

# 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.

### TELEPATHY AND THOUGHT-TRANSFERENCE.

The recent experiment in telepathy conducted from 2 LO Broadcasting Station, by Sir Oliver Lodge, will have done good if it only stimulates the public to carry on private experiments amongst themselves. These will in many instances, no doubt, take the form of games, but the more methodically they are conducted the better are likely to be the results. Regard should be paid to the fact that some persons are born transmitters of ideas, while others, the great majority, are better fitted to be recipients. It is the difference between the strong positive mind and the passive or negative variety. There is a great deal of thought-transference going on. Indeed, we are almost tempted to believe that there is a spontaneous outbreak of it, for we come across so many instances of telepathy in daily life, some of them so striking that they are in no way to be attributed to chance coincidence. We have noted that the more striking examples of these occur spontaneously, which is quite in line with the principles that seem to govern all operations in the higher regions of consciousness. It may not be exactly true that, as the poet wrote, "Nature gives to the unconscious only, things divine," but there is a great deal of truth in it. Meanwhile, as experiment is always more than theory in these matters we may hope that those interested will carry on tests and note the results. The mere fact that the mind is directed into this particular channel may have the effect of producing an atmosphere very favourable to successful results.

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### INHERITED FEARS.

As an explanation of the horror some people feel at the sight of a spider, we were lately reading that it was an inherited fear. That seemed a likely reason. The unreasoning terror of certain things shown by some sensitively-constituted people may well be due to the transmitted memory of some shock to a female progenitor. Such cases are well-known. But we could not accept a theory, put forward in a newspaper discussion, to the effect that it was due to some remote ancestral memory from the lower creation from which man evolved. In short, we could not believe that a man might have in his brain some dim memory of a time when he was a fly eaten by a spider! Such, however, was the theory presented. It contained two large assumptions: (1) that man had an insect ancestry; (2) that a fly about to be eaten by a spider would feel fear and horror comparable to that of a human being in a like situation. As to the second

assumption, we can only say that to read into the mind of an insect human emotions of fear and agony, is unreasonable, to say the least. But the error is not an uncommon one amongst humane people whose hearts are more impressionable than their heads. That it is an error we may be sure, since it is clear that the lower the form of consciousness, the smaller must be the sensations of pain and fear as they are experienced by the human mind. This, while it shows the beneficence of Nature, does not in any way justify cruelty to the lower animals. But it does show that cruelty amongst mankind—"Man's inhumanity to man," as Burns wrote—is the greatest crime of all.

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### ANIMAL SURVIVAL.

When, many years ago, we first took up the question of animal survival after ascertaining the continuity of human life, we were several times told by spirit communicators to whom we applied for information that the lower animals persisted beyond death only to the extent that they were objects of human affection. The dog, the cat and other pet animals remained for some time attached to their human friends, retaining an individual life until the need which they served was outgrown and the human spirit progressed beyond what Shelley described as "the narrow circle of domestic loves." This was a doctrine, however, which did not find favour with some devoted animal-lovers, who were aghast at the idea that the time would ever come when the life of the pet animal would, in the end, be absorbed into the great reservoir of animal life. But while Life itself is eternal, every phase of it must come to an end at last and change into some new expression. It is possible to look too far ahead, like the farmer who was aggrieved that the lease of his farm was only 999 years. So, to comfort him, the lawyer who drew the lease put in another 9 and made it 9,999—knowing that for all practical purposes it made no particular difference. Animal survival for a limited period is one thing, but animal immortality is quite another.

### LAST WORDS.

Dearest, tho' fain, no more may I  
Dwell on the earth with thee,  
List to my prayer ere 'neath some other sky  
My soul shall be set free.

Harbour no feeling of regret  
When I have passed away,  
Visit no sepulchre where may be set  
My swiftly-mouldering clay.

Gently let o'er my memory stream  
Oblivion's lingering tides,  
Banish it, till it rise where Death's a dream  
And Life for e'er abides.

MARCHESA ALLI-MACCARANI

## THE "MORNING POST" ENQUIRY.

BY STANLEY DE BRATH.

II.—THE RELIGION OF THE SPIRIT.

If we go behind the superstitions and crudities of human expression, it is easy to see that throughout the entire history of mankind there has been an intuition of the existence of spiritual powers. It was reinforced by supernormal occurrences to which that history bears occasional witness. The intuition itself is probably due to the essential constitution of Man, and is not to be hastily put down to dreams and superstitious fears, though the formulation always, necessarily, corresponds to the intellectual level of the age in which the formulation is made. Those formulations were generally so crude as to revolt philosophic thought.

Three theories of life arose, disregarding spiritual intuition altogether. They have been the representative type of sceptical thought ever since. They are associated with the names of Pyrrho (B.C. 360-270), of Epicurus (342-270), and Chrysippus the Stoic (280-206).

Pyrrho, starting from the fact that all that we can really *know* is but the impressions produced on our senses, and not "the thing in itself"; states that "the only right attitude is to affirm nothing of things, for he who pledges himself to anything is nigh to ruin. Every decision must be rejected and every question be answered by an 'I assert nothing definitely' . . . and this is true of moral precepts as well as of cognitions, for just as nothing is true for all men, so there is nothing good or shameful in itself." (Erdmann, *Hist. Phil.* I. 193). Such nihilistic writing is the amusement of an age which has lost wisdom through hypertrophy of the intellect.

Epicurus was a sceptic of a much more rational kind. His system may be outlined by a few quotations—"All that exists is corporeal. The intangible is non-existent; if a thing exists it must be felt, and to be felt it must offer resistance. The soul is only a finer kind of body; it pervades the human structure like a warm breath. The object of life is happiness. Virtue is a source of happiness; it gives tranquillity of mind." But his system affirmed no moral principle whatsoever. His own idea of happiness was simple and refined. He regarded the Gods as mythical and death the end of all things. It is easy to see that this form of scepticism lends itself to any form of pleasure that man may desire, and the type it actually produced is indicated by our word "epicure."

Stoicism was a philosophy of a more manly stamp. Its original founder, Zeno, was a theorist of the most extreme and unpractical type; his speculations on sex relations were so gross that the Stoic editors of Pergamum expunged them; and in the hands of Chrysippus, Stoicism became a system of Deistic fatalism, happiness being attainable by "conformity to the great voice of Nature" and by firmness of mind. It easily becomes apathy and acquiescence in wrong; its fatalistic aspect tends in the same direction, as also its claim to the right of suicide.

These three systems have been repeated in a hundred different forms, and have been most active in periods of moral or political decadence. They all make the human intellect the supreme arbiter, and entirely disregard Intuition.

*The Uniformity of Natural Laws.* This is the greatest generalisation of modern science, proved by thousands of experiments in every department, and so long as we are dealing with Matter and Energy alone, it is unquestionably true. The observed sequences of causes and effects are called "Natural Laws," a term which almost implies a law-giving Power. It was however, tacitly or overtly *assumed* that there are no natural laws but those governing Matter and

Energy, or at least no experimental proof of any such, though the rise and fall of empires, and the health or degradation of individuals furnishes evidence enough of the real existence of laws in Nature connecting health and stability with moral conduct.

To strengthen the materialist position, it was sought to show that the human mind, whose very existence was adverse to that position, could be derived from the interplay of bio-chemical energies, and that Thought is a product of them—in short, that the most important factor of Consciousness is an epiphenomenon, a kind of by-product. Haeckel, the foremost authority on this theory, says:—

The development of the universe is a monistic mechanical process, in which we discover no aim or purpose whatever; what we call "design" in the organic world, is a special result of biological agencies . . . all is the result of chance . . . Our own 'human nature,' which exalted itself into an image of God in an anthropistic illusion, has not more value to the universe at large than . . . the smallest bacillus . . . The Conservation of energy has ruled out the three central dogmas of metaphysics—God, Freedom, and immortality. (*Riddle of the Universe*, p. 87).

It would be curious that despite such modern discovery, scepticism should still be an echo of Pyrrho, Epicurus, and Zeno, were it not that the relation of the human mind to the things of the Spirit is ever the same. In the 13th edition of Renan's *Vie de Jésus*, containing the author's final corrections, he says:—

It is because the Gospels recount miracles that I say "The Gospels are legends"; they may contain history, but certainly all that they set forth is not historical . . . Now the question of the supernatural is determined to us with absolute certainty by this single reason, that there is no room for belief in a thing of which the world can offer no experimental trace.

This, if it ever was true, is certainly not true now after the mass of experimental evidence for the supernormal. It arises from the inveterate habit of regarding "miracle" as an intervention of the Deity suspending the laws of Nature in a particular instance; or assigning a similar function to the Devil!

If, however, the Churches, instead of denying both the data of Evolution and those furnished by the supernormal facts, had accepted both, the whole of the squabble over Darwinism might have been avoided. The old position is still maintained by the majority of Churchmen, as is manifest from the *Morning Post* letters and by the prosecutions for teaching Evolution in Dayton, Tennessee.

*Evolution.* There was, however, one great biologist—Alfred Russel Wallace, the friend and co-discoverer with Darwin—who alone studied the supernormal facts from the biologic standpoint, and came to the conclusion that there is an omnipresent Directive Power in Nature, which acts by causing the "variation" without which adaptation and selection could not come into play, and that this Power shows purpose—the development of a spiritual being fit to survive the death of the body. In other words, human evolution is moral evolution—the development of Character—and our social and international troubles are due to the lack of that character. Man is capable of responding to mental and moral direction by the Higher Power. If this were admitted by the Churches as an evolutionary fact their position would be immensely strengthened.

In his admirable book *The World of Life*, Wallace summed up the general conclusions of fifty years' study. He showed that the geological record, far from being an unbroken sequence of adaptation and selection, shows at least three (probably four) great chasms which separate the flora and fauna of the Primary, Secondary, Tertiary, and Quaternary epochs. At the close of each of the three earlier periods, extending to many thousand years, the dominant form of life, instead of being modified by small continuous adaptations into new species and genera, was entirely, or almost entirely, swept away and succeeded by new developments from small parent forms. Each of these dominant forms of life represents a higher stage of organisation, with corresponding developments of intelligence. He says:—

If, as John Hunter and T. H. Huxley and other eminent thinkers have declared, *life* is the cause not the consequence, of organisation, so we may believe that *mind* is the cause, not the consequence, of brain development. The first implies that there is a cause of life independent of the organism through which it is manifested; and this cause must be persistent and eternal, any other supposition being unthinkable. And if we must posit an eternal life as the cause of (terrestrial) life, we must equally posit an eternal Mind as the cause of (terrestrial) mind.

In each of the three great geologic epochs, not only is the fauna completely changed, but many of its forms, such as the huge Dinosaurs, seem to have been marked out for extinction from the first by their small brain, not larger than that of a dog. Also at the end of the Secondary the flora underwent a similar transformation, the prominent forms being succeeded by higher flowering plants, which thenceforward took the first place, and now form fully 99 per cent. of the whole mass of vegetation, with a variety of nourishing products in foliage, fruit, and flower, never before available. Indeed a walk through the orchid-houses at Kew is amply sufficient to prove to any thoughtful mind, that these plants, all from the same climatic environment, could not have been produced by mere adaptation and selection. The same is evident in the humming-birds: these little living gems all live on much the same food in the same climates. This argument might be almost indefinitely extended. All points to Creative Evolution—the Spirit of Life taking many forms not only fitted to every environment, and using adaptation and selection to that end, but aiming also at perfection of beauty.

(To be continued.)

### TELEPATHIC BROADCASTING.

#### THE B.B.C. CHANGES ITS MIND.

A striking and convincing illustration of the great change in the public attitude towards the subject of psychic science is presented by the telepathic broadcasting experiment arranged by the British Broadcasting Corporation. No advanced student of our subject imagined that the telepathic broadcasting experiment would lead to any dramatic result. The conditions seemed all against it. But the particular point which the writer desires to bring forward is this: That the B.B.C. have willingly co-operated in a broadcasting feature which they flatly declined to consider some two and a half years ago on the ground that "the (British Broadcasting) Company would be exposed to a deal of criticism."

Apparently the B.B.C. have become less thin-skinned towards public criticism; or, more possibly, they have reason to expect a much smaller volume of hostile comment from the general public in respect of broadcast psychic experiments, than might have been the case in 1924.

It was on June 11th, 1924, that the suggestion of telepathic broadcasting was put forward to the British Broadcasting Company (as it then was) by Mr. Harry Price, Hon. Director of the National Laboratory of Psychical Research. Mr. Price worked out a detailed scheme, very similar to the one which has recently been operated.

### AN EVIDENTIAL SEANCE.

I should like to record what I regard as a rather striking test which I obtained at a recent sitting.

Some days ago I visited a well-known trance medium. Many convincing descriptions and messages were received which were of great personal interest to myself. I then asked the communicator to give me some kind of test, a request which was apparently received with some slight surprise. I courteously explained that although I had no personal doubts as to the integrity of the medium or the communicator, I had a personal reason for desiring some kind of evidence which could not be attributed to any process of thought-transference.

After an interval the communicator said, "In your own home you have a folding desk inside of which is the manuscript of a play which you have written."

Now it was perfectly true that I had been misguided enough to scribble an original play in the hope of attracting the favourable attention of some speculative theatrical manager. This play, however, at the time of the seance was not in my home, but on a shelf in my office. I reflected therefore that the information purporting to come from the next stage of life might easily have been due to telepathy: furthermore that the location of the manuscript was inaccurate.

The message continued: "If you will turn to page 7 of that play you will realise how much your point of view has changed in the last few months."

At the conclusion of the seance I called at my office, discovering my play as I expected on the bookshelf. There was nothing on page 7 which I could connect in any manner with the message, and I was inclined to dismiss the matter as belonging to that order of inaccurate communication with which I am so familiar.

On returning home, however, I examined my desk, where to my great surprise I found the manuscript of another dramatic effort of mine, which I had written several months ago, the existence of which I had completely forgotten. Turning to page 7 I found several passages of dialogue dealing with life from what I should term the military point of view, a mental outlook of mine which has become considerably modified of recent years, and I reflected that were I to re-write page 7 in the light of my later mental development I should probably treat this particular act on somewhat different lines.

Personally, I am inclined to regard this incident as constituting a very satisfactory test which excludes telepathy as a permissible explanation.

I might add that during the seance the names and descriptions of two communicators, Elizabeth and Margaret, persisted in spite of my protestations that these two names were quite unknown to me. Happening to mention this later to my father, I was considerably astonished when he said: "Those names and descriptions are well-known to me; they were my old aunts—your great aunts Elizabeth and Margaret—who died before you were born." Here again I consider that the message could hardly have been accounted for by the ordinary working of telepathy.

I should add that the medium was Mrs. Garrett.

UBIQUE.

(Continued from previous column.)

The B.B.C., in their reply, showed a certain timidity, not perhaps entirely unreasonable in view of the general attitude of the public towards psychic matters at that time.

"We have to avoid," said the B.B.C., "doing anything which will justifiably expose us to an attack by the medical profession, and other students of the mental and nervous systems."

Later on, Mr. Price received their considered reply to his proposal of a thought-transference experiment by wireless. In this the Company said:—

"It has been decided that a test of this character with an unknown number of persons listening would carry little weight, and could not in any case be convincing."

Like many others, the British Broadcasting Corporation has had to change its viewpoint in relation to our subject. It is a significant thought.

R. A.

## DOES TELEPATHY EXPLAIN?

Owing to the unavoidable absence of Mr. Stanley De Brath, M.I.C.E., Mr. HORACE LEAF, F.R.G.S., occupied the platform at a meeting of the National Laboratory of Psychical Research, on Tuesday, 15th inst., taking for his address the subject of Telepathy, with special reference to its application to the question of human survival. Mr. E. P. HEWITT, K.C., presided.

Mr. Leaf's address was a model of conciseness, clear-reasoning and exactness of phrase. In order, he said, to obtain a grasp of the shadowy subject of telepathy, it was necessary to have some knowledge of the human mind. "It is not irrational," he said, "to believe that human consciousness may have an existence quite independent of the physical order." It might be likened to a watchman in a tower gazing out upon a very limited view. This limitation was not realised by everybody. We made a great mistake if we imagined that we carry "everything in our heads." It was now realised that the brain and the nervous system were not sufficient to carry the whole of our consciousness.

In illustration of the fact that mental states did not necessarily change with brain states, he instanced a conversation he had had with a surgeon who remarked on the fact that post-mortem examination frequently reveals that even the wildest lunatics are possessed of the soundest brain structures.

The lecturer also referred to curious abnormalities of consciousness. There were strange transpositions of the senses, for example, the ability to "see" with the finger-tips.

Telepathy was frequently defined somewhat loosely as "thought-transference"; it should be remembered, however, that the term also covered the transfer not only of thought but of emotion and sensation from one mind to another through some channel other than the normal senses. Was this however the complete explanation of communication between the so-called dead and the so-called living? Telepathy was the favourite explanation of the materialist and the sceptic who would struggle desperately to bring forward any explanation other than that of the Spiritualist hypothesis. Telepathy might certainly be a partial explanation, but it did not cover all the facts.

Mr. Leaf then quoted the following instance of what he regarded as a case of spirit-communication, reference to which has already been made in LIGHT.

He (the lecturer) was a personal friend of the late Dr. W. J. Crawford whose exhaustive examination of the Goligher phenomena had proved such a valuable contribution to our knowledge of psychic matters. While attending a séance with Dr. Crawford at the Goligher home a message was received from an alleged spirit communicator giving the name of "Robert F—." This message was stated to be for Mr. Leaf. "I never heard the name before," said Mr. Leaf, and pointed out that the spelling was very unusual. This communicator stated that he had been dead fourteen years, and that he was acquainted with a great personal friend of Mr. Leaf, whose name he gave. This friend was a draughtsman.

When asked for his profession, "Robert F—" declined to give the information. Mr. Leaf persisted, naturally desiring to obtain as much detail as possible for the purpose of checking the particulars. The communicator again refused. Finally, in response to Mr. Leaf's reiterated request that the communicator should state his profession, a violent and resounding bang was given on the table, and "Robert F—" apparently departed. At a later date Mr. Leaf discussed the question with his draughtsman friend who admitted that he was well acquainted with "Robert F—" and added, after a diffident hesitation, that "Robert F—" was a "cracksman."

It was difficult to see how telepathy could account for this. Was it not more reasonable to suppose that the communicator was actually the person he had claimed to be, living in some other state of existence? If we accepted the telepathic theory to account for this test, it would have to be assumed that Miss Goligher was in telepathic communication *not* with the sitter, but in some mysterious manner with the draughtsman friend many miles away. This was no mere chance reading of the mind of the sitter because, as Mr. Leaf pointed out, he himself had no knowledge whatever of the existence of "Robert F—."

Recounting the conversation he had had with a virulent sceptic who demanded that Mr. Leaf should, then and there, prove the existence of the spirit world, the speaker said that his reply had been on the following lines: "Why should I try to do so? I am not sufficiently interested in you," a retort which apparently had the effect of changing his inquisitor's antagonism to a more humble and enquiring frame of mind.

With regard to Survival and Communication, continued the speaker, we ought to ask ourselves the question, "Is it true?", disregarding all considerations as to whether the Spiritualist theory happens to fit in with one's own personal prejudices or religious convictions. "You may not like it," he said, "you may prefer, so far as you are personally concerned, to be 'dead and done with' at the conclusion of your earthly life. We must have no pre-conceived notions on the matter. If it is true we must accept it."

Mr. E. P. Hewitt, K.C., chairman, in congratulating the speaker upon the excellence of his reasoning, said that it was extremely humorous to notice how a determined sceptic will endeavour to develop and expand the original telepathic theory of spirit communication to fit new cases. He did not deny that communications purporting to come from the next stage of life might in certain instances be due to unconscious telepathic transmission from the sitter's mind or that of the medium, but this fact was quite consistent with the Spiritualist hypothesis. The Telepathic explanation, however, could not possibly cover all the cases. In fact, there were thousands of cases to which it was not applicable. The sceptics of Spiritualism had invented a fantastic theory of "cosmic memory"; could anything however be more grotesque than the idea of a vast floating reservoir of knowledge into which the mediums could dip for information? Take for example the well-known instance of spirit communion contained in the book, "The Gate of Remembrance." What came through here was information quite unknown to the sitter, and facts which had come into existence some hundreds of years ago. If we were going to apply the "cosmic memory" theory here it would necessarily follow that the medium would have to be in touch not only with every living mind, but with every dead one! No, the telepathic theory could not be stretched to cover all the facts. On the other hand the Spiritualist hypothesis was a complete answer. Those who persist in putting forward telepathy as a complete explanation of spirit communication were taking up the attitude that out of all the millions of messages which have been received by automatic writing, trance, direct voice, etc., there was not one single message that could not be accounted for by fraud, delusion or telepathy; which was preposterous.

The meeting closed with a cordial vote of thanks to Mr. Horace Leaf for an address of great interest and value.

## THE PAYMENT OF MEDIUMS.

"The idea of paying a medium is repugnant to me," remarked a lady to me recently in the course of a conversation in which she expressed the desire to take part in a seance, as a preliminary to investigating Spiritualism and Psychical Research, of which she had but slight knowledge.

The question of payment or non-payment of mediums is one upon which there is constant diversity of opinion. It has been argued that if the psychic receives no remuneration whatever there would be no possible inducement to introduce any element of trickery or to "force" the conditions when the psychic power is at a low ebb.

This argument seems to me unconvincing. People who desire to indulge in trickery may be actuated by other motives than that of a desire for gain—vanity, love of mystifying others, malice, all these might be adduced as alternative motives.

With regard to the payment or otherwise of mediums there are, of course, numerous well-known stock arguments in support of both points of view. There is, however, one aspect which is very rarely touched upon. If one accepts a gratuitous sitting from a friend or acquaintance possessing mediumistic gifts, one instantly establishes the relation of host and guest. Now a guest cannot (at least not *honourably*) criticise the methods of his host; as a result, the sitter's lips are sealed (or ought to be) regarding any debatable evidence at that particular sitting, and it is doubtful whether the cause of psychical research would be benefited by any fettering of free discussion. The fact that large numbers of guest-sitters appear ignorant of the moral duty imposed upon the partakers of hospitality is quite beside the point.

There is another consideration. Many people, the writer included, like to preserve their independence, which can only be done by offering some sort of *quid pro quo* for benefits received. Several of us who number among our friends one or two individuals possessing psychic gifts, feel a natural reluctance against asking the medium to give up an hour or two of his or her time without any sort or kind of consideration in return. To suggest openly that a friendly medium should give us possibly the best part of an afternoon gratis is a matter on which many persons would feel a natural delicacy; this delicacy, however (as most mediums can testify) is far from universal.

On the whole there is much to be said in favour of paying a medium either money or in kind and thus preserving one's independence as a sitter.

R. A.

PROFESSOR McDUGALL, whose name has come into prominence in psychic research circles by reason of his hostile criticism of "Margery," has resigned his position on the Faculty at Harvard University to take up a similar position at Duke University.

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LETTERS TO THE EDITOR.

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

“WHO IS BEHIND THE SPIRITUALIST MOVEMENT?”

Sir,—In LIGHT of January 29th Mr. W. H. Evans puts into words a suspicion which must have occurred to many more, as it did to myself while reading the Life of Mme. Blavatsky, and the Mahatma Letters lately, viz., that the Mahatmas or “Masters” of Theosophy are but the Higher Guides of Spiritualism, such as G.V.O.’s “Zabdiel,” and many more too numerous to mention by name. The identity of the Master “Hilarion” brings this question to a point where it seems capable of solution. In “The Witness,” by Jessie Platts, a book of automatic script, dictated to Mrs. Platts by her soldier son in spirit life, “Hilarion” appears as the teacher in whose charge lay more especially the direction of the development of Mrs. Platts’ mediumship. “The Master Hilarion” is announced as present on one occasion and desirous of writing a few words himself; this communication was an earnest exhortation, or command, to write for no spirit-communicator except her own son.

“Hilarion” seems in a little higher authority than some of the Spirit Teachers who were directing the education of the young soldier lad and his companions, but there is no hint that he was ever “incarnate” or in any different condition of existence than that of the other teachers, among whom were St. Francis, Sir Thomas More, Charles Kingsley and Frank of Oxford, the boy’s special tutor (who may, I feel sure, be identified as the late Bishop of Oxford, Francis Paget).

When reading “The Witness,” which especially interested me—having known Mrs. Platts slightly at Cambridge, and having often seen Dr. Francis Paget at Ely when he was Examining Chaplain to Bishop Woodford, before his own elevation to the Episcopate—it never struck me that “Hilarion” could be any other than the famous Saint Hilary, Bishop of Poitiers, who died on January 13th, 367 A.D. On looking up the list of Saints in the *Legenda Aurea* (French trans.), and in Brady’s *Clavis Calendaria*, I see that St. Hilary’s name was in Latin, Hilarius. The form “Hilarion” occurs only as the name of an Egyptian hermit in the time of Epiphanius.

A second Hilarius, a monk of Tuscany, was martyred in 380 A.D., in the time of the Gothic invasions. Neither of these seems to correspond to a “Cretan who spends much of his time in Egypt,” though the hermit Hilarion might have been a Cretan by birth. That either of them was a reincarnation of St. Paul seems inconceivable, and that Paul of Tarsus is now manifesting under the name of Hilarion seems to be disproved by his communicating by trance address in his own person quite recently (see *Spiritual Truth* for March 31st, 1926, where the words recorded appear very evidential, though utterly unlike what anyone would expect).

To revert to the question of Masters or Guides in general, a well-known student of the occult recently wrote of “the myth of the Mahatmas” as of an exploded explanation of the founders of Theosophy; the account given of trance addresses of Krishnamurti (when the Teacher in speaking of the Master Christ suddenly changes from the third to the first person) is precisely similar to the same change in the inspirational writings published under the title “The Silent Voice” in the 1st Series. Series 2 and 3 are all in the first person, dictated by the Divine Master Himself, the Christ.

Mr. W. H. Evans is puzzled by the theosophical denunciation of “mediums,” while “Hilarion” claims to be the power behind the whole movement of Psychic Research and Spiritualism. The Master “K.H.,” in the Mahatma Letters, also spoke slightly of mediums and of spirits. Can this not be explained by a difference in the connotation of these words as used by Theosophists and by Spiritualists, the former reserving them for the lower grades of psychics and controls only, while using the terms “psychics of the higher order” and “Masters” to designate the advanced recipients and their spirit-guides and teachers? It seems also natural that the Indian Mahatmas or guides should only know the English word spirit in its primitive animistic sense, and decline to employ it to designate the higher grades of discarnate humanity.

In future the term medium has an official connotation and an officially recognised plural, for on December 2nd, 1926 (as reported in the *Revue Spirite* for January) the Académie Française decided to accept the following definition in a forthcoming edition of their French Dictionary:—

*Par “médium”—au pluriel “médiums”—on désigne une personne qui aurait le pouvoir de faire communiquer le monde des vivants avec ce qu’on appelle les esprits.*

Here is a definition which also settles the vexed questions of mediums and media, as far as psychic mediums are concerned.

Yours, etc.,  
K. M. EMERY.

Marley,  
Southbourne,  
Bournemouth.

A DREAM STRANGELY FULFILLED.

Sir,—Your readers may like to hear of a verified dream which I had several years ago. I dream rarely. I cannot recall more than six other dreams in my life, and they are not clear. But this dream stands out as distinct to-day as it did fifteen years ago when I awoke from it one Monday morning. I realised that I had overslept and had had a most vivid dream. In the dream I thought I was in one of our local churches, the service in progress. Suddenly an elderly woman rose to her feet very excited, gesticulating and talking to her neighbours. I heard her say, “I hear my pastor’s voice for the first time in sixteen years.” Others were whispering and smiling, all looking very happy. I looked to the minister for an explanation of this strange conduct. He was continuing the service, only smiling and looking very “knowing.” Then I noticed lying on his pulpit some of the parts of a telephone. Then I awoke. As usual I read the morning paper while eating breakfast. I certainly was startled when, on the third page, I read in fairly large print: “Woman hears her pastor’s voice for the first time in sixteen years.” The article told how at this service members of the congregation suffering from deafness were pleasantly surprised by finding telephones in their pews, and how this woman in her joy and gratitude “spoke right out in the meeting.”

Now, I had never been in that church, nor was I acquainted with any of the congregation, nor interested in telephones for the deaf. I was at home on that particular Sunday morning but not sleeping. I have related the dream to a few, but have had no satisfactory explanation.

Yours, etc.,  
“DREAMER.”

THE LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH—POOR CHILDREN’S FUND.

Sir,—May I be permitted to acknowledge with thanks a further donation of 5s. from “Anon. (Leicester),” making a total of £8 6s.?

I would also like to thank all kind friends who (during my twenty-three years’ work in the Little Ilford Church) have helped the various funds to the cause of which I directed special efforts. I also wish to inform them that I no longer hold an official position in the church, and thus I have no authority to accept any further gifts in connection therewith. Again expressing my sincere thanks to all helpers.

Yours, etc.,  
ALICE JAMRACH.

8, South Park Crescent,  
Ilford.

THE RETURN OF LESLIE CURNOW.

Sir,—Circumstances have intervened to prevent my reading LIGHT for several weeks, and I was much interested to read Sir Arthur Conan Doyle’s article (p. 39), as it confirms a prior experience of mine here at Weston in the early morning of December 30th.

Mr. Curnow manifested to me then, and seemed to be very anxious about his books, drawing my attention to several sets and series of volumes which he indicated as containing valuable records. He seemed to wish them to be preserved and not to be dispersed.

I immediately sent you an account of this, which you have apparently overlooked. I should like to put it on record as confirming Mr. Curnow’s return and also the anxiety he evidently feels for the library which meant so much to him.

Yours, etc.,  
CHARLES L. TWEDALE.

Weston Vicarage,  
Otley, Yorks.

[We understand that due attention is being paid to the disposal of the books referred to by Mr. Tweedale. They are in the hands of those who will deal with the matter conscientiously and in the best interests of the movement.—ED.]

A SUGGESTION FOR TESTATORS.

Sir,—In olden days, and for all I know, in modern days also, people left sums of money to be expended in masses for the good of their souls. Would it not be more to the purpose if Spiritualists in these days bequeathed a sum of money in trust, the interest from which would be utilised by some member of the family in opening up communication with the departed soul? I would suggest that the medium should be one vouched for by the London Spiritualist Alliance, or some other similar responsible society. I know from personal experience that communication in this way is helpful to the departed. My wife and daughter who have passed over, have assured me of this fact, and others, who have come through, although strangers to me, have spoken of its helpful effect. Beside holding the door open between the departed and those left behind, this suggestion, if carried out to any great extent, would, I think, prove to be a species of Spiritualist propaganda.

Yours, etc.,  
Ealing, W.  
ARTHUR T. CROUCHER.

## LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,  
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## "SPEAKING IN TONGUES."

SOME REFLECTIONS ON THE INDEPENDENT VOICE.

Many times in LIGHT, and in the literature of Spiritualism generally, have accounts been given of the direct or independent voice; that is to say, the phenomenon of voices which converse with the sitters, sometimes by the aid of a trumpet which is used to concentrate the "power" and to give greater distinctness to the utterances.

It is so familiar a phase of mediumship to many of us that we are liable occasionally to overlook the fact that many thousands of people—even amongst inquirers into psychic phenomena—have had no experience of it.

It is not so many years ago that the marvel of it was so incredible that all kinds of ridiculous theories were put forth to account for it. The explanation, to which we felt that a prize was due in virtue of its imbecility came many years ago from a Continental scientist, who asserted that it was due to a chemical in the trumpet—lycopodium, if we remember aright. It was stated that this would give forth a certain crackling or hissing sound which the superstitious Spiritualists mistook for the voices of the dead!

The advance of Psychic Science to-day has demolished these glib explanations, even amongst the ignorant. There are too many witnesses of known ability and intellectual competence to make it safe any longer to put forward nonsensical explanations, even when the explainer is (as is usually the case) a person who is totally without knowledge or experience of the matter.

Those who have studied the subject know that the reality of the direct voice has been absolutely proved by scientific and mechanical tests—that is to say, that the voice heard does not proceed from the medium or any of the sitters. This, of course, takes no account of such proofs as are furnished by the knowledge shown, and by the fact that the voice heard is sometimes clearly that of the deceased person who purports to speak. Consequently the average critic (usually quite inexperienced) no longer assails the actuality of the voice, as a voice, but decides that it emanates in some mysterious way from the medium, and that the knowledge shown by the messages or statements made, when it is not known to the medium, is derived in some extraordinary way from the subconscious minds of the sitters which are tapped by the subconscious mind of the medium.

We have been reading a newspaper account of a sitting with Valiantine in which it is stated that Chinese was spoken. The language was recognised by a gentleman who had made a study of Chinese literature and who heard recited in Chinese one of the poems which Confucius edited in the Chinese classics. In the course of a conversation in Chinese with the "voice," which it was stated was that of Confucius, he quoted the first line of the poem, and the remainder was recited by the "voice." The gentleman who made the test being a great linguist—he is familiar with thirty languages, including Oriental tongues—had further opportunities in this direction, and we learn that the "alleged spirit voices" spoke Italian, Persian, Arabic, Portuguese, Basque, Japanese, Sanskrit and Hindustani.

We need not go into all the details. We refer to the matter here simply by way of illustration of this question of the many languages spoken in the direct voice. Such things are quite familiar to many of us, as they doubtless are *not* to the writer of the article under notice. It is admitted that the language expert states that in regard to the Chinese much of what the voice said was unknown to him. So the critic takes another tack, and suggests that the expert may have heard a good deal of Chinese and forgotten it. It remained in his subconscious mind and was tapped by the medium.

We are not offered any explanation with regard to the other languages, but perhaps the same surprising explanation is held to apply.

What is most astonishing about the criticism is the conclusion to which it leads, viz., that when languages unknown to the sitters are reported to have been spoken at a seance, the evidence may be challenged on the ground of the ignorance of the sitters. If on the other hand, the languages are known and conversations held, then it may be urged that they were derived from the minds of the sitters concerned. This is very droll indeed. But it is the natural result of the critic being unable to assail the reality of the voice, and so being compelled to fall back on "a second line of defence."

Those of us who are familiar with the resources of the direct voice are well aware of the fallacy of these uninstructed theories. We know that the simple explanation—actual spirit communication—is the only one that covers all the facts. So we can watch the wriggings and evasions of the sceptics with equanimity, knowing that in the end the last shred of excuse for rejecting the evidence must inevitably disappear.

But in the meantime it is well to remember that the acceptance of spirit-communication is not the final clearing up of all the problems, as the sceptical critic might suppose. It is only the beginning of a great quest—an elementary step. There is a whole world of knowledge yet to be gained concerning the true nature of life and mind. In psychic inquiry we are investigating Man, and in this matter it is dangerous to draw lines and limits.

"MAN has slowly wrested secrets from Nature of which he has made use; many have been supposed at first to be dangerous to faith, but the faith in a spiritual governance of our universe has persisted and will persist because it has seen the truth. Man is now wresting the greatest of all her secrets from Nature, and there is fear that what he seeks may be dangerous to faith. But once again faith will emerge triumphant; and this time there will be a crown upon her head."—EDITH LYTELTON in "The Faculty of Communion."

## FROM THE LIGHTHOUSE WINDOW.

In a long article by Sir Oliver Lodge on the B.B.C.'s "Telepathy Experiment," in the *Evening Standard* two days before the experiment, Sir Oliver explains what he means by telepathy, tracing experiences of "thought transmission" without employment of the ordinary agencies from the "willing" game that was popular in the '70's and '80's of last century, on to the "ether theory" of the present time. As a scientist he is interested to discover what percentage of the inhabitants of this country possess this peculiar percipient faculty, and well says:—

The faculty is said to be more prevalent in the North of Scotland than in the Southern portion of these islands. For the most part, we Westerners are so busy and occupied with mundane affairs that we pay but little attention to monitions and intuitions and dreams and visions. We are apt to relegate them all to the region of superstition. This may be wholesome; it is certainly better than over-credulity. But science ought not to overlook any faculty for which reasonable evidence can be adduced. Any fact, however unusual, must have important consequences, and it may be that some residual trace of the faculty exists even among us.

\* \* \* \*

Evidence of Sir Oliver's unprejudiced state of mind is very plainly to be seen in the article from which we are quoting. Regarding the B.B.C.'s experiment he agreed with objectors to it that the result would be negative: "We do not for a moment presume to suggest that there will be a success, that is, success of an unmistakable amount. But how can we tell without trying? . . . If there is a positive result, after chance has been allowed for, we shall have acquired some information. If, on the other hand, the result is negative, we shall have acquired some information. Even in the latter case he observes that "we shall not have disproved telepathy":—

But we shall have found that under these conditions thought-transference does not occur; and thus we shall have made a step towards ascertaining some of the laws of the phenomenon, which under other more favourable conditions has been found to be an unexpected and unexplained extension of human faculty. So far as I know we have no reason to expect a result in one direction or the other. It will be time enough to discuss the meaning when the experiment has been concluded, and the fact, whatever it is ascertained.

\* \* \* \*

The problems of "Spirit photography" were discussed by the Fleetwood Rotary Club a few days ago, following a paper on the subject by Rotarian H. E. Howorth. From the *Northern Daily Telegraph* report of the proceedings we take the following:—

The lecturer said he had seen quite a number of these photographs, but he had never seen anything on them that he could not produce by faking. At the same time, his opinion was that trickery was not resorted to.

He would rather lean to the possibility that concentration of thought might, in a manner at present unknown, produce an image invisible to the human eye in the same way that sounds unheard by the human ear could be detected when a means of doing so had been discovered.

The crude images known to-day as "spirit photographs" might be accidental indications of another discovery yet to come.

\* \* \* \*

In the *Sphere*, "Lilith" remarks that "there is always something intriguing in stories of the occult, whether one is a believer or not," and relates two from the memoirs of Count Horace de Viel Ceastell—Memoirs of the Second Empire, very difficult to obtain, having been published anonymously and printed in Switzerland. On an occasion when there were several people "table-turning" with Princess Mathilde Buonaparte, Pietri, Chief of Police, suddenly entered and began to chaff them about their credulity, when he was invited to ask some questions himself:—

He asked his age, and the table replied with forty-seven knocks, which he admitted to be correct. Determined, however, to put a severer test, he inquired "How many men were in the secret society which I had arrested yesterday?" The table knocked eighteen times. "How many of the number had resolved to assassinate the Emperor (Napoleon III.)?" The table gave three knocks. Pietri confessed that this was right, and, moreover, that the facts were known only to himself, and as he was standing apart, there could have been no collusion between himself and the table.

From an article in *The Occult Review* on "The Untimely Birth of Knowledge," by K. M. Tarbat, here is a timely passage:—

The nineteenth century was, above all, a century of increased knowledge which with the first flush of acquisition was believed to be "the Truth, the whole Truth, and nothing but the Truth," a result of kicking over the traces of dogma and creeds previously believed to be indisputable. We can now look back with a smile in the light of further knowledge, upon statements then made by the highest authorities; but that we can do so should warn us that any beliefs now held may also have to be modified by further discoveries and consequent knowledge gained.

\* \* \* \*

Lecturing to the English Association, Middlesbrough, Mr. Walter de la Mare spoke of the supernatural and mystical in literature. The *North Mail and Newcastle Chronicle* report, headed "Fashions in Ghosts," says:—

Among his points were: "In a world that abounds with life there may be beings around us, of whom we are unaware."

"There are fashions in ghosts which vary throughout the centuries."

"We are all more or less supernatural. We spill salt on the table and throw a few grains over our shoulder. No sooner do we thank our stars than we touch wood."

Mr. H. W. le Prevost, editor of the *North-Eastern Daily Gazette*, who presided, said that Mr. Walter de la Mare had "permanently enriched our lives, spiritually and mentally."

\* \* \* \*

The *Daily Record and Daily Mail* gives an account of spirit aid in mundane affairs, particulars of names and addresses being supplied. In his claim to a big Scottish estate Mr. H. Stephanie Bethell, in conjunction with a friend, Mr. Laws, obtained valuable information from the spirits of dead relatives. After reporting some sufficiently striking instances of spirit communication, the *Record and Mail* adds:—

Perhaps the most remarkable message of all, relates Mr. Bethell, concerns the finding of an important document behind the wall of a house in Sunderland that was undergoing repairs.

In Mr. Law's presence, he writes, a voice, that of his grandmother, Jean Campbell, spoke, saying that while two men were employed in Sunderland on repairs to a certain house there they had found pasted on the wall a document which had a bearing on the claim to the Scots estate concerned.

Following careful inquiries, Mr. Bethell says he and Mr. Laws discovered that the paper mentioned had indeed been found, pasted on the wall below ten different coverings of wallpaper.

The estate in question is situated near Edinburgh and the claim involves a sum totalling six figures.

\* \* \* \*

The mystery of water divining finds a place in the *Daily News*, where a letter from Captain A. B. Dale (written at Fokhari, about ten miles from Jerusalem) is quoted. Captain Dale was then acting as temporary A.D.C. to General Barrow, of whom he writes to his father:—

General Barrow has that peculiar gift of water divining. I was out with him recently, near an old well, and he cut a twig from a thorn. When he came near the well, the twig twisted round and round, although he tried so hard to keep it still that his fingers were blistered. I tried my hand at it, but nothing happened. It is very curious.

What is the explanation of this extraordinary phenomenon?

Another correspondent of the *News*, Mr. James Watney, thus replies:—

There are many explanations. But the germ of the explanation which is probably correct can be found in the interesting example Mr. Dale himself gives. In the hands of General Barrow the twig acted; in those of your correspondent's son it did not. Therefore the power that divined the presence of water lay not in the twig but in the user. The usual theory is that the dowser possesses a super-normal perceptive faculty and that he moves the divining rod by a process of motor-automatism. The fact seems to be that a subconscious perception of water underground is communicated to the dowser's hands, which thereupon twitches the rod he holds.

## MR. F. J. GOULD AT THE L.S.A.

A MEMORABLE ADDRESS.

The members and friends of the London Spiritualist Alliance who listened to the address of Mr. F. J. GOULD, on "A Rationalist's View of Spiritualism," on the 16th inst., were agreeably surprised. It was evident from the remarks of the chairman and of subsequent speakers that some at least of the audience had rather expected unfavourable criticisms, instead of which they had the pleasure of listening to a well-reasoned address, dignified, idealistic in tone, delivered with a graciousness and courtesy that won the appreciation of all the hearers.

"I feel," said Mr. Gould, "I ought to say to the London Spiritualist Alliance, 'I was a stranger, and you took me in.' When I stand trembling among these kind people who 'believe in the existence of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits incarnate and spirits discarnate,' to quote from the announcement that appears on the front page of LIGHT, I wonder if I shall seem like a stammerer among poets. Perhaps—I know not—I appear as parted from you by a thick wall, and I stand outside in grey twilight."

But I am encouraged by looking at the title of the journal which Mr. David Gow so ably edits. You are accustomed to thinking of the title as "Light." But when I examine the front page I find, as a sort of sub-title, the prayer of Goethe: "Light! more light!" It seems, then, that you have not complete light, else you would not ask for more. And, among people who sensibly admit the need for more light, I am not so desperately alone after all!

The speaker then quoted an incident during his visit to India in 1913. In the native state of Baroda, the Maharajah had established three hundred schools for children of both sexes belonging to the "untouchables" or "outcasts." Of these outcasts it is said there are some fifty millions in the Indian continent all regarded as beyond decent society, and classed as vulgar and unclean, both in spirit and in mind. He had seen there a small pupil chanting a native hymn which in former times had never been permitted utterance by the lips of the "untouchables." But now the people that sat in darkness had seen a great light and a new freedom. "Nothing in my life," said Mr. Gould, "has ever impressed me more deeply. I was witnessing the ascent of a spirit from a lower plane to a higher. In that small human universe (if I may so speak) I saw a resurrection, the creation of a new species, the Outcast changed into the accepted and recognised. Here was no miracle. But here was a wonderful transformation of values. . . . If—I say if—Spiritualism leads to a vision of nobler values, you will agree that the better the training the clearer the vision. This bringing out of values—this ascent of values—is the secret of life, for the teacher teaching young minds, for the social prophet shaping a new society."

There were many things, said the speaker, for which he desired to praise the Spiritualists. He commended the cheerful temper pervading Spiritualist literature. "If you can double the smiling power of thousands of people you do not necessarily prove the truth of your claims, but you make your claims inviting."

Sir Oliver Lodge says: "Death is not a word to fear any more than Birth is." I respect this cheerful attitude. You say that across the frontier we call Death, a realm full of life stretches; a realm of Discarnate Spirits; and so, in your way, you give enlargement to the conception of life. I was brought up in the old Evangelical, or Low, Church, and I read Hervey's "Meditations among the Tombs," and I associated Death with skeletons, dust and graves. You blow away the dust, and show me a vast assembly of the Undying; and I am grateful for the brightness of the scene, and for what I may call your work of sanitation. I also praise the freedom from stiff old orthodoxies which I perceive in some, at least, of your leaders. Vale Owen declares that "Jesus and Buddha are each a different manifestation of the one Christ." That is a flash of liberalism. Conan Doyle asks: "Why should God have sealed up the fount of inspiration two thousand years ago?" That is almost like hinting, not merely that Humanity has a Bible, but is itself a Bible. Conan Doyle wishes us to remember that the Gospel pointed to a House with "many mansions." I am glad to hear of the "many"; for I have sometimes feared there was a "housing problem" in religion, and not enough dwellings for all the honest people. . . . I rejoice, too, when I hear Sir Oliver Lodge quote, with appreciation, that fine word of Dr. Schuster: "The real world is far more beautiful than any of our dreams." And I catch the music of the last sentence in Sir A. Conan Doyle's "History of Spiritualism": "As we become finer," he says, "we shall evolve from heaven

to heaven." Mr. J. A. Hill (who I understand is sympathetic towards Spiritualism) thinks that our subliminal qualities—those deep emotional, instinctive forces in ourselves that so often move and heave unknown to us—may merge into the "Anima Mundi," the World Soul. And Vale Owen outruns many of his companions, and captures a universal scene where he says, "The human heart grows faint, and the riches of human imagination fade into the boundless infinities, pulsating with the heart of the Love of the one ineffable Light." Spiritualism or no Spiritualism I welcome this temper. For some years past I have expressed my conception of the human world in the phrase: "The widening circle." By that I mean that, amid all wars and damnations and misunderstandings, the spirit of civilisation keeps widening, and it has now got so far that anybody with good eyes can see its destiny; the movement will go on till all languages, all races, all colours are recognised as a unity. . . . Each man has some spark, at least, of the good; and some men are all ablaze with the fire. Put all these good values together and you have Humanity; and the social spirit in this vast being is the Religion of Humanity. Comte loved the saying of a great Catholic genius, Blaise Pascal: "The whole succession of men through the ages should be considered as One Man, ever living and always learning." You see why I was fascinated by the dark-skinned boy of Baroda. He was learning that he was part of the One Man; and he sang. Auguste Comte said: "The living are more and more governed by the dead": that is to say, more and more influenced by the feelings, ideas and energies of the forefathers who built the world for us to dwell in. For example, Beethoven lives more to-day in the influence of his music than when he lay on his death-bed just a century ago (1827). And Dante lives more to-day than in the fourteenth century, for he repeats his story of the Divine World still to millions of ears. "The living are more and more governed by the dead." So that is how it happens that when you speak to me of a one and indivisible life of the Incarnate and Discarnate, I listen with a certain close attention. Nevertheless, you may judge that I am outside your temple or only in the porch.

"What seems to me so marvellous in this continuity of humanity," proceeded the speaker, "is the silent way in which the messages pass from one generation to another. I fear you will not like what I say when I remark that in the great moments of life words are the least important instruments." He asked the audience to consider the most wonderful communication in human experience—communication in which no word was spoken—namely that between the mother and the child in her body. Here we have at the present moment literally millions of tiny child bodies developing in a charmed silence, and in a darkness that will presently melt into light. The new world is passing on its message in silence and darkness to the children of to-morrow. "Is there," asked the speaker, "any more wonderful communication than this message without words?" He added, "I earnestly beseech you to observe that I am not now denying that the discarnate lives can talk to the incarnate in London or Bombay or Rio; I am not challenging that possibility. I am challenging non-Spiritualists and Spiritualists both when I ask: Do you know anything in the whole of realm of nature so wonderful as this communication from the old world to the new world?"

You will perhaps now see why I am not so intensely fascinated as some people may be by reports of messages in word-form from lips "beyond the veil," or by answers of raps and knocks given in reply to word-questions from "children of earth." Do let me say, at this stage, with the most distinct emphasis, that I am not affirming such exchanges cannot take place. I am merely affirming that to me certain things that happen in silence are profoundly more interesting than certain expressions in words and signals.

"I have spent a good many years with fairly observant eyes and ears on this earth," continued Mr. Gould, "and I have meditated very often in sunlight or in the watches of the night, on life, death and universal destiny, and I am so overwhelmingly influenced by wonderful facts such as the new creation of man's world in mothers' wombs, that I find it difficult to attain interest in these reports of little speeches."

The speaker then added that before addressing the members of the London Spiritualist Alliance he deemed it proper to spend an hour with a trance medium, to him an entirely new experience. At this séance a message was received from one "Henry," apparently an old friend of Mr. Gould, "one of the best known men in England." This communicator referred to a certain book on the bookshelves in Mr. Gould's home. On reaching home he looked up the passage indicated in this book, and observed a noticeable misprint. It had struck him that "Henry," a man of great accuracy during his life, had not pointed out this mistake.

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"Do you suppose," added the speaker, "that I have come here to accuse the trance-medium of fraud, and to debate on the unscientific character of the message? Not at all. I say again that my object is to suggest a change in the scale of values. I care next to nothing as to what a discarnate voice may tell me is on page 60 of this or that volume. . . . It all seems to me as if a noble music of the universe were being rendered in a concert of earth and heaven, and some of us instead of listening and *learning*, spent time in whispering."

In his concluding passages which were marked by a note of lofty idealism, Mr. Gould added:

What I have been trying to do may have been a little unexpected by you, but it is quite simple. I have tried to suggest that the greatest thing in life—life here or there, or anywhere on earth or beyond earth—is to raise and refine the values, to ascend in the scale of charity, beauty, vision.

Mr. H. ERNEST HUNT ably presided at the meeting owing to the unavoidable absence of Surgeon Rear-Admiral Ross, R.N.

### INDEPENDENT VOICE IN A PRISON CAMP.

At a crowded meeting of the Edinburgh Psychic Study Circle (which was open to the public) held in the Philosophical Institution, Edinburgh, on the 15th inst., the author of "Other-World People" gave an address on "Voice Phenomena," in the course of which he cited the case of an Edinburgh man who, while prisoner in a camp in Germany, during the War, was startled to hear his name pronounced, although no one was present who could have done so. He took a note of the date and the time, and found when he returned home that at that precise time the news had been conveyed to his parents from the War Office that he had been killed. This intimation appeared to have created a condition of emotional exaltation sufficient to transcend ordinary limitations.

WHAT SCIENCE IS REVEALING:—Nothing is more certain than the fact that, step by step, science is revealing, in the "material" universe, the essential characteristics of the world of the great religious thinkers. When Thomas Aquinas describes the power of the messengers of God—call them angels or what you will—to be instantaneously present anywhere, his description is elucidated and illustrated by this modern annihilation of distance. While St. Paul speaks of the corruptible and the incorruptible body, Sir Oliver Lodge writes a book called "Ether and Reality," which points directly towards the same conclusion. While prophets and poets and idealist philosophers through the ages have affirmed that this material world is but a shadow, and "such stuff as dreams are made on," modern science has quietly pointed out that the solid lumps of "matter" in which the materialist put his faith is composed of little solar systems of electrons and protons, and that these electrons and protons are not "material," but are best described as centres of electric force, positive and negative. What that "force" may be no one knows, unless—in the last analysis—its origin and control be in the living Will of a personal Power, in whom we live and move and have our being.—ALFRED NOYES, in the "The Bookman."

CHISWICK CHRISTIAN SPIRITUALIST CHURCH.—There was a record attendance last Sunday evening to hear Dr. S. D. Ramayandas on the subject of "Spiritualism as a Practical Religion." The morning address, given under control by Mrs. J. Hammerton, on "The Habitation of the Soul," was greatly appreciated by a large audience. Mrs. Hammerton afterwards gave convincing clairvoyant messages.

OBITUARY.—MRS. EDITH MARRIOTT.—We learn with regret that on February 12th this well-known and highly-esteemed worker in the Spiritualist Movement passed away after a long and painful illness. Mrs. Marriott, who was forty-six years of age, was for ten years Secretary of the Little Ilford Spiritualist Church, and her work as speaker and medium was greatly appreciated by the many societies she visited from time to time. Mr. R. Boddington conducted the funeral service at St. Mary's Church, Ilford, and also officiated at the graveside. Many relatives and friends were present, and numerous floral tributes testified to the love and respect in which Mrs. Marriott was held.

### RAYS AND REFLECTIONS.

Some queer pamphlets, issued under religious auspices, are being circulated as a means of checking the advance of Spiritualism. They are marked by a strong bias—so strong, indeed, that it does not shrink from misrepresentation and the garbling of quotations, devices natural enough when it is found necessary to "make a case" against a subject which the attackers regard with fear and dislike.

Two such pamphlets came into my hands lately from an indignant correspondent who is anxious that they should be answered. My own feeling, however, was rather one of amusement than indignation, for one of the pamphlets contains a violent onslaught on the Roman Catholic Church; it emanates from a militant Protestant group. Evidently I am not expected to answer *that*. But it is a droll reflection that Spiritualism and Roman Catholicism should be, so to speak, "bracketed" as enemies of the particular religious organisation concerned.

To deal with it suggests a kind of "triangular duel" like that described by Captain Marryat in "Mr. Midshipman Easy," in which Mr. Easy had to fire at Mr. Biggs, Mr. Biggs at Mr. Easthupp, and Mr. Easthupp at Mr. Easy. It will be recalled that Mr. Easthupp was highly indignant at the arrangement whereby he was to be fired at by Mr. Biggs with whom he had no quarrel. In the present instance I don't see how it is to be arranged. Is the Protestant to fire at the Romanist and the Romanist at the Spiritualist—or what?

I am afraid I could not take any part in such a contest—it would be too laughable. I should leave it to those who have no sense of the comic. These squabbles are too petty, and do not gain in importance by being carried on in the name of Religion, a name which should not be invoked to cover spiteful misstatements of fact animated by sectarian prejudice. It is always possible to offer reasoned and courteous criticism of points of view with which one does not agree. But when one takes to imputing diabolical motives to one's adversary and describing him as in league with devils, the thing becomes merely childish, and quarrels in such circumstances soon degenerate into what the man in the street contemptuously calls a "cat fight."

I have sometimes written of the limitations of logic, viz., that there are certain truths which lie outside intellectual reasoning, but are none the less valid for all that. They are clearly seen by the intuitions. The seer knows them to be true, but he cannot prove them to those whose inward sight is defective.

None the less, logic may sometimes play an unexpected part in detecting logical errors, as shown by Mr. Alfred Noyes in an article in the February "Bookman." He mentions a rationalist, who, some time ago, said that "electrons, protons and the soul are three logical fictions." He was answered by another thinker with a clearer mind, who quietly urged that if the soul was "a logical fiction" it had at least this advantage over the other logical fictions—that it could form theories about electrons and protons! Thus may the logic of one man be confuted by the superior logic of another.

But while Life is larger than logic and always capable of making the philosophers look foolish when they lay down hard-and-fast rules about anything, logic can do some remarkable things. I have more than once heard thinkers of great capacity prove the reality of a future life without basing it simply on psychic evidences. Their reasoning was close and flawless. They showed that human survival was not only a possibility, but an unescapable conclusion.

In his explanatory remarks when conducting the recent broadcasting experiment at 2LO, Sir Oliver Lodge touched deftly upon the essential point in telepathy considered in its larger relations. He said that we were "screened" from each other by our bodies, and that telepathy might well be the method of communication with earth when we had passed beyond our bodily limitations. I am not giving his exact words, but only the gist of his remarks as I gathered them by "listening-in." The significance of the great scientist's suggestion would not have been lost on any thoughtful persons among the myriads who took part in the experiment.

D. G.

## THE RETURN OF A FILM "STAR."

RUDOLPH VALENTINO'S MESSAGES FROM THE BEYOND.

The American film journal, *Photoplay Magazine*, devotes considerable space to an article by Frederick James Smith entitled "Does Rudy Speak from the Beyond?" which deals with a number of spirit messages claimed to have been received from the late Rudolph Valentino by his former wife, Natacha Rambova. The messages were obtained through the agency of a trance medium, and one gathers that Miss Rambova will shortly embody them in a book to be entitled "Rudolph Valentino Intime."

The *Photoplay Magazine* posed a series of questions to Miss Rambova, which elicited the information that Valentino saw his own funeral and was greatly distressed at the sight of the huge New York crowd fighting to view the body. He realised then most poignantly the height of the popularity which he was no longer to enjoy. He tried to talk to his friends, but could not make them hear. He felt very keenly the loss of adulation which surrounded him in former days.

"At first (said Miss Rambova) he was anything but happy. That was immediately after his passing. Three days after his passing I received his first message. Incoherent as it was, it showed Rudy as resentful and bitter at being taken at the height of his career. The spirit of his mother spoke, too, protesting at Rudy's terrible unhappiness. Then the tone of Rudy's message changed. Not, however, until after his final burial service in Hollywood. Concentrated public thought had held him earth-bound. The prolonged cross-country funeral had held him in the agonies of the spirit in passing."

Valentino, it is stated, has met in the next stage of life three very famous film stars, namely, Wallace Reid, Barbara La Marr and Olive Thomas. It is stated that he has also talked with Enrico Caruso, whom Valentino met when he first came to America to make a living.

In reply to the question as to why there are no kinemas in the next stage of life—a statement apparently made by the departed film artist—Miss Rambova said: "Because the films are a mechanical perversion of the drama. In the astral world there is nothing mechanical. There is a point here I want to make clear . . . Everything earthly is a materialisation of something conceived in the astral plane."

In answer to the question "What earthly successes does Valentino remember now?" Miss Rambova said: "He remembered all at first. Rudy wandered among the film theatres where his last film was being shown to sorrowing audiences. He walked his old haunts on Broadway, particularly around 47th Street, where he used to spend many hours of his old penniless dancing days. He suffered because his old friends used to pass him by unknowing. Yes, he tried to speak to them without avail. He shouted 'I am Rudolph Valentino,' but they did not hear. It was hard for him to understand. He was just as alive, but in a different vibration. As Rudy has grown in astral knowledge, however, these earthly recollections have lost their appeal. The old glamour of the earth-people is passing. Our world is growing fainter."

## ALLEGED EXPOSURE OF ELEONORE ZUGUN.

A report reaches us that the Rumanian poltergeist girl, Eleonore Zugun, has been "unmasked" at last in Munich by Dr. Hans Rosenbusch and Herr Otto Diehl, who claim that the mysterious markings which appeared on the girl's skin must have been caused by trickery, adding that the Countess Wassilko, Eleonore's guardian, skilfully scratched the girl's cheek or neck under pretence of smoothing her hair. According to the report, while Eleonore was displaying one mark she or the Countess would cleverly manage to injure the skin in order to produce the next, and that a handkerchief or hand held before the mouth to stifle a yawn was used as a screen for similar deception. In the brief report before us no explanation is put forward to account for the displacement of objects which was attested to by Mr. Harry Price, Dr. R. J. Tillyard, F.R.S., and other members of the National Laboratory of Psychical Research, who investigated the phenomena exhaustively in 1926. Until the document compiled by Dr. Hans Rosenbusch and Herr Otto Diehl reaches us we cannot form any judgment as to the value of their claims; we note, however, that the latter gentleman is described as "an amateur conjurer." We have had experience of the "investigations" of conjurers before!

## NOTES ON NEW BOOKS.

"AZAL AND EDRAS: AN EPIC POEM." By Frederic Irving Taylor, with foreword by the late T. W. H. Crosland. (Selwyn & Blount, Ltd., 6s.)

This is a Mystic Allegory in three volumes, of which the present book is the second. Professedly a literary war memorial, it is a poetic tribute, in ponderous language, to the English-speaking nations' sacrifices during the late war.

The author has a rare love for weighty words—the form and expression seem heavier even than the massive subject. Shakespeare reads quite lightly after this. It came as a shock to read of "The Fatherland" being toasted specifically in the Satanic Councils. I had the dictionary handy during perusal—and needed it. Some of the words appear to be coined to suit the rhythm. Edras and Azal personify the elemental forces of Good and Evil, but the book has no direct connection with the subject for which LIGHT stands.

"COMPANIONS STILL." By W. Harold Speer. (Kealey's, Ltd. (T.U.), 3s. 6d.)

Mr. Speer deserves well of Spiritualists for printing this simple book of experiences in his search for facts. Many beginners will be induced to work on similar lines, and will find these reports most encouraging. The efforts—mostly of the author and his wife alone—are stimulating; and the development of the psychical faculties of these two students is most marked. The bulk of the messages consist of Automatic Writings by Mr. Speer, although there are records of a few sittings with well-known reputable mediums. Whilst most of the conversations are affectionate as between devoted parents and their child—and non-evidential—yet there are a few incidents that would satisfy any reasonably-minded critic. The story of the origin of the "Temple of Light" is most interesting, and Mr. Speer must feel quite proud of "Johannes," from whom the idea emanated. The present reviewer has not read "EDIE," but was happy to make the child's acquaintance in the present book. Written with extreme simplicity, transparent honesty and obvious sincerity, the volume reveals a fine example of the extension of psychical gifts that follows consistent and honestly-sincere exercises—which in this particular case occupy approximately twelve months.

A. HAROLD WALTERS.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

The speaker at Æolian Hall on Sunday last was Mr. George Prior, the title of his address being "The True Starting Point of Religious Inquiry." Mr. Prior traced the beginnings of religious thought from prehistoric times up to the present, and particularly referred to the teachings of Paul, Plato, Philo and Marcion, the later influence of the Gnostics, and to the great effect of the facts of Evolution. "It is clear to me," said the speaker, "that design is manifest throughout Nature, and I think that every great period in religious thought emphasises this, when viewed from a spiritual standpoint." Quoting Tennyson's words, "Are God and Nature then at strife?" Mr. Prior showed that Spiritualism, in proving the continuity of life, unmistakably showed that the purposes of God were evidenced in the unfolding of the divine nature of man. In conclusion, Mr. Prior said: "Were this life all then indeed might God and Nature appear to be at strife, but in the light of progression, as proved by spirit intercourse, righteousness, justice, goodness and love, are seen to overcome what we call evil. The triumph of good is surely the 'goal of all' under the all-wise, all-embracing spirit of the universe, which we call God."

After the address, Mrs. Frances Tyler gave several convincing clairvoyant descriptions and messages. L. H.

## SPIRITUALIST COMMUNITY SERVICES.

Dr. Lamond, in the course of his address at Grotrian Hall on Sunday last, pointed out that many Spiritualists are scientists solely, and approach the subject purely from that standpoint: others there are to whom Spiritualism has been merely a succession of thrills, who revel in the seance room and go eagerly from medium to medium. But Spiritualism should be ten thousand times more than that. Psychic manifestations alone will never satisfy the hunger in the heart of man; it is the spiritual knowledge which should accompany the psychic which alone can appease this soul hunger, and thus raise us on to a higher spiritual plane. We must each and all realise the need for the cultivation of this extension of consciousness and by earnest prayer raise ourselves on to a higher spiritual level.

M. J. C.

## ANSWERS TO CORRESPONDENTS.

E. B. MOORE (London, W.11).—Your letter is interesting but does not cover any points that could be suitably dealt with in LIGHT.

J. HEMMONS.—It seems on the face of it a little unreasonable to expect a spirit guide to be concerned solely with one incarnate individual. Cases in which a guide has manifested through two or three mediums are fairly frequent. You appear to hold the view that there is an exclusive property in spirit guides.

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" " " 6.30 p.m. ... Mr. H. ERNEST HUNT: "A natural and a Spiritual body."

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" " " 6.30 p.m. ... Mrs. CHARNLEY

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Sunday, Feb. 27th, 11 and 6.30, Mrs. Williams;

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 27th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Pollard. March 2nd, 8, Mrs. Ethel Smith.

Camberwell.—The Central Hall, High Street.—February 27th, 11, service; 6.30, Mrs. F. Kingstone. Wednesday, 7.30, at 55, Station Road, public circle.

Shepherd's Bush.—73, Becklow Road.—February 27th, 11, public circle; 6.30, Clairvoyance. March 3rd, 8, Mrs. Had-delsey.

Peckham.—Lausanne Road.—February 27th, 7, Lyceum Anniversary Sessions, 3 and 7. Thursday, 8.15, Mrs. Vidal Diehl.

Richmond Free Church, Ormond Street.—February 27th, 7.30, Mrs. H. Leaf, address and clairvoyance. March 2nd, 7.30, Mrs. Golden.

L.D.C.—Debating Section.—114, High Holborn, W.C.1.—February 28th, 7.30, Mr. Ford, "Spirit Return."

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, Katharine Street.—February 27th, 6.30, Mr. W. A. Melton.

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**LECTURE AT GROTRIAN HALL,** Wigmore St., W.1., Wednesday, March 2nd at 8 p.m. Doors open at 7.30. Sir OLIVER LODGE, F.R.S., on "Possibilities of the Human Spirit." Chair: Sir ARTHUR CONAN DOYLE. Tickets (for members and friends) 3/-, 2/- and 1/-. Very few remain; unsold or returned tickets will be placed in Box Office at 7.30 p.m. on the day of the lecture.

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