

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

FAITH THE WONDER-WORKER.

The article, "The Magic of 'Belief'," by L.I.G., in LIGHT of January 14th, describing the experience of the writer in producing favourable conditions in his life by an attitude of faith, will, imagination and expectancy, was a valuable contribution to that new science of the mind which to-day is rediscovering the truth of the spiritual teachings of the past. It was an odd coincidence that not long afterwards a series of articles appeared in the *Daily Express* in which prominent psychologists dealt with the same subject. It was curious to note that the writer of one of the articles made the same Scriptural quotation that L.I.G. had used: "All things whatsoever ye ask and pray for believe that ye have received them, and ye shall receive them." The idea must have been "in the air," as we say, for it was the theme of Dr. Hector Munro's address to the London Spiritualist Alliance shortly afterwards, and we believe that all the events, so strangely linked, were independent of each other.

* * * *

THE RESURRECTION OF THE BODY.

It was noted at the time when the proposed changes in the Church of England Prayer Book were rejected in the House of Commons, that a considerable number of those who voted against the change were in no way connected with the Church. It seems clear enough that, in some of these cases at least, the persons concerned were moved by motives of reverent conservatism. They were opposed to tampering with a book which is hallowed by antiquity and made classic by its noble English. It is conceivable that many of them would not be particularly impressed by the desire to purge the book of errors, feeling that those things in it which are out of harmony with the education and spirit of to-day would not be seriously regarded, even if they remained, however much they might vex the literalists to whom the written and printed letter means so much. The Rev. Charles L. Tweedale lately sent us a strong protest which he is addressing to the Archbishops and Bishops against the phrase "resurrection of the flesh" and "resurrection of the body," suggesting the substitution of the words "resurrection of the spiritual body." While we can sympathise with our reverend correspondent's feeling in the matter, we can yet see that when the truth is recognised by the

public in general, the retention of the old phraseology will matter little. We do not look for statements of literal fact in ancient ecclesiastical documents. Where they are at variance with modern knowledge we make the necessary allowances in our minds, remembering that it is the spirit and not the letter which is of main importance.

* * * *

MEDIUMSHIP—THE REAL AUTHORITIES.

We recall the time when it would have been thought absurd to ask a medium anything regarding the facts of mediumship. The mediums, it would be shown, knew nothing about psychology, and the mysteries of the mind; a medical man would know much better! So we listened, many a time and oft, to the verdicts of medical men and other experts concerning the illusions and the peculiar mental workings of mediums. Physical phenomena, of course, rarely came into consideration. If they occurred they could not, of course, be explained with the same facility, so they were either ignored, or dismissed as due to legerdemain or the results of imagination, or mal-observation on the part of sitters. Those of us who knew the truth by long personal experience and close observation, had to listen with what patience we could to these lucubrations. There followed an infinite amount of argument which, as usual, led nowhere in particular, for, as ever, truth is made manifest by time rather than by talk. The witnesses were slowly multiplied. The incessant repetition of psychic evidences made these less and less extraordinary, and the demand for extraordinary proof of their reality became correspondingly diminished. That is the usual course of every new idea or discovery. And to-day with the multiplication of mediums, some of whom are people of more than the average intelligence, it is found that they are much better authorities on the nature of mediumship than a whole college of mental specialists having no first-hand knowledge of the question.

=====

THE ABOLITION OF WAR.

How may we compass Peace's fair fruition—
 Dream of the wise and brave?
 How can we win war's final abolition
 That every soul doth crave?
 As crystals can but true reflections render
 Of that athwart them thrown,
 So Earth, our mirror, that which we engender
 Gives back to us alone.
 We who would do our part in fullest measure
 To let the world know peace,
 In our own breasts its quickening life must treasure
 And Earth's dread wars will cease.

—MARCHESA ALLI-MACCARANI.

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THE DIRECT VOICE IN ITALY.

BY PROFESSOR BOZZANO.

(Translated from *Luce e Ombra* by Miss E. Maude Bubb.)

It is a somewhat strange fact that the mediumistic phenomenon of the Direct Voice, after manifesting in a very fully evolved state at the earliest beginnings of the Spiritualist movement, became more and more rare, and has remained so until the present day. Now, however, it tends to become common in England, and in the United States, while it remains a rarity in other countries. Until quite recently it was completely absent from Italy. Be it understood that in this affirmation I refer to the Direct Voice properly so called—namely, an isolated voice in space, without the materialisation of a larynx, or of a whole materialised form or body, such as, from a physiological point of view, would be required in order to produce it. Quite recently, in a private Circle in Genoa, and after only a few sittings, manifestations of powerful Direct Voice were obtained which compare quite favourably with those which took place with Valiantine, the famous medium.

I will give some brief details as to how these experiments originated. In the early part of 1926 the Genoese nobleman, Marquis Carlo dei Centurione Scotto, having suffered the tragic loss of his eldest son and being naturally in a very sad and depressed state of mind, was advised by a friend to seek comfort by reading Dennis Bradley's *Towards the Stars*. The Marquis Centurione produced the book, which he read with immense interest. Hope sprang up in his breast that some day he might be enabled to communicate with his dead son by means of the Direct Voice. He therefore visited me, told me of his desire, and begged me to approach Bradley in the hope that Bradley could arrange for him to have sittings with the medium Valiantine. After about a month had elapsed the Marquis went to London, where he was received as Bradley's guest, and was enabled to take part in three sittings, at which his dead son manifested repeatedly, speaking to him in Italian, of which language the medium is totally ignorant. On the Marquis' departure for Italy, Valiantine presented him with an aluminium trumpet (the Marquis also procured a second one) begging him to try to sit for the Direct Voice in his own house. As soon as he returned home the Marquis Centurione collected a small group of friends more or less conversant with such experiments, and they immediately began to sit in the hope of attaining the much-desired phenomenon. I affirm, without fear of error, that never have experiments of such a nature been crowned by such a rapid and marvellous success. From the very first sitting, to the immense surprise of all, the two trumpets (which had been duly encircled by a band of luminous paint) rose in the air, going right up to the ceiling, after which they approached the sitters and faint voices, only partially intelligible, were heard issuing from the trumpets. After several trials of elimination it was discovered that four of the sitters were furnishing the greater portion of mediumistic power; namely, the Marquis and his wife, and Monsieur and Madame Rossi. Furthermore, it was found that when either the Marquis and his wife, or M. Rossi and his wife were sitting without the other two, neither of them ever received any psychic manifestations, even when sitting with other members of the same Circle. When, however, the four sensitives were united in the Circle they easily obtained manifestations of the Direct Voice, as well as the materialisation of hands and feet, and presumably of full form materialisations; the phenomena of wonderful *apports*; of levitations, and the transportation from place to

place of heavy articles; of musical instruments playing concerted airs while flying about in space; of direct writing; and of yet more besides.

I have here on my table notes taken at the first sittings held in Genoa in Marquis Centurione's palace, marvellous seances from various points of view, but with which, for the moment, I shall not concern myself; for at present I intend to confine myself to the two sittings in which I was able to take part. These were held in the evening hours of the 23rd and 24th July of this year [1927] in the mediæval castle where the Marquis spends the summer months. I lay stress on this last fact, as it has an immediate bearing on some of the best phenomena which we obtained.

In order that the facts should be thoroughly understood it is necessary that I should explain the general conditions under which the sittings were held. As is usual in the case of Direct Voice seances the room was in the most total darkness; but as I have previously mentioned, the trumpets were painted with a band of phosphorescent paint which rendered them perfectly visible. I particularly noticed that as they stood on the carpet the phosphorescence was strong enough to illuminate a small space all around them.

As every one knows, when one is experimenting with physical mediumship it greatly assists the development of phenomena if the air of the seance room be kept in constant vibration, either by conversation between the sitters, or else by the notes of a musical instrument—this in order to synchronise the various vibrations with the different forces and fluids which are exteriorised from the medium and sitters. Therefore, in order not to have continually to repeat over and over again the words, "the gramophone was started," or "the gramophone was stopped," I say now, once for all, that in every interval between one phenomenon and the next the gramophone was invariably started, but it was immediately stopped as soon as it was seen that one of the trumpets had been raised in the air. As I shall refer to some marvellous aerial concerts which we enjoyed, played on a small North American instrument called a "Flex-a-tone," I must explain that this little instrument comprises a forked handle, having in the centre a metal blade about four inches long; on this blade two small wooden balls are attached by a spring. When the instrument is shaken these little balls strike the blade which emits a most harmonious musical note. By pressing with greater or less force on the end of this blade the pitch of the note can be varied at will; in this way an expert can draw from it all the notes of the harmonic scale, thus obtaining marvellous effects.

Having made the above explanation I pass to a brief discussion of the phenomena which took place in the two sittings under discussion. The following account is copied from the notes taken by Professor Gildo Passini while the manifestations were actually taking place.

SITTING OF JULY 23RD, 1927, IN THE CASTLE OF MARQUIS CARLO DEI CENTURIONE SCOTTO AT MILLESIMO.

Six persons were present, namely Marquis Centurione Scotto and his wife, M. Rossi and his wife, Professor Gildo Passini, and Ernesto Bozzano.

M. Rossi attended to the gramophone. Two trumpets marked with bands of phosphorescent paint were placed in the centre of the circle. The lamps were extinguished at 11.15 p.m. When the gramophone

had played two records we began to feel the usual currents of cold air. While the third record was being played a very loud voice broke the silence from the farthest corner of the ceiling by a greeting in English to the sitters: "Good evening, souls." It was Bert Everett, the spirit guide of Bradley's sittings. I am told that at the commencement of every sitting his voice is always heard in this way giving the first greeting, but that he never manifests again during the course of the sitting, presumably because he has undertaken the task of superintending and keeping order amongst the crowd of spirits anxious to communicate. This voice, which burst forth from the top of the room, did not come from the trumpet, yet was clear, resonant, and much louder than a normal voice, and was so unexpected and so powerful that it made one jump. Immediately after this we heard exceedingly loud knocks in the table on which the gramophone was standing, while currents of cold air blew round about the members of the circle. The Marquise Centurione stated that someone had touched her, and had shaken her arm-chair. All at once the trumpets rose rapidly in the air, circled above our heads, and rising to the ceiling began to twist, turn, and twirl about, producing a very fantastic effect, after which they descended to our level, and from one of them issued the loud and very clear voice of d'Angelo, the spirit-guide, who also greeted us, crying "Good evening, everybody."

M. ROSSI: "Tell us if the conditions are good."

D'ANGELO: "Excellent conditions."

M. ROSSI: "We have a new guest with us. Do you know him?"

D'ANGELO: "He is a well-known exponent of our ideas."

After a short musical interval the trumpet rose again and placed itself in front of Bozzano. It was d'Angelo the spirit guide who, turning to Bozzano observed: "There ought to be a great many like you, but unfortunately in Italy there are but few. However, there are many in other parts of the world."

Hardly had the gramophone recommenced playing the Waltz from *Faust* when the "Flex-a-tone" rose in the air and began to accompany the music with unsurpassable synchronisation, never missing a beat, nor sounding a wrong note, executing the most brilliant variations, which proved the great virtuosity of the player. All the while the "Flex-a-tone" was floating about in the air, rising to the ceiling and then descending again in order to play the instrument close to the ears of the experimenters, soaring and floating around in every direction with the agility and grace of a butterfly. It was a real magic spectacle; one listened to the concert with true artistic appreciation, for the sounds were most melodious, and were played in a masterly manner to synchronise with the notes of the gramophone, and were admirable in musical expression and colour. For my part I was carried away by the beauty of the performance to such an extent that I momentarily forgot that I was taking part in a seance, and was completely entranced in listening to that heavenly music. At the end of this wonderful musical entertainment everyone broke into enthusiastic applause, with cries of "Bravo, bravo."

BOZZANO: "d'Angelo, tell me, who is this wonderful player?"

D'ANGELO: "It is the usual saxophonist who has played on other occasions. You would not know him."

The trumpet rose again and stopped in front of Madame la Marquise Luisa Centurione Scotto.

D'ANGELO (in a sad voice): "Destiny will bring you the death of a near relation."

MME. LA MARQUISE (in a tone of terrible anxiety): "Who is it? Tell me who is it. Don't leave me in this cruel uncertainty."

D'ANGELO: "I will bring you his photograph."

The trumpet moved away, and all awaited in trepidation the promised *apport* which would reveal the person destined to pass away. After about a minute we heard something fall on the carpet near to Mme. la Marquise. She bent down, picked it up, and carefully feeling it in the darkness she exclaimed: "It is Tito's photograph. I recognise it by its frame. It was on the table in the Green Boudoir. Oh, speak, speak, d'Angelo! is it really true? The last news was excellent. He was recovering rapidly."

An interval of silence, and then the trumpet rose and approached the Marquis Carlo Centurione, who asked, "Who are you?"

THE VOICE: "I am Mary" (the Mother of Mme. la Marquise). "d'Angelo is right about Tito. He was better, but there is danger now at any moment."

MME. LA MARQUISE: "Mamma, why don't you come to me and speak to me?"

The trumpet moved across and stopped in front of Mme. la Marquise.

MARY: "You see I was right about Mino" (Marquis Centurione's living son). "He did not study enough. He must study more for the next exam."

MME. LA MARQUISE: "And Tito? It is really true? Poor fellow!"

MARY: "Alas, he has not got much longer to live."

(Two days later Mme. la Marquise received a letter from the wife of the aforesaid M. Tito, in which she was informed of an unexpected and most serious relapse of the convalescent).

M. ROSSI changed the gramophone record.

D'ANGELO: "The Commander" (Marquis Centurione's dead son) "dislikes this piece of music."

M. ROSSI stopped the gramophone and changed the record.

The trumpet rose and crossed over to M. Bozzano.

M. BOZZANO: "Who are you?"

The trumpet retired, presumably because of insufficient power. The gramophone being restarted the trumpet immediately returned to M. Bozzano.

VOICE (with a strong Southern accent): "O, Ernesto Bozzano! Oh, my dear, my dear! I sought you in London. I sought you in Genoa. At last I find you!"

M. BOZZANO: "Oh, Eusapia, Eusapia! You need not tell me who you are, because I recognise you at once by your voice."

VOICE: "Yes, it is really I. Thank you for coming."

(The trumpet fell to the ground.)

After a short musical piece on the gramophone, the trumpet rose again and returned to M. Bozzano.

M. BOZZANO: "Who are you?"

VOICE: "It is still Eusapia. We all thank you for all you are doing for us, and for Truth. But you are too modest . . . too modest."

(To be continued.)

THE SCATCHERD MEMORIAL FUND.—We have to acknowledge with thanks the following donations:—Mrs. M. A. Snelling, 10s.; "Estelle," 5s.; making the total amount received to date, £192 3s. 6d.

AFTER-DINNER MUSINGS.

WITH SOME REFLECTIONS ON CHEATING
MEDIUMS.

By "RÊVEUR."

Quite a good bottle of red wine, this. . . .
Quite good! . . . Wonder why red wine is
better than white. Or is it better? Women like
white, men red. Rather curious that! . . . On
second thoughts, I wonder if it really is a good bottle
of red wine. Perhaps I'm not such a judge of wine
as I think I am. Perhaps it's really adulterated stuff.
. . . . Possibly it's good stuff with an admixture of
adulterated stuff . . . good and bad, mixed.
Like some of the mediums.

Funny how my mind keeps turning on the psychic.
. . . . Ugly word, "psychic"! . . . Mediums
. . . . Psychic . . . Psychic mediums. . . .
Pity you can't separate the sheep from the goats—
this medium definitely genuine, *that* one indubitably
fraudulent! . . . I wonder if red wine is better
than white. Or is it just a matter of taste? . . .
Well, of course it is a matter of *taste*. Ha! ha!
. . . . Psychic.

Supposing that I were a farm labourer. Unlettered
hind. Didn't know anything about Mediumship or
Spiritualism or Ectoplasm . . . just an ignorant
uneducated person with a peculiar and miraculous gift.
Tables moved in my presence. Taps. Raps. All
kinds of phenomena took place. . . .

At first these things would frighten me. . . .
Devilish! . . . Satan!

Then, by-and-by—get *used* to it! Parson says it's
evil spirits. School-teacher says it is electric currents.
. . . . "Electric currents" sounds all right.

Then fine gentlemen and ladies came down from
London—I mean *Lunnon* . . . Do yokels call it
"Lunnon," by the way? Probably not. . . .
Then I, an ignorant and obscure yokel, find myself a
centre of interest. Wonderful learned folk sit with
me in dark rooms to watch my "electric currents."
. . . . Visit from Harry Price! . . . Interview
from local reporter! . . . Photo in newspapers!
. . . . *Fame!* . . . Wouldn't it turn my head!
. . . . Great Scot, *wouldn't* it!!

Waiter! A cognac. . . . *By the way, waiter,*
are you by any chance psychic? . . . *Oh, you*
know something about it, do you! Waiters know
something about everything. . . . *I agree; it is*
an interesting subject. Not very much understood,
though, as you say! . . . *Thank you.* . . .
Yes, a cigar, please—Colorado!

Funny thing about waiters. Seem to know a little
about most things. . . . Like journalists. . . .
Strange, too, that waiters have so much more polish
than most of their customers. . . . More breed-
ing. . . . Quite superficial, but by comparison
they make some of their customers seem oafish.
. . . . Oaf. . . . Yokel. . . . If I were
that psychic yokel. . . . Swelled head. . . .

I shouldn't want to go back to the plough if I'd
been "taken up" by swell folks. . . . I should
get lots of fun out of those seances. . . . Learned
professors discussing *metagnomic prosoposisis*.
Words like that would make me feel frightfully
important. . . . And the Spiritualistic enthusiasts!
Seance-mongering old women of either sex. Telling
me I was one of God's messengers. . . . Bah!

Quite a decent cigar, this. Wonder why I like
smoking. Why *do* people smoke? . . . Drug, I
suppose. . . . Sedative. Soothes the nerves.

If I was an undeveloped medium; ignorant; no
conscience; no comprehension of the ethical side of
the job . . . I'd have great fun at some of those
dark seances. Start from small beginnings, perhaps.
Accidentally kick somebody's shin in the dark.
. . . . Brainless sitter yelps excitedly: "The

spirit's touched my leg!" . . . How I'd chuckle
inwardly! . . . Then I'd experiment further, just
to see how far I *could* go without detection. Tickle
old lady's cheek, and quake with inward mirth when
she babbled about "spirit hands" . . . And all
the time *genuine* phenomena would be going on
around me!

And then, one day, the phenomena wouldn't come.
. . . . Dark seance. Six sitters at five shillings a
head. Thirty bob. No phenomena to produce!
Mustn't lose thirty bob! . . . Try a little fake
stuff. Give 'em their money's-worth. . . . And
thus I become a fake medium—a faker, with genuine
psychic powers. . . . Then I am shown up.
Scandal. And the psychic movement receives another
unsavoury advertisement. . . . Serves me right.
Serves the Spiritualist right, too. . . . Dark
seances. . . . Darkness. . . . Cut out dark
seances altogether except for pure research. . . .
Or at least don't *charge* for them. . . . But then
—people *want* dark seances. Seek them. Pay for
them. Then go out into the world acclaiming the
"marvellous proofs," etc. . . . Dark seances.
. . . . Cut them right out. . . . For *myself*,
anyhow.

Thank you, waiter. Keep the change.

SPIRITUALISM IN MONTE CARLO.

By ABRAHAM WALLACE, M.D.

Having suffered from a severe chill just before
Christmas, I was recommended to betake myself to
the South of France in order to throw off its effects
and there to enjoy rest and sunshine.

I find myself with a Spiritualistic friend at Monaco,
where we have come into contact with several
Spiritualists from London and elsewhere.

Among these are two earnest workers—Miss Helen
MacGregor and her American companion, Miss
Underhill, whom we found in the hotel to which we
were somewhat strangely directed.

Having been recognized as associated with our
movement, not only by several fellow passengers on
boat and train, but by some in our hotel, I have been
almost daily surrounded by eager enquirers desirous
of learning something of the truths of psychic science
and philosophy.

I attended a meeting in the beautiful flat of an
English aristocratic lady, which had been arranged
by Miss MacGregor and Miss Underhill, the latter
giving an interesting address on her psychic experi-
ences, and dealing especially with her automatic
writings, which she states are inspired by that splen-
didly-evolved soul, William James, formerly professor
of Psychology at Harvard University, U.S.A., and a
President of our Society for Psychical Research.
Whatever be the source of inspiration, the writings
certainly contain much high ethical teachings. I
understand that they are, before long, to be published
in book form.

The lecture was attended by a representative
gathering of thoughtful people of various social
grades; questions were asked, showing that interest
had been aroused. I understand that there are to be
other meetings in larger premises.

What a different attitude is that now *shown*
towards Spiritualistic matters as compared with the
days when I formerly visited the Riviera—this
favoured land of flowers and sunshine, but *still*, one
regrets to say, impregnated with a more or less
obnoxious materialistic atmosphere as manifested
among the crowds of weird human objects entering
the Casino or leaving its precincts with facial expres-
sions indicative of success or failure!

LETTERS TO THE EDITOR.

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

THE NEED FOR RECORDS.

Sir,—Referring to the discussion of this question in LIGHT, from my own experience in listening to public clairvoyant descriptions, I have realised that much evidential matter which is recognised at the time as being striking, afterwards loses its value through being only verbally reported, and therefore liable to slight inaccuracies. I have recorded sittings for my friend Miss L. M. Bazett for eleven years, and have learnt the advantage of noting down everything at the time; details can then be referred to years afterwards, when, as not infrequently happens, their evidential value comes to light for the first time. The same point has often struck me when recording for strangers during sittings with Mrs. Leonard and other mediums: and I am sure that the question of accurate notetaking at the time, both in public and private clairvoyance, is a matter of vital importance.

The following will illustrate what I mean: On January 31st, Miss Bazett was present at an open clairvoyance meeting at the London Spiritualist Alliance, at which Mrs. Jamrach gave her definite details clearly relating to myself. The outstanding features were "Edith" (my name). . . . "Operation. . . decision concerning it. . . Aunt Emily's special concern." (Correct name Aunt Emmie.)

All this presumably referred to an operation performed three weeks previously. Three days after this description was given, however, a further operation was advocated and decided upon. Whether Mrs. Jamrach's description referred to the past, or to the immediate future, it is now impossible to determine: but if notes had been taken at the time, this might possibly have been made clear. The significance is at once apparent, as the past was known to us both, and no further operation was then anticipated.

Yours, etc.,
EDITH F. COOPER.

Redhill, Surrey.

AUTOMATIC AND IMPRESSIONAL SCRIPTS.

Sir,—The article by Mr. F. H. Haines (28th ulto.) must have brought solace to many who had been troubled by Mr. H. Leaf's rather drastic assertions. Of course the "hysterical lady of self-deception" is well-known to people who belong to any Spiritualistic body, and therefore come into contact with all sorts of researchers, some well-balanced, others the reverse. But, as Mr. Haines points out, we believe that a great wave of power from the Unseen is pouring into our world. Of what benefit is this, if it flows around us, but not into us?

One way in which we can catch the vibrations is by automatic and impressional writing through suitable channels, i.e., those people who are wide-awake and with some knowledge of psychic powers.

To me the "impressional" is far more appealing than the merely "automatic," and I do not see why the former should not be highly evidential at times if the writing is carefully perused and sifted afterwards.

With me, the sequence of words and ideas does not come simultaneously, but follows the pencil. For instance, when the pencil writes *Mo*—I expect *Mother*, but instead it writes *Morrow; Reg*—is expected to be *Regard* but becomes *Regulate*. My conscious mind is needed to ensure the intelligent sequence of words, but the pencil always brings the writing to a close, often before I expect it, with *Stop now, Withhold, or Goodnight, God bless you.*

I should like to give one short example of real evidence of spirit presence during impressional writing. A week or two ago, towards the end of a sitting, the pencil wrote *Hold on, person comes.* (I waited). Then it wrote *Maggie comes.* (Message was given). I replied, "Thank you. But I never knew anyone named Maggie. Do you know me?"

Yes.

"Did I meet you when you were here?"

Yes, poor woman had dark days and you cared for her. Sow wheat and reap wheat. God bless you.

For some time I was at a loss to know who it could be; then with amazement remembered a poor woman who used to collect washing in our neighbourhood many years ago, and whom I had helped occasionally. I hadn't given her a thought for ages, for she died twenty years ago!

I used to call her by her surname (which has slipped my memory) but remembered hearing the old man who did the mangling address her as "Maggie."

Mr. Leaf's warning is certainly necessary for some, but others will continue to receive help and encouragement through impressional writing from those invisible friends they feel sure are present.

Yours, etc.,
(Mrs.) ETHELWYN ROLFE.

10, Wyatt Park Road, S.W.2.

FROM THE UNSEEN WORLD.

[Received through the mediumship of Mrs. Osborne Leonard.]

By Mrs. JOHN MENZIES.

"The Christ is an emanation from God; He dwells in Jesus of Nazareth, and in us," said the communicator.

("Have you seen Him—Jesus of Nazareth?" I asked.)

"Many times. He is not like the pictures you have on the earth, which make Him appear just an Eastern Jew. In appearance He is manly, strong, a living human being. There is no straggling beard, but a square strong chin, giving the impression of tremendous strength, though the mouth is tender and beautiful. A broad forehead, strongly marked brows, hair wavy and only long at the top, the wonderful eyes blue, strong, not weak, and the complexion not pale. He is full of love and sympathy, understanding all the trials of earth life. There is a way in which those on earth can always feel Him very near—but that is not like going into His presence. That experience is indescribable, and you must wait till you can go with me. Many people feel that God is so high above them they want someone human, who has been through the difficulties of earth life and conquered them, to act as an 'elder brother.'

"In a sense every human being is 'on the cross.' Most people try to evade it, instead of learning its lesson. What counts is the way we use our cross. When we have learnt its lesson its object is achieved, and it disappears.

* * * *

"It is a mistake to think that those spirits who return to the earth conditions to help their loved ones are hindering their own progression. On the contrary, love helps us on and forwards our evolution.

"For material study use concentration. For spiritual and psychic unfoldment *don't* concentrate; just be receptive. Don't try to see and develop—it must come of itself, naturally. When people try to force psychic development, then comes disaster. And when you open the psychic door, not only pray for protection and guidance, but do more—make use of your reason and intuition, given you by God as a protection. We none of us, while on the earth, trust God enough. If only people would realize that death is merely going through a door into a nicer room in the same house!

* * * *

"Spiritualist knowledge was known to the Egyptians and other ancient races—those of Atlantis, etc.—but they used it for material ends. Now the world is seriously crying out for this knowledge, and on the spirit side we are working hard at the task of signalling through the wall of partition, and will not rest till we have convinced the world.

"In these tremendous times which are coming on the earth we must follow the Christ and help all people. It will be a wonderful time for those who know the truth and are leading the life. We shall be given great 'manifestations'."

LIGHT.

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IDEAS AND IMAGES.

And as imagination bodies forth
The form of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name.—*Shakespeare.*

When we turn towards the source of our life-experiences as incarnate beings, we find things tend to simplify. To take but one instance, we find that lying behind all the complexities of speech and writing as a means of perceiving or conveying ideas, there is a system of imagery, of mind-pictures. Professor Hyslop in his investigation of spirit intercourse noted how greatly spirit communicators rely on the "pictographic" method. Our habit of making marks on paper or vibrations in the air in order to express our thoughts to others is mechanical and material—the result of having to rely upon purely physical factors. To most of us these methods have become a kind of second nature, indeed to some—the scholars, orators and *literati*—thoughts expressed in words probably represent the highest peaks of the human mind. But it is not so. There are purer and higher forms of language, the language of emotion, inspiration, sensation—in short, the language of the soul itself.

Dr. Munro, in his recent address to the London Spiritualist Alliance, although speaking as a medical man, said much that supported this view. He pointed out that all mental processes depend on imagery which is the whole basis of knowledge. The life of our minds consists in perception and memory, both of which are concerned only with images. A person is pricked by a pin which gives a sensation of pain, but while the pain is felt it is not perceived except by the memory-image of the pin-prick. Not a single emotion we experience can be conveyed except by some form of imagery. There must be a "picture," *i.e.*, something of which the mind can lay hold as a concrete idea, something with shape and form and colour, in short an image. This is only to say, in other words, that *force* is meaningless until it is expressed in *form*.

This is where Psychology has arrived to-day. It has got nearer to life—instead of away from it, like some purely academic and scholastic systems, rightly

termed "dry-as-dust" because they have lost the sap of vitality.

Dr. Munro, we observe, considers that official Psychology and Psychical Research are approaching each other, and he is doubtless right. For, as he showed, this image-making quality of the mind comes very prominently into certain forms of psychic phenomena. Take a case from hypnotism, where a hypnotic subject is touched on the hand with a lead pencil, having previously been told that the pencil is a red-hot poker. The effect is precisely the same as though an actual hot poker had been used. The hand of the sensitive shows a burn. There is a wealth of significance in such facts when applied to psychic photography, for instance. Something is formed by the mind—whether that mind is incarnate or discarnate—sufficiently definite and objective to impress itself on the sensitive plate or film of a camera.

It is quite clear that many great books would not exhaust this subject of mental image-making. As Dr. Munro showed, it works wonders in healing and is likely to become one of the great therapeutic agencies of the future. We find the idea immensely suggestive. It may well be that the modern tendency towards illustrations in the Press and the popularity of Picture Theatres marks a stage in the return of humanity to the more primal and natural things. There are those who regard these changes in human evolution as examples of *backward* steps—a return to the rudimentary stages of childhood. The matter might be put in this way: The infant is at first taught by pictures, but in the course of his mental evolution he arrives at a point where he can master the most abstruse forms of literature. Why then should he go back to pictorial forms? We might answer that question by suggesting that it is because all progress is a spiral movement, a circle which returns upon itself, reaching the same point again, but always on a *higher level*. The course is from the simple to the complex and from the complex once more to the simple—but a higher simplicity. Even to convey this idea it will be seen we have to use the method of the image, or the picture: a spiral. And is it not significant that when we wish to give the idea of supreme dullness we say of a man, "He has no imagination"—no power of creating or of perceiving images. And the discovery that by holding strongly the thought of health, as a mind-picture, tends to bring about the recovery of a sick person is truly significant. It is the more significant as the thought is found to be efficacious whether it is held by the doctor or his patient. Doubtless it is the more effective when they co-operate. Here is but one instance out of many of the progress we have made in our journey from the grosser things of sense to the region of finer forces—from the life temporal to the life Eternal, from the imagery of matter to the imagery of mind and spirit.

MARGERY—THE NEXT PHASE.

From Dr. L. R. G. Crandon, we learn that a new line of development in the "Margery" experiments may be shortly expected. It has been established, points out Dr. Crandon, that the physical phenomena are of supernormal quality, and that the finger-prints obtained belong to Walter Stinson, discarnate, and to nobody else. The next stage of research will be to produce experiments which will enable the individual separateness of Walter from Margery to be demonstrated, thus doing away with the "trance-personality" and "hypnotic impersonation" hypotheses. Experiments are now being conducted along lines suggested by Dr. T. W. Mitchell in his work *Medical Psychology and Psychical Research*.

FROM THE LIGHTHOUSE WINDOW.

We take the following passage from a woman's letter in the *Daily Express* of the 6th inst. :—

One day, about two years ago, I listened to an address given by Sir Arthur Conan Doyle, whom I had not seen or heard before. What he said had the effect of altering my entire outlook. He appealed to my higher self as no cleric had ever done. In a flash it came home to me that I was not living up to the best of my abilities, and that there was a force dormant within me awaiting my realisation of its potency—my neglected will-power.

So, instead of being obsessed with the idea that she was one of life's failures, she gained a new inspiration and "chased the lugubrious monster, Failure, away."

* * * *

We take a small excerpt from the *Bookman's* account of the recent address to The Bookman Literary Circle, by Mr. Hannen Swaffer, on "Miracles that happen To-day" :—

He spoke with evident conviction, and readily admitted that there were things in certain supernatural happenings that he could not explain, but as they had actually happened within his experience it was impossible for him to doubt them. The four years in which he had been studying psychic evidences had, he said, resulted in making him more and more a believer in Biblical records of miracles and of communion with the other world.

* * * *

In a short article headed by the familiar tag, "More Things in Heaven and Earth," the *Morning Post* tells what happened at an ancient University when two groups of men from different colleges met to study the mysteries of Planchette :—

Each group had determined to deceive the other, but it occurred to neither party that the other might be cheating. The result was that in each message there was something for which neither side could account, and the conclusion was that both groups, according to their own statements, gave up cheating, and became so fervent in their pursuit of the occult, that their studies were banned by the authorities.

* * * *

For the *Sunday Chronicle* Mr. Harry Price, Hon. Director of the National Laboratory of Psychical Research, is writing a series of articles, entitled, "Behind the Scenes of Spiritualism." In view of the fact that some people suppose Mr. Price to be antagonistic to Spiritualism, this brief statement on the subject from his initial article is here quoted :—

Though I'm not a Spiritualist, but a scientific investigator of what is commonly called occult phenomena, I wish to make it clear that I am not, in any sense, taking the field as an enemy of Spiritualism.

Mr. Price's antagonism is directed against fraudulent spiritualistic phenomena.

* * * *

A correspondent of the *Daily Mirror* writes to that newspaper on the subject of hauntings, curtly but suggestively saying :—

Whether we believe in haunted houses or ghosts does not matter.

The fact remains that the evidence for the existence of such supernatural phenomena is overwhelming.

At present the causes are quite as inexplicable as many other secrets of nature—wireless, for instance, which no one would think of "disbelieving" because he had not had a chance of listening-in.

* * * *

The Holborn Review has an article on "The Church and the Child," by Roland Sutton, who well says :—

The modern world is idealistic in its thought and materialistic in its practice, and many of its troubles are the result of this strange contradiction. It is not possible to be materialistic in thought to-day; thought itself has killed materialism. But it is easily possible not to think. There was an animal comfort in the old materialism, whereas the idealism into which thought now invariably leads us is very disturbing, if only by the magnitude of its demands.

* * * *

In *The Outline* of the 4th inst., Professor J. Arthur Thomson continues his very able articles on "The Evolution of Religion." Mr. Thomson traces the idea of religion in the mind of primitive man to the expression of religious activity of the present day. Amongst many noteworthy passages occurs the following :—

Religion passed from being largely mundane to being ethical, and thence to high levels of thought and feeling. It cannot be pictured as evolving "by itself," for its strands are interlaced with those of poetry and philosophy, science and art, and even social well-being.

Religion is a "total reaction" of man, an appeal from the visible to the invisible, from the obviously mundane to the apparently supernatural; and with the evolution of the whole man, it also evolves.

* * * *

There is another case of the so-called poltergeist manifestations, associated this time with a youth of eighteen, who works on his father's farm, Wissenden Lodge, Bethersden, near Ashford, Kent. The following excerpt is from the *Daily Mail* :—

They began to happen (the youth said) just over a week ago.

Somehow I felt that something might happen, for I seemed to feel a sort of power rising up in me. I couldn't make out what it was, but I got "all worked up," as you might say—as if I had a lot of electricity in me.

Soon afterwards things began to fly about me—stones, lumps of coal, logs of wood, and even walking-sticks and knobs off our front gate.

Yesterday when I was sitting down to dinner and father was about to carve, my fork was bent double. I don't know what to make of it all; people say that I've got too much electricity in me. Whatever it is, it is strong enough to push a heavy hop-pitcher, or crowbar, through the galvanised iron roof of that coal-shed yonder.

GUILD OF SPIRITUAL HEALING.—A new branch of this Guild at 16a, Clarendon Road, Harrow-on-the-Hill, was formally opened on Saturday, the 4th inst.

A RELIGION OF COMMON SENSE (Anon) ..	Post Free 1/1½
FUNDAMENTAL FACTS OF SPIRITUALISM ..	1/1½
H. Campbell Holmes	
WHAT DOES SPIRITUALISM TEACH? ..	7½d.
A WORD OF WARNING ..	7½d.
(Both by Sir A. Conan Doyle)	
PSYCHIC PRESS	2 VICTORIA STREET, S.W.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

BODY, SOUL AND SPIRIT.

BY MAJOR R. P. MORRISON.

Although much important information concerning the nature and functions of the body has yet to be discovered, present knowledge is more than sufficient to meet the requirements of the average thinker; but what knowledge is there available concerning the soul or the spirit? It is, at best, vague and contradictory, and will remain so until the science of Mind is cultivated with the same perseverance as the science of Matter.

Grant that matter is merely an elementary expression of mind, and it will be obvious that material science is but an elementary form of mental science. Already the material scientist hovers on the edge of an abyss; he must either retrace his steps or forsake the solid earth and concern himself with the mightier problems of space.

A few bold pioneers have already taken the awesome leap, but the great majority still cling like limpets to the precipice, and endeavour to veil their cowardice by pouring scorn upon their bolder brethren when these latter attempt to give the world some idea of the wonders they are investigating. But, by one of life's great psychological laws, a majority must always represent a majority, and so the world listens eagerly to the voices of the timid scientists while the messages from the pioneers are scorned by all but a small minority.

Fortunately, progress does not depend upon the idiosyncrasies of some of the scientific fraternity. These may be allowed to delay—for a purpose—the advance of mental (spiritual) science, but they cannot arrest it. Meanwhile the metaphysician is allowed to speculate unchallenged upon such mysteries as "soul" and "spirit."

Soul may be hypothetically defined as the invisible form which the Self assumes in the various stages of its evolution; spirit, the life power that infills such form. It is customary to confuse the "soul" with the "spirit," and to think of them as a mysterious possession of the individuality which ensures its immortality in some hitherto undefined manner; but, if the given definition be allowed, it will show that the soul of any self on earth is actually the spirit-body.

Immortality is the prerogative of the spirit, and not of its temporary covering—the soul. A reasonable objection to the foregoing definition of the soul might be advanced thus: If the body is really a soul, how is it that the term "soul" has been associated from time immemorial with spiritual rather than material life? The answer lies in the prevalent assumption that mind and matter are separate and distinct components, whereas they are but different expressions of the same life power.

Old habits of thought associate "the life of the spirit" with some undefined "place" vaguely known as "the next world." But, if spirit is not the life of this world equally with "the next"—or any other world, then the terms "immortality" and "eternity" have no meaning, and life itself is but a vast illusion.

A further objection might be raised as follows: Whence comes the conviction that the soul is immortal? Surely, any belief that has triumphantly survived such a test of time must have its roots deep in the soil of truth? This is indeed so; nevertheless, the objection may be met with a reasonable reply.

Although the assumption has been made that the body is a soul, it does not follow that the soul is nothing more than what we understand by the word "body." Spirit must always have a form through which it may manifest its presence and power, and the word "soul" may well be a generic term for the varied forms which the spirit assumes throughout the infinite stages of its progress in eternity. The soul, therefore, would be immortal in its general—but not specific—sense. Even the body must be immortal in a certain sense, since it

is reasonable to assume that matter is an essential attribute of spirit and must therefore manifest eternally in some world or other.

Any attempt to deal briefly with such a vast topic must seem extremely unsatisfactory; and yet an effort has been made to produce a reasonable "materialization" of a form that has hitherto been vague and ethereal. If the claim be admitted, it may at least prove a foundation stone upon which all who wish to do so may build their own mental edifice.

The terms "spirit" and "soul" would thus be seen to cover all the manifestations of life in all worlds. But it must be remembered, when studying such problems, that truth is relative and when viewed from earth will bear but a faint resemblance to the same truth presented to a wider range of vision. The finite mind cannot expect to do more than study the outermost fringe of the infinite.

It has been said that "man is a spirit"; when the majority of mankind are able to recognize this truth, the pioneer of mental science will no longer be "A voice crying in the wilderness."

A FULFILLED PREDICTION.

BY CAPTAIN BRIGHT-SMITH.

The following story has been given me by a friend, a Mr. Miller, a clergyman. I have his permission to submit it to LIGHT. Here is the story:—

About twenty years ago Mr. Miller contemplated visiting the United States in order to repeat duties which he had undertaken there on a former occasion. Before starting, however, he consulted a medium, a Mr. Fisher. The question put was "Ought I to repeat my visit to the U.S.A.?" Mr. Fisher placed a handkerchief over his face and after some minutes appeared to go into trance. The reply to the question, given through the medium, was "Yes, you should go. It will be a greater success than your former experience."

"But," protested Mr. Miller, "how about money? I have little or no capital."

The reply was, "There will be no occasion to consider means; you will meet a friend, a lady, who will assist you. I cannot say who she is but she has five letters in her name."

Notwithstanding the apprehensions of Mrs. Miller concerning the five-lettered lady, Mr. Miller sailed from England, arriving in New York with but £10 in his pocket. He first went to Philadelphia but with no result; then to Chicago with no better success. He interviewed two bishops, both of whom were unable to offer him any employment. With but £3 10s. left in his possession he then bethought him of two old friends, the Rev. and Mrs. Henry Lodge, on whom he called. Finding that he was not comfortable in his hotel Mrs. Lodge insisted on his taking up his quarters with them. It then occurred to Mr. Miller that this must be the lady with the five letters in her name.

He stayed seven months with them, assisting Mr. Lodge in his work, and then obtained a church of his own, where his wife was able to join him from England some months later.

I might add one curious thing. During the voyage Mr. Miller spent £1, which reduced his slender capital to £9. On landing in America he would have been obliged to prove that he had at least £10 in his possession, but just before the boat arrived in New York, one of the passengers begged his acceptance of £1 as a mark of appreciation of a sermon that Miller had delivered. Thus, providentially, the legal minimum of capital, without which he could not have landed, was re-established.

A DEATH-BED APPARITION.

BY W. J. FARMER.

When I was five years old my grandfather, a wood-turner, died. A very short time after his funeral, three of us, my grandmother, brother and myself, were sitting up, waiting for the return of absent members of the family; it was late at night. Suddenly we heard a peculiar knocking; it was the old familiar sound associated with my grandfather's wood-turning which we had known so well during his life. Young as I was, it impressed me so much that it is still a vivid memory. (I am now nearly sixty.) My brother's remembrance of the matter is the same as my own. I might add that the noise of knocking which we heard ceased when any of us stood up.

While my grandfather was on his death-bed my grandmother saw a woman enter the open door of the bedroom and stand gazing at the sick man for some minutes. My grandmother thought that this woman was a friend who lived at a distance, and when the visitor turned to go out of the room, hastened to follow, in order to assist the new-comer to remove her outer garments. But the woman had disappeared, and further, my grandmother found that none of those present in the house had observed the visitor's presence.

Later, on being given a minute description of the woman, my grandfather remarked, "That was my mother; but how could she have been here, having been dead these many years?" It had been a peculiarity of his mother's to hold a pocket-handkerchief twisted round her little finger, and the apparition had carried a handkerchief in this manner. According to my grandmother, the visitor appeared as a normal, living woman.

"GHOSTS OF THE MIND."

In his "Letters to John Doe," contributed by "Old Fag" week by week in *The Outline*, there appeared one in the issue of that excellent paper for February 4th concerning ghosts of the mind, in which the writer quotes several instances of apparitions which appeared veridical, but were capable of the explanation given by his friend that "Some ghost stories may not be explicable so simply, but I suspect their birth-moment has been the moment in which the visual and mental controls were lost. If these were recovered in time, there was no ghost; if too late, the ghost had been seen."

From which it may be understood that when visual and mental control are simultaneous no ghost has ever been seen!

"Old Fag's" friend then gives a curious experience of his own. It appears that he had gone to bed in a small hotel close to Antwerp Cathedral. In a half-sleeping state he heard the Cathedral chimes but could only recognise them as angelic voices of unimagined force and sweetness—all the bell quality being abstracted, and vocal music alone reaching his ears.

Although knowing that he heard bells, yet he could not get it out of his mind that he was hearing living voices. "I was in two states of mind at once," he says.

The result of this vivid experience was to convince him "more than ever that ghosts and delusions haunt the corridors of the mind rather than those of castles, country houses, and old inns." Thus it seems that we are left to infer that all the tales of hauntings, ghostly happenings, etc., which have been recorded from time to time, and are still being recorded, almost day by day, are the result of people being caught "in two states of mind at once."

Which leaves me breathless!

L. H.

MESSRS. HUTCHINSON'S list of spring publications contains an important volume entitled *The Day After To-morrow* by Sir Philip Gibbs, dealing with the future of civilisation and such vital matters as the progressive annihilation of space by television, wireless and audition, as well as the question of the prolongation of life. Another work of especial interest which RIDERS have just put out is *From Sphinx to Christ*, being a translation of M. Edouard Schuré's *L'Evolution Divine*, comprising a carefully studied outline of the development of religious thought from the days of ancient Atlantis down to the Christian era.

RAYS AND REFLECTIONS.

Dr. Crandon tells us of the description given of a man who, in his exploration of the mysteries of existence, was said to be able to "see the unsee-able, do the undo-able and unscrew the inscrutable!"

* * * *

A West African correspondent sends me an epitaph he wrote for Thomas Hardy. I may quote from it the following couplet:

Cynic and sage, at last he knows
The secret urge behind the rose.

* * * *

A short time ago a little fable appeared in "Notes By the Way" which told how a man had gathered a piece of truth. The Devil, who observed the fact, showed no concern. He merely said that he would tempt the man to organise it! As it seems necessary to make the point a little clearer for a few readers, I may explain that the attempt to isolate a truth deprives it of its virtues. When we limit a truth it is no longer a truth.

* * * *

The Abbé Bouly, the French priest who performs such marvellous feats with the divining rod, is reported as saying that there is no "wizardry" about it. Of course not. All these things are in the order of Nature. It is only ignorance that treats them as supernatural. He says that every object, especially water and mineral, gives off rays or emanations. Reichenbach, I think, made the same discovery many years ago. These rays pass from the object in a direct line to some centre—the sun, perhaps. The developed sensitive, with his rod, intercepts this ray and the rod responds, sometimes with tremendous force. The rod seems to be usually necessary, although I have met diviners who on being brought into the neighbourhood of subterranean water or minerals feel a response in their bodies. But the rod seems to act as a kind of focus for the power. It is not improbable that we are on the verge of great discoveries in this direction, and that man is only at the beginning of a knowledge of his interior nature which will prove in the end to be a tremendous revelation. There is a vast difference between the theory that "Man is a Spirit" and its realisation as a *fact*, expressed practically not only in the spiritual world but in the material one.

* * * *

Of one thing we may be sure. When the diviner and his rod are found to be of commercial value, the public will take an intense interest in the subject. There will be companies for the discovery of buried treasure and mineral wealth! Nobody will sneer any longer at psychic faculty. It will be held in the highest respect. But as the divining faculty is a gift, and probably a rare one, it is doubtful whether the market will be over-stocked with diviners. But in the meantime Science may discover some method of imparting a special virtue to the rod, by some chemical or electrical device. And then the earth will yield up its secrets at a great rate, and "treasure" may become so common as to lose the value and fascination which at present attaches to it. Human things usually work out this way when pushed to their logical extremes. It is wonderful how the scale of values changes. We may confidently look forward to the time when a spirit-message will create no more interest or excitement than a wireless telegram from a friend at the Antipodes.

D. G.

MUNNINGS.

We would be glad to have been able to keep our pages clear of the name of the unsavoury person Munnings. It seems, however, that we are now to have his "confessions" in a well-known Sunday paper, showing how he duped many hundreds of persons. These edifying revelations are being served up by Mr. S. A. Moseley, who, it is stated, "admits that instances of proven fraud cannot shake the cause of Spiritualism, and that these exposures can do no harm, but only the greatest good to the cause."

As to the exposure of the fraudulent nature of some at least of Munnings' phenomena, it is hardly necessary to remind our readers that this was effected by Spiritualists themselves some years ago. As to the confessions themselves, to comment on them at this stage would be inappropriate and unprofitable. We shall have more to say about F. T. Munnings later.

It is significant that Mr. Moseley should have to account for the "phenomenal" side of Munnings by saying that "in some ways the man is a genius."

One or two of our readers have expressed surprise at the announcement of Munnings' confession being permitted in our advertising pages. They seem to fear that this might harm the cause of Spiritualism. This, however, is a somewhat short-sighted view. To suggest that anything Munnings could say or do would harm the truth upon which Spiritualism stands, shows a failure to appreciate the real position. To have refused the advertisement would be tantamount to a confession of fear, and a desire to suppress unpleasant revelations. By all means let Spiritualists read and digest what this man has to say—and let them draw their own conclusions. Nothing can be gained by suppression.

HERR NÜSSLEIN'S PSYCHIC WORK.

An exhibition (the third) of occult paintings produced in semi-trance by the artist medium, Herr Nüsslein of Nuremberg, will be held at the Alpine Club Gallery, Mill Street, Conduit Street, W., on February 27th. Nüsslein's work embraces landscapes, still life, figure-compositions and portraiture, although he does not work direct from Nature or from models. The paintings are produced with astounding rapidity, in some cases a large-sized canvas being completed in less than thirty minutes.

The discovery of his gift was a matter of chance and arose out of a faculty for automatic writing. This subsequently developed into automatic drawings, to be followed later by paintings in oils. Within the last two years he has produced some two thousand pictures.

Unlike many psychic pictures, much of Herr Nüsslein's work is of high technical excellence and has received praise from numerous art critics who have judged his work quite apart from its psychic origin.

Herr Nüsslein's occult faculty also takes another form. It is found that if he passes his hands over cut flowers these remain fresh for a considerable time and, instead of fading, the petals or leaves assume a parchment-like quality, a condition which remains almost indefinitely. Similarly, after a dead bird is subjected to this "magnetising" process the flesh does not rot but assumes what has been described as a "mummified" condition.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, February 19th, 11 and 6.30, Mrs. Ethel Thompson. Thursday, Feb. 23rd, Mrs. Melloy, 3 p.m., Members only, 6.30 p.m., for Public. Community Singing 6-6.20 p.m.

WIMBLEDON SPIRITUALIST CHURCH,
136 HARTFIELD ROAD, WIMBLEDON.

Sunday February 19th, 11 a.m. ... MR. G. F. ROWELL
"The Teaching of Jesus"

Sunday, February 19th, 6.30 p.m. ... MISS S. SAINTSBURY-GREEN
Murshida Sufi Movement.

Wednesday, February 22nd, 7.30 p.m. ... MRS. KATE FILLMORE
Address, Spirit-descriptions and Messages.

Healing (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 5 to 5.30 p.m.

MARYLEBONE SPIRITUALIST
ASSOCIATION.MRS. CHAMPION DE CRESPIGNY AT THE
ÆOLIAN HALL.

"Legend and Natural Law" was the title of the address on Sunday evening last, when the speaker related several legends long regarded as superstitions or fairy tales; which were, however, continually being confirmed by current events. Secrets now yielded up along the lines of scientific research would have been at one time classed as magic, but the magic of one generation is apt to become the facts of the next. During the latter days of last century man began to question the statements taught by the church, because no explanation of such facts as the miracles, for instance, was forthcoming. Many of the so-called miracles have, however, been put on a rational basis by modern science as well as by personal experience. Mrs. de Crespigny alluded to "invisibility," recalling the occasions on which Jesus passed unseen through the multitudes.

Sin, such as loving neither God nor our neighbour, was against the law and led towards destruction. Love was a force as great and as mysterious as chemical affinity. Love was God and was the force behind the cosmos.

The service closed with demonstrations of clairvoyance and clair-audience given by Mrs. A. Roberts, who also gave messages and double names.

V. L. K.

SPIRITUALIST COMMUNITY SERVICES.

Speaking at Grotrian Hall on Sunday morning last the Reverend Drayton Thomas said that a false sense of values and low standards of conduct are being tacitly accepted by old and young. Discerning eyes see that all is not well with us, either in Church or State. The ancient prophet wrote, "My people are destroyed for lack of knowledge." And this is true to-day. There is lacking, not only a clear demonstration of the meaning of life, but also any widespread knowledge about the nature of that future existence for which this one is a preparation. In communication with those who have preceded us to the next life we have a means of extending our knowledge about the nature and activities of that life. By showing what that life is like we shall enable men to realise why it is so vitally important that it should be prepared for here and now.

After speaking of evidences which establish the truth of survival and the continued love of those who pass on, he concluded:—

It is good to have certainty in place of doubt; to find belief changed into realisation; to have proof of the frequent nearness of those who died; to learn something of the nature and occupations of the first stages of life beyond death; and to be reminded afresh that the love which is prepared to sacrifice in the service of others, and which finds its historic symbol in the Cross, is life's supreme attainment.

C. D. T.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 19th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. S. D. Kent. February 22nd, 8, Mrs. F. Tyler.

Camberwell.—The Central Hall, High Street.—February 19th, 11, service; 6.30, Mr. R. Brailey. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—February 19th, 7, Miss L. George. Thursday, 8.15, Mrs. A. Jamrach, D.N.U.

Richmond Spiritualist Church, Ormond Road.—February 19th, 7.30, Mr. Horace Leaf, address and clairvoyance. February 22nd, 7.30, Mr. T. W. Ella, trance address.

Croydon.—The New Gallery, Katharine Street.—February 19th, 3, Lyceum; 6.30, Rev. G. Vale Owen.

Fulham.—12, Lettice Street (near Parsons Green Station).—February 19th, 11.30, circle; 3, Lyceum; 7, Mr. J. H. Vanstone. Thursday, 8, Mrs. Edey.

MRS. BARKEL Wishes to Announce

that she has severed her connection with the British College of Psychic Science, and applications for sittings should now be made either direct to 133, Leonard's Road, Beckenham, Tele. Syd. 2942; or through the Marylebone Spiritualist Association; or the "W.T. Stead" Borderland Library.

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Thurs., Feb. 23rd, at 4.30 p.m. ... MR. W. S. HENDRY
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GROUP CLAIRVOYANCE.

Tues., Feb. 21st, at 4 p.m. ... MRS. MASON

PUBLIC CLAIRVOYANCE.

Fri., Feb. 17th, at 8 p.m. ... MRS. CANNOCK
Fri., Feb. 24th, at 8 p.m. ... MRS. ROUS

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" " Subject: February 23rd, "Magic." ... MR. W. E. FOSTER

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GENERAL LECTURE.

February 23rd, at 8 p.m., ROBT. R. FIELDING-OULD, M.D., M.R.C.P., M.A., on "The Pitfalls of Physical Mediumship." Chair: CAPT. NEIL GOW.

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