

V. 47, 1927,
NO. 2399-2451
HRC

"LIGHT," MAY 21, 1927.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2419. VOL. XLVII.

[Registered as SATURDAY, MAY 21, 1927. a Newspaper.]

PRICE FOURPENCE.

CONTENTS.

Notes by the Way 241	From the Lighthouse Window 247
Answers to Questions 242	"We Live by Admiration, Hope and Love." 248
Dematerialisation and Rematerialisation... .. 243	Sir Arthur Conan Doyle at Grotian Hall 248
Spirit Hands, Forms and Faces 243	Fairy Music 249
Signor Bozzano on the Animistic School 244	Rays and Reflections 249
Letters to the Editor 245	The Mystery of Patience Worth 250
Motion and the Ether 245	Notes on New Books 250
Significance of Human Survival 246	

NOTES BY THE WAY.

THE NEED FOR PATIENT EFFORT.

In his recent lecture, Mr. Denis Grinling described the development of the direct voice in his own home circle. Mr. Grinling and his mother had sat three times a week at the same hour with clockwork regularity for a period of no less than three years. This is a long time, far longer than many inquirers into the subject are prepared to go. The results, however, had justified this long period of probation. It is an unfortunate fact that so many enquirers into our subject expect to obtain dramatic and convincing results not after three years' enquiry, but after three months, or even three weeks! One becomes a little tired of the self-appointed critic who dismisses the whole matter as hallucination, trickery or (blessed word!) telepathy, after attending two or three isolated sittings. Equally fatiguing is the enthusiastic beginner who rushes out to tell the world of a magnificent piece of "proof" which has been obtained at his first sitting. The development of clear communication between the two worlds, like the development of most good things in life, is usually a matter of time, patience and intelligent direction of effort.

"MEDIUMISTIC" MESSAGES.

It was Dr. Samuel Johnson's advice that we should clear our minds of cant—had he lived in these days he might have added the necessity of clearing them of credulous fancies. We see altogether too much of a kind of "spirit" communication to which we would rather give the term "mediumistic." It is not merely that such "messages" are highly coloured by the medium's mind. At times we are inclined to suspect that they are simply the medium's own (unconscious) concoctions. From time to time some of us are favoured by well-meaning correspondents with messages addressed to us personally, and purporting to come from personal friends in the Unseen World, whose names are attached. But it is sometimes painfully clear that our friends are not what they were. The messages show such a remarkable lack of knowledge of us and our surroundings, and they sometimes contain allusions which can have no possible application to our affairs. In short, the supposed spirit knows no more about us than does the medium. And the style of message is often quite unlike the supposed communicators as we knew them.

Instead of being in simple, direct terms, the message is phrased in an affected and pompous way, designed apparently to give it dignity and impressiveness. When it departs from vague generalities and gets into the region of cold fact, the message falls into ridiculous errors. This would all be very disheartening if we were not familiar with the genuine type of message which is characteristic of the sender and gives such evidence of personal identity that it affords full and satisfactory proof of the reality of spirit communication.

THE WISDOM OF CONFUCIUS.

To a series of articles, "Great Faiths of the East," in the *Daily Express*, Dr. Lionel Giles contributes an interesting study of Confucius who, born 550 years before Jesus Christ, gave out a lofty moral code containing precepts, such as the Golden Rule, which, says Dr. Giles, might have come straight from the Gospels. But Confucianism is almost entirely destitute of any element of supernaturalism, and Confucius seems never to have concerned himself with the question of a future life, but simply to have accepted the traditional Chinese beliefs regarding the spirits of the dead. Clearly it was the mission of the great Chinese philosopher to draw the attention of men to their duties here and now, without recourse to any doctrine of rewards and punishments in the hereafter. Dr. Giles quotes some of the philosopher's maxims which show the loftiness of the Confucian ideal as applied to the life of men on earth. Here are three:—

The nobler sort of man is calm and serene; the inferior man is constantly agitated and worried.

The nobler sort of man is accommodating but not obsequious; the inferior man is obsequious but not accommodating.

The nobler sort of man is dignified but not proud; the inferior man is proud but not dignified.

Confucius was clearly something of an epigram-maker, and probably in the order of world-teachers he represents the principle of Wisdom rather than of Love.

THE COMING PARIS CONGRESS.

The questions to be discussed at the forthcoming International Congress of Psychical Research in Paris, which lasts six days, from September 26th to October 2nd, 1927, are divided in the following categories:—

1. Supernormal action on matter, e.g., telekinesis, etc.
2. Supernormal knowledge, e.g., telepathy, clairvoyance, psychometry, prophecy, etc.
3. Psycho-physical manifestations, human radiations, etc.
4. Biology, psychology, physiology and metapsychics.
5. Laboratory experiments.
6. Discussions on terminology.

Important representatives of twenty-one different nations are expected to be present. Professors of biology, physiology, psychology, and doctors in various branches of science have arranged to read papers, and it is believed that the coming Congress will exceed in importance any of those which have previously been held.

From September 22nd, that is to say, four days before the opening of the Congress, an office will be opened at 89, Avenue Niel, Paris (17e), from 9 a.m. to 12 noon, and from 2 p.m. to 6 p.m., at which all who are attending the Congress should report for information as to the reunions and lectures.

ANSWERS TO QUESTIONS.

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

Following is a further selection of replies to questions from the audience:—

THE INFLUENCE OF PRAYER.

QUESTION: "How do the regulation prayers of a monastery or convent impinge upon the spirit world?"

In reply, the speaker said there were various kinds of prayers. Prayers that were simply mechanical, that were devoid of earnestness or purpose, simply flowed out on to the psychical atmosphere and dropped dead. Other prayers, born of the struggles of the soul, the needs of life, coming out of great griefs or glorified happiness, flowed forth as living realities—divine vibrations one might almost call them—on to the spiritual atmosphere; and whosoever came within the range of such prayers felt their influence. The prayers of those who desired things holy, pure and good, entered those spheres where holiness, purity and goodness prevailed, and brought back answering inspirations. Prayers addressed to some personality in the spirit world—one of its great and good inhabitants, no matter whom—were sometimes responded to. It was necessary to utter a word of caution against the idea that if one prayed direct to God, the Deity would directly answer the prayer. There was an immeasurable distance between the very wisest and best of human life and the Divine existence, and God always worked through intermediaries, never directly.

THE "SILVER CORD."

QUESTION: "Suppose that one has the power to separate the spirit from the body, what are the special dangers that beset the spirit when first emancipated?"

In reply the speaker said the especial danger was this: Such liberation was only accomplished when the person was deep in natural sleep or in the induced sleep of somnambulism. When it was accomplished the spiritual part was attached to the material brain and personality by a long, thin, slender cord—"the silver cord." So long as that cord remained intact, return was possible, but instantly the cord was snapped return became impossible. The sudden disturbance of the sleep, any unexpected cataclysm occurring in the organisation itself, any strong will directed against the temporarily-liberated spirit, might snap that silver cord and so prevent the spirit returning. This, under ordinary circumstances, might be considered danger enough. But there were still other dangers. The spirit might be making certain investigations and become so absorbed and interested in what it was doing under the new conditionings that it might forget all about its sleeping body. Frantic efforts might be made by the human mesmerist to bring back the spirit. These might set up perturbations and disturbances along the line of connection and produce a certain shock in the spirit itself, leading to the disruption of the line. Generally speaking, it was better to exercise psychical powers only up to the limit of withdrawing the spirit from bodily relationships.

MISCELLANEOUS QUESTIONS AND ANSWERS.

QUESTION: "Swedenborg states that he had open vision into the spiritual world for twenty-five years continuously. Can this be claimed for any modern seer?"

In reply the control said: "There are doubtless seers in existence to-day who can lay claim to an experience of similar length. Possibly a little inquiry would elicit the facts. If we mistake not, there are two somewhat noted seers in the ranks of your American brethren—Andrew Jackson Davis and Hudson Tuttle—who have virtually enjoyed a like acquaintance with the circumstances of spirit life."

QUESTION: "Do we stop the progress of souls to a higher sphere by continually inviting communion with them?"

In the course of his answer to this question the control said: "When a soul is 'stopped' from going on to a higher sphere, it is evidence either that it is capable of being held back and therefore not fitted for that higher sphere, or that it voluntarily relinquishes its desire in favour of doing some temporary good work. You have to decide under which view the matter should be judged. It seems to us that if a man is capable of going to a higher sphere he has unfolded in will, intelligence, and wisdom, and is therefore unlikely to be held back unless he voluntarily elects to remain in a lower state."

QUESTION: "Is it possible for every living person to communicate with those that have passed away? Can every spirit hold communication with people still living here?"

In reply the control said: "As a latent possibility the contention is correct. As a practical experience, it is not correct. All people possess the relationships latent within them that associate them with the spiritual side of life, but only some people have those capabilities developed. All spirits possess potentially the capabilities of returning to earth and manifesting their presence through mediums, but only some spirits have developed themselves so that they can utilise the agencies by which such return is accomplished."

QUESTION: "Do spirits write letters to one another in the other life?"

The reply was in the affirmative. But there were other and subtler methods than the conventional one of using pen, ink and paper. It was possible, for instance, for a spirit, by the power of the will, telegraphically or telepathically, to write across the ether a message that, impinging upon the brain of the person for whom it was intended, set up its corresponding characters, and became translated into intelligence in the mind of the recipient. It was also possible for the spirit actually to materialise from the surrounding elements the substances necessary to inscribe its thoughts in suitable characters when writing to its friends. Spirits could also utilise the atmosphere of the spirit-world and project thereon numerous characters conveying intelligible messages to their friends in distant localities. These were all possibilities of the higher and greater culture of will possessed by spirits.

QUESTION: "How is Christ regarded in 'Tien's' sphere?"

In replying, the control said that amongst the spirits with whom he was associated, Jesus Christ was regarded as one of the world's heroes and martyrs whose example in many respects the present century might copy a little more closely than at present.

QUESTION: "As most spiritualistic phenomena appear to require a negative disposition for their manifestation, is it not useless, in most cases, for persons of a very positive type to sit for development?"

The control said it was not always useless. In his opinion, the best class of personal phenomena—that which involved trance, clairvoyance, clairaudience, and impressions—would always be found in association with the highest type of intelligence and mind. It was a mistake to suppose that the purely negative condition was absolutely necessary in such cases. What was required was that the mind and will should be trained to co-operate with the spirit operators, and not act in opposition thereto. "We should like," the control continued, "to disabuse the minds of Spiritualists entirely of the supposition that mediumship means the surrender of personality and character. It should mean the cultivation of these things so that the highest abilities of the individual should be at the service of the spirit operators."

QUESTION: "Are spirits more in touch with their friends on earth immediately after passing over or must they wait some time before they can communicate with or influence them?"

Dealing with this question, the control said it depended upon the condition of the spirit personally. If the spirit was one that had lived an aspirational or spiritual life, then, as a result, it passed, when leaving the body, into a spiritual state, and did not at first experience any desire to return to the lower life. When it grew wiser, and learned that life is high or low according to the use men make of it, then it might return, and endeavour to come into contact with the life of this world again.

QUESTION: "Space in the world is limited. Souls coming into the world exceed considerably the souls leaving it. Consequences, so far as we can see, seem to point to a time when the whole inhabitable surface of the globe will be covered with human beings, allowing no room for animal or vegetable products necessary for the maintenance of bodily life. This, we think, would mean great distress and starvation to the people. This seems a great calamity towards which we are proceeding. Could 'Tien' give us any light on the subject?"

The control replied, in substance, that this would be perfectly true if the rate of human reproduction continued in the same ratio as it had been in the past and was to-day. Experience showed, however, that the higher the race developed, the higher it rose in the scale of culture and civilisation, the less prolific it became. It was only in the lower conditionings of the human race that this fecundity, which appeared to afflict the minds of certain philosophers, really prevailed. If the race was progressing, then the rate of reproduction was bound to decrease in proportion to the cultivation of the higher nature of mankind.

QUESTION: "Is there any correspondent form in physical science to the spiral movements continually given through the hands in automatic training?"

In reply the control said that the spiral of lines of force was certainly one of the forms in which force exercised its energy, and there must certainly be correspondence in the line of physical forces to the spiral so frequently made through the hands of writing mediums.

QUESTION: "We suffer here and hereafter from our organisation and surroundings, neither of which we can help. Can 'Tien' reconcile this with eternal justice?"

The control said it was difficult to suggest that such was not in accord with eternal justice, because one simple law was involved—action and reaction inevitably followed each other as a sequence all through the Universe. And in the course of a lengthy reply he showed that human evil and injustice were the outcome of human ignorance and folly, and the remedy was in the hands of man himself. To arraign God's justice was always unwise until men had exhausted human capabilities. When God created man He endowed him with every faculty to overcome the difficulties he might encounter; otherwise the creation of the race would have been a failure and God a bungler.

DEMATERIALIZATION & REMATERIALIZATION.

THE ETHERIC MOULD.

BY RICHARD A. BUSH.

With reference to Sir Oliver Lodge's remarks about the phenomenon of dematerialisation alleged to take place at Spiritualist seances, might I make the following suggestions?

When, say, a rod of metal is heated, its molecules expand, and on cooling, contract to the original form. If heated sufficiently to cause liquefaction or volatilisation, then, on cooling again the metal loses its original shape or composition. Here lies the difficulty when taking a material substance, organic or inorganic, for an analogy.

We all know that ether waves pass through solid substance, and the theory is that the molecules or atoms are sufficiently discrete to enable these etheric waves to pass through. We are also beginning to believe that ether is the basis of all matter.

Is it possible so to atomise or etherialise an organic or inorganic substance that, like ether (a) it may pass through a solid substance, and (b) that it shall be reconstituted into its original form and condition?

Some time ago I was discussing the subject of our various bodies with one of my spirit instructors, and he said that interpenetrating throughout the physical form is an "etheric mould."

Clairvoyants often see this. Theosophists and others have another term for this body which is known to them. The principal function of this "etheric mould" is to shape all the physical organs of the body, and to bind or hold the living body together. It is also a life and energy carrier.

It was explained to me that in true trance (a very rare phenomenon) the etheric mould is withdrawn nearly completely from the physical body.

During so-called trance, i.e., that form of control when the medium is unconscious, but the body is in movement (such as being used, say, for speaking) the etheric mould is left behind whilst the other bodies (mental, emotional, etc.) are withdrawn. Otherwise the spirit workers could not use or energise the physical body.

Now, is it not at least an acceptable "theory," agreeing with ascertained psychic phenomenon, and what we think we know of matter, that the physical atoms of a solid substance—even living organisms—may (by powers and laws known to spirit workers) be similarly disintegrated—or "etherialised"—that they can be made to pass through solid substance, and then be restored by the action of this etheric mould to its previous condition?

It may be like loosening and tightening Sir Oliver's "knot" in the ether. Regarding this explanation, simply as hypothesis—it would be interesting if Sir Oliver Lodge would point out what he would consider to be a vital flaw in it.

SPIRIT HANDS, FORMS AND FACES.

Some interesting details of the mediumship of Mrs. Batten Baylis were disclosed on Thursday, the 12th inst, when Mr. Batten Baylis, husband of the medium, delivered an interesting lecture before members of the London Spiritualist Alliance.

The development of this lady's psychic gifts had proceeded from small beginnings. Mrs. Baylis had frequently been told from Spiritualist platforms that she was the possessor of strong materialising powers which she was counselled to develop. This advice was so persistent that a series of experimental sittings was arranged, the medium and her husband sitting alone.

Very little happened at first. They persevered, however. The first striking manifestation which occurred, said Mr. Baylis, was when he was touched by something cold and clammy. As there was no one in the room but himself and his wife, this seemed to point to some form of psychic manifestation. It was an encouraging start.

Later, hands could be felt touching them in the darkness. On one occasion, while his own hands were on those of his wife, five distinct spirit hands touched him at once.

There could not be any possibility of trickery as there were no other sitters but husband and wife.

Now, it might be said, remarked Mr. Baylis, that to be touched by hands in the darkness was not a particularly convincing manifestation, but he would point out however, that the hands had very definite and distinct characteristics. They were unmistakably different from each other. On one occasion a deformed hand was materialised, the deformity being reproduced exactly as it had been during earth-life. A hand had also manifested plainly disclosing traces of an illness from which the spirit person had suffered on earth, namely, rheumatoid arthritis.

Later these manifestations became more marked, his own hand on one occasion being taken by a spirit hand and placed upon a head covered with hair. Carrying his hand downwards he felt a face with small moustache, coarse clothing, shoulders and arms. The clothing felt similar to a khaki uniform.

Some of the materialised forms were incomplete. On examining them by sense of touch he had found that they finished at times merely in a shapeless mass.

Mental questions had also been answered by code, which gave full satisfaction to the sitter.

Faces had often been shown with the aid of luminous slates; sometimes these were incompletely formed.

This style of phenomena, said Mr. Baylis, seemed to indicate that the moulding of the features might largely depend on the power of mental concentration possessed by the manifesting spirit.

Although Mrs. Baylis was generally entranced during the production of the phenomena, spirit hands had not infrequently been formed while the medium was in a normal state of consciousness. In these circumstances, however, it is interesting to note that the hands were always very cold.

Another curious form of phenomena was the spelling out by code of short messages by means of oscillating psychic lights.

His wife's mediumship, said Mr. Baylis, continually bore evidences of being the work of discarnate friends of the sitters. Arabic, Welsh, German, French and other languages had been spoken by "direct voice," and conversations in these languages had been carried out between sitters and spirit. Mrs. Baylis, however, is completely unacquainted with these languages.

Scents had often been produced, the odour remaining in the room for a considerable time after the seance. On one occasion the perfume was discernible for five weeks.

Animals had materialised. On one occasion a dog had been seen and plainly recognised. On another, a cat came pawing its mistress and coughing at the same time. This cat had died of asthma.

It was worth recording that striking corroboration of occurrences and communications at the Baylis seances had been obtained through other mediums.

Mr. Denis Gibbons Grinling, the chairman, spoke of successful seances which he had had with Mrs. Baylis.

On one occasion a face had been seen. It was that of the daughter of Mr. Gibbons Grinling's friend who had accompanied him to the sitting.

"I saw her profile distinctly," said Mr. Grinling. "After the seance I said to my friend, 'Before you say a word I will describe what I saw.'" He had then described the features exactly as he had seen them. The description exactly fitted that of his friend's daughter in spirit life, and formed a valuable piece of corroborative testimony.

SIGNOR BOZZANO ON THE ANIMISTIC SCHOOL.

BY E. W. DUXBURY.

To all who read French I would commend the perusal of the French translation of Signor Ernesto Bozzano's recent book, entitled "A Propos De L'Introduction A La Métapsychique Humaine, Refutation du livre de René Sudre" (Editions Jean Meyer (B.P.S.) 8, rue Copernic (16e.) Paris, 10 francs). It is greatly to be hoped that an English translation of this valuable work will shortly be forthcoming. It constitutes a dialectical attack on the position of the purely animistic school of metapsychic research, as represented by M. Sudre in his recent work, "L'Introduction A La Métapsychique Humaine." Like a champion of the ancient tourneys, Signor Bozzano places his intellectual lance at rest, and spurs with skill and vigour against his opponent. If it should be contended that he has not unhorsed his adversary, he must at least have made him reel violently in his saddle.

It is interesting to note that Signor Bozzano defends the Spiritualistic hypothesis on purely intellectual grounds and charges the animistic school of metapsychists with defective thinking. He makes this interesting personal confession, which I translate as follows:—"For myself, I have always had a kind of 'phobia' for acts of faith; that appears in all my writings, which have always been based on facts and the deductions from facts."

Signor Bozzano corrects various mis-statements of M. Sudre, and, in particular, his statement that metapsychists are now teaching Spiritualists the reality of animistic phenomena. As a matter of fact, the existence of such phenomena has been known practically throughout the history of Modern Spiritualism, and of this the writings of Judge Edmonds, Aksakof, and Gabriel Delanne furnish sufficient evidence.

While recognising that what has been termed in recently coined scientific terminology the theory of "prosopopesis-metagnomy" has its justification within certain limits, Signor Bozzano regards it as a quite inadequate interpretation of the supernormal phenomena as a whole. This theory endows the human medium with certain transcendental faculties, one, a faculty of psychocognition, which enables him to acquire knowledge otherwise than by the usual sensory channels, and another, a faculty of ideo-plasticity, which enables him to objectify or exteriorise such knowledge in the form of "materialisations" or ectoplasmic formations. In this way it is sought to displace entirely the spiritualistic hypothesis.

Signor Bozzano cites the classic cases of "Katie King," "Estelle Livermore," and "Nepenthe," as quite inconsistent with this theory on its physical side, and the striking case of "Sven Stromberg," associated with the mediumship of Madame d'Espérance, as equally inconsistent with it on its mental side.

Signor Bozzano insists that a true interpretation of supernormal phenomena can only be reached by the comparative analysis of all the facts involved, and he furnishes a schematic sketch of such phenomena, showing a continuous ascent in their interpretation from the known to the unknown, in accordance with strict scientific method.

Signor Bozzano's book throws into strong relief some of the fundamental intellectual defects of the purely animistic school of psychical research which I may summarise as follows:—(1) the formulation of hasty and far-reaching theories based upon an inadequate number of facts, especially if the facts relied upon are regarded as adverse to the spiritistic hypothesis; (2) the adoption of scientific generalisations applicable to a limited range of phenomena, while ignoring or slurring over a large section of phenomena which remain recalcitrant to such interpretations; (3) the lack of synthetic thinking.

In the interpretation of supernormal phenomena it should not be forgotten that any alternative to the Spiritistic hypothesis is under an equal intellectual necessity to justify its validity as an explanation of the admitted facts. If the Spiritist is required to prove his case up to the hilt, so likewise is the animist with regard to his alternative theory. Shrewd insight, or "à priori thinking," however truly they may hit the mark, are yet outside the sphere of scientific demonstration. I will end by translating a passage from one of Signor Bozzano's concluding pages:—

"Another Anglo-Italian biologist, Dr. Wm. Mackenzie, addressed to myself the same objection, writing that 'if Spiritualists wish to confer upon metapsychic phenomena a religious content, then such phenomena have the value of any sort of religion, that is to say, much for sentiment, but nothing at all for science.'

"I think, therefore, that it may be useful to destroy this deplorable prejudice, which is the consequence of a strangely partial and superficial view of the spiritualist movement, envisaged as a whole.

"If it is true that Spiritism is taken in a religious sense by a

very respectable multitude of simple souls, that does not signify that it is religious, but only that the conclusions rigorously experimental (and, therefore, scientific) to which mediumistic researches lead, have the virtue of consoling a large number of souls tormented by doubt. But opponents ought not to forget that, apart from this multitude in which sentiment prevails, there exists a numerous cohort of experimenters practised in scientific methods, men of science themselves, in which cold reason prevails, and that these have examined the facts with the sole aim of seeking Truth for the sake of Truth.

"Hence it follows that if they have ended by adhering to the Spiritistic hypothesis, that does not signify at all that they have become mystics, but that they are convinced experimentally of this fact, that this hypothesis was the only one capable of explaining the totality of the phenomenology examined. And that is Science.

"Neither Myers, nor Hodgson, nor Hyslop, nor Barrett, nor Mrs. Verrall, nor Lodge, nor Zollner, nor Du Prel, nor Aksakof, nor Boutleroff, nor Flammarion, nor Lombroso, nor Brofferio, nor the present writer, had mystical tendencies; on the contrary, almost all professed positivist-materialist convictions. It is the irresistible eloquence of the facts, and especially the imposing agreement of the admirable convergence of all the proofs, animistic and Spiritistic, towards the demonstration of the existence and survival of the soul, which have led them to conclude definitely in favour of the Spiritistic hypothesis.

"It follows that their conclusions are rigorously scientific, as much so as those sustained by opponents, with this difference, nevertheless, that the latter base their inductions and deductions on isolated groups of phenomena, and never on their totality, whilst the inductions and deductions of those who sustain the spiritistic hypothesis are very firmly based on the totality of mediumistic manifestations, animistic and Spiritistic.

"I repeat for the hundredth time that the Spiritistic hypothesis is a scientific hypothesis, and that those who contest it show that they have not yet formed a clear idea of the problem which they claim to discuss."

DEATH WARNINGS.

The following is taken from cases of prevision in "Mellow Sheaves," the new book by Mrs. Violet Tweedale (Rider & Co.):—

My mother's father lived on the banks of one of the many creeks or "pills" with which the beautiful harbour of Milford Haven is indented. In front of the house is a large court, built on a quay wall to protect it from the rising tide. In this court my mother was walking one fine evening, rather more than sixty years ago, enjoying the moonlight, and the balmy summer breeze. *The tide was out*, so that the creek was empty. Suddenly my mother's attention was aroused by hearing the sound of a boat coming up the "pill." The measured dip of the oars in the water, and the noise of their revolution in the rowlocks, were distinctly audible. Presently she heard the keel of the boat grate on the gravelly beach by the side of the quay wall. Greatly alarmed, as nothing was visible, she ran into the house and related what she had heard. A few days afterwards the mate of an East Indiaman, who had put into Milford Haven for the purpose of undergoing repair, died on board; and his coffined corpse was brought up the "pill," and landed at the very spot where my mother heard the phantom boat touch the ground.

Some years ago a friend of mine, a clergyman resident in the City of St. David's, who was the vicar of a rural parish, had a female parishioner who was notorious as a seer of phantom funerals. When my friend used to go out to his Sunday duty, this old woman would accost him frequently with "Ay, ay, Mr. —*vach*, you'll be here on a week-day soon, for I saw a funeral last night." Upon one occasion the clergyman asked her, "Well, Molly, have you seen a funeral lately?" "Ay, ay, Mr. —*vach*," was the reply, "I saw one a night or two ago, and I saw you as plainly as I see you now; and you did what I never saw you do before." "What was that?" inquired my friend. "Why," replied the old woman, "as you came out of the church to meet the funeral you stooped down, and appeared to pick something off the ground." "Well," thought my friend to himself, "I'll try, Molly, if I cannot make a liar of you for once." Some little time after this conversation occurred my friend was summoned to a burial in his country parish, Molly and her vaticinations having entirely passed from his memory. He rode on horseback, and was rather late. Hastily donning his surplice, he walked out to meet the funeral procession. As he emerged from the church porch his surplice became entangled in his spur; and as he stooped down to disengage it, the old woman and her vision flashed across his recollection. "Molly was right, after all," said he to himself, as he rose up and walked on.

LETTERS TO THE EDITOR.

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

A SPANISH GHOST.

Sir,—I have just read in *LIGHT*, of April 30th, a paragraph in "Rays and Reflections," about a ghost that was said to have haunted a house in Spanish Town, Jamaica, and that you have had a sketch of it from the widow of one of the late Governors of Jamaica.

You may perhaps be interested to hear that I can confirm the truth of the story. I lived for many years of my youth in Jamaica as long ago as the days when first Sir Henry Barclay, and afterwards Sir Charles Darling were Governors of the island, and have frequently visited at Government House, in Spanish Town, and heard the story of the haunted house where the ghost appeared; and an intimate friend of my own told me she had seen the lady—a Spanish lady wearing a veil—according to the Spanish custom. Those were the days before photography had developed.

Yours, etc.,
G. H. A. RYVES.

Damory Cottage,
Walton-on-the-Hill,
Tadworth, Surrey.

"SUPERNORMAL SCENTS."

Sir,

With reference to your note on psychic perfumes in "*LIGHT*" of April 2nd, the following experience may be of interest.

Twice, during a service at a village church a few weeks ago, I noticed an unmistakable smell of incense. I had never noticed it in that church before, and thought that it might be psychic in origin.

After the service, however, my mother (who is neither psychic nor a convinced Spiritualist) remarked on the incense.

Not knowing that psychic scent was ever objective, I concluded that incense must have been used at the early celebration, though it seemed too fresh and strong for that.

The same evening we noticed the scent again, this time at home.

At a table sitting at a friend's house about a fortnight later, I asked if my brother had been responsible for the incense. The table rapped a vigorous assent, and my friend then said that, after our last sitting she had returned to the room and found it full of incense.

She asked later if her son had brought it. The reply was that he and my brother were practising materialising the scent in order to bring it to me and to "someone who is not psychic."

I have since been to celebrations at the church in question and no incense was used.

Through Mrs. Leonard, my brother has twice referred to scents he brought me. Once Feda quoted the exact words I had used: "I can't place it" (the scent), adding: "Of course you couldn't, because it was flowers he brought you from his garden, not quite like earth flowers."

Yours, etc.,

L. M. HORSEY.

Little Horkesley,
Near Colchester.

ANOTHER PSYCHIC PLAY.

We are promised another play dealing with the borderland between the living and the dead. This time it will be "The Mistress of the Beeches," by the famous Belgian poet, Emile Cammaerts, which will be produced for six performances at the Rudolf Steiner Theatre, Clarence Gate, N.W., from May 24th to May 28th inclusive. Tickets are available at the theatre, or at 16, St. George's House, 65, Conduit Street, W.1. The daughter of the author, Mlle. Elizabeth Cammaerts, will play the part of the child in the piece.

So far as he is able to judge, Sir Oliver Lodge is of opinion that certain "Andromache" scripts submitted to him anonymously cannot be considered evidential, and that no useful result would follow from their publication.

MOTION AND THE ETHER.

A LETTER FROM SIR OLIVER LODGE.

With reference to the question raised by Mr. Dawson Rogers in a letter which appear in *LIGHT* of the 7th May, he now informs us that he has received a reply from Sir Oliver Lodge to whom he had also written on the subject. The point raised by our correspondent was, whether, assuming the ether of space to be immoveable, all movement must not necessarily be a movement of form only and not of substance. We have received permission to publish Sir Oliver's reply, which is as follows:—

DEAR MR. DAWSON ROGERS,

Your question is very appropriate, and your idea about only form moving is true of light. It may in some sense be true of other things, too, but the particular modification of ether that we call electrons certainly appears susceptible of locomotion, not merely of form, but of substance. These little things are the most mobile that we know, and the motion of matter has to be explained in terms of them; but until we know more of the way in which they are constituted, we cannot make a complete theory of locomotion. When material bodies move they change their mass in a peculiar way.

What the constitution of an animated etheric body may be we know much less even than we know about the electron. A complete theory of the ether still has to be worked out, and may be the work of a century or more. Meanwhile, the fact is that modified ether, or at least some variety of modification, is able to move about in the way we call locomotion. But that the general bulk of unmodified ether is stationary, except as regards circulation or vortex movement, is so highly probable as to be almost certain. But the complete theory of locomotion has not yet been worked out, and the idea of absolute motion presents many difficulties. It constitutes the chief debating ground between Newtonian and Einsteinian philosophy.

Yours faithfully,

OLIVER LODGE.

THE MEDIUMISTIC PICTURES OF MARIAN GRUZEWski.

TRANSLATED FROM "LUCE E OMBRA."
By E. A. S. HAYWARD, O.B.E.

Her first attempts date back to 1919, and they at once attracted the attention of artists and experts. Whilst in the waking state Gruzewski is a mediocre artist. Her mediumistic work takes place in darkness, or in a very feeble light, in conditions such as to make it impossible, even for a more experienced artist, to paint, in a period of about 15 minutes, a number of figures in different positions.

The manner in which she performs her work is also noteworthy. She does not work in large lines, but commences with details, and those who watch her at work never know what kind of picture will finally be seen.

One has the impression that the medium sees what she is painting already set out on the paper, and that she busies herself in fixing it in colour. Many of those present at the seances have had the impression of a true and complete substitution of personality, visible during the trance, in the person of the medium.

Experiments with Gruzewski have been made in Paris and Florence. The accounts of the sittings are most interesting. Her output is very large. Since 1919 she has painted hundreds of pictures. There are designs in one or more colours, oil paintings, and more interesting than all else, large pastels. All represent visions, "not of this world." Some are said to represent purgatory, or record the Inferno of Dante.

The principal merit consists in the marvellous colouring, so that photography cannot give an approximate idea of her work.

MABEL COLLINS (Mrs. Keningale Cook), who passed away in March last, was better known some thirty years ago through her books, especially "Light on the Path" and "The Idyll of the White Lotus." She was born in Guernsey in 1851, her father being Mortimer Collins, the author. She married Mr. Keningale Cook in 1871, and devoted herself to humanitarianism, and to the study of mysticism and occultism, making some reputation also as a novelist. She founded the Incorporated Parliamentary Association for the Abolition of Vivisection. Like Dr. Anna Kingsford, Mrs. Cook was a woman of remarkable beauty and impressive personality. The keynote of her life was service, and the fact that she was of a retiring disposition, shunning publicity, partly accounts for the little attention paid to her transition, except in theosophist and humanitarian directions.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 16, Queensberry Place, South Kensington, S.W.7.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to LIGHT, 34, Paternoster Row, London, E.C.4. Cheques and Postal Orders should be crossed and made payable to LIGHT.

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be made to The Advertisement Manager, LIGHT, 34, Paternoster Row, E.C.4. Telephone: Central 1462.

RATES.—£10 per page; 10/- per inch single column; societies, 8/- per inch; classified advertisements, 1/- per line.

THE SIGNIFICANCE OF HUMAN SURVIVAL.

In the May issue of the *Clarion*—which has now become a monthly paper—Mr. Robert Blatchford writes eloquently on the subject of human survival, with especial reference to that larger significance which it carries, a matter never forgotten by the serious student of Spiritualism.

Mr. Blatchford begins his article ("Where do we get our Souls?") by alluding to his change of mind on the subject, for it was one on which a few years ago he was utterly sceptical:

I had held for many years that the brain is the man and that when the brain stops working the man is dead. But study and thought convinced me that the mind, or soul, is greater than the brain, is the brain's master and outlives it.

Quoting next Sir Oliver Lodge's statement that though an astronomer can calculate the orbit of a planet or a comet he cannot calculate the orbit of a common fly, he draws the inference that the behaviour of living things appears to be governed by something outside the known laws.

A fly has something no planet possesses, a fly has will, will indicates mind, does mind mean brain? If not, a brain is neither a fly nor a man, it is an instrument used by the animal like a stomach or a heart.

Carrying his argument back to our oldest ancestors he refers to the moneron, that microscopic atom of protoplasm from which the single-celled amœba is produced. The moneron has no heart, no stomach, no eyes, no limbs, no brain, yet it has *will*. It can move, it can seize and digest its food. Clearly, then, it has mind, and it has mind without brain. "The brain, then, is not the moneron, then why should the brain be the man?"

We need not recapitulate the whole argument here. Mr. Blatchford sketches it in outline with his customary ability. Readers of Dr. Geley's remarkable book, "From the Unconscious to the Conscious," will know how the theme has been elaborated by a scientific mind of the first order.

It was the moneron, that minute drop of oily substance in which Hæckel said that no microscope or any other scientific instrument could detect any solid or active substance—it was the moneron which produced the cell.

And the cell made the forest, and the mammoth, and London pride, and Grecian glory, and the British Navy and the daily paper—and us! And fearful and wonderful was the making.

At this point Mr. Blatchford remarks—and he is perfectly right—that this is not merely academic speculation. He perceives that it has a practical bearing on life. He observes that if we are the creatures of an hour there is a real temptation to wallow in the Epicurean sty, and to regard the problems of civilisation with apathy. He sees man, "poor little ephemeral man," groping and guessing amongst the tremendous forces of Nature and he asks, "Will he guess correctly or will the inexorable Sphinx devour him?" He laments men's indifference to reason, their tendency to allow their passions and their vices to rule their actions, and the disaster which they may thereby bring upon themselves. Proceeding, he says:—

The hope of this world's sanity depends upon the proof of human survival. If there is another life, a longer and better life, the grip of this world relaxes, we take a wider view. The prizes of Vanity Fair shrink in value. We cease to be ephemeral; we have time and room to develop. We are no longer in a frantic hurry. . . . We can afford to think.

Robert Blatchford is a man of vision, and he has seen and seized upon the essential principle which lies at the back of modern investigations into the evidence for a future life. He gives us an admirable article. We wish we could have reproduced the whole of it with its graphic phrasing and forceful imagery. And it is no reflection upon Mr. Blatchford's questing attitude that some of us who have pursued the subject for many years may take a more assured position. It is a hard and stubborn fight that we have to convince the world's thinkers of the far-reaching importance of our subject—human survival of bodily death—but however much the issue may seem at present to hang in the balance, we have complete assurance that the Great Intelligence which permeates all life from the highest to the lowest will infallibly carry out its work. We feel with Shelley that: "The Universal Spirit guides," and that it "fulfils its destined though invisible work." That to us is an inevitable conclusion, though it is not less inevitable that we who have discerned the appointed end shall spare no pains to promote its coming.

THE HEAVENLY LIFE.

He spake of love, such love as spirits feel
In worlds whose course is equable and pure;
No fears to beat away—no strife to heal—
The past unsigh'd for, and the future sure;
Spake of heroic arts in graver mood
Revived, with finer harmony pursued;
Of all that is most beauteous—imaged there
In happier beauty; more pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams;
Climes which the sun, who sheds the brightest day
Earth knows, is all unworthy to survey.

WORDSWORTH.

1001
L7
v. 47, 1927,
no. 2399-2451
HRC

MAY 21, 1927

FROM THE LIGHTHOUSE WINDOW.

The *Weekly Dispatch* (May 8th) contains an article by Dame Edith Lyttelton on her seeing in St. James's Street the "Ghost of the Iron Duke." As the figure approached her she was struck by an unmistakable air of distinction about it. She did not then know that the object of her attention was a ghost. When in their walk they came face to face, Dame Edith "stopped dead with surprise," for she recognised the figure and face, although the ghost seemed unaware of her presence.

I knew that face! I had seen that aquiline nose, that shape of brow, those blue steely eyes, clouded now with thought, that . . . Good God! The Duke of Wellington . . . the Great Duke . . . the Iron Duke, walking up St. James's Street brooding on the danger of England! . . .

Had he turned his head and looked at me, as he might well have done, considering that I was standing stock still close to him, I should have stammered something. But he did not see me, or indeed any of his surroundings. His thoughts were fixed, his eyes were shut to every outer thing and concentrated upon his inner vision.

* * *

That encounter was in September, 1914. Dame Edith continues:—

I stood and watched his slow yet vigorous progression the whole way up St. James's Street. I wanted to see which way he turned when he reached the top. Yes—he went westward, down Piccadilly, towards Apsley House.

I walked home quickly, feeling exhilarated, excited. What could subdue us if the great ones came back from the dead to watch over us? The Iron Duke—how we needed his grim persistence, his genius as a striker, his experience of terrible emergencies and rapid decisions! All these qualities were to be added to us in the course of time, but we did not know it then; we were not sure.

Not until Dame Edith had tried in vain to learn of some living "double" of the Duke did she go to examine the portrait in the dining room at 10, Downing Street, and was sure that she had really seen the Duke of Wellington: "Yes, that was my man. I saw him again, and in spirit I greeted him again."

* * *

As regards Joanna's box, which Mr. E. V. Knox ("Evoc" of *Punch*), in *The Daily News*, opines to be one of those boxes that are emphatically more epoch-making whilst they remain closed, that diverting humorist deploras the threatened opening of it. He says:—

Spiritualism will be tried first, then X-ray photography; but after that the box will be opened. The idea of this process is first of all to find out what is inside the box, then to make certain that it really is inside it, and then to open it and see whether it is there—an example of the modern scientific method which, in my humble opinion, may be very rightly applied to a business man's letters, or to a telegram from a friend, but should not be applied to Joanna Southcott's box. It is going to reduce controversy to a farce.

* * *

According to the *Northern Daily Telegraph* it seems that of thirty claimants to the famous Pritchard Estate (£4,000,000) some of them have been reduced to a state of poverty in trying to prove their right to it—one woman having spent as much as £3,000 on the attempt. A Blackpool plumber, Mr. Alfred Pritchard, is the latest claimant, who says his father always told him there would be money for him some day, and that there were papers which would help him to claim it. Those papers fell into the hands of this claimant's eldest brother, who died in March last. The *Telegraph* goes on to quote Mr. Alfred Pritchard:—

"His death, curiously enough, was heralded by the remarks of a medium at a seance, for I received a telegram that my brother had died after the medium had told me there was a sudden death in the family. I am a believer in spiritualism, and I was told five years ago by a Blackpool medium that this estate dispute would be settled in 1927. Several mediums have told me that I could make a claim to the estate, and have described to me the family crest and given me other details of the family history, which I have found to be accurate."

From *The Outlook* we take a paragraph of an article on "The Touch of Magic," by the Viscountess Curzon:—

There are three kinds of interest—as I see it among people I know—in supernatural things. First there is the profound psychic interest on the part of serious people, which generally takes the direction of spiritualism. Then there is the intellectual, amused interest in the history and practices of witchcraft, black and white magic, fortune telling, the character and behaviour of elementals, ghosts, etc. The third kind of interest, that might be called a practical one, lies in having one's past, present, or future read.

* * *

In the *Empire News*, Captain E. Clive Maskelyne thus begins his series of articles on the exposure of bogus seances:—

Spiritualism is either true or false. If it is true, then it is the most stupendous truth of all time, and its supporters should leave no stone unturned to see that its truth is not only proclaimed the whole world over, but that the evidence upon which its truth is established is known from one end of the earth to the other.

No possible convert should be permitted to remain in ignorance of this great truth, convincing evidence of which should be presented by every available means, on every available occasion, to every available human being.

* * *

Captain Maskelyne proceeds to say:—

Let me make my position quite clear. I do not know whether Spiritualism is true or false. I have a perfectly open mind on the subject, and I would urge, in all seriousness, that a great question of this kind should only be approached with an open mind. I mention this because I, in common with the other members of my family, have been credited with being violently opposed to Spiritualism.

He adds:—

I know people whom I greatly respect, and whom I know intimately, who have seen ghosts, or apparitions, or whatever you like to call them. In my own family I can recall two extraordinary happenings which are of a distinctly psychic nature, and which I know to be true.

A HUMORIST STILL.

On the second anniversary of the death of Ted B——, an old school chum who was much addicted to harmless practical jokes, a party of nine of us were sitting at seance with Mr. Charles Williams, the then well-known physical medium. A cat was lying asleep on an armchair in the further corner of the darkened room. Ted, who was speaking to us in the direct voice, suddenly said to a lady sitter: "I'll try and take a hairpin from your hair, E., and put it on the cat's tail." We heard a "swish," and a muffled "meow" from the neighbourhood of the armchair! Ted called out, "Don't break the circle: look afterwards."

The seance concluded very shortly, and I at once went to the cat, who was still drowsily disporting himself on the armchair. No hairpin was on his tail, but on the floor by one of the chair-legs was a hairpin, which the sitter "E." at once claimed as hers. It therefore certainly appeared as if Ted had done what he said he would do (a difficult feat in the dark even for anyone in the body), and that the cat had flicked the hairpin off his tail.

Ted, himself, at a seance a few weeks later, when controlling a trance medium, who knew nothing of what had transpired at the previous seance, said, in his old humorous way:—"Well, I did manage the hairpin trick, and although I did not point a moral, I certainly adorned a tail!"

L. H.

PREVISION.—From all parts of the world evidence is coming of this mysterious fact of prevision, which seems to testify the existence of another intelligence in man, an intelligence which is probably independent of the brain and which will survive its decay. I believe that this new knowledge will be a light by which humanity will reconstruct a new and a surer faith. And this light, dim now but growing clearer year by year and generation by generation, will lead mankind out of the morass of materialism, the darkness of doubt, and the waste of war into the light and freedom of a finer and a happier earth.—S. G. SOAL (in a lecture delivered to the London Spiritualist Alliance).

"WE LIVE BY ADMIRATION, HOPE,
AND LOVE."

By F. J. GOULD.

In the only article which I have hitherto written in the columns of "LIGHT," I referred to a view of the universe expressed during recent years by Dr. W. D. Lighthall, of Montreal.

A copy of his twelve-chapter book ("Supersonalism: the Outer Consciousness: a Biological Entity"; Witness Press, Montreal, 4s.) has just reached me.

As its closing sentence runs: "Is not pain a disappearing cloud and death everywhere an illusion?" it is clear that Dr. Lighthall is in harmony with the cheerful temper of spiritualism, though, like myself, he does not follow the customary spiritualist methods, or use the customary spiritualist language.

In effect, he concentrates his study, not on the communications made to incarnate people by discarnate, but on the universe at large. He regards this universe as a life. The essence of this life, in spite of all tragedies, is joy. All the manifestations of life, and joy, and individual quality and genius, are aspects and energies of the united personality,—no, supersonality, or supreme being.

Whatever science, in the modern acceptation, can tell and teach, Dr. Lighthall receives and utilises. He is no way dependent upon the theologies of the past. He starts fresh, and asks the attention of the ancient creeds, of the rationalist, the atheist, and all alike.

To me, as I scan his pages, he seems to utter, in his special mode, the conviction of Wordsworth: "We live by admiration, hope, and love." In making that remark I am hinting my oft-spoken thought that poets come nearer to truth than all the popes, doctors of divinity, "apologists" for this or that faith, and even all the scientists.

The modern critical spirit, aided by science, breaks down the obsolete, the false, and the inefficient, and the poet and all disciples of beauty are building a new world.

Dr. Lighthall looks at the living organism, chiefly typified by man (but crudely outlined in an insect, or an amoeba), and meditates on its urge and impulse and instinct, and then muses thus on the universe:—

"What is that directive power which urges the whole process, which everywhere urges the individual to act for the whole, preferably to (as well as subsidiarily for) the individual? What are the nature and scope of the independent *instinct*? What is its meaning in the altruistic impulse? Why and how is the grass preferred to its constituent cell, the more complex cell-combination-individual to the less complex, the organism to the limb, the family, the nation, the herd, to the individual member, the protoplasmic race to any partial race, the many in general to the one or the few, among equals? The principle is evidently one fundamental to organism. And it is *affective*. Is the living organism the model of the make-up of the known universe?"

When Dr. Lighthall observes that the universal existence is "affective" he implies that, after all is said and argued about the totality of things, the central significance of life lies in "admiration, hope and love."

It is a conclusion which will some day (but not in 1927) combine all men, including those who have strenuously fought against worn-out systems of theology which do not now help the soul of man in its quest of the holy grail of truth, beauty and fraternity.

To Dr. Lighthall the noblest efforts of a simple housewife or craftsman, and the noblest efforts of a social reformer and ethical artist are *legoi*, or words, of the "outer consciousness," or universal *bios*, or life. His chapters, crowded with comments on vitalism, teleology, cosmos, evolution, coloniality (membership of an organic aggregation), instinct, psychology, absolute, and so on, are by no means "popular," and I warn people off who wish to survey the problem of the universe as they would glance at a picture page in a journal.

Nor do I suppose posterity, in the year 1,001,927, will employ Dr. Lighthall's language any more than LIGHT employs the language of the Anglo-Saxon Chronicle.

But the great research began when the first man wondered, and our friend of Montreal contributes an eager and rational push to the general work of discovery. Courage pursues truth. A greater courage faces truth re-stated.

SIR ARTHUR CONAN DOYLE AT GROTRIAN
HALL.

On Sunday evening last Sir Arthur Conan Doyle speaking at the Community Service took for his subject, "The Etheric Body." "If the early translators of the Bible had been acquainted with what is now common scientific knowledge, much that appears obscure to the average reader of those records would have been made plain," said the speaker.

He continued, "There can be no doubt that the early Christians were Spiritualists in the true and full application of that term. When Peter who had been released from prison by spirit intervention, came to Mary's home they thought it was his 'angel'; the word 'angel' signifies 'spiritual or etheric body' to us of the present day.

"If the narratives of the Gospel were re-written by a scholar acquainted with modern psychic phraseology their meaning would indeed convey to the reader in unequivocal terms, the cardinal truths which spiritualists seek to promote, namely, that the spiritual body of man is able to act without its physical envelope, and that what is termed death is merely the discarding of this grosser envelope."

This was plainly common knowledge with the early Christians, as the episode of Peter's release from prison so abundantly evidenced. ("They thought it was his 'angel.'")

Sir Arthur referred to several recorded instances of the action of the etheric body at a distance whilst the person was still on this plane of life, quoting Mrs. Violet Tweedale in her recently published book, "Mellow Sheaves."

He had himself experienced an instance of this sort. Miss Felicia Scatcherd had written him saying she had seen him enter her room on a certain occasion, and so real was his appearance to her, that it was only when the nurse came in to attend to her and Sir Arthur then vanished that she realised he had not been present in his physical body.

Miss Scatcherd, although in failing health at the time, was in full possession of all her faculties as those who were with her could testify, and from her narration of the incident, coupled with her keen mental alertness which was so marked a characteristic of her, he felt sure she had indeed seen him.

He himself had not been conscious of this visit.

At this point of his address Sir Arthur made interesting allusion to the several manifestations which Miss Scatcherd had made since her transition, quoting a sentence transmitted by her through Mrs. Osborne Leonard's control, "Feda":—"My mind was too big for my brain."

Sir Arthur had learned from his guide, "Pheneas" that, as a rule, the etheric body does not go far away from its earthly counterpart during rest hours. There were cases where travelling during sleep had occurred, but such cases were subject to more than one interpretation, as witness the writings of that wonderful seer, Andrew Jackson Davis, where what is known as travelling clairvoyance is cited as one explanation of psychic nocturnal journeyings.

In conclusion, Sir Arthur showed that the consideration of the independent action of the etheric body aided us in our conceptions of the reality of the after life.

"I believe," he said, "that true religion is not founded entirely upon what is termed emotionalism, but is also the product of reason and knowledge."

At the close of the address Mrs. Annie Brittain gave some evidential clairvoyant descriptions.

L. H.

MRS. FARONE'S LECTURES.

On Tuesday, the 10th inst., at 16, Queensberry Place, S.W., Mrs. V. V. Farone delivered the second of her series of lectures on Psychic Science and Spiritualism to a deeply interested audience.

The next lecture will be given on Tuesday, the 24th inst. Admission free.

THE CHIEF motives which induce spirits to communicate with men appear to be a benevolent desire to convince us, past doubt and denial, that there is a world to come; now and then the attraction of unpleasant memories, such as murder or suicide; sometimes (in the worldly-minded) the earth-binding influence of cumber and trouble; but far more frequently the divine impulse of human affection, seeking the good of the loved ones it has left behind, and at times drawn down, perhaps by their yearning cries.—ROBERT DALE OWEN.

v. 47, 1927,
no. 2399-2451
HRC

FAIRY MUSIC.

BY LILLA LAVENDER.

In all countries, from the shadowy mists of antiquity, has come the continuous and unbroken belief in fairies and nature-spirits.

From the devas and peris of Eastern occultism, to the nymphs and dryads of the Greeks and Romans, and in more recent times the pixies, trolls and werewolves of European folklore, they have never quite vanished from the horizon of human consciousness.

When we reflect on this widespread credence in the existence of a fairy-world, we seem almost bound to accept the hypothesis of an evolution based on other laws than those which govern our destiny, bearing perhaps some analogy to the existence of an animal kingdom which while functioning side by side with humanity, is in reality on quite another spiritual plane.

I have myself known and conversed with quite a number of persons who honestly assured me that they had, at one time or another, come into contact with these denizens of a fairy sphere about whom our knowledge is, up to the present, so very limited and nebulous. In the light of my own experience I cannot presume to doubt the truth of their narratives.

My own first initiation into this strange fairy realm occurred about ten years ago at a time when I had just taken up my residence at a well-known South Coast watering place.

It happened one summer night that as I lay in bed quite wide awake and thinking idly how beautifully the light of the full moon was illuminating everything with an almost daylight radiance, I heard faintly from a long way off the strains of distant music; gradually it came nearer and nearer, till each note, as it rose and fell, was easily distinguishable—but what strange unearthly music it was! It was unlike anything I had previously heard; soft and yet intensely penetrating, its flute-like tones held a sort of soulless wildness in them enhanced by the curious way the music went on and on, over and over again, just the sequence of a few notes—one monotonous simple little tune.

It had a primitive, curious appeal difficult to describe, its sheer monotony had in it something attractive, and yet at the same time almost horrible in its inhumanity.

I listened strangely fascinated for a while, then rising, went to the open window, and leaned out into the fragrant night hoping that perchance I might locate the mysterious music or at least gather some clue as to its origin. I could see over a little valley on the farther side of which was a pine-wood, the dark tree tops plainly visible, silvered as their crests appeared in the wonderful moonlight. It was from this direction that the sounds seemed to proceed.

I dismissed as soon as the idea presented itself to me the supposition that some solitary musician had chosen in an eccentric mood the pine-wood for a lonely practice in the middle of the night. Such a thing seemed incredible, even if the music he made had been less unearthly, for the instrument he used was unlike in tone anything with which I was familiar.

A few years after the event I have just described I made the acquaintance of a young artist. Although disclaiming any psychic gifts herself she confessed a great interest in the supernatural. I told her of the strange music which I had heard, hardly expecting her to believe that I spoke in all seriousness.

Imagine my surprise then, when she assured me immediately that she too had certainly heard something very strange and uncanny while staying in the New Forest.

Without waiting for me to describe my own experience she recounted how she had then heard exactly the same monotonous flute-like, weird music that I remembered so well.

The only composition I know which at all resembles it is to be found in Wagner's opera, "Tristan and Isolde," where there is a curious and most uncommon passage for a wind instrument in the overture to Act III (I believe), which suggests very strongly in the quality of its dream-like repetition, the kind of music which we both heard, and which is so seldom reproduced in our ordinary concert music.

It is interesting to recall the fact that Wagner in the experimental stage of his budding genius produced an opera about which very little is known to the general public, entitled "Die Feen" or "The Fairies." It seems probable that the subject was one which strongly excited his interest and may account for his being one of the few composers to capture the elusive and inhuman cadence which falls so strangely on human ears.

My own little boy once told me quite seriously that after being put to bed about six o'clock he had awakened during the

RAYS AND REFLECTIONS.

It was once observed by a humorist that an optimist is a man who does not care what happens as long as it doesn't happen to *him*! Of the pessimist it was said by the same genial cynic that a pessimist is a man who has to live with an optimist! All the same the optimist is preferable to a pessimist even when his optimism is carried to extravagant lengths.

It is this type of optimist who assures you that "There is no death." But of course there is. What he means to say in his exuberant way is that death is not the mighty tragedy the world has taken it to be. It is just a change of state, so imperceptible sometimes that the departed person is occasionally astounded by its ease and simplicity and he cannot believe any change has taken place at all. It is often said, too, that to lay aside the body is simply like taking off one's overcoat. That is a slightly exaggerated figure of speech, for we do not have pains in our overcoats! Again, we are often told that to die is simply like going from one room into another. But this need not be regarded as an entirely unimportant matter. We should not consider it in that light even in this existence, if it were a case of going from a small private apartment into a large assembly hall. We should make certain preparations, including a prepared mind. And the case is very much the same when it is a question of leaving one condition of existence for another and larger one.

Of certain historical prophets, seers and visionaries whose behaviour is eccentric and freakish, it is occasionally said in a superior way that they were mere cranks—with nothing "spiritual" about them. Instances are found in Joanna Southcott, Richard Brothers, and John Wroe, to mention a few. My own view is that, as a rule, they were people who were actually under a strong spiritual impulsion which rather overpowered them—they could not keep their heads under it. They exhibited the ungainly antics of inexperienced sea-bathers caught by a great wave which turns them upside down and rolls them round and round. We can find instances in other cases than those of the crankish type of prophets in the past—examples under our eyes at the present time. Before cultivating psychic and mystical experiences it is as well to be practised in self-control that we may keep our heads (and our feet) in the spiritual surges which are now breaking on this "shore of time."

I have been comparing notes with an old-time Spiritualist over the amusing howlers made by unlettered speakers and mediums in earlier days. We recalled the case of the dear old lady who, as a medium, protested against the scientific idea that her trances were due to hypnotism. "They say it's hypotsum," she indignantly protested. "I say it's *not* hypotsum!" Then there was the chairman who announced that the lady vocalist at the evening service would sing that beautiful song, "Avvy Marier," and the orator who started his invocation, "O, ye infernal Powers!"

Another story tells of the good woman who startled the brethren on one occasion by remarking, "We have a long, hard road to travel, brothers and sisters, but we see the shining goal in front of us, and we know that however long the journey may seem, we shall at last reach our destitution!" But I do not guarantee this story; although I have heard from the platforms in ancient days blunders at least as ridiculous. There are dozens of such reminiscences amongst the old-timers; but the school-master has been at work since then, and things are very, very different to-day.

Capt. Clive Maskelyne, according to a Sunday paper, "does not declare that all mediums are deliberate tricksters," or that "all believers in Spiritualism are the dupes of fraudulent mediums." This is really very nice of him. But some of us are a little puzzled by the remarkable interest shown by the conjuring fraternity in Spiritualism, except where, as in the case of some of them, they happen also to be believers in Spiritualism. In that case, it is unnecessary to suppose that they can possibly be the "dupes of fraudulent mediums." They are much too astute, as Capt. Clive Maskelyne would naturally agree.

(Continued from previous column.)
evening, and getting out of bed had run to the window and seen a party of small fairies dancing in a ring on the little lawn in front of our house. This may have been only a dream—quite possibly—but I have been told by several men and women friends of experiences very similar which happened to them during childhood and which they are quite positive really occurred.

NOTES ON NEW BOOKS.
THE MYSTERY OF PATIENCE WORTH.

In "The Case of Patience Worth" Dr. Walter Franklin Prince has given us a book of great value not only by reason of its subject but in virtue of the thorough scholarship and critical acumen with which the whole story of the Patience Worth writings is treated. The case is more or less familiar to students of psychic phenomena, and has been the subject of an immense amount of discussion and commentary, chiefly in the United States. Dr. Franklin Prince discusses the question in a way that suggests that he has left no page unturned to arrive at a solution of the mystery. In the chapter on "Patience Worth and the Poets," he compares the astonishing verse improvisations produced by Mrs. Curran under the inspiration of the assumed spirit communicator, with the work of the standard poets, finding in some of the script distinct signs of superiority to the passages with which they are compared. And he repudiates the idea of plagiarism—a convenient theory of some shallow critics. The citations from the Patience Worth script are copious, and this fact alone makes the book one of special interest. There is a chapter on Patience's impromptu proverbs—those wise saws which show such penetration of mind and quaint aphoristic skill. Dr. Prince's commentaries bring out the peculiar excellence of the sayings which now and again came as lightning shafts of witty retort and repartee.

It would require a review far too lengthy for these pages to give a full account of Dr. Prince's book, which is an invaluable contribution to the literature of the subject. But I may at least mention the chapter which deals with the problem of the knowledge shown in the scripts which is almost Shakespearean in its range. Dr. Prince thinks it highly improbable that the peculiar knowledge and the English of the writings could have been acquired in any way save by actual residence in England. Patience had an astonishing vocabulary, and with this Dr. Prince deals in a special chapter, "The Dialect of Patience Worth." Here he finds some of her phrases rather erratic and artificial, and gives an instance in which her verse can be modernised without in the least disturbing the poetic structure or sharing in her ability as a poet. After a close and judicial summing up of the case with special reference to the known intellectual resources of the medium, Mrs. Curran, Dr. Prince concludes:—

Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the subconsciousness of Mrs. Curran must be acknowledged.

D. G.

"THE FUNDAMENTAL FACTS OF SPIRITUALISM." By A. Campbell Holms. (The Occult Press, Jamaica, U.S.A. \$1.)

This little book has been specially compiled by the author of "The Facts of Psychic Science and Philosophy" for the purpose of enabling "those approaching the subject of Spiritualism for the first time, to acquire easily, and at small expense, a general knowledge of the facts," to quote from the preface.

Within the compass of some seventy pages, Mr. Campbell Holms has compressed a wealth of information, based upon ascertained fact, in which he deals, in concentrated form, with telepathy, clairvoyance, the direct voice, spiritual healing, automatic writing, psychic photographs, in short the salient features of spiritualistic phenomena. Chapters on "The Fundamental Facts of Spiritualism," and "How to Form Spirit Circles" are of special value to the beginner.

This little book should be in the hands of all who approach our subject for the first time, and will give the new student an excellent working knowledge of the experiences on which spiritualism is based, and the philosophy arising therefrom.

J. A. N. C.

"ALFIERI AND OTHER POEMS." By Eleanor Gray. (Kegan Paul, 5/-.)

Eleanor Gray will be known to many of the readers of LIGHT by the poems from her gifted pen which have appeared from time to time in its pages. In the present volume the author's views show considerable range and variety. There are some felicities of phrase and a pleasing play of fancy—true feeling, too, in many of the poems as well as more than a trace of power. There is much to enjoy in this book, for those who love poetry. Some sixty poems on diverse subjects are included, and the whole is well printed and pleasingly got up.

G. K. E.

*Boston Society for Psychic Research, Boston, U.S.A.

MARYLEBONE SPIRITUALIST ASSOCIATION.
MRS. ST. CLAIR STOBART AT THE ÆOLIAN HALL.

Choosing as the title of her address "What is Spiritualism?" the speaker proceeded to show that it was "the lifting of a curtain between two grades of consciousness."

There were three grades of consciousness: the sub-conscious; the normally conscious; and the super-conscious.

Man's consciousness of or awareness of Colour was a matter of comparatively recent date; though the sky or heaven was mentioned four hundred and thirty times in our Bible, in only one of these instances was allusion made to its wonderful blue colour.

Awareness of Fragrance was first remarked upon in the Song of Songs.

Five hundred years ago one-half of the inhabitants of the globe was ignorant of the existence of the other half, and yet America was in reality within immediate touch with Europe by the then undiscovered wireless; it was the awareness, the consciousness, that was lacking. And as it was in material matters, so it was, too, in matters spiritual; many, very many, perceived only the physical world about them. It was a want of awareness alone that prevented a consciousness of the spiritual world.

The Fall of Man had been stressed through many centuries, but the speaker refused to believe "that the scheme of the Creator was a failure"; man had not fallen, he had evolved, and his evolution was still continuing. Curtains of consciousness were being raised again and again.

With Spiritualism man's awareness would reach out to what had always been there, though beyond the range of his consciousness; just as America had been before it was discovered. Extended consciousness was in every man and every woman and only awaited the awakening to its existence.

Mrs. Florence Kingstone's convincing clairvoyance and messages, repeatedly accompanied by correct names, were gladly accepted by those addressed.

V. L. K.

THE AFTER LIFE.

Life beyond death is human, sequential, orderly, and educational, and each one goes to his own place. The base, ignoble, undeveloped, and vicious ones are the "spirits in prison"—dwellers on the threshold who are self-deprived of light, liberty, and love as the inevitable result of their past earth-lives. Until they repent and desire to rise they will be content to remain on the plane of self-gratification, on the borderland of the higher spiritual spheres. The laws of fitness and of love determine the location of each one, for interior states and environmental conditions are more intimately related there than here. Neither literal hell nor local heaven—neither blazing "pit" nor walled "city"—has been discovered by incarnate human beings, who say that "Hell" is discord, imperfection, darkness, and suffering, that it endures as long as selfishness, ignorance, and wrong-doing continue, while "Heaven" consists of harmony, purity, love, and wisdom. The "Kingdom of Heaven is within," said the Spiritual Teacher of old; and so also is the Kingdom of Hell until it is cast out by the repentant and awakened spirit.—E. W. WALLIS.

NEW BOOKS RECEIVED.

"JAGADGURU." By J. C. Winslow. (Obtainable from S.P.G. House, 15, Tufton Street, Westminster, S.W.1. 1s. net.)
"THE CALL. A DRAMA IN TWO ACTS." By Louis C. Henderon. (C. W. Daniel Co. 3s. 6d. net.)
"MAGNETISM AND MAGIC." By Baron Du Potet Du Sennevoy. Edited and translated by A. H. E. Lee. (George Allen and Unwin. 6s.)

ANSWERS TO CORRESPONDENTS.

MRS. CHARLES CLARK (Newark, New Jersey).—Many thanks for your letter. You will note we have already received this information from various quarters. Nevertheless your courtesy is much appreciated.

G. B. WESTON (Fargo, North Dakota).—We appreciate your letter with the information as to the authorship of Whittier's poem, which you will observe has reached us from several other quarters as well.

F. M. BENTLEY (Transvaal).—We thank you for your letter. A long experience of all kinds of psychic phenomena makes us look with a doubtful eye on prophecies. We have seen so many of them fail to materialise. In any case the Martian prophecies appear to be of somewhat too lurid a nature, judging from the extract you give, to justify their publication in LIGHT.

v. 47, 1927,
no. 2399-2451
HRC

The British College of Psychic Science, Ltd.,

59, HOLLAND PARK, LONDON, W.11.
(Tel. PARK 4700.) Hon. Principal, J. HEWAT MCKENZIE.
New Summer Syllabus on Application.

MONTHLY MEMBERS' MEETINGS.
Lecturer ... DR. HECTOR MUNRO
"Personal Psychic Experiences." ... Wed., May 25th, at 8.15 p.m.
Evening Lecture, "My Psychic Experiences" ... MRS. BARKEL
Non-Members, 1/- ... Tues., May 24th, at 8.15 p.m.
Group (Clairvoyance) Bookings ... MRS. MASON
Tues., May 24th, at 4 p.m.

Direct Voice, Private Appointments. ... MRS. BLANCHE COOPER.
Groups, Weds., 8 p.m., Fri. 5 p.m. Bookings required.
Trance Mediumship, Private Appointments. ... MRS. BARKEL.
Trance Mediumship, Private Appointments. ... MRS. GARRETT.
Clairvoyance and Trance Mediumship, Private Appointments. ... MRS. VICKERS.
Clairvoyance, Private Appointments. ... MRS. MASON.
Clairvoyance and Psychological Development. ... MRS. G. P. SHARPLIN.
Psychic Diagnosis and Treatment of Disease ... MR. G. P. SHARPLIN.
Healing Groups, Mon., 3.30, Thurs., 8 p.m. Non-members 1s.

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

PUBLIC CLAIRVOYANCE.

Friday, May 26th, at 8 p.m. ... MR. E. SISSONS
Friday, May 27th, at 8 p.m. ... MRS. ANNIE BRITTAIN

Vol VI. "PSYCHIC SCIENCE." No. 1.
2/6, 2/9, Post free. SPRING ISSUE NOW READY.
Invaluable to all serious students. Sample copy, post free.
Can be obtained at the College, The Psychic Bookshop, and Mr. J. M. Watkins, 21, Cecil Court, W.C.

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.
(Four minutes from the Houses of Parliament.)
Hon. Secretary ... MISS ESTELLE STEAD
The Lending Library contains hundreds of books on Psychic subjects.
Fully Classified Catalogue 2s. 7d. Supplementary Catalogue 7d.
Hours 11 to 6. Closed Saturdays and Sundays.
Trance Mediumship, Private Appointments
MRS. BARKEL, MRS. A. G. SHARPLIN
Wednesdays, at 3 p.m., Circle for Clairvoyance and Psychometry (groups of not more than eight sitters), May 25th. MRS. ROUS
Wednesdays and Fridays, Sittings for Psychic Photography.
By Appointment ... MRS. DEANE
Thursdays, 3 p.m., Class for Development ... MISS AIMBE EARLE
Thursdays, 6 p.m., Devotional Group ... MISS STEAD
Fridays, 2.30 to 8 p.m., Library "At Home." Members and all interested to talk on Psychic Subjects cordially invited. Tea 6d.

THE LONDON SPIRITUAL MISSION,

13 PEMBRIDGE PLACE, BAYSWATER, W.
Sunday, May 22nd, 11 a.m. ... Mr. P. E. BEARD
" " " 6.30 p.m. ... Mrs. KELWAY BAMBER
Wednesday, May 25th, 7.30 p.m. (Clairvoyance) ... Mrs. FRANCES TYLER
Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.
Sunday, May 22nd, 11 and 6.30, Mrs. A. Boddington; Thurs. May 26th, Mrs. Melloy.
Service 3.0 and 6.30

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—May 22nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. E. M. Neville. May 25th, 8, Miss Smedley.
Camberwell.—The Central Hall, High Street.—May 22nd, 11 and 6.30, Mrs. H. Butterworth, Dipl. S.N.U. Wednesday, 7.30, at 55, Station Road, public circle.
Shepherd's Bush.—73, Becklow Road.—May 22nd, 11, public circle; 6.30, Mr. R. R. Thornton. May 26th, 8, Mrs. Holloway.
Peckham.—Lausanne Road.—May 22nd, 7, Miss B. Hogg. Thursday, 8.15, Mrs. A. Jamrach, D.N.U.
Richmond Spiritualist Church, Ormond Road.—May 22nd, 7.30, Miss F. Morse, address and clairvoyance. May 25th, 7.30.
Croydon National Spiritualist Church, New Gallery, Katharine Street.—May 22nd, 6.30, Mr. A. Vout Peters.

THE BRITTEN MEMORIAL.

THE ANNUAL GENERAL MEETING OF SUBSCRIBERS
Will be held in the
Britten Memorial Library, 65, Bridge Street,
Deansgate, Manchester,
On SATURDAY, MAY 28th, 1927,
at 3.30 p.m. prompt, at which the Trustees hope for a large attendance.
JOHN JACKSON, Hon. Sec., 30, Buxton Road, New Mills, near Stockport.

The Kabala of Numbers in Relation to the Spirit World.
Course of 12 Lectures by W. J. VANSTONE, Ph.D., 7, Cambridge Street, W.2, Wednesday, May 25th, 7.30. Course, 10/6. Single Lectures, 1/-. Paddington 2454.

Marylebone Spiritualist Association, Ltd.,

4 & 5, TAVISTOCK SQUARE, W.C.1. Tel. MUSEUM 9676.

Public Meetings for Psychometry and Clairvoyance.
Monday, 23rd, at 3, Psychometry ... MR. GLOVER BOTHAM
Tuesday, 24th, at 7.30, Clairvoyance ... MRS. S. D. KENT
Thursday, 26th, at 7.30, Clairvoyance ... MR. A. PUNTER

Sessions for Normal and Trance Clairvoyance.
Monday, 23rd, at 7.30 ... MRS. CANNOCK
Wednesday, 25th, at 3 ... MR. GLOVER BOTHAM

Sessions for Trance and Direct Control.
Tuesday, 24th, at 3 ... MRS. A. ROBERTS
Thursday, 26th, at 7.30 ... MRS. A. ROBERTS

Session for Materialization.
Wednesday, May 25th, at 7.30 ... MRS. BAYLIS

Public Lecture.
Saturday, 28th, at 8 o'clock MRS. CHAMPION DE CRESPIGNY
"The Development of Clairvoyance."

Private Sittings with the following gifted mediums can be booked in Advance:—
Mondays ... MRS. CANNOCK and MRS. A. ROBERTS
Tuesdays ... MRS. ANNIE JOHNSON
Wednesdays ... MR. GLOVER BOTHAM
Thursdays ... MRS. A. ROBERTS
Fridays ... MISS GRACE COLLYNS
Excellent Library Open Daily, 11 to 1 and 2 to 7 (except Saturday).

SUNDAY SERVICES

ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, May 22nd, at 8.30.
Address ... MR. ERNEST HUNT
Clairvoyance ... MRS. A. ROBERTS

CAROLS OF SPIRITUAL LIFE. MUSICAL SETTINGS.

We have pleasure in announcing that the Tune book, consisting of 100 pages 7½ ins. x 6 ins., which includes the Lord's Prayer and all necessary settings other than those to be found in Hymns Ancient and Modern and the Bristol Tune Book, is now on sale, cloth bound 2/6, post free 2/9.

Silver Collection on Entering.

Membership Invited. Subscription 10/- per annum.
Correspondence to Hon. Sec., F. W. HAWKEN.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening GROTRIAN HALL

115, Wigmore Street
(Nearest Station, Marble Arch or Bond Street).

SUNDAY, MAY 22nd,
11 a.m.—Speaker, Mr. Percy Scholey.
6.30 p.m.—Speaker, Rev. Gordon Hall.
May 29th, 11 a.m., Rev. Vale Owen; 6.30 p.m., Rev. Dr. Lamond.

A Spiritual Healing Service is included.
SILVER COLLECTION.

Healing Circles are held Mondays at 7 p.m. and Fridays at 3 p.m. Applications to be made to the Hon. Sec., 21, George St., Baker Street, W.1

WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.
Sunday, May 22nd, 11 a.m., ... Mrs. MARY CLEMPSON:
"Man and his possibilities," followed by Spirit-descriptions and messages.
" " " 6.30 p.m. ... Mr. GEORGE PRIOR
Wednesday, May 25th, 7.30 p.m. ... Mrs. RUTH DAYMOND:
Address, Spirit-descriptions and messages.
Healing, Tuesdays, 7 p.m. Wednesdays, 3 p.m.

THE PSYCHOSENSIC INSTITUTE

THE BRITAIN CORRESPONDENCE COURSE
FOR
PSYCHIC UNFOLDMENT
SCIENTIFIC - PRACTICAL - SIMPLE
Unites the Powers of the
SPIRIT, MIND, AND BODY.
Develops Normal Clairvoyance, Clairaudience, and Psychometry.
Acknowledged to be the World's Foremost Course.
Send 1½d. stamp for pamphlets and enrolment form.
PSYCHIC UNFOLDMENT. Privately or by Class.
HEALING TREATMENT.
SEANCE GROUPS FOR PSYCHIC INVESTIGATORS.
Every FRIDAY at 3.30 p.m. Limited to 8 sitters at 5/- each
Conducted by Mrs. ANNIE BRITTAIN.
Seats must be booked by telephone or letter.
All correspondence to Secretary,
PSYCHOSENSIC INSTITUTE, 28, St. Stephen's Road Bayswater, W.2.
Phone: Park 2790

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.
Incorporated 1898

16 Queensberry Place,
South Kensington,
London—S.W. 7.

Telephone: KENS 3799
Rlys.: District, Metropolitan
Tube: Piccadilly & Brompton
Buses: 14, 30, 49, 74, 96

ANNUAL SUBSCRIPTION ONE GUINEA.

Members' Subscriptions for 1927 became payable on January 1st.

LECTURE. Thursday, May 26th, at 8 p.m. Mrs. C. A. DAWSON SCOTT (Author and Dramatist and founder of the Pen Club), on "My experiences in Spirit Communication." Chair: Mr. DAWSON ROGERS.

CLASSES. Wednesdays, at 5 p.m. Admission, including tea served before 4.55 p.m., Members 1/-, non-members 2/-.

(A). Discussions on the Psychic Faculty.

Leader: Mrs. MARTHA OGILVIE.

June 22; July 6.

(B.) **Trance Addresses:** Through the Mediumship of Mr. W. E. FOSTER. Answers to written questions of a General and Impersonal Character, concerning the Life of Spirits and their surroundings. Chair: Mr. DAFYDD THOMAS. May 11th, 25th, June 15th, 29th, July 13th.

Training of the Psychic Faculty.

Classes for members, conducted by—
Mrs. LENNOX KAY and Mrs. MARTHA OGILVIE.

AT HOMES: Wednesdays, 3.30 to 5 p.m. For the purpose of Introductions among Spiritualists and Enquirers.

EXPERIMENTAL WORK.

Private Sitzings: Mrs. GARRETT (Trance).

Mrs. CANTLON (Automatic Writing).

Mr. T. E. AUSTIN (Normal Clairvoyance, etc.)

Group Sitzings: Every Wednesday at 7.30 p.m. (Limited to 8 sitters) Mr. T. E. AUSTIN.

Group Sitzings: Wednesdays at 3 p.m., (Limited to 5 sitters) May 25th, Mrs. FLORENCE KINGSTONE.

Clairvoyance, Psychometry, etc. (Demonstrations of) Meetings every Tuesday at 3.15 p.m. May 24th, Mrs. OGILVIE.

Healing: Mr. W. E. FOSTER. Private Appointments.

Materialisation, etc.: Mrs. BATTEN BAYLIS. Monday Circles reserved for Members.

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

Special Notice: REVUE METAPSYCHIQUE: In order to complete the file of this publication, the L.S.A. Reference Library requires three issues, viz., Nos. 1 and 2, 1924 (Jan-Feb; Mar-Apr.) No. 6, 1925 (Nov-Dec.) The Librarian will be glad to hear of the possibility of obtaining these issues.

PRIVILEGES OF MEMBERSHIP. Use of Circulating and Reference Libraries, free admission to Lectures, immediate advantage in experiments, use of comfortable clubrooms, etc.

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

REFRESHMENTS served every afternoon 3—5.45.

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

AT HOME: June 1st, 3.30—6 p.m. To meet Dr. CARL A. WICKLAND and Mrs. WICKLAND, of the National Psychological Institute, Los Angeles, California, whose original work in connection with mental disorders is described in Dr. Wickland's book, "Thirty Years among the Dead." Sir ARTHUR CONAN DOYLE will be present, and at 5 p.m. Dr. WICKLAND will speak upon his work.

The House Committee on behalf of the Council invite those interested in the application of the Psychic Gift to medical work.

Admission free. Tea served as usual.

FREE LECTURES OPEN TO THE GENERAL PUBLIC
Psychic Science and Spiritualism

TUESDAYS at 8 p.m. Mrs. V. V. FARONE
Questions will be answered at the close of each meeting.

BOOKS FOR SALE.

Science, Experimental Evidence, Philosophy.

A Guide to Mediumship and Psychical Unfoldment.—By E. W. and M. H. Wallis. Post free, 8/10.

Bear Witness.—By A King's Counsel. In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. Post free, 4/0.

Clairvoyance and Materialisation. By Dr. Gustave Geley. A record of experiments. Post free, 30/9. Just Published.

Elements of Psychical Phenomena.—By He'en C. Lambert. An excellent pamphlet. Post free, 1/2.

Facts and the Future Life.—By the Rev. G. Vale Owen. This book contains much valuable data, together with an array of facts on the subject of human survival, which has been found most helpful to a great number of people who were looking for guidance and veridical evidence in their quest for further knowledge. Post free, 4/0.

From Agnosticism to Belief.—An account of Further Evidence for Survival. By J. Arthur Hill. 3/10 Post free. (Reduced from 7/6.)

Leaves from a Psychic Notebook. By H. A. Dallas. With a prefatory note by Sir Oliver Lodge, F.R.S. Post free 5/4. Just Published.

On the Threshold of the Unseen.—By Sir William F. Barrett, F.R.S. An examination of the phenomena of Spiritualism and of the evidence for Survival After Death. Post free, 8/-. Just Published.

Stella C. An account of some original experiments in Psychical Research. By Harry Price, F.R.N.S. Post free, 3/9.

Science and Human Progress. By Sir Oliver Lodge, F.R.S. Six Lectures now reprinted in book form. Post free 4/9. Just Published.

The Facts of Psychic Science and Philosophy.—By A. Campbell Holms. An encyclopaedic work of great value, containing references to all phases of psychic phenomena, with exhaustive bibliographies. Post free, 28/0.

Messages, etc., from Spirit Communicators.

More Things in Heaven and Earth.—By Robert Blatchford. This book is a temperate answer to the usual arguments against Spiritualism. The author, a life-long materialist, explains why, through personal experience and the careful study of the experiences of others, he came to abandon his materialist belief and to accept the theory of human survival of death. He analyses closely the evidence with which he was personally confronted, and leaves his readers to draw their own conclusions. Post free, 3/9.

Healing Through Spirit Agency.—By the Great Persian Physician, Abduhl Latif. And information concerning The Life Hereafter. Of the deepest interest to all enquirers and Students of psychic Phenomena. Written and compiled by R. H. Saunders. Post free, 3/9.

The Blue Island.—Experiences of a New Arrival Beyond the Veil.—Communicated by W. T. Stead. Post free, 3/9.

Spirit Teachings.—Through the Mediumship of William Stainton Moses, M.A. (Oxon). Post free, 6/6.

The Witness.—Written down by Jessie Flatts. A series of messages from a young officer of the Royal Marines, who was killed in action. These messages have been received automatically, and in clear straightforward language the boy describes after-death conditions and life in the spirit world. Post free, 5/4.

From Four who are Dead.—Messages to A. Dawson Scott. Post free, 5/4.

Spirit Communications.—By Camille Flammarion.

Psychic Experiences.—By Sir Arthur Conan Doyle.

The Philosophy of Survival.—By David Gow.

The Rationality of Survival in the terms of Physical Science.—By Sir Oliver Lodge, D.Sc., F.R.S.

Ectoplasm as associated with Survival.—By F. R. Scatterd.

Series of Pamphlets, 10d. each, post free.

Au Revoir not Good-Bye. By W. Appleyard, J.P. With Foreword by the Rev. Dr. Frank Bullard, M.A., B.Sc. This book contains revelations and statements of a remarkable nature. Its contents add considerably to our knowledge of those who have passed over. Post free, 3/9.

Realms of Light and Healing.—By Mrs. Robotton and Mrs. Doyle. A record of personal visits to spiritual spheres. Post free, 2/9.

The Return of George R. Sims.—By A Friend of His. In collaboration with R. H. Saunders. This book is a record of Mr. George R. Sims' experiences in Two Worlds. Post free, 2/9.

Albert Chevalier Comes Back.—A Record of Spirit Communication. By Florence Chevalier. Post free 5/4.

Pheneas Speaks.—The Record of a Home Circle reported by Sir Arthur Conan Doyle. Paper 2/9, cloth 3/9, post free.

Miscellaneous.

Impressions from the Unseen.—By L. M. Bazett. With an Introduction by Sir William F. Barrett, F.R.S. Post free, 5/3.

Other-World People.—By J. W. Herries. With Foreword by Sir Arthur Conan Doyle. Post free, 3/9.

The Ghost Book.—Compiled by Cynthia Asquith. This volume contains some of the weirdest and most uncaanny stories of the Supernatural. Post free, 8/-. Just Published.

Telepathy (Genuine and Fraudulent).—By W. W. Baggally. With preface by Sir Oliver Lodge, F.R.S. Post free, 2/9 (reduced from 5/-).

Mellow Sheaves. By Violet Tweedale. Post free 13/6. Just Published.

The Dark Sea. By Mrs. Philip Champion de Crespigny. Post free, 8/- Just Published.

The Priesthood of the Laity.—By Rev. G. Vale Owen. It is felt that this little book will meet a widespread need among Spiritualists and the Laity in general. Post free, 1/8. Just Published.

Revelations of a Society Clairvoyante.—By Miss St. John Montague. Denoting many marvellous predictions, all fulfilled. Post free, 11/-. Just Published.

SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.