

# Light:

*A Journal of Psychological, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

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

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## NOTES BY THE WAY.

### FAMILY CURSES: A THEORY.

Much has been written on the subject of curses, and the strange way in which they are sometimes fulfilled, as in the history of old families. There are so many examples of these that it is not necessary to particularise. Most people can quote curious instances. Discussing the question lately with a prominent member of the S.P.R., we were much interested in a theory which he broached, viz., that curses are only effective when they are based on a veridical prevision. To put the idea in other words, let us suppose that in ancient days, Thomas of Ercildoune, or Kenneth Mackenzie, the "Brahan Seer," gazing clairvoyantly into the future, sees downfall or destruction coming on some old house, from the members of which the seer may have received ill-treatment. His resentment of the treatment he has received is coupled with a prophecy of some great disaster to that family. This would be mistaken by the populace for a "curse" which operated to bring about the evil fortune that followed, perhaps generations later. There is a good deal to be said for this point of view. It certainly abolishes the unpleasant suggestion that the innocent descendants of some churlish member of the family were made to suffer for his or her wrong-doing. And it may apply to many smaller instances of persecuted clairvoyants ancient or modern.

### SOME QUESTIONS FROM INDIA.

A letter reaches us from Kutch, India, putting some questions to which we can make brief reply here not only for the benefit of "J. H. S.," our correspondent, but others also. "J. H. S." asks: "Is it a fact that human personality continues after death as a law of the universe?" Our answer is: Yes, assuredly. Next: "Was the promise of Eternal Life as given by Christ a new thought or a revelation of a pre-existent order of things?" In reply, we suggest that "Eternal Life" should not be confused with human survival even as an endless existence. We think that the statement of Jesus applies to a certain fulness or enrichment of life by an influx of the essential life of the Deity. Next, our correspondent enquires: "Can it be a fact that there are personal qualities which can survive, and that only those who possess those qualities can continue into a higher life beyond?" So far as our knowledge goes, human survival means the perpetuation of personality and

the continuity of consciousness, that is to say, the survival of all those qualities and attributes which are necessary to identity and self-consciousness. Consequently, we hold that all human personalities survive, each having within it a divine spark which sooner or later—it may in some instances be only after ages of earth-time—manifests its power and raises the soul gradually to those celestial heights which are described as "the life that is life indeed." Next, our correspondent suggests that if what Spiritualists teach is true, "it would seem unnecessary for the Churches to preach that sacraments or creeds are necessary." We should hardly take this view, for we hold that sacraments and creeds are very necessary indeed for people at certain stages of growth. In other words, we have to creep before we can fly, and no truly advanced spirit will despise anything, however humble, which the younger souls may find necessary for their progress.

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### PRACTICAL TELEPATHY.

Mr. Ernest Oaten, Editor of "The Two Worlds," writes confirming the account of his experiments given in "Notes by the Way" (LIGHT, 5th inst.) under the heading "Spirit Garments," and adds the following interesting instance of telepathy of the same order:—

Some years ago—I think in 1919—I was touring the Southern Counties, my home being in a little hamlet, some seven miles away from Sheffield, which was difficult of access except by walking. Hence, my wife seldom came into town. I finished my tour at Paignton on a Thursday night, when I had expected to be engaged until Friday. It was 9.30 on the Thursday night before the Committee determined, owing to some local function, not to hold a meeting on the Friday. When I got to my bedroom, at nearly midnight, the thought struck me that if I could get the early train it would be a change for the wife to meet me in town on Friday afternoon, and take tea at a restaurant and visit a theatre at night, so I tried, telepathically, to communicate with her. Looking up my time-table, I riveted my mind upon a picture of a clock-face with the hands pointing to the hour of my expected arrival—somewhere near four o'clock—and sent the message, "Meet me at the station."

On arriving the next day at Sheffield (Victoria), I was met by my wife, who jokingly rebuked me for omitting to say *which* station I should arrive at. She received my message exactly as I sent it, and was only able to meet me after inquiring at each station concerning the times of arrival of trains from Devonshire.

Mr. Oaten has carried on many such successful experiments in telepathy, or thought transference, and now that the subject is receiving so much attention, the instance he gives cannot fail to be of general interest.

We are desired to state that Miss Felicia Scatcherd is undergoing a prolonged rest-cure. Any letters addressed to her will be forwarded.

## THE "MORNING POST" ENQUIRY.

BY STANLEY DE BRATH.

### III.—THE RELIGION OF THE SPIRIT: A HISTORICAL OUTLINE.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."—S. James.

In other words, it is active kindness and personal integrity. It is not a system of beliefs, though it must have a basis in the intellect—a basis not disparate to the world of sequence and sensation in which all scientific knowledge is founded. It must be in harmony with history and with the soul's own intuitions.

#### THE MONOTHEISTIC NATION.

There is only one nation which has kept its religion from the dawn of history to the present day. Its watchword has been the Unity and Righteousness of God. Christianity and Islam took their birth in it. The Qur'an is founded in the Old Testament. The New Testament grew out of the Old. The Patriarch, or "Great Father," of the nation to be was a wandering herdsman, living in a tent. To him and his successors were given no creed, no priests, no temple, no law. Religion meant to "walk before God"—to be honest, clean, and just in the affairs of daily life and to obey the voice of conscience—a voice totally independent of, and superior to, all human opinions. This was the first form of the Religion of the Spirit. It is revived at the present day in the Society of Friends, "experimental, independent of external doctrine, ritual, or history; which needs no clergy, and esteems various parts of the Bible only according to their proved utility," under the enlightenment of the Spirit. This is the elementary phase.

To do unflinching justice, to love tender mercy, and to speak unflinching truth is the one and only way of agreement and happiness among men. That peace and prosperity follow naturally and by direct consequence upon obedience to the Will of God, *is the fact*. That fact is stated in the *form* of a Promise. The Promise and the Fact are cast into the dramatic form of a Covenant. But we make a childish error when we imagine this legend to mean a verbal agreement between God and a particular man. To turn the drama into history is to falsify it. It is the dramatic representation of a great spiritual reality. The source of all Beauty, all Truth, and all Righteousness is in God. He made the world in, for, and by Righteousness. "In righteousness," because there is an inner principle of harmony even in lifeless things, and a tendency of living things always to improve: "for righteousness" that all physical Nature should be the servant to Man, aiding the growth of a beautiful and noble race: "by righteousness" because all was made, and is being made, by the Divine Word which is the inspiring Reason "without Whom was not anything made that was made"—the Power that makes for Righteousness because opposition to, or neglect of, His laws surely brings degradation and decay. *This, seen to-day to be the inward meaning and explanation of Evolution, was the original Idea in the Message to Abraham at the dawn of history four thousand years ago.*

*Second Phase.*—The Tribal Protector. The Idea of the Covenant was soon degraded into an obligation on the Deity to fulfil the Promise *irrespective of conduct*. The Giving of the Law—the irreducible minimum of the first side of the contract—followed. Again we may disregard all legendary forms. History and legend are inextricably mingled, and there is scarcely any note of time. Sometimes the kernel of fact which gave the legend its form is clearly to be seen; in other cases it cannot be traced. For instance,

as to the "turning of the waters into blood," the probable origin is easy. Tropical rivers, such as the Nile and the Indus, often change their course by a few miles through fermenting marshland. On one occasion when (to my own knowledge) this happened on the Indus, the river brought down great masses of semi-putrid mud. The people said, "The water has become blood" (*Pani khun ho-gaya*), just as the Egyptians did, and they also dug holes by the side of the stream, so as to get water filtered through the soil. It is quite obvious that if the account in Exodus vii. 17-25 were literally true, everyone must have died of thirst. Or the crossing of the Red Sea: the Egyptians were used to the tideless Mediterranean. The original form of the legend is given in Exodus xiv. 21; the exaggerated form in verses 22-27 is a dramatic representation when, centuries later, the writer wished to bring out the fact of Divine protection. It is the same with the Forty Years' Wandering in the Wilderness. The tribe of slaves that left Egypt needed hardening: the same desert life which bred the Arab conquerors who followed the standard of Islam, and the Bedouins who annihilated Hicks's army, made also the warriors of Joshua. Passionate believers, cruel, bloodthirsty, enduring hunger and thirst, scorching heat and long marches, they were very like the desert Arabs of our own day.

The Decalogue, which was no novelty in the world was supplemented later by other laws whose divine inspiration will be manifest if we consider Exodus xxii. 23-28; Deut. xvi. 18-20, xxiv. 14-17, 19-21, and many others, consistently working towards right feeling. The provision that family land could only be alienated till the next fifty-year jubilee was the wisest provision that the world has ever seen against the accumulation of great estates. Space does not permit of following out the alternations of spiritual progress and backsliding from the Tribal Period (Judges) to the Monarchy. The type of prevailing disorders can be read in Judges xix., xx.

Solomon's far-sighted policy built the Temple as the rallying point and centre of Hebrew tradition, and abolished the hill-and-grove religion associated with the Syrian cults. His reign was followed by the Great Schism in which the Northern Kingdom definitely turned to Baal-worship, with its monstrous rites of Moloch and Ashtoreth. All through these centuries the Bible records the legends of continual lapses into these idolatries, and the faithful few who maintained the national mission. These backslidings were simply due to the allurements of the Syrian Nature-worships and their festivals of unbridled licence. Such still prevail among savage and semi-savage races.

The period from the ninth century B.C. onwards belongs to history. It is the time of the great prophets—those messengers of the Spirit whose theme is personal and national righteousness as the condition of Divine protection. They warned the nation of the destructions that must inevitably follow the abandonment of the national mission to be a holy nation. Placed between two great military powers—the rising power of Assyria and decadent but still powerful Egypt, only perfect unity and rectitude could maintain Hebrew independence. Instead, an unprincipled opportunism sought to play off one against the other. The issue between Babylonia and Egypt was decided at the Battle of Carchemish (B.C. 605). The Northern Kingdom of Israel had already fallen before the Assyrians, and the victor of Carchemish advanced against Judah (allied to Pharaoh), took Jerusalem and deported its chief men. The story may be read in Jeremiah xxxvii. to xlvii.

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*Third Phase.*—Legalism. The fall of Babylon before the Medes made Palestine a Persian province. Cyrus gave permission to the captives to return as subjects of Persia. The old Zionism was like the modern; many who had prospered in Babylonia elected to stay there and remained as a great Jewish colony. The exiles who returned never forgot the terrible national lesson they had received. Convinced that the prophets had spoken truth, they set to work to collect the scattered writings of the Law and the Prophets and to edit these into the Hebrew Bible, which dates from this time. They adopted the Mosaic Law as their Civil Code, and set about the long recension which, after three centuries of collating, editing, and revision, produced the complete Hebrew Bible about 150 B.C.

This had tremendous and world-wide consequences. The compilers undoubtedly had the spiritual guidance which loves righteousness and hates iniquity, but they necessarily had to express it in the geo-centric diction of their age. The spiritual discernment of Isaiah might speak of God as "the High and Lofty One Who inhabiteth eternity, Whose Name is Holy" (lvii. 15), but the ruling concept was of a Deity, enthroned above the blue sky, looking down on an Earth which was supposed to be the whole universe, and specially concerned with the guardianship of Israel.

The Eastern mind which directed the compilation cares little for historical accuracy and readily accepts legendary matter as equally good with historical, provided that the moral lesson is conveyed. Hence the whole of the Old Testament narratives are to be taken as inexact vehicles of permanent spiritual truths. That mind also firmly believes in "magic": hence the inclusion of much fiction along with high morality. To that belief in magic must be ascribed the next aspect of Judaism which departed from the spirit in its devotion to the magical letter. Regular Temple services, sacrifices, and ritual were taken to be the service of God; they displaced Justice, Mercy, and Truth. Under such conditions Legalism became supreme, and the Tradition of the Elders displaced the Religion of the Spirit.

Great world-changes went on, barely glanced at in the Sacred Scriptures, which thus vindicate their purely spiritual character, independent of the rise and fall of nations. Alexander vanquished Persia at the Issus and Arbela. Palestine became a Greek province. Dazzled by Greek philosophy, art, military and naval power, another great defection took place—the Hellenizers cast away the whole Jewish tradition as out of date. The Temple was dedicated to Zeus Xenios. The High Priests took Greek names and ruled under Greek suzerainty. Antiochus Epiphanes resolved to unify his dominions and sought to stamp out Judaism (B.C. 175).

The Maccabean rebellion followed and was ultimately successful. The Hellenizers became the sect of the Sadducees, retaining the high-priesthood as acceptable to the Greek Government, but adhering to the Mosaic Law for their authority with the people.

Luxury, scepticism, infanticide, slavery, and political faction were the ruin of Greece, and the assistance given to Carthage in the Punic Wars brought the Greek kingdoms into collision with Rome. The story of their degeneracy may be read in Professor Mahaffy's *Greek Life and Thought*. He selects as typical this sentence from Polybius: "Public men among the Greeks, if they be trusted with but one talent, though you take ten copies of the deed and affix ten seals and have twenty witnesses, cannot keep their trust" (p. 563).

(To be continued.)

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.—MONSIEUR RENE SUDRE, Editor Bibliothèque Internationale de Science Psychique, Paris, will deliver a lecture in English entitled, "Psychical Research and Psychology," at 16, Queensberry Place, S.W.7., on Tuesday, March 15th, 1927, at 8 p.m. Mr. Stanley de Brath, M.Inst.C.E., will preside. Members free on production of current pass; non-members 3s. 6d.

## THE HEALING AND PROTECTIVE POWER OF THOUGHT.

BY HORACE LEAF, F.R.G.S.

My previous article on the above subject (LIGHT, December 18th) aroused considerable interest, and applications for treatment came in from various parts of the country. Every applicant was included in our list of subjects and most of them were treated on one or more occasions.

Owing to the classes in which the treatment is given being conducted for the purpose of psychic development, we are unable to devote more than a few minutes to the healing work, no case being treated for more than a minute at a time.

In every case where information has been forwarded good results are reported, and as all the patients seem to have been beyond the power of orthodox medical methods, any improvement may be regarded as remarkable. The nature of the disorders varies considerably, ranging from "refractory conduct, headstrong and indolent," to an obscure trouble indigenous to China and regarded as incurable in Europeans.

No form of ailment seems unresponsive to our method, assuming that it is thought concentration, and not coincidence or some "natural" cause that produces the results. Morbid changes of tissue as well as functional and purely psychological disorders are alike benefited, as the following examples show.

A gentleman, age 85, suffering from a persistent wound following an internal operation that caused great weakness and constant depression. After the first treatment an improvement was observed and he was able to take short walks in the open air. This patient was aware of and welcomed the treatment.

A lady, forty years old, suffering for about ten years from severe neurotic trouble, incipient paralysis and apparently congestion of the arteries and a disorder of the spleen, requiring constant attention by trained nurses, a cure regarded as hopeless. After the first treatment the improvement was so decided that the night nurse has been dispensed with.

Two interesting features of this case are that the patient was quite ignorant of our efforts, while her brother, in whose care she is, had no faith in the method. After the remarkable change for the better this gentleman expressed the opinion that "the spirits had done a job of work." This remark is interesting as the gentleman is not a Spiritualist and we have made no claim to the co-operation of spirits, although spirits claim to help us.

The third case is that of a child of eighteen months who contracted bronchitis. The mother telephoned a request for treatment which was given the same day. The following morning the trouble had greatly abated and in a day or two disappeared. Unfortunately the child was taken into the garden and left for some time in an east wind, causing the malady to return. Treatment was recommenced and the child is again progressing.

I can personally testify to the apparent benefit derived from the treatment as, when suffering from severe head pains and stuffiness in the chest, a few seconds' concentration by the company quickly cured the pains, my chest became considerably easier, and I quickly threw off what threatened to be a severe attack of influenza. Other cases of cure and partial cure could be mentioned.

There is no desire on the part of the concentrators to claim that any of the results are obtained through thought power; but our interest and confidence is greatly increased by the consistently good results which follow each effort.

There appears to be insufficient evidence to enable anyone definitely to say what can be done by the concentration of thought. A tremendous amount of rubbish has been said and written about it, and the claims of some self-established authorities are too ridiculous to deserve serious consideration. Its kinetic power is undeniably great; but this is nearly always manifested through physical action, as when a person walks, talks, writes or works. Scientific experiments have shown, however, that much of its activity is not apparent, although very profound, as in the following example.

A few drops of blood are taken from two individuals who are then placed each in a different room. One of them does a certain act while the other remains quiet, and they then return to the experimental room. The experimenter must now decide who did the action. For this purpose he takes from each a few drops of blood and proceeds to determine the percentage of blood-sugar in the four specimens. The blood taken from the "culprit" after the act shows an increase in blood-sugar.

There is a good deal of evidence to support the contention that thought can act independently of the body of the thinker, go a distance and even modify space. In some cases of phantasms of the living, several people have collectively had proof of this phenomenon. In practically every instance the individual responsible for the strange happening is completely ignorant of what he is doing; his thought seems to be acting "on its own."

Now, although the members of my classes do not pretend to know what part their efforts play in producing therapeutical results, other intelligences do, and I hope in the near future to give their explanation.

## SIR OLIVER LODGE AT THE GROTRIAN HALL.

ADDRESS TO THE MEMBERS OF THE LONDON  
SPIRITUALIST ALLIANCE.

The address delivered by SIR OLIVER LODGE to the members and friends of the London Spiritualist Alliance, at the Grotrian Hall, on the evening of Wednesday, 2nd inst., was in every way a memorable one. The hall was crowded to capacity, and many were unable to gain admission. Sir Oliver ranged over an immense field of thought, and yet preserved throughout that unaffected simplicity and lucidity of expression which has given him the reputation of a fine orator as well as a great scientist. It is not possible to do more at this time than give a brief résumé of the meeting, but later we hope to publish a full report.

SIR ARTHUR CONAN DOYLE, who presided, made some felicitous references to the event and to the speaker. He said it was an occasion that would live in the memory of Spiritualists. Only once before had he occupied the same platform with Sir Oliver, and on that occasion he was the speaker and Sir Oliver was his chairman. That was in the dark days of the War, on an evening when an air-raid was threatened. He paid a high tribute to Sir Oliver's courage when as principal of a great University he had come forward and proclaimed what he knew to be the truth, challenging scientific opinion, and making himself a target for hostile critics.

SIR OLIVER LODGE, who was received with great enthusiasm, said the subject which had been suggested to him by Miss Phillimore, secretary to the L.S.A., was "The Possibilities of the Human Spirit," but he did not think he would be able to adhere very closely to that title. He felt comforted in addressing an audience like the one before him for he would not have to apologise for the facts or assume ignorance of them since he took it that the members of the L.S.A. and those of their friends whom they had thought it judicious to bring with them would have sympathetic acquaintance with the matter.

On the previous night he had been addressing a small and hopeful audience of young men—students of biology at South Kensington—who had asked him to speak to them on psychical research. He thought it was a happy circumstance that these young biologists should show an interest in the subject, for with the biologists lay much of the hope for the future of humanity. It was a good sign. There had been many influences at work which had brought this about, and he thought that the labours of their chairman, Sir Arthur Conan Doyle, were not the least of these influences. (Applause.) It was a sign of hope that the younger generation of scientists were beginning to feel that a new chapter in the volume of scientific knowledge had been opened.

I believe (said Sir Oliver) that when I spoke last in this hall in February, 1924, I took up the subject of "Mind and Body," and especially my view of the etheric body—that body which I believe we now have and with which I think we shall continue after we discard the physical form. At least that is my hypothesis. I have nothing to modify in what I then said. I have been carrying on the same study and I have had the opportunity of consulting Raymond about it, because people on the other side are willing to help from their wider knowledge and more extended opportunities of discovering the facts.

Sir Oliver afterwards gave a deeply interesting account of his consultations with Raymond, who was assisted and instructed by F. W. H. Myers, the author of that great classic, "Human Personality and its Survival of Bodily Death." In the course of his

remarks, Sir Oliver read extracts from his conversations with Raymond, who acting as "a kind of lieutenant or assistant to Myers," gave his father an account of the information which he had gathered in connection with some problems put to him.

Sir Oliver prefaced his reading of the extracts by pointing out that the business of the L.S.A. and of Spiritualists at large was not only to proclaim their facts to the outside world, but also to try and find explanations and gain an understanding of the facts; because disjointed facts, like beads that were not on a thread, were difficult to deal with; they could not be regarded as scientific because science is organised knowledge. Even a weak string was better than none at all. Unless they had some kind of working hypothesis, the scientific world would not be attracted to their facts. None the less, there was a great change of attitude in the scientific world, and Sir Oliver gave an instance in the case of an important scientific journal which opened its columns to the partial discussion of psychic phenomena.

The speaker next proceeded to deal with various forms of what are known as psychic phenomena or psychic faculty, such as dowsing or water-divining, telepathy, thought-transference, telekinesis, materialisation, and also de-materialisation, the latter as illustrated in the case of apports transported from one place to another in a way suggestive of the passage of matter through matter. These things raised many questions, and for himself he was not quite convinced on the subject of de-materialisation. He thought we needed very strong evidence before we could be sure that de-materialisation was a fact, and in some instructive observations of the relation between matter and the ether, he showed that while matter is capable of movement, we had no such assurance in the case of the ether as known to science. Matter could be moved from place to place, but ether could only be subjected to strains. Sir Oliver gave some illustrations of this and some arresting facts about the ether and the part it played in the cosmos, in connection with the phenomena of gravitation, cohesion, light, heat, electricity and magnetism.

He then read some deeply instructive passages in his conversations with Raymond, a portion of which consisted of a discussion of the relation of the physical body and its etheric counterpart. Some of the statements made by Raymond, it may be mentioned, in passing, were singularly confirmatory of information given many years ago by advanced spirit communicators on the same subject, although in those days they did not employ the term "ether" or "etheric" in the descriptions they gave. Thus, at one point, Raymond, as instructed by Myers, explained that when the etheric body became separated from the physical form at death, the etheric element was withdrawn from the latter, enough was left to hold the physical form together. That the etheric form could continue and carry on the individual life meant the presence of an animating or vitalising principle—the soul, although the term soul was often used in an inexact way. Raymond said the soul meant the personality which in its turn enshrined the essential spirit, absolute, indestructible, a portion of the Deity. It was the "God in man." The soul, considered as a personality, might be bad or good, but the spirit was always pure and sinless. Amongst the other information given by Raymond was the statement that the etheric body could sometimes be seen in other places than that occupied by the particular physical body with which it was ordinarily associated. It could touch or move things but never directly; it was always dependent for its contact with matter in such cases upon some substance drawn from the physical world, something which could bridge over the hiatus between the world of etheric life and the material world. Sir Oliver had closely questioned his son on this point for

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RAYMOND had spoken of some mysterious element which came into the question, and for which he could find no name. Sir Oliver had suggested that what his son probably meant was some variety or peculiarity of motion and gave some illustrations of the apparent change wrought by motion, as, for example, the whirlpool in water, which although itself composed of water presented a marked difference to water in its ordinary form. Raymond had replied that this seemed to be the case. It amounted to the force of mind or thought as exerted on the ether and, as Raymond had put it, the mind was to the ether what the sap was to the tree.

Sir Oliver spoke for over an hour, and was heard throughout with rapt attention, punctuated with applause. As already indicated, it is only possible here to present a few of the points he made and the rest must be reserved for a fuller report in a later issue.

Sir Arthur Conan Doyle, in some concluding observations, said that he did not believe that anywhere on earth could they have heard words more weighty or more wise than those to which they had listened that evening. They had the moving story of a young soldier on the other side, as instructor, and a great scientist and philosopher as the humble student. Sir Arthur proposed a vote of thanks to the lecturer, which was carried by acclamation, and Dr. Abraham Wallace expressed the gratitude of the audience to Sir Arthur for his services in the chair.

ABRAHAM LINCOLN AND SPIRIT RETURN.

A HISTORIC SEANCE RECALLED.

In a recent number of *The Referee*, the Rev. G. Vale Owen relates the story of the remarkable seance held at the White House, Washington, in the winter of 1862. That the communications received at this seance deeply impressed President Lincoln was evidenced by his subsequent prompt action in enforcing the Proclamation for the Emancipation of the Slaves.

Miss Nettie Colburn was the medium. This young lady, after her marriage to a Mr. Maynard, wrote an account of her interview with Lincoln, from which Mr. Vale Owen makes several interesting quotations. Describing that part of the seance in which particular reference was made to the momentous issue involved, he says:—

... Miss Colburn passed into unconsciousness. Immediately her personality changed. Her manner was decisive, and, indeed, authoritative. She spoke with a man's voice—the voice of an orator. The others did not understand what it was all about until they heard the phrase, "Emancipation Proclamation." Then they sat up and began to take notice, for that was the one great question of the day. There had been a preliminary proclamation issued in September, but it had not been enforced, and it was doubtful whether it would be. The two great armies were still doing battle to settle that same matter.

He (Lincoln) was charged with the utmost solemnity and force of manner not to abate the terms of its issue and not to delay its enforcement beyond the opening of the year.

When the medium returned to consciousness, a gentleman present said:—

... Mr. President, did you notice anything peculiar in the method of address? Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster that hung above the piano, and replied: "Yes, and it is very singular, very!" with marked emphasis.

Then turning to the medium, Lincoln said: "... I thank you for coming here. It is more important than perhaps anyone present can understand."

Mr. Vale Owen thus concludes his deeply interesting record of this historical seance:—

What did Lincoln mean by his words: "It is more important than perhaps anyone present can understand"? What had been passing in his mind during those moments while he sat silent, abstracted, with his arms folded on his breast? On these queries events immediately following may throw light. From that day the measure was expedited and the Proclamation for the Emancipation of the Slaves was made absolute on Jan. 1, 1863—against the advice of the majority of his supporters.

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 February 26th, Mr. K. M. Emery writes a long letter under the heading of "Who is behind the Spiritualist Movement?" Without in any way wishing to enter into the controversial questions which your correspondent raises and upon which, of course, everybody is at liberty to hold his own opinions, I would like very briefly and also very emphatically to contradict one definite misconception on his part:

Mr. Emery says, "... 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."

Mr. Krishnamurti has never been in a trance and has never for a single moment lost consciousness on the physical plane as is the case with mediums. On the occasions when the World Teacher has spoken through the body of Mr. Krishnamurti, using him as a vehicle, Mr. Krishnamurti himself (the ego) withdrew from the physical body, but nevertheless remained fully conscious on the physical plane. It seems to me that one of the great distinctions between the method of spiritual perception in higher worlds used by Spiritualists and that used by Theosophists is that the former, by developing trance and other psychic faculties, lose consciousness on the physical plane, whereas Theosophists, although extending and elevating their consciousness by the process of meditation, never, even for the fraction of a second, involuntarily lose control of their physical body.

I would be grateful if you would kindly publish this letter as we are particularly anxious to dissipate the mistaken impression that Mr. Krishnamurti is in any way a medium (as that word is generally understood by Spiritualists).

Thanking you for your courtesy in this matter.

Yours etc.,

R. HENRY-WAETJEN.

Theosophical News Bureau,  
23, Bedford Square,  
London, W.C.1.

"PREVISION."

Sir,—Some years ago, I found that after sitting quietly for a few minutes with my eyes shut, especially if tired, brilliantly-lit little pictures appeared as if thrown on to the blackness by an unseen Kinema machine.

Once, not so long ago, a man appeared thrown on to my "screen," who was remarkably like a man I know, but I realised that this one had much more pronounced features. He had, I noticed, a strangely-shaped overcoat, and as he turned round he took off his hat, showing a bald head with a fringe of ginger hair. I switched him off. The next day as I passed the front of Piccadilly Circus Tube, I saw this man standing there (I should have known him in a thousand) dressed exactly as he appeared to me in my "picture," and as I watched him for a moment he took off his hat just as I had seen, to a lady for whom he had evidently been waiting, and disclosed the bald head and fringe of ginger hair. I passed on and have never seen him again.

Another time I saw a picture of someone I knew lying very ill in a strange room, with certain quite unusual details. Two days after I saw this picture I was sent for and found the person of the picture exactly as I had seen, down to details which could not have been imagined. I should like to say I do not try to see things for other people.

Yours etc.,

PHILIP DURHAM.

London, S.W.8.

TIME AND ETERNITY.

What matters it to us, who are immortal,  
Which side of the grave we stand on, when we know  
That what the world calls Death is but the portal  
Leading to Life again? 'Tis but to go  
Across a gurgling River in the dark,  
Hanging on God; and but a moment so,  
Till we are over, where we disembark  
And enter Life afresh. 'Tis basely wrong  
We should so meanly understrike the mark  
And measure Life by years, and all along  
Busy ourselves arranging little schemes  
That Death will dash to pieces, when we might  
Be building far above these earthly dreams  
Houses that stand for ever in God's Light.

J. A. SELKIRK.

## LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,  
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## THE UNSEEN PRESENCES.

Writing in the "Daily Express" of the 26th ult., Mr. Hannen Swaffer, whose authority on stage matters is indisputable, says:—

Several actors and actresses during recent months have confessed to me how, while on the stage, they have been impelled by some force outside themselves to act a part in a certain way.

Mr. Swaffer further states that writers have told him of their experience of receiving ideas which come into their minds as though they were communicated by some unseen agency outside them. Musicians had talked to him about compositions which they had dreamed, and then written down and published, and also of music they had heard sung or played to them by "unseen powers."

These remarks of Mr. Swaffer led on to an account by him of the remarkable automatic drawings of Mr. Austin O. Spare, to which we have referred elsewhere.

We are at the moment more concerned with the general question of inspiration from the unseen, the reality of which is being nowadays brought home to the thinking part of mankind in many ways, some of them strange and unexpected. It may be said that inspiration has always been a reality, and that the difference between ancient and modern times is that men are to-day beginning to recognise the fact. That is an argument we have heard, but it only covers a part of the question. It seems far more likely that these influences from the higher world which play upon human life are at the present time very much stronger and more widely diffused than ever before, and that the growing sensitiveness of the modern mind, which has made increased inspiration possible, has also brought with it a recognition, however dim, of the powers at work.

Those who have studied the question assert that we are at the beginning of a new phase of mental or of spiritual evolution. It has been too much the custom to suppose that all the evidences for a spiritual world and spirit communication are matters of psychical phenomena. Now, we freely admit that such evidences are very direct and definite, and in some cases represent the only proofs that can make a convincing appeal, but they are really only a part of the question. Spirit influences and spirit communication have made this evident to many thousands of

people by the more interior channel of intuition. These persons have become conscious of help and guidance mysteriously imparted as by the agency of intelligent beings unseen and unknown. We have frequently listened to such testimonies as those cited by Mr. Swaffer, and have noted that they come more conspicuously from the artistic people, which is only to be expected, for Art is far more closely allied with the psychical side of life than Science can ever be. And the artist temperament has this much in common with mediumship of the ordinary kind, that it is receptive to the influences of the unseen world. Perhaps the only difference is that the medium responds more to the *personal*, and the artist more to the *impersonal*, form of inspiration and direction. However this may be, of one thing we may rest assured: as time goes on, the reality of the next world and its people will become more and more apparent. It will be manifested in a thousand ways, sometimes by means so subtle and imperceptible that we shall be face to face with great changes and surprising transformations without being able to trace exactly how they came about. The bereaved will be consoled by the sure and certain knowledge that their dead live; minds hungry for an answer to the riddle of existence will find a solution breaking in on them like a great light. Some of those old traditions and beliefs, which even theologians were beginning to regard as mere figures of speech or matters of pious opinion, will be seen as things literally true.

It will then be realised that we are encompassed and companioned all the time by unseen presences—friends, guides, monitors, and inspirers of all kinds—who address themselves chiefly to those interior senses which are now beginning to awaken in us.

Doubtless it needed a more external form of Spiritualism to bring about an atmosphere—a "psychological climate"—in which this great revelation could be made. But now that it has come upon us, it will grow from more to more. In this matter progress is cumulative, and the progress of the central idea of Spiritualism during the next ten years may well be greater than in even the seventy years which preceded it. The Unseen Presences will be discerned, the "silent voices" will be heard, and the message that is given without words will have proved itself the greatest Spirit Message of all.

## TRIBUTES TO SIR EDWARD MARSHALL HALL.

Mr. E. P. Hewitt, K.C., writes:—

Every member of the Bar, in whatever branch of the Courts he practised, was proud to claim him as a member of the profession. His high character, ability, and courage were universally acknowledged. The fact that so great an advocate, with his clear and strong intellect, expressed his belief in Spiritualism, has added strength to the movement.

Mr. W. R. Bousfield, K.C., F.R.S., writes:—

His was a kindly and lovable personality, genial and humorous, and he leaves a big gap in his circle of friends. Starting as a "confirmed sceptic" he was so fortunate as to obtain convincing first-hand proof "that there is an existence beyond so-called death, and that there are means of communication between them and us." The incident—in which he received by automatic writing striking information as to the death of a brother in South Africa—is recounted in an introduction which he wrote for Miss K. Wingfield's *Guidance from Beyond*. The incident is convincing even to the reader to whom it is only second-hand evidence. Thenceforward he made no secret of the conviction at which he had arrived.

v. 47, 1927,  
no. 2399-2451

MARCH 12, 1927

# FROM THE LIGHTHOUSE WINDOW.

Monseigneur D. Francisco Federico de Juiz, a Brazilian Bishop of the Roman Catholic Church, has published a pastoral letter to his flock, and the *National Spiritualist* has had it translated from *La Revue Spirite*, from which the following excerpt is taken:—

I am, like many men of good faith, an observer of facts which cannot be contested, a student of modern ideas; and everything disposes me to embrace the truth unknown, whoever may be the persons who bring it me or whoever may show it me in an acceptable form. . . . I perceive in Spiritualism none of the evils that people allege it contains. . . . By their fruits shall ye know them, said the Christ to the false prophets. Very well, what are the fruits of Spiritualism? A faith in God, keen and ardent; an immense love for one's neighbour; and a universal sense of fraternity. What can one find evil in all that? For myself, on the contrary, I only find what is good.

From an article in *The Two Worlds* on "Personality in Mediumship," by H. H. H., we extract the opening paragraph:—

There is, in my opinion, no element of doubt that in all and every trance condition the personality of the medium appears in a lesser or a larger degree. This appears to be one of the greatest stumbling blocks to new comers into the Spiritualistic movement. They do not, or will not, understand and allow for the particular medium's personality. I have lately come into close contact with this question, and have seen much faith destroyed and doubt instilled in the mind, whilst bad feeling has been sometimes aroused between individuals. This is a hindrance to the progress of both the individual and the movement.

"Town Talker," in *The Westminster Gazette*, says:—

Lord Charles Hope, I hear, is an enthusiastic Spiritualist. He is at present having very interesting sittings with the famous American medium, Valiantine, who arrived here recently in the *Majestic*.

Lord Charles is himself developing powers and is, I'm told, getting the "direct voice" through, faintly, but surely. This is considered the highest form of mediumship. When sitting with Valiantine, the loudest possible voices fill the room and speak in foreign languages, unknown to him, including Chinese.

The New York correspondent of the *Daily News* reports that Edison, "the most prolific inventor of all time," is in a curious state of mind regarding things psychic. He writes:—

The famous scientist is optimistic about the future, which he thinks will produce men adequate to deal with its problems. He stated to-day that he does not believe in telepathy and declared that spiritualism is "bunk."

He, however, holds the opinion that the investigation of psychic forces should continue as he thinks there is some evidence supporting the belief in immortality.

The *National Spiritualist* has an interesting article on Houdini's Secret, by Harriet Graham Lewis, who quotes the *New York Times* on the subject of his fame:—

An evidence of the deep impression his work made on the public mind is the fact that the *Standard Dictionary* now contains a verb, *houdinize*, meaning to release or extricate oneself from confinement, bonds, or the like, as by wriggling out.

Respecting the recent experiment in Broadcast "Telepathy," *Electrical Industries* remarks:—

What strikes us more particularly about such events as this is not the test itself, but the remarkable power of a broadcasting organisation to get an enormous and representative audience without assembling its members in a single place. The audience is simply waiting at home. And sometimes waiting to go to bed—for it was well on the way to midnight before this experiment concluded.

Here is a sort of provisional account of the results of the B.B.C. experiment, at a stage of the investigations when about forty per cent. of the S.P.R. mails had been opened. It is from the *Morning Post*:—

We have been working hard, said Dr. Woolley to a *Morning Post* representative last night. We throw those aside which have no correct solutions. It is obviously difficult to pass a definite judgment before our work is finished, but the letters which have passed through my hands reveal two facts:

- (1) Very few people indeed have succeeded in giving more than one article out of the five.
- (2) Where one correct solution is given it is found that the listener has placed it in the wrong sequence.

Bearing upon the above subject, the *North Mail and Newcastle Chronicle* observes:—

It will, at least, be remarkable if sufficient data are not obtained to justify further experiment. Psychology is a science. But while, like other sciences, it has its achieved results, it has more unverified hypotheses than the others. By their investigations, the Society for Psychical Research promise to widen the realm of indubitable knowledge.

Touching the same matter the *Liverpool Post and Mercury* remarks:—

The main business for science at present is to accumulate data concerning the exercise of a faculty which, if exceedingly elusive, can now hardly be denied an existence. The records of the S.P.R., indeed, apart from universal tradition and common belief, set its reality almost beyond rational doubt.

Under the caption "A Subtle Enigma," the *Liverpool Post and Mercury* well says:—

The great scientific question concerning telepathy is whether it can be explained as a physical process dependent on the ether like light or as a purely mental affair. At least, that is how the matter is stated by experts such as Sir Oliver Lodge, but other people might suggest that it is as impossible to distinguish between the mental and the physical factor in telepathy as in ordinary occurrences.

In the *Daily Express* of the 26th ultimo, Mr. Hannen Swaffer gives an account of the remarkable automatic artist Austin O. Spare, whose drawings we learn are now on exhibition at the St. George's Galleries, Hanover Square. Mr. Swaffer speaks of the boy automatist as "cultivating the occult, developing the subconscious, perfecting a new technique." From a statement made by the young artist, as given by Mr. Swaffer, we take the following:

Unknown to themselves I believe many artists are inspired by outside forces so that they work through their subconscious mind. The development of these powers will open up a new world. . . . All significant art, I believe, comes from that source. It is inspiration, revelation, spiritual truths which men express in the different ways they have developed. I am now trying to perfect a technique of automatic drawing so that the best can be brought out in me. Prophecy and revelation are as possible to-day as they ever were. They can operate if only you induce the conditions.

THE SPIRIT OF RELIGION.—It is on account of this emptying of our churches, for the reason that the people are tiring of mere husks, that many short-sighted people are frequently heard to say that religion is dying out. Religion dying out? How can anything die before it is really born? And so far as the people are concerned, religion is just being born, or rather they are just awaking to a vital, everyday religion. We are just beginning to get beyond the mere letter into its real, vital spirit. Religion dying out? Impossible even to conceive of. Religion is as much a part of the human soul as the human soul is a part of God. And as long as God and the human soul exist, religion will never die.—R. W. TRINE.

## A PSYCHIC BANQUET.

SECOND ANNUAL DINNER OF THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

"As a somewhat moth-eaten doctor myself, it is perhaps appropriate that I should propose the toast of 'The Medical Profession,'" said Sir ARTHUR CONAN DOYLE amid laughter, at the second annual dinner given by the British College of Psychic Science at Princes' Restaurant, London, W., on the 1st inst. "It has been pointed out," he continued, "as a somewhat sinister fact that no living patient of mine has ever been seen! I am happy to say, however, that I recently encountered one of these 'hardy specimens,' a person whom I had medically treated some forty years ago, who produced a bill of mine for services rendered. The bill was a very moderate one, and, looking back, I am inclined to fear that the services were also moderate. It gave me great pleasure to point out to my former patient that the bill was not receipted." (Loud laughter.)

Continuing in the same delightfully humorous vein, Sir Arthur suggested that the members of the medical fraternity present at the dinner were no doubt at that moment engaged in studying the neurotic types around them. (Laughter.) "Our particular eccentricity, however, does not take the form of melancholia." (Applause.)

Sir Arthur then briefly dealt with the subject of psychic healing in its relation to orthodox medical practice. It was quite a reasonable and understandable thing for the medical man, who had spent about £2,000 on his training as well as engaging upon some five years of arduous and unremitting toil, to look with suspicious and unfriendly eyes at an unorthodox practitioner who is successfully performing cures and is under no prohibition as regards advertising. "I am a loyal medical man, and I can see quite clearly the point of view of the medical practitioner. I know," said the speaker in moving tones, "that there exist strong curative powers which are not to be found in the pharmacopœia."

Here was something that doctors should examine. They need not necessarily examine it sympathetically; they should, however, learn something about psychic healing. The barrier between the orthodox healer and the psychic healer was by no means an insuperable one. "Let the medical man treat the psychic healer as he treats the dentist." For example, the doctor would not hesitate to send a patient suffering from pyorrhœa to a dental practitioner; might there not be certain circumstances in which it was equally desirable to send the patient to one of those unorthodox practitioners for a trial, particularly if the patient was in a hopeless condition or expressed a desire to do it? This would be a reasonable compromise.

"I beg you," said Sir Arthur, addressing the medical guests, "not to discard this matter, not to turn aside from it with a smile or a sneer."

In replying to the toast, Sir HERBERT F. WATERHOUSE, consulting surgeon at Charing Cross Hospital, said he was glad Sir Arthur Conan Doyle had proclaimed himself a loyal member of the profession. "Sir Arthur is one of those members of whom we are justifiably proud." (Applause.) He would not attempt to follow the entire argument concerning the "unqualified practitioner," principally because he had the honour to be head of the Medical Defence Union, and it behoved him to exercise care in his utterances. (Laughter.) Nevertheless, he had great sympathy with many of the points in Sir Arthur's speech. The medical profession, he continued, has been "ringed round" for years by the words "medical etiquette." The highest form of medical etiquette, in his view, was to play the game towards one's patient. One of the greatest qualities of a doctor should be the power of sympathy; if a doctor is in touch with a hopeless case and the patient desires to visit some unscientific practitioner, Spiritualistic or otherwise, then by all means let him do so. It might at least ease the patient's mind, if nothing else. "I am not a convinced Spiritualist, although I am possibly hovering on the borderland," he said, adding that in honesty he had to admit to receiving on one occasion a message purporting to come from the "other side" where there appeared strong evidence that this was actually the case. "I beg to wish your cause God speed," he concluded.

Mr. FRANK ROMER, replying also on behalf of the medical profession, recommended his fellow practitioners to study the works of Sir William Crookes, Sir Oliver Lodge, Professor Richet, Dr. Crawford and other scientific men of unimpeachable integrity. To his mind the matter was proved so far as concerns physical phenomena. He had never had personal proof of survival, but, in spite of that fact, the experiences of men whose scientific knowledge and honesty of purpose were beyond question, convinced him that there was a life after death.

Mr. G. R. S. MEAD, the editor of the *Quest*, paid a warm tribute to the work of Mr. and Mrs. J. Hewat McKenzie. "I am

sometimes troubled about names," he continued. "The first name I am troubled over is the word 'Spiritualism.'" We had no name, he added, which was precisely and exactly what we would like to have to describe what was referred to as Spiritualism, psychic science, *metapsychique* or parapsychology. None of these descriptions was entirely acceptable to him. "I hope," he said, "that some genius or poet will give us a perfectly fitting name." He was not entirely satisfied with the phrase "Psychic Science." "There is not much that can be exactly called Science," he said, and suggested that the word "science" should be confined to physical research where matters could be accurately measured and weighed.

Mr. J. HEWAT MCKENZIE, in a brief speech, quoted some striking statistics concerning the British College, mentioning that 2,402 seances had taken place at the College during the past year. Psychic science was a vast subject, and the longer we studied it the more we realised the danger of dogmatic utterances. "The man who knows all about psychic science is the man who has been to *one* seance," he added amid laughter.

Mrs. ST. CLAIR STOBART, in quoting an interesting experience with Frau Silbert, caused great amusement by referring to a physical seance in which one of the sitters dropped a sixpence, immediately after which a Scotsman materialised!

Mrs. PHILIP CHAMPION DE CRESPIGNY, in proposing the toast "The Press," commented upon the great change which had taken place in the last few years. Ignorant and hostile criticisms of Spiritualism and psychical research were now comparatively rare. She had great sympathy with the Press attitude. It must be a very difficult thing for editors and journalists to "re-orient" their views towards the Spiritualist and psychical researcher, who were themselves perhaps occasionally wanting in tolerance. There were, no doubt, faults on both sides.

Mr. HANNEN SWAFFER, replying to the toast said that he spoke as "an ordinary working newspaper man."

"Proof of survival," he continued, "comes to me at almost every hour and with greater accuracy than news comes in the average newspaper office." No unpopular subject had received so much publicity as this one, said Mr. Swaffer. He disliked the idea of professional mediumship; "When you mention the word 'professional' you partly give away your case." Knowledge of psychic matters was growing apace in the world. Actors and musicians had assured him solemnly that during the exercise of their art they had frequently become conscious of certain helpful powers outside of themselves.

Psychic manifestations of almost every description had taken place in his own flat, said Mr. Swaffer, who added that a famous actress who, in obedience to a warning from the "other side" had changed her plans, was as a direct consequence enjoying a great personal success in London. With regard to the generally unfriendly attitude of the Press, it was not entirely the fault of the Press. "If you will give the Press the facts they will print them, but if you take newspaper reporters to sources which are already suspect, you are inviting unfortunate results."

The feature of the evening was the presentation to Mrs. Hewat McKenzie of a pearl necklace, which, enclosed in a beautiful casket, was presented by Sir Arthur Conan Doyle, who paid a felicitously-worded tribute to Mrs. McKenzie's work as an organiser of the British College household. It was due to her energy, tact and understanding that the work of the British College proceeded so harmoniously. There were many difficulties to contend with in controlling the various ramifications of such an organisation. There was, for example, the case of a certain poltergeist girl through whose agency some £50 worth of College crockery had been smashed. The incident must have been discouraging to any housewife, particularly one of Scottish extraction. (Laughter.)

In a brief speech of thanks, Mrs. McKenzie referred with gratitude to the whole-hearted help she had received from the staff and members of the College. With regard to the crockery incident, this had caused her no distress at all; if anybody had worried about this matter it was not herself but rather Mr. McKenzie. (Loud laughter.)

WHAT may be their resting-place in the land whither they have gone we know not, neither can we imagine. Though they seemed to have melted into thin air, that is only seeming. They have not ceased to be, else life were a chaos of values and love and reason are set at naught. All those who were once here are still here; their words are they; their acts are they; and though these be forgotten, the spirit of their lives abides as a part of the great body of influence and law making for goodness and purity upon earth. Because they lived so nobly, it is easier for all men to see the truth and to do the right. If for no other reason, it is worth while to live well that those who follow us may live better.—From "The New House," by H. L. HAYWOOD.

MEMORY IN THE SPHERES.

R. H. SAUNDERS.

One of the fundamental points of Spiritualism is the persistence of memory, and the following instance provides an illustration of memory carried over from earth into the spheres.

A child (Isabelle) who often manifests to me at Mrs. Cooper's sittings had been speaking, when she suddenly exclaimed, "Oh, Uncle Saunders, there's someone wanting to speak to you."

I said, "Is it someone I know?"

"It's Mr. Leslie," replied Isabelle.

"I cannot recollect at this moment a Mr. Leslie."

I then heard the child say, "Come along, Mr. Leslie. I know you can speak." Then a clear and strong voice, with much of its natural tone as I knew it here, announced: "Leslie Curnow."

"I've waited my opportunity friend Saunders," he said.

"You have manifested before, I know," I answered.

"Yes, but this is the first time I've held a sustained conversation by the voice. I remember you, Mrs. Cooper" (addressing the medium).

Mrs. Cooper: "And I do you, Mr. Curnow—do you recollect when you saw me? It was at —."

"It was at the Stead Bureau," interrupted the communicator.

"And do you recollect what it was about?" asked Mrs. Cooper.

Instantly the reply came: "It was about a cat you had picked up in Baker Street and you asked me to look after it until you found an owner."

"Right; that's quite correct; you fed it for —"

"Three days," completed Curnow, who added, "I'm so glad to be able to speak. I am happy here and progressing better than I had hoped for. Opportunities have been given me to continue in work I love, and I should like you to tell one for whom I have a great regard—Sir Arthur—that I am happy to have spoken. You need no assurance of my identity I suppose?"

"No, none," I said. "You had no trouble in getting through and speaking?"

"I knew much about these matters and that helped me. This dear child here thinks she brought me, but I could have found my own way."

When Curnow had gone, a spirit who had been in the spheres some forty years said (referring to L. C.), "He was most helpful to the cause when with you, and will be so in the spheres with us. His knowledge of these matters was of great assistance to him when he came here, and, in part, accounts for the naturalness of the voice. In some words it was precisely as he spoke on earth. His progress has been rapid."

THE DIFFICULTY CALLED "DEATH."

In the February issue of *The Theosophist* there appears a particularly interesting article entitled "Do I surmount the difficulty called Death?" The writer (A. M. Butterworth) seeks to justify a belief in continued existence after death, apart from the teachings of Religion, and the evidences of Spiritualism. After tracing the make-up of the human entity: the psychical body, together with the mind with its emotions, desires, and affections, and the processes which record the moral and spiritual perceptions, he says:—

... at the back of all these processes, I am aware of a continuous subject who observes them, and receives and makes use of their communications, and because they are objective to this subject, it can in no way be confused or considered identical with them. This continuous subject is what I understand as "I" or "Myself."

Describing "Death" as the breaking down of the physical organism with its processes and mode of consciousness, he continues: "but I cannot see that this is a proof that therefore the other processes and modes of consciousness should necessarily come to a standstill and be obliterated."

The article concludes with the following fine passage:—

And surely, if we can find even one thing in creation that has come to perfection, the law of justice would urge the likelihood, if not the necessity of a similar destiny for everything, and when we gaze into the heart of a perfect flower, or contemplate the wonders of the sky on a clear night, we feel the assurance of a mighty Love—hidden and yet revealed—which though it be through storm and stress and terrific cataclysm—is carrying through its stupendous purposes, and proving by the necessity for such measures, the greatness and importance of the end it has in view. We can then say in the words of Lao Tze, an ancient Chinese philosopher:—

"How do I know that the Universe is coming to full perfection through Life?"

"The witness is in Life itself."

RAYS AND REFLECTIONS.

A visitor who has studied both the American and the British point of view said to me recently, "One great difference between the two is the versatility of the American mind. The American is never surprised to find that a man can succeed in several different occupations—he sees it going on all the time in the case of his countrymen who master successively quite different pursuits and professions. The British mind is more rigid and insists on pigeon-holing people. This man, it says, is a chemist, therefore he can know nothing about law, he can be no authority on mathematics."

\* \* \* \*

However it may be with the American mind, we can certainly endorse the observation regarding the British point of view as a matter of observation and experience. For example, we remember the frequent objection urged by hostile critics of psychical research that some eminent follower of the subject can be no authority on it because he is a physicist, a biologist, an electrician or what not. He is, in short, known to be an expert in some special science—therefore, how can he be an expert in psychic phenomena? The objection shows a curious dullness of imagination. Unhappily it is very widespread. We have heard a literary man complain that having made a reputation in one particular branch of literature he cannot obtain a hearing if he writes on some other subject however familiar he may be with it. It is taken for granted that he can only be an authority on one subject.

\* \* \* \*

The problem of Time is being argued nowadays with much eagerness by those interested in the philosophical side of Psychical Research. Is time an illusion? Is it simply a mental concept? So run the questions which are debated. These are mysteries about which we can only speculate. Time is real enough in this world, although there is every reason to suppose that in the next world the Time order is not the same. It has often been observed that a spirit returning for the first time to communicate with his friends here takes up the thread of his earth-life at the moment at which he left it, reproducing the circumstances of his passing out of the body.

\* \* \* \*

We can find a certain interest and pleasure in debating about Time and Space, and whether they are what they seem to be or are mere figments of the mind. But for all practical purposes it is wise to treat them as realities. There is a story of an excited orator who declared that there was no such thing as space. In the heat of his eloquence he took a backward step, fell off the platform and found there was! It is equally vain to maintain that time is an illusion when there is a train to catch or an appointment to keep.

\* \* \* \*

It is just as well that we have the cold and prosaic facts of life to keep our romantic imaginations in check. Even the fact that we are all spirits does not find acceptance everywhere. I recall the case of an ecstatic poet who, in a tavern, loudly declaimed, "I am a spirit!" and kept it up until the horrified landlord interposed that if this kind of thing were permitted he (the landlord) ran the risk of losing his license!

\* \* \* \*

Sir Edward Marshall Hall was greater as a man than as a lawyer; he understood many things not easily to be understood by the man who is a lawyer and nothing else. He had a great knowledge of human nature and that gave him a very clear insight into psychology. Hence, perhaps, the references in the Press to his "superstitions," but these were not all superstitions. He had gained glimpses of realities unknown to the ordinary man, and that drew him in the direction of psychical research, which is in essence the investigation of the inner nature of man.

\* \* \* \*

Sir Edward believed that the strange power of certain murderers and other criminals was of a hypnotic kind. I am quite sure he was correct. As to his belief in the power of numbers, that also I should hesitate to dismiss as superstition. There are many curious and striking cases in connection with occult numbers. A Sunday newspaper which mentions the number eleven as Sir Edward's "lucky number" gives some instances of the strange part that this number played in his life. But we have much more to learn on this subject of "occult numbers" before it will be safe to make positive statements.

D.G.

## PROOFS OF SPIRIT ACTIVITY.

By LEIGH HUNT.

The following experiences, I suggest, are proofs of the action of discarnate spirits.

My father, as an official of the Poor Law, had to deal with some of the roughest of human kind. One man, who had a wooden leg, was a particular nuisance. This man when intoxicated once threatened to throw his wooden leg at my father! (Ultimately, he decided in favour of a stone which luckily missed its object.) About three weeks after his death, a lady medium, at a home seance, described this man, and added: "He says he had a wooden leg." Almost immediately she was controlled, and the following words came from her lips, "Don't you know me, I am H— (giving his correct surname); I don't want to throw wooden legs about now." My father had never mentioned the episode of the wooden leg to anyone but myself.

A second incident was the following:—

One day my father, unknown to anyone, had visited a cemetery and had stood at the grave of an old friend, thinking, as he had told us afterwards, of the days gone by. On the same evening a medium friend, who was paying us a casual call, described the lady at whose graveside my father had stood, giving her full name, and a message chiding him for standing by her grave that afternoon and allowing sad thoughts to overcome him. The medium knew nothing whatever of the spirit person, and yet a further message was given which referred to something which had happened over thirty years before—and this strictly personal message concluded with the use of a special phrase which the spirit was wont to use when in the flesh—a phrase of endearment.

I take from my notes one other incident amongst many more of a like character:—

Unknown to anyone, I had been thinking of disposing of a printing press with which I used to print programmes, etc., for the Spiritualistic Society to which I belonged. One evening I was in charge of a seance when the medium—a stranger to me—after describing a relative, recently deceased, said, "She doesn't want you to part with the Press, for it will be specially useful soon." This proved to be correct, for Miss Florence Marryat soon afterwards opened a new hall for the Society, and I had the pleasure of saving the management a good deal of expense by doing all the printing necessary for that memorable occasion.

In the course of a long experience of "the phenomena called spiritual," I have met with many experiences similar to these I have just quoted, so that spirit return is to me a fact beyond question.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

Speaking at Æolian Hall, on Sunday last, Mr. Ernest Hunt said that memory was absolute, it was our "Judgment Book." We were meeting the facts of life every day, and something must be recorded in our "Judgment Book," which was growing daily. As the sun went down, but never set, so did our lives continue past the phase of so-called death; and our "Judgment Book" will probably be our first study on awakening. Life on earth was a series of opportunities, and the advantages taken of these will determine the record we have made. No man could do more than his best, and no man should do less.

The very excellent clairvoyant descriptions and messages given by Mrs. Cannock, were in every case fully recognised.

V. L. K.

## SPIRITUALIST COMMUNITY SERVICES.

In the course of his address at Grotrian Hall on Sunday last, the Rev. John Lamond, D.D., said the facts of Spiritualism were accumulating so rapidly, that it was difficult for any reader to keep pace with the books that were being issued from year to year. It had been stated that it would take an ordinary reader thirty years to become familiar with the literature of Spiritualism; this is rather an exaggerated statement, but one had only to visit the library of the London Spiritualist Alliance, where there are 3,000 volumes, to become aware of the immense output of psychic literature. He had been reading books for forty-eight years, and even now felt that he was only now on the fringe of the great truth. The subject is so great, that only a few minds here and there can grasp its significance. Spiritualism is a belief that intelligent communication can be maintained between this world and the world of spirit, death being but the transition between the two worlds, though the public mind is not yet familiar with that conception. Most of the various creeds were drawn up over three hundred years ago by great theologians who, however, were bound by creed and dogma as they are today. Our formulas and beliefs have got out of focus, and it is the mission of Spiritualism to re-adjust them. Survival after death is a known fact in nature, and the philosophy of Spiritualism is a gathering up of the various aspects of this belief. What is life? what is death? where are we bound, and whither are we going? The answer is to be found in the study of Spiritualism.

M. J. C.

## GEMS FROM OUR POSTBAG.

[We do not guarantee the authenticity of every one of these "gems"; but they are not extravagant parodies of some of the actual effusions which for obvious reasons could not be given with too much exactness.]

"To the Editor of Light sir I have lost a five pound £5 note and shall be glad if you will get one of your mediums to go into a fit and let me know where it is clarevoyantly I enclose a p.o. shilling (p. o. 1/-) to cover expences."

"After reading LIGHT I am not quite so septic as I used to be."

"I shall be pleased to enter into a challenge with you for £10 a side—you to demonstrate before a committee of experts the genuineness of so-called psychic phenomena."

"Can you explain what this means? I was dropping off to sleep last night, when the name 'William' suddenly came into my head for no reason whatever. Judge of my surprise when next day the early morning post brought me an illustrated circular from Messrs. William Whiteley of Westbourne Grove. Would you call this telepathy?"

"I have proved that spiritualism is a fraud."

"We think our little boy Herbert is a handwriting medium and would like you to come down to Cornwall and give us your expert opinion."

"I invite you to convince me as to the reality of Spiritualism. You will find me sceptical, I promise you. I have no belief whatever in ghosts or other humbug. Nevertheless, I am open to conviction. Perhaps you would like to win me over? If so, call on Thursday next after tea."

"Please send me an Oojar board."

"I am frequently controlled by the spirit of William Shakespeare, and the Duke of Wellington has more than once spoken through my aunt."

"I am delivering a series of two lectures on 'Spiritualism an Illusion.' Please send your reporter. I shall, of course, expect a full report in your columns—unless you are afraid of my arguments. If I do not see any report in your paper I shall draw my own conclusions!"

"I have no use at all for phycic phenomena."

"I am informed that during a seance a cloudy substance called plasmon comes out of the medium's ears."

## NOTES ON NEW BOOKS.

"THE MONKEYS OF HAI TU." By Maxwell Carnson. (Hutchinson & Co., 7s. 6d. net.)

This is a story in which psychic and telepathic incidents are interwoven with thrilling adventures in a secret city "somewhere in China." This city, hidden from the world, is guarded from intruders by trained monkeys who obey telepathic orders from their distant masters, whether to protect or to destroy any who may wander near their stronghold. A father and daughter, in search of the latter's lost lover, are seized by the monkeys and taken to the secret city. How they fare in this strange place of magic and intrigue, and how the quest ends, must be left to the discovery of the reader, who will be captivated by the surprising *dénouement* which terminates the story.

E. K. G.

## NEW BOOKS RECEIVED.

"ALBERT CHEVALIER COMES BACK." By Florence Chevalier-Rider. (5s.)

"FIRST STEPS IN YOGA." By Swami S. D. Ramayandas. L. N. Fowler & Co. (1s. 6d., post free 1s. 8d.)

"REALMS OF LIGHT AND HEALING." By Mrs. Robotton and Mrs. Doyle. (Rider. (2s. 6d.))

"THE WHITE BROTHER." By Michael Juste. Rider. (7s. 6d.)

"THE MIND AND ITS MECHANISM." By Paul Bousfield. M.R.C.S., L.R.C.P., and W. R. Bousfield, K.C., F.R.S. (Kegan Paul, 9s.)

"NORMAL AND SUPERNORMAL TELEPATHY." By Mrs. Vance Thompson. (The McCulloch Press, Los Angeles, California.)

## ANSWERS TO CORRESPONDENTS.

P. DURHAM.—Thank you. It is an interesting experience to which we hope to refer in a later issue.

E. W. BELL.—We are obliged for your letter and we are disposed to regard the case as probably genuine although the proofs are not conclusive.

V. A. FILMER.—You are right. There was such an allusion but we must not be too rigid in our judgments. Communicators testify of their own experiences, but these are necessarily limited and must not be given a general application.

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Friday, March 11th, at 8 p.m. ... MRS. JAMRACH  
Friday, March 18th, at 8 p.m. ... MRS. ANNIE JOHNSON

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Wednesday, March 16th, 7.30 p.m. Mrs. S. D. KENT  
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" " " 6.30 p.m. .. .. Mr. DIMSDALE STOCKER.  
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**SUNDAY'S SOCIETY MEETINGS.**

**Lewisham.—Limes Hall, Limes Grove.—**March 13th, 11.15, open circle; 2.45; Lyceum; 6.30, Mrs. Laura Lewis. March 16th, 8, Miss Lilian George.

**Camberwell.—The Central Hall, High Street.—**March 13th, 11, service; 6.30, Mr. Ronald Brailey. Wednesday, 7.30 at 55, Station Road, public circle.

**Shepherd's Bush.—73, Becklow Road.—**March 13th, 11, public circle; 6.30, Mrs. Annie Patterson. March 17th, 8, Mr. Ella.

**Peckham.—Lausanne Road.—**March 13th, 7, Mrs. F. Kingstone. Thursday, 8.15, Mrs. A. Nutland.

**Richmond Free Church, Ormond Street.—**March 13th, 7.30, Mr. L. D. Kent, address and clairvoyance. March 16th, 7.30, Mrs. E. Smith.

**L.D.C.—Debating Section.—114, High Holborn, W.C.1.—**March 14th, 7.30, Rev. Dominic Mills, "Spiritualism and Catholicism."

**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.

**Groydon Spiritualist Church, New Gallery, Katharine Street.—**March 13th, 6.30.

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**LECTURE,** Wednesday, March 16th, at 8 p.m. Capt. J. FROST (late of the B.B.C.) on "Further on the Probable Meeting Point between Spirit Communication and Wireless Transmission." Chair: Mr. E. P. HEWITT, K.C. (Members free.)

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