

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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CONTENTS.

Notes by the Way 481	Letters to the Editor 485
Professor Richets' Message to "Light" 481	The Direct Voice 486
The International Psychic Congress in Paris 483	From the Lighthouse Window 487
A Chat with a Child Control ... 484	Fairies and Planchette 488
	Destiny 489
	Rays and Reflections 489

NOTES BY THE WAY.

MOVING ON.

The recent sermon of Dr. Barnes, the modernist Bishop of Birmingham, at Westminster Abbey, created something of a sensation. He seems to have "startled the Christian world" by proclaiming his belief in Darwin's theory of evolution, which he held has destroyed the whole theological scheme. He asserted that Man is not a being who has fallen from an ideal state of innocence, but is an animal slowly arriving at spiritual understanding. He claimed that "if there be a God behind Nature He can show His creative activity through the process of emergent evolution just as definitely as by special creation." "That God has used evil in His plan was quite obvious," said the Bishop. It was a remarkable sermon. But what is not least remarkable is that ideas which have been familiar for years to advanced thinkers in Spiritualism and elsewhere should be received as novel and startling. To some of us they almost seem elementary. But doubtless they will be resisted tooth and nail by those to whom religion is entirely a question of ancient traditions and documents and vested interests of all kinds. But every new advance of knowledge is something to be welcomed. Long ago in these pages we said that Religion must ultimately grow more scientific and Science more religious. And that, it is clear by all the signs about us, is what is happening.

* * * *

SELF-CONSCIOUSNESS.

Writing in the *Sunday Express* recently, its editor, Mr. James Douglas, claims that "self-consciousness is a boon, not a blight." It is something to be cherished and preserved, since the absence of the self-conscious attitude to life is a mark of apathy. "The man who gets rid of his self-consciousness is not alive," he says. We can see the meaning of Mr. Douglas's argument without being quite able to endorse it. It all depends on the particular kind of self-consciousness. We take it that the bore and the egotist are examples of self-consciousness so concentrated that, being wrapped up in themselves, they are

quite unable to enter into the point of view of those upon whom they inflict themselves. Their self-consciousness is a "blight" and not a "boon." Between these and the shyly self-conscious people whom doubtless Mr. Douglas had in mind, is the difference between the positive and the negative aspects of the question. The negative types are sensitive and impressionable, and consequently their powers of mind-expansion are greater. They develop more quickly, for their sympathies are larger and more acute. Most mediums and "psychics" are marked by acute self-consciousness—it seems to be an element in their nature. Usually it takes the form approved by Mr. Douglas, making them responsive to the conditions about them. But there is a kind of self-consciousness which does not expand or respond and which clothes its possessor in a kind of impenetrable hide of self-complacency on which snubs and hints fall in vain.

MESSAGE TO "LIGHT" FROM PROFESSOR RICHEL.

Professor Charles Richet, general president of the Paris Psychic Congress, has kindly sent a message to LIGHT, of which the following is a translation:—

The International Congress of Psychic Science (or, rather, Metapsychics), held this year at the Sorbonne, is a sign of the times. Our science has taken its place among the classical sciences, officially recognised, since it now has its seat at the Sorbonne, that jealous guardian of tradition, which for five hundred years has represented all the universities of France. It is to be noted that university professors, especially those of Germany, are well represented. We have professors from Bonn, Leipsic, Giessen, and Munich Universities respectively; this also is a sign of the times. The lectures have been numerous and highly scientific—few theories, many facts. The experimental method, based on discoveries of contemporary physics, has place of honour.

It is a long time since psychic science was solely in the hands of incompetent or fanatical persons. It has at last been understood that, in order to be able to discuss the matter suitably, one must have a specialised education. One no longer becomes a metapsychist extemporaneously, any more than one can become an extemporised astronomer or geologist. However, the metapsychists have not been backward, for the facts brought forward by the Spiritualists have been developed to their full.

We hope that LIGHT, the advance-guard of this knowledge (formerly called "occult") will give some space to all the lectures given by savants from Paris, Warsaw, Athens, Riga, Berlin, Bonn, Prague, Brussels, Milan, Genoa, Giessen, Leipsic, London, and New York. It will be seen that the congress is entirely international.

THE INTERNATIONAL PSYCHIC CONGRESS IN PARIS

(SPECIAL REPORT BY OUR OWN REPRESENTATIVE.)

The dim religious light which filters through the oval window in the roof of the Amphitheatre Richelieu gives an appropriate atmosphere of solemnity to the opening session of the Congress at the Paris Sorbonne. It is a large hall and well attended. Semi-circular rows of seats fill the lecture hall; quiet, attentive and well-dressed men and women occupy these seats, and the two sexes are about equally represented. A group of sixteen women sit together, and this "regiment of women" catches the eye at once, conspicuous by the absence among them of any representative of the sterner sex; possibly it is a class of women students or a feminine psychic group. One of them, a grave, aristocratic lady in mourning, is taking rapid notes with pencil held in her pale patrician hand.

There is no note of eccentricity in the appearance of the audience; nothing of the "crank" element. It is even hard to determine the respective nationalities, although here and there one catches sight of a completely shaved Teutonic head, the yellow complexion of a Chinese visitor, and at least one turbaned Hindoo. A few beards of unusual length seem to indicate that their owners are of Continental birth, while one male auditor, with a flaming head of hair that seems to cry aloud for the scissors, presents a note of Bohemianism such as one might expect at a Chelsea tea-party. Apart from these startling exceptions, the assembly appears quite "ordinary," and might almost represent a meeting of shareholders at Winchester House, listening to a chairman proposing an interim dividend.

The semi-circular rows of seats converge on to a table covered with green baize. At the place of honour is seated the president, Professor Charles Richet, a frail, gentle figure; one has the impression of a flame burning in a delicate porcelain vessel.

On his right sits Dr. Hans Driesch, dignified and professorial. On his left Dr. Osty, suave, polished, courteous, and with something of a steel-like quality about him—an iron hand in a velvet glove. Next, Dr. Carl Vett, direct, business-like.

Behind the table is a symbolic mural painting, partly covered by a white sheet, the purpose of which can be guessed on turning one's glance to the back of the hall, where a large magic lantern is standing.

In an opening speech, in which an occasional whimsical note can be detected, Professor Richet welcomes the assembly. He lays stress upon the embryonic nature of psychic study; it is only in its initial stages, a period through which all the other sciences have had to pass. Alchemy preceded chemistry; before Harvey and Lavoisier, physiology was only a mass of opinions; and what was medicine before Pasteur?

The time is at hand when metapsychics, for so long the object of sarcasm and raillery, will take a place among official sciences. . . . Hail to the new science, which perhaps is going to change the orientation of human thought!

There is a slight interruption when two Press photographers arrive with large cameras, and attempt to photograph the meeting. With a comic glance of resignation, Professor Richet interrupts his remarks, and requests the audience to preserve a few moments of immobility. But somebody states that photography

is not allowed inside the Sorbonne (although two flashlight pictures were taken later in the day, with or without permission), so the photo is not taken, and Professor Richet passes the matter off with a humorous remark.

Among the audience I catch a glimpse of the Rev. John Lamond, the Rev. and Mrs. Drayton Thomas, also the smiling face of Mr. Harry Price. I look in vain for other British psychic scientists; perhaps they are there, unperceived; possibly they will arrive later. At the moment, however, the British element seems to be conspicuous by its absence.

SIR OLIVER LODGE.

In the absence of Sir Oliver Lodge, a paper on "Radiant Energy and Metapsychics" was read on his behalf by M. Cartier, who spoke throughout in French.

"It must have struck those engaged in the study of metapsychics," said Sir Oliver, speaking, of course, by deputy, "that every psychic phenomenon is accompanied by, or associated with, some physical phenomenon as an inevitable concomitant. Whether this is universally true or not, our experience is consistent with the idea. We know of no definite exceptions, and it seems a good working hypothesis on which to proceed. But at the outset we must discriminate between the strictly *material* aspect of the universe which appeals directly to our senses, and the more general physical aspect, which includes matter as one part of its domain, but extends far beyond anything apprehended by the senses."

After a short disquisition on the ether in relation to Science, Sir Oliver turned to the science of Psychology. "Just as the physicist," he said, "has found it necessary to postulate a connecting medium which is not matter and which is the seat and transmitter of radiation, so the psychologist cannot be satisfied with matter alone, though he may do well to seek for a physical instrument or vehicle for every psychic activity. The ether of the physicist is available, and should be pressed into service. The ordinary primitive man only knows of communication between mind and mind by means of material methods of communication, such as the vibrations of air or marks on paper."

Whatever the method of physical communication, it is the eye or ear which has to receive the message. Then we come to other means of communication outside of our physical senses—Telepathy, Clairvoyance, Cryptesthesia and others. These represent ascertained facts. They must be capable, some day of explanation. Some thought that it was direct action between mind and mind, without any physical concomitant, without even any perturbation of the ether.

"But if it is true that every psychic phenomenon must be accompanied by a physical process of some kind, then the safest plan is to assume that some physical vehicle is concerned." Unfortunately our examination of the phenomena is difficult, as the manifestations are capricious; if they vary we cannot but be uncertain as to the cause of the variation. If we could measure the intensity of the phenomenon—assuming that we found some physical means of intercepting it—still more, if we could measure any speed of transmission, we might come to the conclusion that it, too, had a physical basis. In this connection we

might bear in mind that only a century ago it was not known that radiation had any definite speed, and the transmission of light was thought to be instantaneous.

I urge that we are not directly but only indirectly associated with matter, that the ether is our real habitat, and that our action upon matter is indirect, just as its action is on us. When we "see" an object we know that it is through the ether we see it, and that we only apprehend it by radiation. . . . All potential energy belongs to the ether. Does mental energy belong there, too? Has the ether a psychic function as well as many physical functions? We have no knowledge; we are in the region of speculation, but to me the facts point in that direction. And when life enters matter or disappears from it, I am disposed to think that it arrives from the ether, and goes back to it, and that the ether is the universal vehicle of life and mind.

Sir Oliver had some interesting things to say as to the etheric body. He suggested that, in the case of an apparition or materialisation, the etheric body had temporarily assimilated or utilised some portion of organised material in order to display itself to our material senses. We ourselves take in food in the same way, incorporating it into our bodies, thereby displaying ourselves for a period of something less than a century.

With regard to the theory that communications come from another order of beings, or from beings who have departed this life, these communications mainly reach us by a manipulation of matter—raps, tilts of tables, movements of furniture. We are not, however, bound to use matter for the reception of our messages. We might use something closer to the ether, say electricity or radiation. If metapsychic action can occur, it might be easier for it to interfere with radiation than anything else—a red light, for example, taking care, of course, that any normal method of interrupting the light was eliminated. Apparently a human medium would be necessary. The lecturer understood that such experiments were already being undertaken, and hinted at future developments in which automatic communication might be possible, almost to the point where the human medium could be dispensed with.

DR. OSTY.
(Paris).

In dealing with the general objects of the Congress, Dr. Osty touched upon the slow growth of psychic science (a criticism which he had heard in certain quarters, although there were others who considered that it was making great headway). He pointed out that the cause of such slow progress was inherent, and that metapsychics found no help in other branches of science. There were those who denied metapsychics the title of "science," and, in order to attract the benevolent curiosity of the intellectual élite, care was taken to ensure a proper scientific treatment of the matters dealt with at the Congress.

M. CARL VETT.
(Paris).

M. Vett read a short paper dealing with the general working of the international congress and its foreign associations.

M. R. DESOILLE.
(France).

M. Desoille discussed certain technical experiments which he had undertaken with electro-magnetic waves, showing variations which had been observed, according to the states of mind of the human subject. There is, he claimed, a connection between states of consciousness and electro-magnetic phenomena.

M. FERDINAND CAZZAMALLI.
(Milan).

This lecturer, a professor of Neurology and Psychiatry at Milan University, showed lantern slides illustrating a series of experiments he had conducted. He also had observed a connection between mental states and electro-magnetism. The subject was shut in a special room; the brain was excited by means of a Mexican drug (Peyotl). It was found that this period of excitement corresponded with certain unusual markings upon a photographic film, which automatically registered electro-magnetic oscillations. M. Cazzamalli stated that his experiments were the precursor of other and more extensive experiments to come.

DR. LEVON M. MIRAHORIAN.
(Rumania).

Dr. Mirahorian, of Rumania, in congratulating the last speaker, said that he looked forward to the time when, by means of an electro-magnetic machine, human ailments could be infallibly diagnosed. He thought some such instrument was certain to be evolved.

N. G.

(To be continued.)

CAPTAIN SETON-KARR AT SHEFFIELD

Capt. H. W. Seton-Karr, the well-known explorer, recently addressed the members of the Sheffield Society for Psychical Research, and the Rev. Frank Ballard presided, supported by Mr. Walter Appleyard, ex-Lord Mayor of Sheffield.

Capt. Seton-Karr said that in their experiences in psychic phenomena they sometimes met with fraud, but not to the degree that formerly prevailed. It was a good thing to expose fraudulent mediums, because such exposures had the effect of lessening popular credulity. Many people were ready to believe too easily, but it was found that sceptics, too, were also sometimes very credulous, because they accepted the idea that all phenomena were spurious. It was possible to have genuine phenomena and trickery at the same time, because there were very strong temptations to mediums to economise their power and supplement it with fraud in order to help it out.

++ We understand that Capt Seton-Karr is leaving for India shortly, together with Dr. Besant and Mr. Krishnamurti, in the s.s. *China*.

THE LONDON SPIRITUALIST ALLIANCE.

OPENING SOIREE.

An enjoyable soiree marked the opening of the Autumn Session of the London Spiritualist Alliance at 16, Queensberry Place, South Kensington, on Thursday last. A numerous company greatly appreciated the opportunity thus afforded for conversation and the meeting with old and new friends.

Mr. H. Ernest Hunt, in a felicitous speech, referred to the Autumn Programme of the L.S.A., and Mrs. Kelway Bamber, in the course of some appreciative remarks, spoke also of the promise of increasing success which the coming activities indicated.

THOUGHT is deeper than all speech;
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

—CHRISTOPHER P. CRANCH.

A CHAT WITH A CHILD CONTROL

Mr. Leigh Hunt's interesting article on "Child Controls," in *LIGHT* of 24th ult., cleared up for me one or two problems on this subject which presented themselves to me after a conversation with the delightful little child control Maisie. Maisie, an amusing little creature, acts and talks like a small but very intelligent child, though she tells me she "passed over" fifty-one years ago. She was twelve years of age at passing, and appears to be still at that age—that is to say, she (apparently) adopts her "child nature" when manifesting through the mediumship of her earthly co-worker, Mrs. E. Mason. (The reasons for this method of communication have been dealt with in Mr. Hunt's article so that I need not enlarge on the question here.)

At the seance which was held at the London Spiritualist Alliance headquarters, I questioned Maisie about herself. Here are some of the things she told me.

I was a Zulu girl. My name in Zulu language was (it sounded like *Whah-meenie*; Maisie tried to spell it, but found it difficult). I died of fever in Uganda; was only ill a very short time. I have been over here fifty-one years, and was twelve years old when I passed over.

There is one point which I find a little difficult to understand—the name Maisie. The sceptic would say: "Why does a Zulu girl have this thoroughly English name? One would not expect to find, say, a Chinese girl called Ethel."

There are no doubt several good answers to this objection. It is possible, for instance, that someone, realising the difficulty of pronouncing the word *Whah-meenie* (?) re-christened her, more or less at random. It is not impossible that I have spelt the name wrongly. Spell it "Mazi," for instance, and it appears at least foreign, and might be a Zulu name, so far as I can tell, having no knowledge of the Zulu tongue. However, I will leave this point to be cleared up by others more familiar with the intricacies of psychic study.

I asked if she ever worked in connection with any medium other than Mrs. Mason.

Yes, I was with a gentleman, but I was taken away from him. He wanted to use me for prophecy, fortune-telling; that's not my work. We don't come back for that, but to bring messages and to make the earth people realise the truth that men and women who pass over retain their conscious memory, and can come back to prove their identity. So now I work with my present medium; I have no other appointed work at present.

(Maisie told me that she had undergone a course of instruction to prepare her for her communication work.)

I was sent to school. When I passed over I was what you call a heathen. I worshipped the sun—no not that, it was the spirit behind the sun we worshipped. (Maisie repeated this, laying great stress on the fact that it was the spirit and not the visible sun that her people worshipped.) So I went to school to learn—and I had to learn your talk.

(Do you have day and night where you are?)

We have no night, no darkness, but the day gets a little—what do you say—quieter? no, dimmer; never dark. It is a mental world we live in. When I am not working I rest, and—and (here she paused as though searching vainly for a word)—yes, *revitalise* myself. (Maisie appeared to regard this as the *mot juste*, and seemed to find immense satisfaction in having hit on "revitalise.")

(Do you eat food?)

Yes, I eat food when I want to; I can eat fruit; but, me, I have no desire to eat. (The point suddenly appeared to strike Maisie that the subject of food necessarily indicated the presence of a body. She said impetuously): But, of course, I have *body*. My body is more solid than yours. When you come here, it is like slipping off one coat and putting on another.

I asked the little control what was the procedure in communicating with me. She said she worked with another spirit—she called him a "Doorkeeper." The information which she gives in the form of message is presented to her, I gathered, in the form of pictures which she sees and describes. I inferred that sometimes these pictures were of words which were apparently held before her as on a slate or screen. She added also that two other small spirits, little black boys, worked with her; these she called her "Runners," and their function was to summon those whose presence at the seance was desired. They fetched these spirits by a thought process.

I then asked Maisie whether she were actually occupying the body of her medium, Mrs. Mason. "No," she said definitely, adding, "no spirit enters the body. I control her mind—that is—" she seemed to find some difficulty in explaining the procedure, but after a pause, during which it seemed she was consulting someone else on the best way to present the matter, told me that she was at that moment *beside* the medium, using a portion of the medium's brain. There was a portion of the brain of the medium, apparently that portion which deals with the subconscious (she called it the "clean slate") which she could operate, impressing upon it her own personality for the time being. "I dull the medium's brain—the other part of the brain—when I do this," she added.

Another point which struck me about Maisie's account of the communication method was this: that apparently during the seance her own etheric body was also in a kind of trance. I may have got this information incorrectly; the power was waning at the time. She distinctly told me, however, that her own body (apparently the etheric one) was at that moment asleep elsewhere. If I have correctly understood the control here, it would almost seem that during *certain* kinds of seances the trance condition affects both spirit and medium, both the transmitter and the receiver having temporarily to lay aside their bodies for the purpose of getting into rapport with each other.

Could Maisie give me a test, I asked. She agreed, and I tried her with a book-test. Maisie gave me a grimace; it was a hard task, but she would try it, she said. I picked up a volume of Dennis Bradley's *Towards the Stars*, and asked her to read the first line on page 201 (picking the page at random).

The book remained closed. Neither I nor the medium looked at page 201 until afterwards.

Maisie puckered up her face (or perhaps I ought to say the medium's face), and appeared to be tackling a knotty problem. No, she couldn't get anything! But wait—there was a name—BAR. She tried several times BAR—BARNET—BARRETT.

I jotted this down, "Barrett" (assuming that it might refer to the late Sir William Barrett). On opening the book at page 201 I found the first line, a chapter heading, read: "An unidentified spirit—Dr. Barnett on evolution and—"

This struck me as quite a good test.

N.

As widely announced in the Press, the marriage of the Hon. Cicely Molesworth, daughter of Lord and Lady Molesworth, to Mr. G. H. W. Ramsey is to take place at St. Luke's Church, Chelsea, on the 15th inst. Sincere congratulations on the part of *LIGHT* and best wishes for the future happiness of bride and bridegroom.

LETTERS TO THE EDITOR.

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

MR. JOHN C. SLOAN, OF GLASGOW.

Sir,—It has given me great pleasure to read "An Investigation into Psychic Phenomena," by Mr. J. Arthur Findlay, describing the evidences he has obtained in sittings with John C. Sloan, of Glasgow. Mr. Sloan, although he has a retiring manner, owing to natural shyness, is one of the most reliable and truthful mediums amongst us. While he is willing to be of service in the pursuit of truth, he has always refused to accept a fee. Such an one should be protected from those who are too ready to take advantage of his decision. The refusal is all the more striking, as Mr. Sloan is, and has been, always a poor man. To know him is to admire him. Before the war I had some sittings in Rothesay with Mr. Sloan. Those sittings were exceedingly valuable. From the record given in LIGHT by Mr. Findlay, it is clear that Sloan's gifts have in no way declined in value.

Mr. Sloan was with the British College of Psychic Science some years ago. Mrs. McKenzie has publicly testified to the character of the man and his mediumship. Unfortunately, he had to leave London, as he failed to secure suitable employment. He returned to Glasgow and eventually went to sea as a steward. Mr. Sloan always sought and struggled to provide for his family, and no temptation could induce him to take any remuneration for services rendered to Spiritualism.

Mediums have a hard time of it. If they take fees, they are denounced; if they don't, there are those who would mercilessly impose upon them.

I wish to thank Mr. Findlay for recording his experiences with Mr. Sloan.

Yours, etc.,

JAMES COATES.

Bridge of Weir, Scotland.

THE NATURALNESS OF SPIRITUALISM.

Sir,—Would there not be much less distrust of the reality of intercourse between people here and their friends in the other world if each one would develop his or her own powers of communication by complete realisation of the *oneness* of life?

When they hear and see for themselves, there can be no possibility of mistakes or misconceptions arising through a third person, as in the case of a medium.

I instance the experience of a friend of my own in support of this view. This man lost a beloved friend, with whom he was connected by marriage, about a couple of years ago. His thoughts were often with her and he sometimes very strongly realised her presence. But on this particular occasion he was not thinking of her—in fact, his mind was much occupied with other things—when he suddenly *knew* that she was in his room and urgently speaking. And although he could not say that he heard objectively, in some way he heard the sounds of her words. "It was so real," he said, "that I instantly answered her aloud. I was able to reply in the affirmative, and she went away." It was as though someone had just come in from another room, on the spur of the moment, about some urgent matter upon which an opinion was wanted.

It is when you come upon things of this sort that you see there is no division except that made by the doubts and questionings of your own conscious mind.

To people who have these real experiences it seems strange that anyone should want any other mode of intercourse. Of course the conditions have to be perfect, but they are the conditions of your own mind. And why wrap up in mystery that which belongs to the free wide order of Nature?

Yours, etc.,

FRANCES TYRRELL.

38, Northumberland Place,
Bayswater, W.2.

WHEN DID MAN BECOME IMMORTAL?

Sir,—In the long evenings of last winter, when sometimes for hours on end at least one man from a higher stage of life visited us, talked with us, and answered our questions, I raised the subject of man's spiritual beginning.

This outline, admittedly sketchy, but containing an idea which I have not yet seen in print, was given me:—

The Father, in consultation with a group of those high spirits near to Him, planned, for some wonderful purpose, to create a race of beings with a special training. For this purpose the Universe, as we know it, was brought into being, Earth was formed, and animal life began. All this was done by the members of the Christ Sphere in the closest touch with the Father, and working continually with their original purpose in view, they evolved at last an animal approximating to their requirements. There were several species in this genus, and to find which were the most suitable the animals were imbued with spirits of their own—each a portion of a member of the Christ Sphere, a son of a Christ. On the death of a body the spirit returned to its Father.

So the species were tested, and those not up to the standard required were allowed to die out. Out of them all one was selected, and then, and not till then, did a portion of the spirit of the Father Himself inhabit the animal man and start its training in the school prepared for it.

Yours, etc.,

F. J. ATKIN.

Charing, Kent.

Sir,—In the issue of LIGHT dated September 17th, the Rev. John Lamond has a letter on the subject of "man's animal ancestry."

While he accepts the main principle of Darwinism, viz., the evolution of man's body from the primeval monad, the reverend gentleman finds it difficult to explain how man "emerged from the animal and became man in the true sense."

Without claiming to make a complete answer to this enigma, may I suggest that the clue may be found in the words of Scripture as follow? "And God breathed into his nostrils the breath of life, and man became a living soul." This event marks the point where the evolution of man's body had been completed. It marks the culmination and exhaustion of the store of power with which the original form of life had been endowed—the power to evolve into humankind.

Having reached this point, no further progress was possible without a fresh influx of power from its Almighty Source.

In poetical language, Scripture has described this wondrous breathing-in of fresh power in the passage quoted.

At a certain period of his history, then, man was enabled to continue his evolution into—what? We cannot say, but that divinely given power is active and will fulfil its purpose ere it becomes exhausted.

After that, well, the "breath of life" may again be renewed. We cannot set a limit to the process.

Yours, etc.,

B. P.

DR. ANNIE BESANT AT EIGHTY.

Dr. Annie Besant, President of the Theosophical Society, celebrated her eightieth birthday on the 1st inst., an event which called forth world-wide congratulations from every quarter of the globe. Dr. Besant first joined the Theosophical Society in May, 1889, and the record of her work before and after that time, as reformer, orator, author and teacher, is one without parallel. It is doubtful whether some of her most devoted followers have a full realisation of it. In her early days she became a Socialist, and worked ardently for Radical and Socialist aims. Before that—in the 'seventies of last century—she was associated with Charles Bradlaugh in his political and free-thought work. Better known as belonging to later times are her labours as a Theosophical leader, in the cause of world improvement. This wonderfully endowed woman is tireless in her energies—it is said she never takes a holiday—and at eighty she is a marvel of activity—"eighty years young" is the phrase applied to her. Even those who cannot give full assent to all that she teaches will not withhold their tribute of admiration to a great leader, and a splendid exemplar of the part which Woman may play in the spiritual evolution of mankind.

INTERNATIONAL PSYCHIC CONGRESS.—We have received, too late for insertion this week, a letter from Sir Oliver Lodge disclaiming certain statements erroneously attributed to him in certain newspapers.

LIGHT.

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

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THE DIRECT VOICE.

ITS SUCCESSES AND FAILURES.

Mr. J. A. Findlay's record of experiments in direct voice mediumship with Mr. Sloan, of Glasgow, is an invaluable contribution to the literature of psychical research. Sloan's mediumistic gift is clearly of an exceptionally high quality, and it bore successfully the rigorous tests imposed. We wish that the same could be said of all direct voice phenomena. But that would be asking too much of a form of mediumship which is clearly only at its beginnings, and of the conditions of which we have still much to learn.

Putting aside the fraudulent tricks of bogus mediums with which some of us are only too painfully familiar, it is clear enough that even the best direct voice mediumship may occasionally yield results that are, to say the least, perplexing. Even when the direct voice in itself is beyond suspicion, messages may come through which bear marked traces of a mundane rather than a super-mundane origin. We may instance such cases as messages the nature of which is quite inconsistent with the known character and information of the supposed communicators. Of course, the explanation here may lie in the fact that the message was not given by them direct but by others, as agents, and consequently got garbled in transit. That is the fate of many messages given in everyday life, and the liability to error must be even greater in psychic communication. But it is certainly a little puzzling when communicators do not appear to possess any knowledge of some person or matter with which they were perfectly familiar when in the flesh, and also when the tone of some message is not in the least characteristic of the supposed communicator.

Again, we have had experience of cases in which the ideas of the medium have clearly coloured the message to an unfortunate extent. A single instance of this will suffice. A direct voice message once indicated that a friend of ours who had recently died in another country had been murdered by a gang of political assassins. But this we knew was far from the truth. The medium, in her normal state, had been told of the man's death (in circumstances which were at first unknown), and at once expressed her firm opinion that it was the deed of revolutionaries who at that time were very active in the country concerned. Her mind was constantly harping on such things, so that when her pet idea was obediently but mistakenly repeated by the direct voice, those who knew the truth drew their own conclusions. The

medium was perfectly honest, but her own personal opinion clearly affected the message.

It is held by many experienced Spiritualists that the purest and clearest messages are those obtained through trance mediumship. This is also our own experience. The reason assigned is that in trance the personal consciousness of the medium is quiescent, so that there is little or no colouration from that quarter. This leads us to the reflection that probably the main source of most of the errors and mistakes in spirit messages is the mind of the medium when it is not subdued to complete passivity, as in trance. Very few of us have complete control over our minds—to hold the mind in subjection, to "concentrate," even for two or three minutes, is beyond the power of many people. In mediumship the slightest disturbance of the medium's mind may be ruinous to results, and some stray thought or momentary "mind-wandering" may have queer results on a transmitted message. Even if it does not "get into the message," it may change the whole tenor of it, and turn what were quite simple and matter-of-fact statements into rigmarole with only stray gleams of sense and meaning in them. This explanation may apply also to false messages. It is certainly a more reasonable explanation of these than that which assigns them all to mischievous or malignant spirits.

But all the time we are winning towards greater accuracy and regularity in the system of communication between the two states. Nothing is lost but everything is gained in this direction by an honest and fearless acknowledgement and examination of our failures and mistakes. We may learn more by these than by our successes.

It has been well said that a single well-attested proof is sufficient to establish a case. As regards the direct voice, there have been so many proofs that its reality has been confirmed many times over. But that is not sufficient. It is necessary not only to prove the case, but to develop the "Telegraphy of Two Worlds" until its working is as free from failures and mistakes as it can possibly be made.

INCREDIBLE THINGS.

Psychic phenomena present occasionally some examples that are not merely antecedently improbable, but are frankly incredible. We have gathered experiences, not only at first hand, but on the testimony of observers whom we could implicitly trust—level-headed people of the business or professional type. Usually we are unable to put these things on public record at present; they would be beyond the powers of belief even of some of those who are familiar with the ordinary run of seance manifestations, because these things happen usually outside the seance room. We recently published a case in which the narrator, a Kent fruit-grower, claimed that during a sharp frost his trees were protected by a spirit-power after he had made an appeal for help in this direction. Whether it was an authentic case or not, it is at least true that it was less wonderful than some of the cases which we knew to be matters of fact. Perhaps when the "psychological climate" is more favourable to these things, when the atmosphere of incredulity is less withering, we may see them in greater abundance. It has sometimes seemed to us that, although excessive incredulity is not to be encouraged, since it tends to rank luxuriance of superstition, it is, on the whole, better than the chilling atmosphere of unbelief in which no phenomenon, either good or bad, is permitted to occur. Of the rarer happenings of which we have spoken, it may be said, in the words of Professor Richet, "They are impossible, but they are true."

FROM THE LIGHTHOUSE WINDOW.

In the *Referee* of 25th ulto., Mr. Vale Owen had an effective article, "Death—and After," in which he dealt with "Spiritualism and the Science of the Future." He referred to the arrogant claim of Consular Rome to the monopoly of world-power, and traced the steps by which the Roman power in religion became centred in the Bishop of Rome. Then came the Reformation when that domination was violently challenged. The Pope and Cardinals were dethroned and another authority substituted—the Bible which became in its turn, as a "deified Book," the vehicle and sanction of a new form of arrogance. In turn Science succeeded to power, and becoming materialistic carried on its own special forms of tyranny over the human mind. But its arrogance received a shock when it began to study the ether "which is neither material nor proved." Of Spiritualism, Mr. Vale Owen said that it would come into its own in due time. "God grant that Spiritualists will learn the beauty of humility and forbear to repeat the unlovely mistakes of the past." And he added that one of the most striking things he had observed in his intercourse with those in the higher world who are guiding the movement from "the other side," is their humility.

* * * *

The *Morning Post* prints an interesting selection of letters it has received on the issues raised by the Bishop of Birmingham's recent "acutely controversial sermon." From one representing the Spiritualistic view by Sir Arthur Conan Doyle, we extract the following passage:—

I might add a word upon the Spiritualistic view of evolution as laid down by that superman, Andrew Jackson Davis, many years before Darwin wrote upon the subject. Davis wrote under psychic inspiration, for he was an uneducated youth at the time, and his conclusions certainly do not represent anything which could possibly have come from his own normal human brain. They are to be found in full in that marvellous book, "Nature's Divine Revelations," dating from 1847.

His teaching—or, rather, the teaching of those who used him as an instrument—was that man did descend not from the present apes but from primitive ape forms.

* * * *

Sir Arthur proceeds to explain that Dr. Davis describes primitive forms of humanity roughly corresponding to the Java, Heidelberg, and Neanderthal types which were afterwards discovered; holding, however, that while instinct and the lower developments of mind came to mankind through the animals, "there came a period in evolution when an entirely new factor of soul was introduced," this introduction marking the dividing line between the human and the merely animal forms.

* * * *

Sir Charles Marston, member of the House of Laity of the Church Assembly, and President of West Wolverhampton Conservative Association, contributes a letter on the above comment, thus concluding:—

George Romanes in the last century discovered that his Agnosticism was due to unsound premises, and to-day Sir Arthur Keith's pronouncement and Dr. Barnes's sermon are obviously suffering from similar defects.

The current issue of the *Quest* (October) contains a fine article by the editor, Mr. G. R. S. Mead, entitled "To-day: A Time of Transition and Test." It covers a wide field of thought, and from that section of it which deals with the "rising tide of psychical knowledge," and touches on the homely forms of spirit communication, we may quote the following:—

Superior folk may smile at these domesticities; but it is just these intimate things that make up the gentler life of the soul of the people. And in this regard it is said that the first great surprise awaiting such lofty-minded critics is to discover how very much they, too, are common folk there (i.e., in the next world). There is, it is affirmed, a true scale of values there that is very different from the false weights and measures that deceive us here. . . . The spread of this new knowledge should, amongst other things, do much to counteract the social poison of communistic "Sunday School" propaganda.

* * * *

In the *Daily Express* and other newspapers, Sir Oliver Lodge vigorously repudiates anti-mediumistic opinions that have been debited to him in the Press reports of the International Metapsychical Congress at Paris. Several newspapers publish Sir Oliver's correction. According to the *Express*, he said: "It is all bosh to say that I suggest that all mediums should be abolished. . . ."

I never said anything of the kind. The only explanation is that my paper, which is said to have been read at the International Metaphysical Conference in my absence, must have been badly translated, or it must have been misunderstood by those who reported it.

How can we go on with our research if we scrap our tools? We must have mediums. I made no reference to "fraudulent mediums." If people are mediums they are genuine.

* * * *

The *Eastern Morning News* reports an address on "The Great Tribulation," at the Hull Lodge of the Theosophical Society, by Mr. P. Pigott, vice-president of the Society, who dealt with his subject scripturally, astrologically, and according to Pyramid prophecies. As regards world-tribulation and Astrology, we are told:—

Astrologists see in the opposition of Mars and Neptune, of Saturn and sun and moon at the same time the great menace. Mr. Pigott based his own belief that we shall, before very long, be on the verge of a great crisis, national and international, on the effect of the slow-moving planet Uranus, which takes 84 years to go round the sun and 7 years to go through any one sign. Uranus is always associated with abnormal things, disastrous and sudden. Uranus has just entered England's ruling sign, Aries.

* * * *

From an article on "Premonitions and Presentiments," by James Douglas, in the *Sunday Express*, here are two thought-provoking paragraphs:—

There is a vast literature of premonitions and presentiments. Many are recorded in the *Journal of the Society for Psychical Research*. There is, for example, the story of the mother in Edinburgh who sent her little daughter to play in the "railway garden," a strip of land between the sea and the railway.

An inner voice said to her, "Send for the child at once, or something frightful will happen to her." She sent for the child and saved her life, for the engine ran off the track, broke through the wall, and crashed against the very rocks on which the child was accustomed to sit.

FAIRIES AND PLANCHETTE.

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

In the course of experiments with planchette and other similar devices, a troop of fairies announced their presence.

We were very much astonished at the sudden change, both in the manner of movement and the quaint way of expressing themselves. They professed to belong to the marsh about three miles away from here, and probably the last place one would expect. It is a waste of shingle and gorse.

The preliminary sitting resulted in a long course of sittings in which much "fairy" script has been obtained.

Now, if we allow that there are such things as fairies, and I find the belief is pretty general among some people, we can imagine that certain poets have got much of their inspiration from such sources.

In place of the ordinary question and answer method that is used generally for recording script, and which is rather wearisome for the casual reader, I thought I would try the experiment of putting the general substance of the script into verse, preserving as far as possible the actual wording of the communication. It starts with the query, "Believe ye in Heaven, Mortals?"

The experiment as it now stands is based on the supposition that a poet who knows something about turning thoughts into measured rhyme might often have real fairy inspiration. Not being any kind of a poet myself I had some difficulty in accomplishing the task I had set myself, for one thing I could not stick to the same metre.

However, I thought the result was good enough for a sporting effort, and put it aside.

Later on I asked the Little People if they approved of my rendering of their original script.

They apparently did in a general way, but asked me to cut out some things, and they chose a particular kind of metre which they approved of.

I now found I was able to alter the whole thing without any difficulty, and under the impression that they were helping me. I submit the result, which I hope will just be considered as that of a man endeavouring to humour certain little children by putting their previous efforts into verse. The original script has been submitted to several Spiritualists, one or two of whom to my astonishment considered that it emanated from something earthbound and evil, and were kind enough to send me tracts to convert me to their way of thinking.

I cannot myself agree with these opinions, but it is as well to remember that while in the act of researching one is not, or should not be, open to persuasion of a totally different kind. These things are in an experimental state at present, and what is wanted is either corroborative or alternative experiment.

Taking the purely scientific attitude it is necessary to explain that one or two things were borrowed from later scripts to fit in, and that I owe some understanding of the meaning of the Little People to hints given by other workers who read the raw script in its original state.

My thanks are especially due to Mrs. Farone, who turned my thoughts into the right direction.

The sympathetic reader is to imagine himself or herself sitting at a typewriter with a rather incoherent letter in the hands of a sort of "wicked uncle," who is endeavouring to carry out the suggestions of a multitude of little voices, and compose a jingle that they will approve of.

This position is not wholly alien to the writer who has had occasionally to deal with a horde of demons in the shape of nephews and nieces!

Believe ye in Heaven, Mortals? Believe ye in some high hall,

Which, poised on celestial rafters, excludes us all? Unless ye are sure of Heaven, unless at Valhalla's board

Ye are bidden to share the feasting in full accord: Except by candle's virtue, penance and prayer and rood,

Priestly device and ritual, ye find no good.

We are spirits of nature, we live in the world without Your prudish and strict conventions; we play about; We chant to heathen music measured by stream and brook,

Wind and whispering branches; no printed book! And if we are banned your heaven, the dwelling beyond the skies,

We make of the world He gives us a Paradise.

For we are the Little People: Fairies of marsh and glen,

Shingle and waste and woodland, moor and fen.

With bell and book in cloister, with monkish prayer and spell,

Ye drove us forth with cursing, perchance to Hell!

We be a Little People, unskilled in arts of war.

Your fierce Crusaders wasted our lands afar,

O'ersetting woodland altars which we in fairy love

Set up to the God we worship, All-Father Jove.

What know ye of fairy worship? Ye with your cross and stake,

And sacrificial offerings ye humans make.

Ye with your walls and cities, ye with your church and choir,

Could ye but read our sentiment on thorn and briar; Could ye but know the laughter which hides all ugly things,

And gives to creeping bodies their jewelled wings; Could ye but know our labour in filth and dirt and slime,

Which gaily decks your refuse with things sublime,

Ye would not seek our friendship, save that ye might possess

The secret of our treasures and happiness.

Know ye the lily's perfume in things that ye secure,

Know ye the way we raised it from foul manure?

Ye ask us are we happy, we in our earth-bound state?

Ask ye of yonder minstrel, the blackbird's mate.

Ask ye the soaring skylark, seek ye the leafy oak, And 'neath the shady mud pools hear the bull-frogs croak;

Where rabbits playful burrow, the gorse shall give its hint

With thyme, sweet brier, and hawthorn with peppermint.

Ye ask us can ye see us? Ye whose desires behold

The worth of all things earthly in weight of gold!

Ye offer us your friendship, yet with such cowardice As shall preserve tradition and prejudice!

Nay, but we thank ye kindly. Your music, heard by chance,

Attracted us, we halted! Ah, Mortals, may we dance?

MAN'S DUALITY.—Even here we were a duality: we had two bodies of a different order—one in a physical environment, the other already living in the next world. Both bodies were terrestrial to the extent that they needed feeding; but while we never forgot to feed the physical body, the other often went starved through lack of emotion, the play of affection, all that could be offered to it by religion, by love, and by the arts. Life was lived too much on the material basis, with the consequence that men became hard and callous. Man had to realise as the bed-rock of his philosophy that he was already a soul, an invisible self, and this would react upon the whole social order.

—From a Lecture, by H. ERNEST HUNT, on "Sleep Phenomena."

DESTINY.

BY THE REV. J. TYSSUL DAVIS.

They had never met in this life—not until the fatal morning. He had heard a woman's scream from the sea, and, feverishly doffing a few vestments, had plunged in to the rescue. But it took several minutes, which anxiety stretched to eternity, to reach her. By that time someone else was swimming alongside, clutching her right hand. He managed to seize her left hand, which threw the force of his natation upon the left side, in which he had never been efficient. Soon she was dead-weight. She had ceased to struggle. The stranger on the other side and he were panting with the strain of towing a heavy inanimate object. For a moment he caught sight of a firm chin, a finely chiselled nose, wisps of black hair escaped from under her bathing cap. He was tiring in his efforts. Her weight was dragging him down. To keep afloat, he tried to release her hand. But the dead hand was grasping it tightly. Then something snapped within him, and he lost consciousness . . . Who was the man he had read about who had walked upon the sea? He appeared to be doing the same. Something familiar to him, a half-dressed body was floating face downward in the water. What was that commotion upon the beach? A woman's form was lying on the pebbles, and they were trying to induce artificial respiration. He was looking on. Presently he heard a voice beside him say, "It's no use, I can't get back." "Was it you out there in the water?" he asked her. She nodded. "I hope I didn't do for you also," she added. A gallant remark almost escaped him, but he felt this was not exactly the occasion for compliments. "No good bothering about that now" was what he said.

They hovered about the scene for a while, and then he found himself in the hotel where some sad strangers were talking to his wife. She was very distressed. He was very sorry for her. He wanted to reassure her, to tell her it was all right, to comfort her. But she was quite unaware of his presence.

"Is this what Death means?" he asked so audibly that he wondered no one heeded. All the people seemed to be fussing about things that were not of the slightest consequence. His name on everybody's lips and nobody paying the least concern to him. It was a dismal experience to be cut off from everybody in this way while nearer than ever before. In that hour he knew what the bitterness of death meant—to the dead.

He wondered if that other were equally disappointed, and at once he found her upon the cliffs. She was sitting, disconsolate, silently weeping. "Have you also—?" he asked absurdly. "I can't get at any of my people," she said understandingly. He sat down beside her. There was some comfort in being together. "You might tell me your name," he said gently, after a long pause. They began to talk about themselves, about the things they had found worth while in life. Once the humour of the situation of being the centre of interest, and yet left out in the cold, moved them to a peal of mirth. So they talked far into the night. They had now got to feel that they had always known each other. Suddenly she clasped his arm, and eagerly exclaimed: "You will not leave me?" "It seems as if we were intended to take this adventure together"—he answered genially—"it looks like destiny."

It was at this point that they became aware of a luminous ship swiftly making its way toward them—airship or seaship, hard to tell—and as it came near they knew the real adventure had begun.

RAYS AND REFLECTIONS.

I observe that one of the latest ghost stories turns (like so many others) on the appearance of a ghost in a churchyard. I am always rather suspicious of ghosts of this kind, for I think the churchyard (or cemetery) is about the last place in which I would look for a ghost. But, of course, popular notions would naturally favour the idea of a close link between the decaying body and the spirit. As a matter of fact, when we come to think of it, we who are in the flesh have a much closer connection with the churchyard than any spirit can have since we are bound to corruptible bodies and the spirit is free of them.

* * * *

The newspaper correspondence on Spiritualism, especially in the provincial and suburban journals, is frequently very droll, the writers having usually the most meagre acquaintance with the subject. In some cases they discourse an "infinite deal of nothing." In a suburban paper lately I observed a letter referring in rather patronising terms to Sir Arthur Conan Doyle as the "learned baronet." In the same journal a lady correspondent says that St. Paul told us to "try the spirits." That may be excused. It is a common error. It was St. John who gave the advice.

* * * *

A knowledge of Latin and Greek is not regarded as of any commercial use, but it is often valuable if only in enabling the mind to penetrate those verbal disguises which deceive the ignorant. Some years before his death our old friend Ellis Powell suffered much from an irritation of the skin, and visited a physician who told him solemnly that his disease was cutaneous hyperaesthesia. The patient looked at the physician with a whimsical smile and remarked, "Doctor, you are simply telling me in Latin and Greek that I am suffering from undue sensitiveness of the skin. But I knew that before I came in!"

* * * *

D. D. Home once wrote, "I meet many who are re-incarnationists, and I have had the pleasure of meeting at least twelve who are Marie Antoinettes, six or seven Mary Queen of Scots, and a whole host of Louis and other kings, and about twenty Alexander the Greats, but it remains for me yet to meet a plain John Smith, and I beg of you, if you meet one, to cage him as a curiosity." I might add that personally I have met several examples of "plain John Smith," that is to say, people who claim that in a previous incarnation they occupied relatively humble positions. That modest claim may have been made by way of variety, and because the market for celebrities was rather glutted!

* * * *

A little girl who was accustomed to see and to play with spirit children was so indiscreet as to tell her mother of her experiences. The mother, greatly alarmed, at once called in the family doctor, who prescribed a draught which the child was admonished to take that she might not "see things" in this uncanny way, and the girl very unwillingly complied. Now it happened that she belonged to a Sunday School, and a few days later the lesson was on the appearance of spirits to certain Biblical characters. The teacher asked the children how it was that the holy men were able to see these angelic visitors, and the little girl replied promptly, "Because they had not taken their medicine."

D. G.

ANSWERING THE CRITICS.

Correspondents not infrequently write to LIGHT in an indignant strain, concerning some particular criticism against Spiritualism which they have come across; occasionally they enclose a newspaper cutting giving the report of a sermon or lecture, in which hostile remarks against spirit phenomena occur. Our correspondents occasionally tell us that they have written to the critics, pointing out to them the error of their ways; failing that, they make it clear that LIGHT, in their opinion, ought at once to take vigorous measures to combat these critics, turning upon them the full weight of our editorial heavy artillery. These disclosures, however, do not awaken in us any of the indignation which our correspondents seem to share. We have no objection whatever to criticism, provided it is intelligent, and courteously proffered. In such cases the critic is worth answering—intelligently and courteously. But on the empty-headed people who indulge in silly clap-trap arguments against our subject, we have no time to waste. Let them shout and gesticulate to their hearts' content. One cannot be expected to reply to the chatter of the parrot or the bray of the ass.

MARYLEBONE SPIRITUALIST ASSOCIATION.

"Spirit communion: its meaning and its message" was the title of an inspirational address given at Aeolian Hall, on Sunday last by Miss Florence Morse, when it was said that the truth of the continuity of life was a fact now recognised by thinking people: that those who once shrunk from what they called "disturbing the dead" were now finding that it was the "dead" who were disturbing them. Their friends returned giving clear and definite evidences that they still live, unchanged in personality. In that future state all intelligence was quickened, perceptions became more acute, and the soul was alive to an infinitely greater extent than had been possible in its former limited environment. To those who were earnest and reverent in their research the highest and best would come. The unrest of to-day was not only a sign of discontent, but also of a desire for better things. Man was becoming more consciously related to that inner side of life, was desiring a wider and deeper sense of the spiritual, and was striving to realise that this world was only a temporary abode. Through the Spiritualistic teaching the sunshine of life was restored to millions of men and women; the load of sorrow was lifted from the mind, and the intensity of grief was removed. But this was not sufficient; man must continue to seek for light and truth and knowledge and come ever closer into harmony with the divine law of Love, until he finds himself raised nearer to his God—at one with His Heavenly Father.

Miss Morse gave recognised descriptions and messages in the second part of the service. V. L. K.

SPIRITUALIST COMMUNITY SERVICES.

During an inspired address on the Maid of Orleans at Grottrian Hall last Sunday morning, Dr. Lamond showed how the whole history of France, and incidentally of England, was changed through St. Joan. Little did her child companions, as they played with her under the shadow of the old Castle walls on the banks of the Meuse, realise that their little friend would one day become one of the greatest heroines in all history. In our days the supernatural is more or less accepted, but we have not the slightest conception of all that the little peasant girl endured at the hands of the learned men of the Church, who for five weary months brought the whole strength of their learning to try to make her forswear herself. But, convinced that she was inspired by her "Voices," not all Christendom could make her recant: she endured all, even martyrdom, for what she conceived to be the truth. So incensed was Joan's father at the persistence in her mission that he commanded her brothers to throw Joan into the Meuse, threatening to do that himself. Yet through it all she never faltered. All along Spiritualism has been upheld mainly by humble, obscure people. Let us do all in our power to give out to others the truths that mean so much to us. Truly "God hath chosen the foolish things of the world to confound the wise, and the weak things of the earth to confound the things that are mighty." M. J. C.

Mrs. ALICE JAMRACH desires us to say that she has received so many letters of sympathy during her illness of the past four weeks that she is unable to answer them all. She wishes to express her sincere thanks and appreciation to her many friends, including secretaries of various societies, for gifts of fruits and sympathetic letters. She is so much recovered that she hopes to resume her work shortly.

NOTES ON NEW BOOKS.

"The Seeress." By G. B. Lissenden. (Heath Cranton, Ltd. 7s. 6d.)

A woman who marries "the wrong man" is in a parlous state, but much more so when she is a natural-born sensitive and clairvoyante, as was this appropriately named woman Sybil, for then such hideous things that ordinary wives may have reason to suspect are all too clear to the seeress. A release from the bondage of a bad marriage brings to Sybil friendships congenial to her soul, and at length her true mate. There are other characters equally interesting, and the orthodox outlook of some who are antagonistic to Sybil's creed is given with great fidelity. There is a good deal in the book to interest Spiritualists, while the ordinary reader in search of a good story will find pleasure in perusing this novel.

E. K. G.

"The House of Cheyne." By Peter Brook. (John Long, Ltd. 7s. 6d.)

Un Devoir est un Privilège—a duty is a privilege—is the motto of the Cheyne family, a motto that is not disregarded throughout the five generations whose ambitions and trials are set down in this book, showing how Destiny ruled each one of them. The fluctuating fortunes of each William and John—recurring names of the heads of the family—are told with interest and occasional piquancy. Mysticism plays a part, and a trumpet seance is introduced, the voice from the trumpet saying, "A duty is a privilege," which is, of course, recognised by the present William Cheyne.

The period of the late war is touched upon, as well as scenes in another continent. Fortune smiles on the fifth generation, when the House of Cheyne comes into its own, but even then the Cheyne Saga is not all told, for there is a grandson—and "There was a future, after all! The name would not be lost! Cheyne House would carry on!"

Readers will not complain of too much "padding." If anything, the book is packed too tightly—a fault entirely on the right side.

E. K. G.

"The Temple of Silence. Thoughts for Meditation." By Salome Isabel Lakeman. (L. N. Fowler & Co. 7d., post free.)

"The Divine Message." By Dinshaw S. Paowalla (Hong Kong). (L. N. Fowler & Co. 7d., post free.)

Of somewhat similar intent, these little booklets are gems of their kind. They breathe a beautiful spirit of peace, hope, and content. Written with sweet simplicity, they are ideal for the pocket.

A. HAROLD WALTERS.

NEW BOOKS RECEIVED.

"A TRAVELLER THROUGH TIME." By Laetitia Withall. (Percy Lund, Humphries & Co., Ltd. 2s. 6d.)

"THE DIVINE LAW OF THE SABBATH." By A. M. Curtis. (L. N. Fowler & Co. 2s. 6d.)

"LIFE'S SUPREME MYSTERY OR THE GREATEST THING IN EXISTENCE." By Annie Pitt. (L. N. Fowler & Co. 3s. 6d.)

"HOW TO ENTER THE SILENCE." By Helen Rhodes Wallace. (L. N. Fowler & Co. 4s. 6d.)

"LE GENIE CELTIQUE ET LE MONDE INVISIBLE." By Léon Denis. (Editions Jean Meyer (B.P.S.) 8, Rue Copernic, Paris, XVIe)

"ONE WORLD—AT A TIME." By Bernard Hamilton. (Hurst & Blackett. 15s. net.)

THE TEMPLE OF LIGHT.

The Harvest Festival Services were held at the Temple of Light, Southwark Bridge Road, S.E., on Sunday, September 25th. The altar, chancel, and reading-desk were loaded with beautiful flowers, choice fruit, and vegetables. A huge loaf of bread in the shape of a sheaf of corn stood at one corner of the chancel.

The address was given by "The Stranger," who said they were harvesting, and they were also sowers. They were sowing, that they who followed should in their day reap also. He exhorted his hearers to sow good seed in word and deed.

During the service, the Temple choir, in their blue cassocks and veils, and wearing their twelve-pointed stars on their foreheads, sang "Jerusalem" and "The Battle Hymn," while Miss Barfoot (organist) sang "My Maker and my King," and Mrs. Pennie (choirmistress) sang "Invitation."

A large proportion of the fruit and vegetables was given to the Evelina Hospital for Sick Children, the balance being sold for the benefit of the Temple Building Fund.

W. H. S.

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Trance Mediumship. Private Appointments ... MRS. GARRETT
Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
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PUBLIC CLAIRVOYANCE.

Fri., 7th, 8 p.m. ... MISS GRACE COLLYNS
Friday, 14th, 8 p.m. ... MRS. JAMRACH

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

Vol. VI. 'PSYCHIC SCIENCE.' No. 3.

AUTUMN ISSUE NOW READY.

"The Psychology of Plotinus" ... Mr. G. W. Lambert
(By the courtesy of the S.P.R.).
"News about Spontaneous Phenomena" Prof. D. Ludwig, of Freising
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Tuesdays, 11 to 1, Mrs. OGILVIE is at the Library to give advice on health
and development of Psychic Power.
Tuesdays, 3 p.m., Healing Class ... Mrs. MARTHA OGILVIE
Wednesdays, 3 p.m., Circle for Clairvoyance, October 12th
Miss CONSTANCE HOLMES
Thursdays, 3 p.m., Mrs. AIMEE EARLE, Circle for the Development of
Psychic Gifts.
Mr. FOSTER, Instruction Class, Subject, Oct. 13th, "The Aura"
Thursdays, 6 p.m., MISS STEAD, Devotional Group Absent Healing.
Fridays, 2.30 to 5 p.m., Library "At Home." Tea 6d.

Special Notices.

Weekly Meetings will be held in Caxton Hall, Victoria St., S.W.1
during October and November.

Wed., Oct. 12th at 8 p.m. ... Mrs. BARKEL

THE LONDON SPIRITUALIST MISSION,
13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, October 9th, 11 a.m. ... Mr. E. W. BEARD
" ... 6.30 p.m. ... Mr. ERNEST MEADS
Wed., Oct. 12th, 7.30 p.m. (Clairvoyance) ... Mr. A. VOUT PETERS
(Special) Fri. Oct. 14th (Lecture) ... Captain JACK FROST
"Further thoughts upon Etheric Vibration—where Science meet Religion"
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Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, October 9th, 11 and 6.30, Mr. Nickels, Thursday, October 13th,
Mrs. Maunder, 3 p.m., Members only, 6.30 p.m., for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 9th,
11.15, open circle; 2.45, Lyceum; 6.30, Harvest Festival, Mrs.
Roberts. October 12th, 8, Mrs. Grace Cooke.

Camberwell.—The Central Hall, High Street.—October 9th,
11, service; 6.30, Mrs. Rainbow. Wednesday, 7.30, public
circle at 55, Station Road.

Peckham.—Lausanne Road.—October 9th, 7, Mrs. S. Pod-
more. Thursday, 8.15, Nurse Giles.

Richmond Spiritualist Church, Ormond Road.—October
9th, 7.30, Mrs. F. Kingstone, address and clairvoyance. October
12th, 7.30, Mrs. G. Kent, psychometry.

**Croydon National Spiritualist Church, New Gallery,
Katharine Street.**—October 9th, 6.30, Miss M. Mills.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—
October 9th, 11.30, circle; 3, Lyceum; 7, Mr. R. Boddington.
Thursday, 8, Miss Mary Mills.

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Tuesday, 11th, at 7.30, Clairvoyance ... MRS. BRITAIN
Thursday, 13th, at 7.30, Clairvoyance ... MRS. E. M. NEVILLE

Seances for Trance and Normal Clairvoyance.
Monday, 10th, at 7.30 ... MISS GRACE COLLYNS
Wednesday, 12th, at 7.30 ... MISS L. THOMAS

Seance for Trance and Direct Control.
Thursday, 13th, at 7.30 ... MRS. A. ROBERTS

Seance for Materialization.
Wednesday, 12th, at 7.30 ... MRS. BAYLIS

Seance for Physical Phenomena.
Tuesdays and Fridays at 7.30 ... MRS. HENDERSON

Lecture.
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6.30 p.m.—Speaker, Rev. Drayton Thomas

Oct. 16th, 11 a.m., Miss Violet Firth. 6.30 p.m., Mr. G. Hodson.

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Sunday, October 9th, 6.30 p.m. ... Mr. EDMUND SPENCER
Address, Spirit-descriptions and messages.

Monday, October 10th, 7.30 p.m. ... Mr. EDMUND SPENCER
Meeting for members and associates only.

Wednesday, October 12th, 7.30 p.m. ... Miss MINNIE M. DUTTON
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INQUIRERS are invited to write or call for the Syllabus and a Pamphlet giving a short explanation of the scope and purpose of modern Spiritualism, and a brief history of the L.S.A. which had its rise in the early days, being founded by the pioneers of the movement. The Secretary, Miss Mercy Phillimore, attends every day except Saturday, and is at all times prepared to meet inquirers.

A BIBLIOGRAPHY of Spiritualism and Psychic Research has been issued under the auspices of the L.S.A. Price 1½d. post free. It is classified, and is a useful guide in a wise selection of books for the student.

STUDY CLASSES.

Class A: Mondays at 8 p.m., Physical Phenomena; Results obtained from scientific experiments in various countries.
Oct. 10—Dec. 12 inclusive. Mr. STANLEY DE BRATH, M.I.C.E.
Oct. 10, Introductory.

Class B: Wednesdays at 7 p.m., Evidence for survival by Mental Mediumship.
Oct. 12—Dec. 14 inclusive. Mrs. F. E. LEANING.
Oct. 12, Introductory.

PRIVATE SITTINGS.

Trance Mediumship: Mrs. J. W. GARRETT, Tuesdays, Wednesdays and Thursdays. Mrs. MASON, Mondays and Thursdays. Mrs. CANTLON, Wednesdays and Fridays.

Normal Mediumship (Clairvoyance, etc.): Mr. T. E. AUSTIN, Fridays.

Automatic Writing: Mrs. CANTLON, Wednesdays and Fridays.

CIRCLES.

Normal Mediumship (Clairvoyance, etc.): Tuesdays at 8 p.m. (Circles limited to 8 sitters), Mr. T. E. AUSTIN. Wednesdays at 3 p.m. (Circles limited to 5 sitters): Oct. 12, Mr. ALBERT T. TAYLOR.

Meetings for Demonstrations of Clairvoyance etc.: Tuesdays at 3.15 p.m. Members free; non-Members, 2/-.
Oct. 11, Mr. ALBERT T. TAYLOR.

Materialisation: Mrs. BATTEN BAYLIS reserves her Monday evening seances for members (7.30 for 8 p.m.) at her residence. Places can be booked through the secretary.

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Private Consultations: Wednesdays, 6.30—7.30. Free (for members). By appointment through Secretary. Mrs. MARTHA OGILVIE.

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AT HOME: Wednesdays at 3.30—5 p.m. For the purpose of Introductions among Spiritualists and Inquirers.
Hostesses: LADIES OF THE HOUSE COMMITTEE.

***DISCUSSION CLASSES:** Wednesdays at 5 p.m. (Fortnightly). Oct. 19, The Path of the Spirit, Mrs. CHAS. BEATTY, C.B.E.

***TRANCE ADDRESSES:** Wednesdays at 5 p.m. (Fortnightly). Oct. 12, 26; Nov. 9, 23; Dec. 7. Answers to Written Questions of a general and impersonal character concerning the Life of Spirits and Their Surroundings, through the Mediumship of Mr. W. E. FOSTER, Chairman, Mr. HY. COLLETT.

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Mon., October 10 at 8 p.m.—Kensington Town Hall. Chair, Rev. John Lamond, D.D.
Mon., November 7 at 8 p.m.—Caxton Hall, Westminster. Chair, Capt. Neil Gow.
Tues., December 6 at 8 p.m.—Chelsea Town Hall. Chair, Mr. Shaw Desmond.

At 16 Queensberry Place:—

Tuesdays, at 8 p.m.—“A General Explanation.”
Oct. 11, 18, Rev. JOHN LAMOND, D.D.
Oct. 25, Nov. 1, 8, Capt. JACK FROST.
Nov. 15, 22, 29, Dec. 6, 13, Mr. HORACE LEAF.
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