause of it holds true throughout the universe."

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TELEPATHY IN DREAMS.

ADDRESS BY MISS MARY MONTEITH.

On Wednesday evening, the 26th ulto., Miss Mary Monteith (author of "The Fringe of Immortality") gave an address to the members and friends of the London Spiritualist Alliance on "Telepathy in Dreams." Miss Peggy Webling, the well-known novelist, presided.

In commencing her lecture, Miss Monteith referred to the fact that Dr. Freud, the founder of psycho-analysis, the man who had studied and made a practical use of dreams for the alleviation of suffering humanity, had established the reality of thought-transference as a function of the human mind. As the greatest living psychologist his opinion carried great weight, and a new era in mental science might thereby be opened up.

Proceeding, Miss Monteith said that in considering telepathy we cross the equator line between matter and spirit. Telepathy was essentially of the spirit. It was the rule that matters of fact generally began their existence in the world as articles of faith. They came first in the guise of religion and were regarded as divine revelations. Actually this idea evolved imperceptibly, and so far as they contained essential truth they persisted. Sometimes they disappeared and returned to be tested afresh in the light of more modern knowledge and understanding, until one day they arrived at what is known as a transition stage, when all of a sudden they became recognised as facts by the authorities. Telepathy was now at this transition stage.

As examples of the evolution of telepathy from ideas or ideals to facts, Miss Monteith referred to Madame Guyon, who regarded the possibility of direct communication from mind to mind as a divine revelation. She referred also to the work of Henry Drummond, F. W. H. Myers, Sir William Barrett and Sir Oliver Lodge in giving a rational basis to the idea of telepathy.

The lecturer also cited the conclusions of Dr. Bousfield in his book, "The Elements of Practical Psycho-analysis," and his remarks on the telepathic dream in which the dreamer sees in his dream some actual happening which is taking place at a distance.

Miss Monteith then proceeded to give some interesting cases in telepathy which had come within her own observation. There was the case of a lady who dreamt that her son was drowning, and she was so impressed by the dream that she rose immediately and wrote down the details, noting the time and the date and calling the attention of other members of the family to the matter. In due time the usual diary letter arrived from the lady's son containing a graphic description of an accident to a boat in which he had been sailing; the boat had capsized and her son was nearly drowned. The incident happened off the east coast of Africa, the mother being in England, but allowing for the difference in time between the two latitudes the dream was found to have taken place at the time of the accident.

In another case the dreamer—a lady—had a grotesque dream of seeing Diana of the Ephesians on her way to London, hand in hand with the late Mr. Joseph Chamberlain. This happened at a time when Mr. Chamberlain was the centre of political interest. Later the dream gained something in the way of explanation when the lady received a pamphlet written by Mr. Chamberlain, the title being "Diana of the Ephesians." Mr. Chamberlain had brought the goddess to London in metaphor to emphasise a political situation! That dream had in it an element of prevision, for at the time the lady had no knowledge of the pamphlet which she was to receive later.

Miss Monteith gave other interesting cases and many illuminating comments on the subject. After the address a discussion took place, and the lecturer answered questions from the audience.

A resolution of thanks to Miss Monteith and Miss Peggy Webling was moved by Mr. Alfred Vout Peters, seconded by Miss Nellie Tom Gallon, and carried with acclamation.

INNER PLANES OF LIFE.

There is nothing dogmatic in the statement that the brain is the product and instrument of the mind, for as we think, the brain grows and throws out ramifications, and the more we think the greater this growth or expansion. Obviously, therefore, the mind cannot possibly be the product of the brain, as used to be thought many years ago.

We are told that when the brain is damaged, the mind is unable to find perfect expression on the physical plane, but when, at death, the dense body is cast off, the ego or soul, who lies far behind, finds himself in a fully organised body of subtler matter than the physical, and continues his evolution, experiencing a great expansion of consciousness on being released from the limitations of the denser plane.

After all, what is the brain? Modern science tells us that all physical matter is formed of complex aggregations of electrons and protons, the electrons revolving around the protons at distances relatively as great as those which separate the planets from the sun. Reduce the electrons to inertia and the whole physical universe would disappear! So much for the dense physical matter of the materialist.

—From a letter signed "Ego," in the "Manchester Evening News."

MADAME ISABELLE DE STEIGER.

In reference to the passing of Madame Isabelle de Steiger, reported in LIGHT last week, we have the following further particulars. She was born in Liverpool in 1836, the daughter of Joshua Lace, a leading lawyer in the city. She early showed a fine artistic talent, and her pictures were hung at exhibitions in London, Liverpool and elsewhere. In 1861 she was married to Rudolf de Steiger, the head of a Liverpool cotton firm, and with her husband travelled extensively. On returning home Madame de Steiger continued her artistic career at a studio in London, and became one of a remarkable and brilliant coterie of men and women which included Anna Bonus Kingsford, Colonel Olcott, A. P. Sinnett, Mrs. Atwood, and, a little later, Dr. Annie Besant.

She then devoted herself to literary work, and was the translator of Eckhartshausen's "Cloud on the Sanctuary." She also published two books of her own: "On a Gold Basis" and "Superhumanity."

For some time she resided in Edinburgh, where she became well-known in the scientific, literary and artistic society of the city.

One of her later activities was the building up of a local branch of the Anthroposophical Society. Last year she painted a large picture in oils, "Castles in the Air," which was accepted and hung at the Walker Art Gallery. She also wrote and prepared for publication her "Memorabilia," shortly to be published by Messrs. Rider and Co.

SOME MEMORIES.

Mr. Arthur E. Waite, whose many books are well known to students of occult and mystical literature, sends us the following appreciation of Madame de Steiger and her work:—

The passing of Isabelle de Steiger will bring back to some others as well as to myself a cloud of memories belonging to the late nineteenth and the first few years of the twentieth century. If taking no active part, she was at heart a figure on the outskirts of nearly all the mystical and occult movements then in evidence. That of spiritualism must be noted, I think, as an exception, though she was a regular reader of LIGHT and contributed to its correspondence columns in the days of Mr. Edmund Dawson Rogers, if not perhaps earlier. She was probably living in Scotland when I made certain investigations on my own part, which took me to séances with well-known mediums like Eglinton, Williams, a blind psychic whose name I forget, perhaps above all Rita, and the notorious Dr. Monck, with whom I made a curious acquaintance when he was living under an assumed name, after his term of imprisonment. In Edinburgh Madame de Steiger belonged to an occult association, of which the local head was J. W. Brodie-Innes, the author of a semi-theosophical work on the Church of Christ. In London I connect her for a brief period with the Theosophical Society itself, towards which I had gravitated owing to my acquaintance with Sinnett. She must have been a member also of the Hermetic Society, founded by Edward Maitland and Anna Kingsford, while her sympathies would have drawn her to the Christo-theosophy of Stapley and the Rev. G. W. Allen. It was somewhere about 1892, when she was living at Bedford Park, that I met her for the first time, to talk on the mystical alchemy of Mrs. Atwood and "The Suggestive Inquiry," Mrs. Atwood being her old friend. We were not well agreed on that subject; but Madame de Steiger joined associations of my own, and I saw a good deal of her, till a day came when she left London for ever and resided at Birkenhead, or somewhere in that district. There are piles of her letters, written before and after that event, in the chaos of my archives. I remember some of them as offering marked points of interest. My personal debt to her and a cause of gratitude is the first introduction to my knowledge of Eckhartshausen and his "Cloud upon the Sanctuary," a translation of which was made by Madame de Steiger and appeared in "The Unknown World," a magazine of which I was editor. It was published afterwards in book form and went through three editions, my introductions to two of which were designed to indicate its importance and value from a mystical point of view. Madame de Steiger issued also an original work, entitled "On a Gold Basis," which reflected the views of Mrs. Atwood; and some memoirs of herself and her time were announced as already in the press when she died recently at the great age of ninety-one years. It remains to say that she was an artist as well as a writer, and some of her designs appeared as page plates in the magazine mentioned above.

ARTHUR EDWARD WAITE.

It has been said that truths grow dull and staled by continual repetition in hackneyed phrases. But that is not the fault of the truths. It is the fault of the formalist, the speaker by rote. A man who has mastered his truth and realised its value, will give it a thousand scintillating forms and make it a living thing in the minds of all those who hear him. But so long as he is held by it in a condition of curiosity and fascination, craving only the satisfaction of a continual thirst for sensation, so long will his truth be for him only a kind of mania comparable to the devotion of the miser to his gold, or any other forms of idolatry in which a man is possessed rather than possessing. As well might a mathematician devote himself to eternal adoration of the multiplication table.—G.

ENQUIRERS' DIFFICULTIES.

MISS LIND-AF-HAGEBY CONSIDERS SOME PROBLEMS.

Many enquirers into Spiritualism find a mental obstacle, said Miss Lind-af-Hageby, speaking at the Spiritualist Community Service, Grotrian Hall, on Sunday, 23rd inst. The obstacle lies in the fact that there is nothing in the physical laws of life to account satisfactorily for the supernormal experiences which Spiritualists say they encounter. It must be borne in mind, however, that the laws of life which govern mankind are more complex than we realise; we are making great advances in knowledge of physical laws; the shadowy realms of the unknown are being slowly conquered. To speak, as we are now able to do, without any mechanical link such as a wire or a cable, to a person three thousand miles away seems at present something like a miracle; even more astounding is the ability to see the distant speaker by means of telephotography. These marvels, however, will soon be regarded as commonplace.

The enquirer sometimes asks, "Why is a medium necessary?" Again, we can compare this psychic problem with a simple instance in physical science. All scientific experiments require a medium—in other words, an instrument. In wireless, our instrument is the receiving-set.

Considering the wonders of life, for instance the growth of a flower from a seed in the black earth, is it not obvious that there is behind them a directing intelligence? Call it Nature, if you will. Or call it Spirit. The name matters little, but the realisation of the fact is vital to a full comprehension of what is meant by the term Spiritualism. The great law of mediumship, said the speaker, is the law of giving.

A problem which sometimes troubled the enquirer, continued Miss Lind-af-Hageby, was whether it was wise to develop incipient mediumship. In her view it should not be developed unless accompanied by a determination to use it for lofty and unselfish ends; mediumship should always be accompanied by high spiritual purpose.

Another question sometimes asked was, "Should those who have passed on be encouraged to come and speak to us?" Her answer was "Yes"—with qualifications. Speech—except purely as a test of identity—should have a purpose. Communication for trivial purposes, or for the discussion of sordid problems, was not a thing she would wish to encourage.

Discussing the materialistic view which still has strong hold on the minds of scientific men, Miss Lind-af-Hageby spoke of modern surgical experiments in the transfer of gland tissues from slaughtered animals into the bodies of living men. She had recently read a medical treatise discussing the possibility of transferring to living men the glands taken from human corpses. These activities were the outcome of sheerly materialistic theories of health, and were only worthy of savages.

The Duchess of Hamilton, who spoke briefly, said that her mother, who died last year, and who had recently made her presence known, spoke of Spiritualism as a gospel of liberation. "I wish I could make you all realise," said the Duchess, "the wonderful pulsating joy that she brought with her."

INTERPRETATION OF SPIRITUALISTIC PHENOMENA.

A correspondent of the "Scots' Observer," J. Stoddard, of Falkirk, submits to the readers of the "Observer" a commonsense view of Spiritualism that deserves a wider presentation. He points out the fact that while Richet admits Spiritualistic phenomena, but does not accept the Spiritualistic explanation, the great French investigator stands just where Wallace, Crookes, Lodge and many others stood at one stage of their investigations. Mr. Stoddard continues:—

Spiritualists have not "assumed external supernatural forces as the causal factor," nor "postulated" the theory of "spirits." . . . Instead of being a postulate of "credulous" persons, the spirit theory is in itself an integral part of the mystery calling for solution. Wherever spiritualistic phenomena occur it soon becomes clear that they are not due to blind forces. They are always under intelligent control, and the controlling intelligences always and everywhere claim to be discarnate human beings, and patiently endeavour to furnish evidence that they are what they claim to be. We have, therefore, to ask two questions. Who are those intelligences? and, if they are not what they claim to be, why do they lie so continuously and persistently?

Whoever or whatever these intelligences may be, they are part of the great whole which we call Nature; and as "a universal instinct is Nature's law," so, I submit, this universal testimony is the voice of Nature. "Nature is always simple, and always agrees with herself," said Newton; and "never did betray the heart that loved her," said a poet; but if the "spirit" theory is not true, then it seems to me that Nature is neither simple, truthful, nor orderly, and that she has betrayed many a heart that loves her.

HIS MOTHER'S VOICE.

A friend of mine whom I have known for some few years is the caretaker of a public garden. I know his wife too, and they are trustworthy in every way.

He is a sturdy figure of a man who served in the War, was a Co. Sergt.-Major Bombing Instructor, at one time attached to the Grenadier Guards, and was wounded eight separate times.

He fears nothing, but believes in God because you can't explain things any other way, believes in himself as a man, and doesn't care a fig for the devil, and would bomb him with great pleasure if he could come across him, I feel sure!

As he says, he has no use for superstition or that sort of stuff, but a recent experience has given him to think.

On December 12th, of last year, he said to his wife, "I must go down and see the old mother next Sunday (19th)." She lived a few miles out of London.

No more was thought of it. On the night of December 17th (the Friday), he was in bed and distinctly heard his mother call him three times.

He thought a lot about it the next day and told his wife he would go rather earlier than he had intended on the Sunday (19th).

He arrived in time for breakfast and found the old lady well and jolly and busy with the Christmas puddings, etc. In order not to be in the way, he went for a walk and came back to a good dinner, which they finished about 2 o'clock. At 5.30 the mother suggested a cup of tea.

She rose to put on the kettle when he noticed his mother swaying, and was just in time to catch her in his arms as she fell back dead, uttering no sound but "Oh!"

A day or two after, my friend saw his sister who lives a few miles north of London. Nothing was said about his experience of hearing his mother's voice. But his sister said, "Well, it is a funny thing, but on Friday night when I was in bed I heard a terrible scratching of rats, and said to my husband, 'We must set some traps to-morrow.'" She expected in the morning to find carpets, etc., in disorder and traces of the rats, but no sign was to be seen of any rats.

My friend then told his sister of his experience.

He saw nothing, but simply heard the voice. The husband of the old lady died very suddenly some years ago and she always expressed a wish to do the same, but wanted to die when her son was with her.

This is no case of manifestation at the moment of passing, but the interval of two days makes it an interesting case.

A. A. C.

PROMISCUOUS DEVELOPING CIRCLES.

AN OBJECT LESSON.

BY LEIGH HUNT.

The incident which I relate below occurred some years ago when I was in charge of three developing circles, held at the house of a member of a well-known Spiritualist Society. The lady chiefly concerned is the daughter of a distinguished artist (since deceased), whose work is widely known. She is now a speaker in the Spiritualist Movement, and highly esteemed by all who know her. Not having permission to use her name, I will here call her Miss A.

The three circles were all sitting at one time in one large room, and although each had its own conductor, I felt a somewhat uneasy responsibility, for I knew it was unwise that three meetings should be held in such close proximity to each other.

Suddenly Miss A rose from where she was sitting and, obviously under spirit influence, dashed across the room. I at once saw (clairvoyantly) that she was controlled by a man of somewhat forbidding aspect, and that he appeared to be in a confused and excited state. He refused to relinquish control at the request of Miss A's father, who thereupon became greatly distressed. I mentally asked that help should be given, and went to Miss A, who by this time was being restrained from further movement by two friends. Clairvoyantly, I saw that a North American Indian guide of mine was busily engaged in an attempt to quiet the controlling spirit, and I asked the friends who were standing by to retire. The Indian nodded to me, and instantly Miss A sank exhausted into a chair. In a few minutes she opened her eyes, which had been closed during control, and sleepily asked what had happened. I saw the spirit man being led away by my guide. Quiet was soon restored, but soon after I closed all the circles for that night, as nearly everyone present, except—strange to say—myself, was manifestly in a disturbed state of mind.

The episode gave me another proof of what I had already learned, viz., that the holding of promiscuous developing circles is not a desirable way of encouraging inquirers into Spiritualism, though I must, in justice to Miss A, add that she was wise enough to proceed with her development, with results which have proved of great value to the Spiritualist Movement.

LETTERS TO THE EDITOR.

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

GRAMOPHONE RECORDS OF THE DIRECT VOICE.

SIR.—The first successful records of spirit voices through Mrs. Roberts Johnson's mediumship were obtained in June, 1922. The inventor of the apparatus used (a simpler apparatus has been devised since) brought with him an electrician to look after the heavy batteries. This good gentleman knew nothing of psychic matters, and had never attended a séance before, and his bewilderment at hearing voices other than those of the sitters was such that he could make nothing of the proceedings. One of the manifesting spirits sensed his attitude, and told us the man thought we were a crazy lot!

Your correspondent, M. J. Ellis, is wrong in stating that Mrs. Johnson's guide is Joe Watkins. This medium has only one guide, the well-known David Duguid, who was himself a famous medium when with us some twenty years ago. David once told us, "I dinna trouble ma medium in her ordinar' life. She gangs her ain gait, but when we sit at these circles, I take charge—an' weel I ken the deeficulty o' arranging the speerits. If I hadna the control there would be chaos at sittings."

Yours, etc.,
R. H. SAUNDERS.

Surbiton.

SPIRIT RAIMENT.

SIR.—I feel I must write a word concerning your recent editorial, "How are they Clothed?"

My darling boy was snatched away in a flash just fifteen months ago. My anguish was so great for months that I am not sure of the time, whether it was days, or weeks, but shortly after his passing I saw him in spirit garb over my bed in front of me. I can only describe his garment as being like a very fine muslin shirt (only it was like light more than a material); just the upper part of his body with his face quite distinct and looking as though he had been crying for a long time, and had been suddenly awakened from a heavy sleep. He stayed a few moments, as though for me to see him, and then faded away. Later I saw his face in a light cloud. He was in his Boy Scout's uniform, and was smiling. His smile seemed directed to another face in a similar cloud of light, and there was still another (making three), but I could not recognise either of the other faces; they were not clearly formed. But my dear boy's was quite definite.

Yours, etc.,
A. J. COSTER.

Little Heath,
Potter's Bar.

THE RETURN OF LESLIE CURNOW.

SIR.—I am intensely interested in Sir Arthur Conan Doyle's report on "The Return of Leslie Curnow," and would like to add one matter which seems, to me, important.

Sir Arthur quotes the Control as saying, "Will you look into the notes which he, Curnow, made for a little book on Mental Phenomena, and put them in order." It may interest your readers to know that some ten months ago I made arrangements with Mr. Curnow for the preparation and publication of a series of articles on "The Mental Phenomena of Spiritualism," with the intention of making a companion book to one I recently published on "The Physical Phenomena of Spiritualism," by Mr. Curnow.

In the last letter I received from Mr. Curnow, written some ten days before his death, he told me that he was busy with the preparation of this, and he had completed the notes for the first five chapters. To the best of my knowledge and belief, no one was informed that Mr. Curnow was engaged upon the work, and the point may be of interest in confirming the identity of the communicator.

Yours, etc.,
ERNEST W. OATEN.

Manchester.

ANIMAL SURVIVAL.

SIR.—I was much interested by "E. Harvey's" letter on this subject in a recent issue of LIGHT. All animal lovers will, I think, agree that Heaven without any animals would be intolerably dull. Even the most beautiful scenery becomes less interesting if no bird or beast is visible. Do not birds and squirrels enhance the beauty of the loveliest woodland? I think any traveller will agree that in many places on the Continent the silence of the countryside, where the songbirds have all been killed by so-called "sportsmen," is depressing and lacks the charm of our own sylvan scenery, where happy birds flit about in the trees and hedgerows and fill the air with their sweet song.

As for "wild" beasts, I venture to suggest that their ferocity would disappear with the necessity for preying on other animals in order to live. As a rule, animals which have been bred in captivity and do not need to kill in order to obtain food are not very ferocious, if treated kindly. Only the other day there was a photograph in the papers of a young tiger at the Zoo standing on his hind legs to lick the face of his keeper—nothing very "ferocious" about that! Again, at the Olympia Circus, there was an "equestrian" lion, which was very docile, but its German keeper told me that this animal had been brought up by a terrier, and he absolutely refused to perform unless his foster-mother accompanied him in the arena, although he had been performing for three years. The contrast between the huge lion and the small dog was very amusing. Personally, I look forward to seeing in the next world a landscape adorned by those beautiful big cats—lions, tigers and leopards—graceful deer and other beautiful quadrupeds; and I have every confidence that the God Who designed this wonderful world of ours and the whole universe is wise enough to judge which of His creatures are likely to add to the beauty and happiness of Heaven and which may be eliminated. I do not suppose that the society of crocodiles, snakes, hippopotami and noxious vermin and insects would be desired by anyone!

It has been said that all creatures have their use, and possibly the particular purpose of carnivora is to destroy old or feeble animals in order that they may be spared suffering from disease or starvation, just as some animals, birds and insects appear to have been designed to act as scavengers.

Incidentally, one wonders what wild creatures think of man, who kills for the sake of killing—as often as not—and not in order to live. Which is really the more ferocious?

Yours, etc.,
H. M. METHLEY.

SPIRITUALIST COMMUNITY SERVICES.

TO FELLOW SPIRITUALISTS:—We venture to appeal to Spiritualists for their co-operation and support in a great cause.

Now that the facts of psychic science have been established, it has become of vital importance that the Spiritualist Movement should develop along the lines of spiritual enlightenment. The aim of the Spiritualist Community Services is to provide a link between Spiritualism and the Churches, and a suitable form of worship for those who appreciate the inner meaning of Spiritualism.

The Sunday services which are held at the Grotrian Hall, 115, Wigmore Street, W.1, at 11 a.m. and 6.30 p.m., and which are unsectarian, have provided a standard and a model for similar services in other parts of the country. Visitors to London from all parts of the world attend these services, and we feel that our original purpose has been fully justified, and that the influence of this organization is wider than could have been anticipated in so short a time.

Spiritual Healing, and the training of men and women for public speaking, and the interviewing of numerous visitors who come for information and guidance, are essential adjuncts to the Sunday services. This work is being seriously hampered, and we are unable to cope with the development that is being forced upon us, owing to totally inadequate office accommodation.

It has therefore become necessary to acquire, by lease or purchase, a suitable Headquarters in the vicinity of the Grotrian Hall—which must be retained for the Sunday services—and to meet the expense of rent or purchase, rates, taxes, furniture, etc., a sum of £5,000 is urgently required.

We appeal to all Spiritualists who recognise the importance of the work which is being done by this Community to give us their generous support, and so help to establish a permanent centre in the heart of London for the presentation of Spiritualism in its Christian, religious and philosophical aspects.

Donations, large and small in amount, will be gratefully received by the Hon. Treasurer at 21, George Street, Baker Street, London, W.1, and will be acknowledged in LIGHT.

Sums of £100 and £50 have been promised if nine similar sums are forthcoming.

ARTHUR CONAN DOYLE,
President.
G. VALE OWEN,
Leader.
M. A. ST. CLAIR STOBART,
Chairman of the Council.

ABOUT 200 poor children of Manor Park, London, E., were entertained at tea on January 22nd by the Little Ilford Christian Spiritualist Church. Gifts were distributed and a ventriloquial entertainment was provided; the youngsters themselves contributed songs and recitations, and at the conclusion gave three ringing cheers for their hosts and hostesses. Mrs. Jamrach acknowledges further donations, as follows: Friends of Little Ilford, 10s.; Mrs. Hunter, 5s.; Mr. Munday, 5s.; Mr. R. Sims and Mrs. and Miss Tarrant, boxes of toys.

LIGHT,

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THE PRIDE OF UNBELIEF.

A great many years ago a certain small boy having been frightened by a "turnip lantern ghost," and afterwards laughed at for his cowardice, loudly announced that he did not believe in ghosts. The sentiment was much applauded by his elders, who pronounced it to be a mark of good sense; and the small boy was very proud of himself.

We think of that episode, sometimes, when we hear somebody boasting of his disbelief in ghosts and spirits, which, by the way, happens nowadays much less frequently than it did. But there are still those who seem to think that incredulity is equivalent to a certificate of intellectual competence. It appears to mark them off from the common herd, who are so easily deluded into believing vain things. Certainly the distinction is easily and cheaply gained, so that it is a very tawdry merit.

We have lived long enough to have seen people lose heavily, even in a worldly sense, because of their incredulity. So fearful were they of being "taken in" that they would not believe a simple honest statement, and they suffered accordingly.

In this matter of Spiritualism and supernormal phenomena we have always a certain sympathy with the unbeliever, because he is invited to accept the truth of things entirely outside of his experience, and contrary often to his notions of what is possible and what is not. But for the man who, after he has examined and tested all the evidence, remains stubbornly sceptical, we have no time. We recognise his complaint—a perverse obstinacy, such as we see in many other directions, religious or political or scientific.

When we examine scepticism of this kind we usually find it allied with an almost pathetic credulity. The impossible theories it will accept to explain away simple facts are calculated to stagger humanity. On one occasion we were asked to consider a theory that psychic phenomena and messages did not proceed from human spirits, but from a mysterious race of invisible beings which the theorist described as residing in the inner recesses of space. It was a sufficiently absurd theory, but it was certainly better than the theological explanation of devils. But we have listened to more weird and impossible explanations of the simple facts of psychic phenomena than even these. It really looked at times as though there were people, who, while disputing that two and two make four, gave ready assent to the suggestion that seven and five make thirteen. There was a mental kink somewhere, reminding us of the Irishman who said that his politics were that he was always "agin the government," and of that type of person, who finding a door marked "Push" proceeds immediately and violently to pull. But it may sometimes happen that some of the people who are at first obstinately incredulous become at last—by some miracle—convinced, and then we are apt to see a rush from one extreme to the other. They will adhere tenaciously to some proven fact, but they will also hold with equal tenacity to

fantastic and improbable notions that have no warrant either in reason or experience. When they are shown the fallacy of their beliefs they remain unmoved, and cling obstinately to their delusions. They will believe anything rather than that they may be mistaken. In their hearts they are probably a little proud of themselves; their position seems to argue courage, resolution, perseverance, and all the heroic virtues. It is quite easy to trace the source of all this misdirected energy. The *personal self* is at work, and the clear light of Reason is eclipsed by its shadow.

Meanwhile, we reflect that a great deal of valuable time may be wasted on those who, governed by self-will or perversity, remain stubbornly attached to ideas which will not bear analysis. Argument is profitless in these cases. They must be left to the teachings of experience to which, in the end, the most stubborn mind must inevitably surrender.

A PARISIAN PROPHET AND THE YEAR 1927.

"Man may come and man may go, but seers go on for ever"—if one may be permitted a flippant paraphrase. One of the latest predictions for 1927 comes from Mme. Ainos, who in the Paris journal "Psychica," forecasts an unsuccessful attempt at another general strike in England, the arising of a dictator in France, financial stabilisation round about June, numerous scientific discoveries of which the basis will be fire, general danger of conflagrations, and a complete change in feminine fashions which will lean in the direction of tulle lace and silks for women, and light colours as well as fancy collars and cuffs for men; furthermore, the adoption of wigs—the women setting the fashion and men following suit. This final prophecy shows some faint shadow of impending fulfilment if one is to believe an announcement in a London newspaper to the effect that women are not going to abandon the comfort and convenience of bobbed and shingled hair, but will probably surmount their shorn tresses with elaborate (and possibly coloured) wigs—a freak of fashion to which one scarcely looks forward with enthusiasm.

SPIRIT MATERIALISATION.

A CURIOUS EPISODE.

Mrs. E. R. Richards, of Silvertown, Devon, sends us the following account of a curious incident which occurred at a sitting held some years ago with a physical and materialising medium, the late Mr. Cecil Husk. Mrs. Richards writes:—

My daughter (who is very psychic and also very near-sighted) and I were among the sitters. She had with her her lorgnettes, in order that if materialisation took place she could get a better view of it. As the hands of the sitters were linked together, it meant raising my hand also when she used the lorgnettes. I may mention that she had broken the handle of them, and there was a certain roughness at the edges.

Suddenly my daughter said: "Oh, they have taken my lorgnettes!" "Joey," the control, replied: "Yes, Mrs. M—, I have taken them, but I will return them presently."

When we were almost at the end of the séance the sitters asked "Joey" to show himself to them, and presently he showed himself in the materialised form, holding Mrs. M—'s lorgnettes to his eyes. Afterwards he returned them to her, and she ran her fingers over the handle and, feeling the rough part, knew that they were hers. But she noticed that the glasses themselves were absent, and said: "Joey, you have taken part of them away." "I am sorry, Mrs. M—," he replied, and took them again, and in a few seconds replaced them in her hand complete with the glasses.

An optician to whom I told the story informed me it would take from half an hour to an hour in daylight to remove and replace the spectacle portion of the lorgnettes, but in this case it was done in a few seconds by spirit agency in the dark.

The late Admiral Osborne Moore was present at the sitting and thought it very wonderful.

REFLECTORS.—I was sitting by the window; the sun was shining, but I was taking no special note of it, my eyes closed, thinking of other things. Just as I was about to rise I lifted my hands from their idle position in my lap, and as I did so the sun caught them and caused a sudden flash of light, making me open my eyes quickly, and into my mind flashed the thought that the light of God's Love, with His assurance of the After-life, is streaming down on the dark places of the world all the time, but He wants us to act as His reflectors.

E. M. M.

FROM THE LIGHTHOUSE WINDOW.

This is how the *Westminster Gazette* in large capitals heads an article on the National Laboratory of Psychical Research:—"Science to Set Traps for Spirits." And here is how the Honorary Director of the Laboratory states the purpose of the Laboratory, as quoted in the *Gazette* article:—

"As a scientific society we maintain that there are certain laws governing all psychical phenomena which can be discovered and proved. Our purpose is to discover them.

"The fact that these laws are difficult to establish makes the need for research all the greater. . . . We are simply here to prove to our own and other people's satisfaction whether or not certain phenomena are supernatural, or whether they can be accounted for scientifically."

We take the following passage from the *Glasgow Herald* report of the first of the course of Gifford Lectures at Edinburgh University on "The Nature of the Physical World," by Professor A. S. Eddington, F.R.S., Plumian Professor of Astronomy, Cambridge University. The Earl of Balfour, Chancellor of Edinburgh University, presided, accompanied by Principal Sir Alfred Ewing, Vice-Chancellor; the Very Rev. Professor W. P. Paterson, D.D.; Emeritus Professor Pringle-Pattison, Professor Grierson, Professor Whittaker, and Professor Sharpey-Schafer.

Professor Eddington said in these lectures he proposed to explain some of the results of the modern study of the physical world which give most food for philosophic thought, and to show how they had been led to think of the material universe in a way very different from that prevailing at the end of the last century. I shall not leave out of sight, he said, the ulterior object which must be in the mind of a Gifford Lecturer, the problem of relating these purely physical discoveries to the wider aspects and interests of the human soul. These relations cannot but have changed since our whole conception of the physical world has radically changed. I am convinced that a just appreciation of the physical world as it is conceived to-day carries with it a feeling of open-mindedness towards deeper significances behind it which might have seemed illogical a generation ago.

The Press is giving publicity enough to the "Thought-Reading Radio" experiment that the B.B.C. have arranged to take place on the 16th of February. It is variously called "Telepathy Test from 2LO," "Telepathy Over the Ether," "Thoughts by Radio," etc. The *Sunday Chronicle*, in Radio Gossip by Radiostat, says that Sir Oliver Lodge will attempt to answer the question whether thought can be transferred by wireless:—

Exactly how he will do this is his own secret at present, but the experiment, which is being carried out at the suggestion of the Psychical Research Society, will certainly be one of the most novel and interesting we have had for some time.

A representative of the *Daily Telegraph* (21st January) records Sir Oliver's answer to a question regarding the preparations he had made for the experiment: he had "not yet begun to think about it." The *Manchester Guardian* remarks on this experiment:—

Apparently the wireless plays no real part in the experiment except that Sir Oliver Lodge will speak over the microphone just before the thoughts are transmitted, and will ask listeners to concentrate upon them and report results.

According to the *Daily Telegraph*, Dr. V. J. Woolley, who is "in charge of the telepathy experiment being carried out from 2LO in February by the Psychical Research Society, the P.R.S. are simply using the wireless as a means of getting a large audience, and are not particularly sanguine of success." As most of our readers will remember, the six scientists who are to take part in this "telepathic" enterprise are to remain all night locked up in the room at Tavistock Square where their part is to be played. They will not be able to communicate with Savoy Hill by telephone or otherwise. There will be no microphone in their room.

In the *Weekly Dispatch* series on the Great Secret, John Oxenham writes:—

I have got to die some time. What do I look for, then, when I die—die, that is, as we call it here. For I—the real I who no one, not even myself, really knows, no one except God, Who has permitted me this small span of earthly life—I am not going to die. Why should I? Nothing else in His creation dies, perishes, becomes extinct. Things change, but nothing dies. So why should I? . . .

Personally, I believe that I shall then pass on to another life so much more gracious and wonderful than this one that my earthly imagination cannot even begin to fathom it. In all its heights and breadths and illimitable possibilities it will transcend the range of human thought.

A writer in the *Daily Mirror* thus delivers himself touching the spiritualistic difficulty of clothes—of "ghostly attire":—

Why is it that the subject of ghosts and apparitions should be so often turned into ridicule by frivolous replies and amusing cartoons?

That ghosts do appear clothed proves that they can think and possess a sense of the fitness of things here, and also know that they will be more quickly recognised from their clothing. . . .

The *British United Press*, quoted by the *Evening Standard*, tells us "what psychic experts saw in a 'haunted' house" in France:—

Beds that walk about the house, vases that break themselves against the wall, keys that disappear and reappear, apples and bread that leap off plates—these are some of the phenomena reported by psychic experts from a supposedly "haunted" house near Paray-le-Monial in the Charolles district.

The *Daily Mail*, with other newspapers, prints a strange story concerning a house in the neighbourhood of Fulham, S.W., where an Army officer died there a short time ago. The *Mail* says:—

Some of his old uniforms remained in the house, and it is said that when one of the workmen employed in re-decorating the premises tried on a cap he had found he received a blow on the head and the cap was sent flying.

Disappearing candles and candlesticks and a kettle and a bottle; and a milk tin that leaped from the floor to the mantelpiece were other items mentioned in an exciting narrative, and eventually the workmen decided to leave. Then, it is said, one of their number was found almost unconscious on the floor of a room. He had, he is stated to have declared, been "pushed violently."

From the *Manchester Guardian* here is an excerpt regarding spiritualistic phenomena and "the watch on the medium":—

There could hardly be a greater issue at stake, and the larger the claim the more just is the demand for trial. The introduction of mechanical tests may be criticised as a materialist insult to the faithful holders of seances, but the atmosphere which they normally insist upon is such as to increase the natural nervous tension of those present. There is all the more reason for testing human evidence by mechanical records in the peculiar conditions which the medium usually demands.

A sad affair that the *Evening Standard* refers to as "Spirit Talk Suicide," and the *Daily Mail* reports under the heading "Beyond the Grave," exhibits spiritualism as a preventive of suicide. The New York correspondent of the *Mail* writes:—

The chaotic philosophy which is unsettling the minds of medical students in the United States has resulted in a new tragedy—the third of its kind since Christmas—when Cassels W. Noe, aged 20, while his parents were at church, shot himself with his father's revolver "to learn what is beyond the grave."

OBITUARY.

DR. H. B. PULLEN-BURY.—Tidings have been received of the death, at Portland, Oregon, of Dr. H. B. Pullen-Bury, who was well known in occult circles both in England and America. His latter years were spent in the town in which he died. He was the author of several books upon the Rosicrucian Philosophy and was a high adept in that order. Personally he was a man of a noble simplicity of character, a high idealist with few points of contact with the material world. He is the small country doctor who is alluded to in Conan Doyle's "Memories and Adventures" as having on one occasion tried to draw him into an interesting by-path of occultism. He is also described as having greeted Sir Arthur upon his arrival in Portland in "Our Second American Adventure." His remains were cremated at Portland on January 3rd.

MR. S. A. GOULD.—By the lamented decease of Mr. S. A. Gould, Sutton has lost a good friend. As a member of the Sutton Spiritualistic Society, his financial and personal support to all the efforts of the Society was always gladly afforded. He was especially interested in the Building Fund, to which he contributed liberally. He was Past Grand Master of his Lodge of Freemasons and an esteemed member of the Sutton Scientific and Literary Society. A true friend to the cause of Spiritualism, he was fearless in his opinions and most kindly tolerant in all his views. The sympathy of the members of the Sutton Spiritualist Society is extended to the bereaved family.—SIGMA.

BEHIND THE SCENES.

BY NEIL GOW.

A CHAT ON TERMINOLOGY.

It was the siesta period. The principal officials who are responsible for the control and direction of the Arrival Station to which the Young Spirit was posted for duty had temporarily relaxed from their labours. On the green lawn, basking lazily in the warm golden sunlight, lay the Young Spirit; beside him, seated comfortably on a reclining-chair, was the jolly woman in whose capable hands the Station had achieved its present high stage of organised efficiency.

"Tell me," said the Young Spirit, whose thirst for technical knowledge was as keen-edged as ever, "how would you handle the case of an obstinately self-psychologised Earth-being who, on being projected into our—"

"On, my dear boy! Let's cut out 'shop' for a bit," interrupted the jolly woman, with a touch of mock severity. "I get it all day long. When you're my age you will realise the importance of resting for an occasional brief interval. Sounds lazy, I know. But if you've studied the Law of Periodic Inertia, or the Instructions upon Ethereal Reactions—" she looked enquiringly at her junior, who became uncomfortably aware that his knowledge of Standing Orders and Spiritual Rudiments was far from complete.

"Of course—" he began apologetically, but the jolly woman stopped him with a gesture. "Don't look so guilty, my boy," she said, with a smile of amusement. "I don't expect you youngsters to have old heads on your shoulders." She patted her companion's head with a maternal gesture.

"I really must polish up my Theory," murmured the Young Spirit contritely. "You're very lenient with me, Auntie!" he added appreciatively.

"Auntie! You impudent young puppy!" returned the Chief Receiving Officer in assumed indignation. Her merry, plump face broke into an expansive smile. "Not so bad as some of the things I've been called in my time, though."

"Such as—" The Young Spirit, like all efficient subordinates, knew how to handle his superior. He could always avoid a rebuke from his Chief by turning her thoughts, by means of an artless query, into reminiscent channels.

The Chief Receiving Officer sat back in her chair and laughed aloud. "How would you like to be called an 'Entity'?"

"A what?"

"An *Entity Functioning in Space*," gurgled the Chief. "That's what they call us—some of the mortals." She paused, savouring the grotesque notion. "Fancy me 'functioning in space'!"

She settled herself comfortably and resumed.

"Of course, the mortals (poor dears!) don't mean any harm. I wonder how they would appreciate being called *Materialised Bipeds Functioning in Three-Dimensions*?"

"Oh, well—what's in a name?" remarked the Young Spirit, stretching his limbs luxuriously in the sunlight.

"Everything!" returned the other, with a snap. "That is—if you have any feeling for the fitness of things. The process of eating a peach, say, might be pedantically described as 'pushing an alien substance through a hole in one's face'—('Chester-ton!' murmured the Young Spirit delightedly)—'but it makes the peach lose its flavour.'"

"Lor' bless me!" continued the Chief Receiving Officer. "You've no notion of the things we're called sometimes. There's my brother (dear good soul!)—he's one of Alastor's assistants—they called him a *Split Personality* when he tried to manifest at a séance on one occasion. He didn't mind, though. He stuck it—which is more than I'd have done. I always was a bit short-tempered."

"Not at all!" murmured the Young Spirit tactfully.

"And look at *Contacting*! A ghastly word! When one mortal describes his meeting with another mortal he doesn't say: 'I contacted a biped in Regent Street this morning!' Of course not. He says: 'I met a man' or 'I spoke to a woman.'"

"A rose by any other name—" quoted the Young Spirit.

"Fiddlesticks! Call a rose a 'stinkwort,' and it loses half its beauty. Call me a Spirit Person, and I'm your friend. But if you refer to me as an 'Entity,' I swell up with indignation and get pink in the face!"

"Not you!" said the Young Spirit admiringly. "You're one of the sweetest-tempered people I've ever met."

"Horrid little sycophant!" murmured the jolly woman, but she beamed amiably at the compliment. "Honestly, though, I'm terribly sarcastic when I'm roused. Did I ever tell you—No, I didn't."

"Go on!" said the Young Spirit eagerly.

"I was on Communication Work before I got my present job. They sent me to a séance, under the orders of your Chief Controller. (Nice fellow, but a bit of a stickler on etiquette—which I never was!) I got down into the Earth atmosphere (horrid, stuffy place!) and found myself among a group of mortals—and a stodgy lot they were, too; called themselves *Investigators*!" She made a *moue* of disgust which delighted the Young Spirit. "Well, to continue. After I had done everything in my power (goodness knows it wasn't very much) to make myself understood (trumpet, you know!), one of the sitters blandly asked: 'Is there any Intelligence here?' That annoyed me. I said: '*Not very much!*' and hit him over the head with the trumpet." She gurgled with merriment.

"What happened?"

"The Chief Controller gave me my marching orders. He said I was temperamentally unfitted for the task. To be quite candid, I was!"

The Young Spirit rocked joyfully. "And that was your last attempt to converse with the Earth people?"

"That," said the Receiving Officer ironically, "was my last attempt to contact the human entity that functions in three-dimensional space."

THE "HOLISM" OF GENERAL SMUTS.

Whether the title of the book recently published by General Smuts is felicitous or not, the work itself is of great interest. For the present we quote part of what Michael Temple, in the *Referee*, said about it:—

When once the existence of Design is conceded, Paley's Argument from Design recovers its full force. It was possible to maintain that the famous "watch by the sea shore" had come into existence by a fortuitous concurrence of atoms, but once you credit the atoms with a tendency to form themselves into watches, you are not very far from acknowledging the existence of the Watchmaker, because, without Him, you cannot account for the tendency at all. It may be that He is not at all like the Watchmaker we have pictured to ourselves, and that His methods are quite different from what we have supposed. But it does not matter whether He assembled the parts of the watch or gave them the power to assemble themselves; without Him the tendency would not have existed and the watch would never have been.

Grant Design under any guise whatever; call it "Holism" or "tendency" or what you will; and at once you grant the existence of a Designer. . . . If you posit a tendency to completeness or perfection in Nature and refuse to look any further all you are really doing is to give another and a more inadequate name to what the generality of us call God.

The old conception of the Deity as "a magnified non-natural man" is utterly repellent and foolish. But it is equally foolish to allow our revolt from this anthropomorphism to degrade Him into something less than man, to resolve Him into an unconscious purpose—which is a contradiction in terms—or into a Design which designed itself. I have very little doubt that the "Holism" of General Smuts represents a profound truth, and that this tendency towards completeness does in fact permeate all Nature, because I can see for myself that it does. But I am much more sure that, if it does, Someone who knew the goal at which He was aiming put it there.

THE FUTURE OF WOMANHOOD.

The past of the world has been man's past; the future of the world will be woman's future.

The woman has felt this stirring within her as a new thing to be brought forth for the salvation of her sex.

That is an unworthy thought, because partial, and therefore inadequate. When a woman brought forth a Saviour aforetime, He came as Saviour not of a sex, but of the whole human race. Such will be the outcome of woman's present throes.

Feeling this new thing stirring within she has set herself about preparing for her offspring. She has been making his clothes. I say "his" clothes, for the garments she has been making are for a man-child. For them she has gone to the same mart where men buy and sell their wares and has challenged them in barter. "We can do your work," says she. But she does not yet understand that she is putting new wine into the old wine-skins thus. Well, they shall both perish together.

Meantime, woman must learn her lesson as man has had to do. Man has learned where failure lies, yet does not know where to turn for success. With one hand he holds fast to the past; the other he holds out to the future. But that hand is empty yet, and no one has taken hold, nor will do so until he let go of the past with the other.

The woman is now doing as he did; she is seeking to join with him in his dominance of affairs. Her future lies not that way. Woman shall not rule the race, neither solely nor with man conjointly. She shall guide the race hereafter, not rule it.

As I have before said to you, the evolution of earth has been downward towards the material. Here man led the way, and the suit of armour necessary to such rough conflict with matter fitted him well.

Now the lowest curve of the descent has been rounded, and is just being left behind, and the race has begun on the upward path of spiritual development. In spirit we know no such dominance of rule as men have fashioned. We know the leading of love. And here woman will lead by guidance when she has learned her lesson of failure to rule by dominance.

"ARNEL," in "The Battalions of Heaven"

(Rev. G. Vale Owen).

THE CENTRAL LIGHT.

A MESSAGE.

You can bring life very near to perfection if you are steady, true to the best that is in you. But there the difficulty lies. You require co-operation, a welding together of the units into the universal, a calling in of the stragglers from the highways and the byways to the great central hub of the whole—the Christ-life.

The Christ-love-light that shines all around is as a belt, and yet possessing many places which can be stepped across, to allow those who wish, to be encircled. Few step out of the circle without speedily re-entering once they have felt the calm and comfort of the harmony and happiness of the inner life of the community—the sunshine of Love—the rest from doubt and suspicion and deceit and oppression. No more crushing of inefficient lives, or half-lives brought into the world by careless irresponsibles, who know not how to train their own natures, and yet in ignorant presumption usher fresh lives to earth to bear the sorrows and the pains they themselves cannot fight against. And why? Because they do not look up to the Light of the Son of Love, but walk with eyes ever looking for the happiness they believe is to be found in the ground at their feet. Pitiful little people, oh, so greatly to be sorrowed over, if we did not know that they will eventually be led to the higher levels where they will lift their heads to the sunshine and see the clouds of their own making drifting away in the distance of Time.

But your beautiful world is being bathed in invisible Light—being drenched with the sunshine of Love from radiant ones co-operating with radiant ones on earth, who are springing up, silently teaching, writing and whispering in all earth's languages, from all the quarters of the globe to all the hamlets and tiny places, and to all the big places and noisy cities where innumerable people of all nations congregate to accumulate the gold they think they cannot do without.

Slowly it is all being altered. Slowly, men and women are beginning to find out that they have *power within themselves*—gifts from God—that they must dig for with greater persistence than the gold which is hidden in the earth; gifts that no gold can vie with, or buy, imperishably precious beyond words, and leading to acts of worth and honour.

These are the things which will dignify and show forth the glory of the Universality of Love.

These gifts must be sought for and worked for with calm, persistent, forceful strength and effort.

These are the things that little children must be taught in the schools in loving ways—taught to youths and maidens, and even higher, till the full grown man conceives the full force of the rays of Love-Light that are being made ready to pour on to him and that he will stand to receive, not with bowed head but with outstretched arms and hands, sending forth a song of thanksgiving, pealing up to the everlasting hills till it reaches to the innermost Holy of Holies.

—Given to W.J. from Astor.

THE MEDIUMSHIP OF MRS. CANTLON.

A valued contributor to LIGHT forwards us a report of an evidential sitting with Mrs. Cantlon, part of which we give below:—

The séance I had with Mrs. Cantlon surprised me by its evidential nature. It was unusually convincing. I should like to be permitted to give my experience, as a tribute to her remarkable psychic gift—principally in the direction of automatic writing.

"Your grandmother is here," said the medium, giving a close description of the dear old lady. "Ask her to give me proof of her identity," I said. The medium said that my visitor was holding up a picture of a child's head with fair curly hair; also that she gave the message, "I am still doing my needlework"; and further, that as she spoke, the old lady gave a peculiar little nod—"Like this!" said Mrs. Cantlon, reproducing the gesture.

Here were three evidential points. The picture (which I used to refer to as "Bubbles") was closely associated with my grandmother; she occupied herself in life with her needle, producing some very beautiful art-needlework, a craft which is no longer in vogue among elderly gentlewomen, who nowadays gravitate rather to the Charleston; the peculiar little nod, reproduced exactly by the medium, brought before me a vivid picture of my old grandmother as I remembered her when a small boy.

But the striking point in the evidence was that I had no conscious recollection of the "Bubbles" picture; the fact that my grandmother's hobby was art-needlework had entirely passed from my mind; the quaint little nod meant nothing at all to me until the medium faithfully reproduced it. Then, like a flood of memories rushing out of the past, I saw again my "Grandma" giving the little pleasant dignified nod which was so characteristic of her, but which I had never consciously noticed while she was alive.

I consider these three evidential features most convincing; they had no place at all in my conscious mind, and could hardly have given rise to anything of a telepathic nature.

RAYS AND REFLECTIONS.

A Midland newspaper, not content with the great concourse of ghosts which has already made its appearance, is raising the question: "What has happened to the Fenny Compton 'ghost'?" This spectre, it seems, flitted over the hills in the dead of night two years ago. At that time it was put down to the exhalation of marsh gas, that is to say, our old friend Will-o'-the-wisp. Of course, Will-o'-the-wisp, or Jack-o'-the-lantern, was one of the stock explanations of ghosts amongst our forefathers, but the fact that these rough-and-ready explanations, which frequently did not explain, are no longer received shows not only the advance in the general intelligence, but a waning of that form of "faith" which really amounts to credulity—a credulity that will accept any convenient explanation of ghosts without troubling to examine it and see if it is a valid one.

* * * * *

A Yorkshire paper, like so many other journals, is carrying on a lively discussion on the subject of Spiritualism, and one of its correspondents is much exercised about the human aura. He hopes there is no such thing, for it would be so unpleasant to think that our characters may thus be read by those around us. "It would be most embarrassing to a sensitive man to go about in a state of spiritual nudity, subject to the critical gaze of his friends." It seems to me that the gentleman doth protest too much. For one thing, the people who can see the aura are very few indeed, and those who can "read" it still fewer. Another consideration that comes in is that those who are mentally and spiritually our superiors can always read our characters by a thousand signs. Everyone of us is under continual scrutiny, and we are all the time being seen through and judged. A Chinese philosopher once wrote: "How can a man be concealed?" and if that applies in this world, how much more is it the case in the next life, where the barriers and veils of the flesh are no longer existent.

* * * * *

Writing in the *Daily Mail*, recently, Mr. R. Isaac-Jones, of Carnarvon, said that "if we only knew that reason (spirit) in man has not only a physical body, but also an ether body, we (sceptics) would greatly alter our views." Mr. Isaac-Jones added: "A great number of people in our day see these ether bodies, and they are real enough to a good number of our more sensible and sound scientists."

* * * * *

Such allusions lead some cautious observers to question whether we are strictly justified in describing the spirit body as a body of ether, because we cannot be quite sure that it actually is. It is a point that I once put to Sir Oliver Lodge, who replied that although we could not be absolutely sure on the point, the ether body was a very good working hypothesis.

* * * * *

"H. S." sends a letter dealing with the question of gramophone music at séances. He states that during a séance the sound of a gramophone in a neighbouring house appeared to annoy the spirit communicators, one of whom remarked: "I see they have got that noise going on again," and went on to express the view that there is really no need for gramophones at séances. Spirits, he said, might tolerate such "music," but they do not find it very attractive.

* * * * *

I should take this as a personal expression of opinion, because it is quite likely that spirits (being as human as ourselves—some of them) may find the music of the gramophone not unpleasing, and as regards its non-necessity it is to be remembered that music and singing at séances are supposed to be necessary for the production of vibrations. Still, considering the character of the vocal and instrumental music usually produced at séances, it would be a welcome relief to some of us if it were found possible to eliminate it altogether and discover some other method of producing the vibrations where they are needed. When the sitters are bright, social, and conversational, I should think that music and singing are not strictly necessary, although it is easily to be understood that, where the sitters are of the leaden, unresponsive type, to break up the Saturnian gloom even a hurdy-gurdy would be better than nothing!

* * * * *

A recent letter in the *Daily Mail* tells us that if we see a ghost we can always discover whether it is a real one or not by squinting at it. The explanation is that "if the ghost really exists, the distortion of the line of sight will cause it to be seen double. But should the appearance remain unchanged, it is proof that the vision is a projection of the brain, and not an impression carried to the brain by the optic nerve." That is a valuable hint from optical science, but it provokes the reflection that a good many wiseacres who have pronounced against the existence of ghosts in the past were afflicted with a mental squint.

D. G.

SPIRITUALIST COMMUNITY SERVICES.

Mrs. St. Clair Stobart took for the subject of her address last Sunday morning, "The attitude of the Church towards Spiritualism, and the attitude of Spiritualists towards the Church."—The attitude of the Church to-day is apologetic, its leaders realize that they fail to satisfy the world's demand for the Faith that is required. The teaching of the Church is based mainly upon History, Miracle and Faith. She demands of her votaries belief in the historic truth of the Gospel story as recorded in the Bible, making the mistake of stressing the importance of historical belief in the story of Jesus, whilst she omits to teach the importance of studying the truths which were revealed and brought to light by Jesus. Here we are face to face with the great Christian paradox, that the historic truth of the Christian story is for those who have the religious instinct, a matter of secondary importance. For behind the incidents recorded in the New Testament lie the Truths, which those incidents reveal, and for those who have had personal experience of those Truths, it is the Truths which prove the incidents, not the incidents which prove the Truths. The story of Jesus is not true because it is in the Bible, it is in the Bible because it is true, because it reveals universal Truths which are vital to man's knowledge concerning his dual nature, God, and life beyond the grave, Truths which are the main-spring of every religion, and which are readily recognised by those who have had spiritual experience. The Father of all mankind had not restricted means of salvation to those who chanced to have come within hearsay of the Christian story; God had never left Himself without a witness. The Kingdom of Heaven is within each one of us, independently of any belief in the historic truth of any officially decreed religion. As Renan beautifully says, "The glory of Jesus does not consist in being relegated out of history; we render Him a truer worship in showing that all history is incomprehensible without Him."—If then the Kingdom of Heaven is within reach of each of us, some may say, why not be independent of the Church, why not go our own way? Because Religion is a national necessity, and the churches are the natural repositories of Religion. Religion is emotion until it is proved, then it becomes a science, a science of such importance and such magnitude, that to leave it to the man in the street, is nothing less than a sociological iniquity.

The facts which go to the making of the science of Religion, the proof of after-life, are obtainable under conditions which sometimes afford opportunities for fraud and deception. This cannot be ignored, therefore it is essential that the control of the methods of obtaining these facts should be in responsible hands. The Bible, which is a treasure-house of records of the supernatural, warns us continually of the danger of false prophets, so there is some justification for the ban placed upon Spiritualism by the Church of to-day. But there is no justification for the general condemnation, by the Church, of that new-old means of obtaining proof that the soul and spirit of man survive the death of his body, and that it is possible by personal experience to prove the potential truth of the Gospel story and to find in the Gospel story, circumstantial evidence of the probability of its historic Truth. The teaching of the Church of to-day must be based no longer on mere authority and tradition, but on experience. Let the Church admit the need for personal experience, and herself shepherd this need, and she would be surprised at the eagerness with which the flock would return to the ancient and much-loved fold.

M. J. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

ADDRESS BY MR. ERNEST HUNT.

"The Fulfilling of the Law," was the title of the eloquent address at the Aeolian Hall, on Sunday evening. The speaker said: "Love" was this fulfilling, and that there had been no time in the world's history when its safety, aye even its survival, depended more upon this fulfilment than at the present day. Mr. Hunt referred to the sides of an equilateral triangle as Love, God, Spirit, interchangeable terms, for Love was God, who was Spirit, which was Love. And as Love was the fulfilling, not of a Law, but of the Law, so none could come to progress, evolution and salvation except by the way of this Love, which was the force of attraction, as hate was the force of repulsion; just as the north pole and the south pole were two ends of the same magnet. What the astronomer called "gravity," what the scientist called "cohesion," and what the physicist called "chemical affinity" were one and the same thing, namely, attractive force, or "attraction." Scientists did not go far enough; they came up against a door, and if they would only open it, they would find God there. There was only the one force in the world which was holding things together, labelling it would not alter it. In our own little human scale we called it "love," which attracted together nations, churches, unions, families and individuals. And the manifestation of this Love was service; for who would be "greatest among you, let him be your servant"; the test of a man's greatness was the service he had done to his day and his generation.

After Mr. Hunt's address, Mrs. Annie Brittain gave many clairvoyant descriptions with helpful messages.

V. L. K.

NOTES ON NEW BOOKS.

"BASIL NETHERBY." A Study in the Supernatural. By A. C. Benson. (Hutchinson, 6/-.)

The late Dr. Benson has produced here two powerful stories of the *macabre*. The first, "Basil Netherby," is a grim tale dealing with the intrusion of a sinister being from another world into the life of a musician, who finds himself inspired to composition, but produces a kind of music which is recognised by a friend as possessing a taint of evil. This is decidedly an original touch. How music could express an evil quality may not at first sight be easy to grasp. On consideration one realises its possibility.

I became aware in a moment (says Basil) of the existence of a world outside of and intertwined with our own; a world of far stronger influences and powers—how far-reaching I know not—but I know this, that all the mortal difficulties and dilemmas that I had hitherto been obliged to meet melted away in the face of a force to which I had hitherto been a stranger.

The force, however, is a malignant one, and the speaker is subsequently found dead in mysterious circumstances, apparently as a result of tampering with secret powers. From a spiritualist point of view, this suggestion of harmful activity by evil spirits will not be entirely acceptable. Nevertheless, regarded purely as a work of fiction and not as an expression of views upon psychic phenomena, Dr. Benson's story is one which will be read with great pleasure and not a few thrills.

The second story, "The Uttermost Farthing," is on a somewhat similar *motif*, but treated upon different lines. The author writes in simple, graphic language, and creates an atmosphere of horror quite equal to any of Poe's nightmare stories.

The description of the finding of a secret box of papers, guarded by a mass of writhing snakes, with a dead man standing upright like some horrid sentinel, is gruesome to the point of horror.

Those who like literary thrills, and who find a pleasure in the perusal of hair-raising adventures, can be recommended to obtain "Basil Netherby."

N.

"TRUE IRISH GHOST STORIES." By St. John D. Seymour, B.D., Litt.D., and Harry L. Neligan, D.I.R.I.C. (Humphrey Milford, London, E.C.4. 2nd enlarged edition. 7/6 net.)

I thought I was "blasé" on the subject of ghosts. (I use the word "ghosts" here in the conventional sense—not in its psychic-research significance.) However, a perusal of Messrs. Seymour and Neligan's book showed me that I have not lost the ability to be thrilled at a well-told ghost story. The charm of this type of story is always enhanced when presented as a true and unvarnished tale. As to the literal truth of the accounts given in this book, the authors naturally do not guarantee their accuracy; they are, however, first-hand and second-hand experiences related to Dr. Seymour by responsible people, and the original documents may be examined by his permission at Donohil Rectory, Cappawhite, Tipperary. The present volume is not a treatise on spirit return; it is a collection of records of eerie happenings in various parts of the Green Isle, a country which, more than any other, has an immense tradition of ghostly lore; haunted houses, banshees, death-warnings, wraiths, phantom coaches and other grim and fascinating manifestations occur in profusion in this volume, which makes extremely good reading, but not immediately before retiring to bed.

J. A. N. C.

"... ET LA LUMIERE FUT," by Marguerite Triaire. (Durville, 23, Rue Saint Merri, Paris 4e.) 12 francs.

A well constructed novel, centring around the investigations of a young *savant*, Dr. Livier, into psychic science, a subject of which the authoress appears to possess considerable knowledge. A reincarnationist note, characteristic of modern French ideas upon psychic matters, is introduced into the story, which can be read both for instruction and entertainment.

M. Q. R. U.

NEW BOOKS RECEIVED.

"Life After Death." By J. B. Andar. F. V. White & Co., Ltd. (1s. 6d.)

"The Astral Body." By A. E. Powell. Theosophical Publishing House, Ltd. (10s. 6d.)

THE LOVE THAT REIGNS.—"Brother," said Gorromo very gently, "a great error runs through the world. Each man believes that life is a garden created for his special pleasure—and that all the flowers therein are flowers for his hand to pluck. If he could only learn to become gardener only—a gardener whose every effort tends towards surrounding their growth, their beauty, their perfecting, without any selfish desire of possession, he would see life in its truer proportions. . . . Now I see that I was but the gardener whose care made a flower bloom to its utmost perfection—a flower that another will pluck!"—"THE VOICE ON THE MOUNTAIN," by MARIE, QUEEN OF ROUMANIA.

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Friday, Feb. 18th, at 8 p.m. ... MRS. ANNIE BRITTAİN.
Friday, Feb. 25th, at 8 p.m. ... MRS. TYLER.

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Friday (Special) 11th, 7.30 p.m. (Clairvoyance) .. Miss MARY MILLS
On Monday, February 7th, Members' "At Home" from 4 to 6 o'clock.
Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.
Sunday, Feb. 6th, 11 and 6.30, Mrs. Fillmore; Feb. 10th, Miss Maddison.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 6th,
11.15, open circle 2.45, Lyceum; 6.30, Nurse Giles. February
9th, 7, Mrs. E. M. Neville.

Camberwell.—The Central Hall, High Street.—February 6th,
11, Mr. W. Billette; 6.30, Mr. C. Glover, Botham. Wednesday,
7.30, at 55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—February 6th, 11,
public circle; 6.30, Mrs. Bloodworth. February 10th, 8, clair-
voyance.

Peckham.—Lausanne Road.—February 6th, 7, Mrs. M.
Clempton. Thursday, 8.15, Mrs. B. Petz, D.N.U.

Richmond Free Church, Ormond Road.—February 6th, 7.30,
Mrs. E. Clements, address and clairvoyance. (Doors close 7.40).
February 9th, 7.30, Mrs. M. D. Struthers, address and clair-
voyance.

L.D.C.—Debating Section.—144, High Holborn, W.C.1.—
February 7th, 7.30, Debate: "Spiritualism and Socialism."

Bournemouth Spiritualist Mission, Charminster Road
(opposite Richmond Wood Road) Bournemouth.—Sundays, at 11
and 6.30, address and clairvoyance. Local clairvoyant, Mrs.
W. G. Hayter.

Croydon Spiritualist Church, New Gallery, Katherine Street.
—February 6th, 6.30, Rev. George Nash.

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Monday, February 7th, at 7.30 ... MR. GLOVER BOTHAM
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6.30 p.m.—*Speaker*, Rev. Vale Owen.

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LIBRARY SUBSCRIBERS. To meet the wishes of enquirers who prefer not to enrol as members a Library Subscription is offered on the following terms: One Book at a time for three months, 7/6; for six months, 12/6; for twelve months, one guinea, the period to commence from day of payment. The usual privileges of Membership are not included. It should be understood that membership does not necessarily imply any special belief.

ENQUIRIES. The Secretary, Miss Mercy Phillimore, attends every day, except Saturdays, from 10 a.m. to 6 p.m., and until the conclusion of Meetings, and is at all times willing to meet enquirers and to render such help as is possible. It is, however, desirable that appointments be made, when convenient, after 11.30 a.m.

LECTURES. Wednesday, Feb. 9, at 8 p.m. Rev. F. FIELDING OULD, M.A. on "The Extension of Consciousness." Chair: Rev. JOHN LAMOND, D.D. (Members free).

Note: Tickets (3/-, 2/- and 1/-) are now ready for members and their friends for the Lecture by Sir OLIVER LODGE, F.R.S., on "Possibilities of the Human Spirit," at the Grotrian Hall, Wigmore Street, W.1, on Wednesday, March 2nd, at 8 p.m.

CLASSES. TRAINING OF THE PSYCHIC FACULTY. Leader: Mrs. LENNOX KAY. (For Members, Free). HEALING CLASS, Thursday evenings, 7 p.m., conducted by Mr. W. E. FOSTER, under the direction of his guides, "The Teacher," for Spiritual Teaching, and "White-Wing" for Magnetic Healing. Mr. Foster is willing to receive privately at the L.S.A. two patients during Thursday, provided appointments be made not later than the previous Monday morning.

DISCUSSION CLASSES. Wednesdays, 5—6 p.m. Feb. 9th, Capt. J. A. BARTLETT ("John Alleyne"), subject: "Debatable Points arising from Personal Experience."

AT HOME. Wednesdays, 3.30—5.0 p.m. for introductions among Spiritualists and Inquiries. **HOSTESSES:** Ladies of the House Committee.

PRIVATE SITTINGS.

Mrs. J. W. GARRETT (Trance), Tuesdays, Thursdays, and Saturday mornings.
Mrs. CANTLON (Automatic Writing), Wednesdays.
Mr. T. E. AUSTIN, Normal Clairvoyance, etc. (Wednesdays and Fridays).

PUBLIC DEMONSTRATION OF CLAIRVOYANCE AND PSYCHOMETRY.

Tuesday, Feb. 8th, at 3.15 p.m. Mr. T. E. AUSTIN (Numerology). (Members free).

CIRCLES.

Wednesday, Feb. 9th, at 3.30 p.m., Mrs. FLORENCE KINGSTONE (limited to six sitters).
Fridays, at 7.30 p.m., Mr. T. E. AUSTIN (limited to twelve sitters).

SITTINGS FOR MATERIALISATION.

Arrangements have been made with Mr. and Mrs. BAYLIS whereby members of the L.S.A. may have the opportunity of sitting with them at their home every Monday evening. It is considered desirable that intending sitters shall be familiar both with the theory and practice of general mediumship. Applications for particulars should be made to the Secretary.

REFRESHMENTS served every afternoon 3—5.45.

Office Hours: 10—6 and 1 o'clock on Saturdays. Syllabus on application.

BOOKS FOR SALE.

Bear Witness.—By A King's Counsel. In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. Post free, 4/9.

Psychical Investigations.—By J. Arthur Hill. Some personally-observed proofs of survival. Post free, 6/6.

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A Guide to Mediumship and Psychical Unfoldment.—By E. W. and M. H. Wallis. Post free, 6/10.

Through the Mists, or The Autobiography of a Soul in Paradise.—Recorded for the author by R. J. Lees. Post free, 5/4.

The Life Elysian, being more leaves from the Autobiography of a Soul in Paradise.—Recorded for the author by R. J. Lees. Post free, 4/10.

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