

# Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

No. 2545. Vol. XLIX. [Registered as Saturday, October 19, 1929. a Newspaper] Price FOURPENCE  
Entered as Second Class Matter, March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397, P.L. and R.)

THE GUILD OF SPIRITUAL HEALING Ltd.

"The Seekers,"

29 Queen's Gate, Kensington, S.W.7.

## LECTURES

Moments with the Great Composers

TUESDAY, Oct. 29th,  
at 8.30 p.m.

by Dr. H. ARNOLD SMITH,  
(Mus. Doc., Oxon), F.R.C.M.

(With Musical Illustrations by the Members of the Royal College of Music).

Chairman: E. J. N. POLKINHORNE, Esq., Hon. R.C.M.  
(Bursar, Royal College of Music).

Jesus The Christ

FRIDAYS, Oct. 18th, Nov. 1st, 15th,  
at 8.30 p.m.

by The REV. GEORGE VALE OWEN

Chairman: C. A. SIMPSON, Esq.  
(President, The Guild of Spiritual Healing, Ltd.)

Admission FREE by Ticket only. SILVER COLLECTION.

SUNDAY, October 20th, at 7 p.m. Trance address.

Subject:

"What work do you do after Death?"

## Does Man Survive Death?

The above subject will be debated by

Mr. SHAW DESMOND

the famous novelist, who will take direct communication with the world of spirits as the basis of his case, and

Mr. CHAPMAN COHEN

Editor of "The Freethinker", President of the National Secular Society and Author of "The Other Side of Death", etc.

At Caxton Hall, Westminster, on Friday, Oct. 25th,  
at 7.30 p.m.

Tickets of admission: 2s. 6d., 1s. 6d. and 1s., may be obtained from R.P.A., 5 Johnson's Court, Fleet Street, E.C.4, and should be ordered at once.

When replying to Advertisers please mention "LIGHT".

## "Light"—Its Scope and Purpose.

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

AMONGST the contents of the present issue are:—

EXPERIMENTS OF A MEDIUM.

INDIAN POLTERGEIST  
DISTURBANCES.

THE HUMAN NOTE.

## The UNITY OF THE SPIRIT

Teaching the BOOK OF EL DAUD,  
the Book of Eternal Remembrance

For particulars and appointments with Mrs. Kendle and Miss B. M. F. Robinson, apply to:

THE SECRETARY, MISS A. WILSHER.  
Tel. Chandlers Ford 55.

Headquarters: Hazelwood, Chandlers Ford, Hants

## DOES MAGIC EXIST?

There is an Unseen Power which operates in YOUR life with the exact precision of Mathematics. *This Power may be known and used.* I offer a genuine Course of Scientific Study, which shows you how to use this wonderful force (which will turn a tiny seed into a lovely flower), ON A FREE-WILL OFFERING BASIS

Enclose a stamped envelope to: Mr. JOHN HARBORNE,  
38L, Queen's Road, Aston, BIRMINGHAM.

## FRATERNITY OF THE INNER LIGHT

Warden: DION FORTUNE

The Fraternity of the Inner Light is a Society whose purpose it is to pursue the study of Mysticism and Esoteric Science and to develop their practice. Its ideals are Christian and its methods are Western. It maintains a Lecture Centre and Library in London, and a hostel at the Chalice Orchard Club, Glastonbury, open from Whitsuntide till Michaelmas. No fixed charge is made for admission to the lecture and study groups, all contributions towards expenses being voluntary, in accordance with esoteric tradition.

PUBLIC LECTURES by DION FORTUNE, Mondays at 8.15  
The Community House, 3, Queensborough Terrace, Bayswater, W.2  
(Near Queen's Rd. Station) Syllabus on application.

"THE INNER LIGHT" Edited by Dion Fortune. A monthly magazine devoted to Esoteric Christianity, Occult Science, and the Psychology of Super-consciousness. Price 6d. Post free, 6/6 per annum. Specimen copy sent free. Books by Dion Fortune. Esoteric Philosophy of Love and Marriage. 3/6. Rider. Machinery of the Mind. (V. M. Firth). 3/6. Allan & Unwin. Secrets of Dr. Taverner: A study in Esoteric Psychology. (Fiction). 2/6. Noel Douglas. The Demon Lover. A study of the abuse of occult power. 2/6. Noel Douglas. Esoteric Orders. 3/6. Rider. Sane Occultism. 5/- Rider.

THE SPIRITUALIST

# Service of Remembrance

WILL BE HELD IN THE

ROYAL ALBERT HALL

## On Armistice Sunday Morning

November 10th, 1929, at 10.45 a.m.

SPEAKERS:

THE DUCHESS OF HAMILTON AND BRANDON

Mrs. HEWAT MCKENZIE

Rev. DRAYTON THOMAS

Miss LIND-AF-HAGEBY

HANNEN SWAFFER, Esq.

Sir ARTHUR CONAN DOYLE

*Chairman: George Craze, Esq.*

Thousands of seats free.

Collection to defray expenses.

Reserved Seats, 5/-, 2/6, 1/-, from Royal Albert Hall Box Office.



Advice on any subject or difficulty 2/6  
Nativities carefully calculated from  
birthtime with full year's direction 5/-  
MOON TABLE Instructor: the help  
in time of need ... .. 2/6  
Test Horoscopes with two years'  
guide ... .. 1/-  
and stamp

THOS. GOULD, "The Nook," Heath-  
field Road, CARDIFF.

### SPIRITUAL DEVELOPMENT.

BY FREDERICK H. HAINES, F.C.I.B. Writer of "Thus Saith Cephra," etc.  
An instructive book on the attainment of psychic gifts. A series of trance  
addresses and automatic writings by various controls through this medium.  
Foreword by Mrs. BARBARA MCKENZIE.

"I recommend this book to the careful study of all who seek . . . know-  
ledge of survival of our own people who have passed into the unseen, and  
communion with advanced intelligences who can give us food for our  
souls which is so often lacking in religious teaching."

Cloth bound, titled in gold, 160 pp. Net 4s. By return post from: "BOOK  
DEPT." PURE THOUGHT PRESS, 173 HIGH STREET, WATFORD, HERTS.

### ASTROLOGY.

Obtain wonderful study of your life by an expert.  
Post 1/- P.O., birth date, stamped addressed envelope.  
No interviews. Send now. You will be delighted.

Testimonials received from all parts of the world.

Professor Barton, 13 Morley St. (L), Ashley Vale, Bristol.

### RHEUMATISM

Liver and Kidney Troubles, Skin Diseases, Colds, and  
many other ills due to impaired excretion and accumu-



lation of waste matter in the body, are  
all relieved by the "GEM" BATH  
CABINET, the finest Home Turkish  
Bath ever devised.

With the "GEM" you can have hot-air, vapour,  
medicated, and perfumed baths, and all the  
delights of thermal bathing with the greatest con-  
venience and absolute safety. Recommended by  
Doctors and thousands of users. Booklet free.

THE GEM SUPPLIES Co., Ltd., (Desk 11)  
67 Southwark Street, London, S.E.1

**HUTCHINSON'S**  
important books  
Obtainable at all Libraries

READY TO-DAY

**Lord Darling and his Famous Trials**  
by EVELYN GRAHAM 21/-

**Hannen Swaffer's Who's Who**  
by HANNEN SWAFFER 15/-  
Special Autograph edition 30/-

**The Queen of Spain**  
by EVELYN GRAHAM 21/-

**Albert King of the Belgians**  
by EVELYN GRAHAM 21/-

**The Story of St. James's Palace**  
by BRUCE GRAEME 24/-

**The Soul of the War**  
by PHILIP GIBBS. New revised edition 7/6

**Things Past**  
by THE DUCHESS OF SERMONETA 21/-

**Forty Years with Dogs**  
by LT.-COL. E. H. RICHARDSON 21/-

Send Post Card for complete List

**HUTCHINSON**  
& Co. (Publishers) Ltd., Paternoster Row, E.C.4.

# Light:

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

"Light! More Light!"—Goethe.

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

No. 2545. VOL. XLIX. [Registered as SATURDAY, OCTOBER 19, 1929. a Newspaper.] PRICE FOURPENCE

## CONTENTS.

es by the Way	...	...	...	...	...	493
eriments of a Medium	...	...	...	...	...	494
Scottish Medium	...	...	...	...	...	495
ian Poltergeist Disturbances	...	...	...	...	...	495
ic and Mystery	...	...	...	...	...	496
th an Incident not a Catastrophe	...	...	...	...	...	496
onjurer's Confession	...	...	...	...	...	497
ters to the Editor	...	...	...	...	...	497
Human Note	...	...	...	...	...	498
ns and Stars	...	...	...	...	...	498
ights	...	...	...	...	...	499
cerning Malignant Spirits	...	...	...	...	...	499
anic Electro Magnetism and Seance Phenomena	...	...	...	...	...	500
e Temple in the Open	...	...	...	...	...	501
s and Reflections	...	...	...	...	...	501
Die-Hards	...	...	...	...	...	502
es on New Books	...	...	...	...	...	502

assigned to him in the order of things. In the meantime the Truth is quite capable of looking after itself. We are content to affirm what we believe to be true, and to leave to the test of time and circumstance the final result. So far, our cause has suffered nothing by many years of searching criticism and violent opposition. It has only struck its roots deeper into the soil. If it endures to the end it is true, for superstitions do not last. Every cause is served equally by its friends and its enemies. The first affirm and conserve what is true in it; the second destroy its incrustations of falsity and superstition. And if we have regard only to what is true and not to our own share in the matter we can regard the issue with entire composure.

## NOTES BY THE WAY.

### THE SURVIVAL LEAGUE.

This League promoted by Mrs. Dawson Scott in association with a number of people of public standing a new departure in several ways. We understand its aim is to make a positive announcement of reality of human survival and communication between the two worlds independently of all those clamations made by Societies definitely Spiritualistic or Theosophical. It seeks "to provide a platform for people of otherwise divergent views who hold a basic belief", and to unite those Societies already in existence, on a faith they have in common. In part it approaches the question from rather a new angle, and as a method of propaganda and fresh publicity is an experiment well worth watching, as appeal will be to a public to whom Spiritualism and Spiritualism is of little or no interest. It is of course only in its beginnings at present, but if it takes hold" on public attention, it may well develop something important, especially if it provides for Spiritualists a special method of expression, as a body based on some cardinal principles however divergent details.

### DEAN INGE AND "MIRACLES".

In the *Referee* lately Mr. J. Engledow replied in a vigorous way to Dean Inge's attack on magic and miracles, to which we alluded in a Note on the 28th. Dean Inge is out against what he calls "supersticialism", which is precisely our own position. We have always stood firmly for the idea that all phenomenal facts, some of which are evidential human survival, and the truth of human survival itself, are all in the order of Nature and the scheme of the Universe. Some of them are amazing; some Professor Richet remarked, are "impossible but true". One thing we see clearly: it is only by the clash of ideas that our knowledge of truth can advance. And "those who push and those who pull" those who affirm and those who deny—have all a part in the work. We need the iconoclast—the destroyer of images—as well as the designers and constructors. There must needs be excesses and exaggerations on both sides but these are corrected in the course of the struggle. The honest man, who takes the position as he sees it, may be for us, or may be against us, but he is doing the work

### ANIMAL SURVIVAL.

A correspondent tells us that she has lately written a message of consolation to a gentleman who is mourning the loss by death of a beloved dog. She tells us that in his letter to her the owner of the dog expressed the following views:—

I can never see any grounds, religious or physical, for believing that there is any fundamental difference between animals and ourselves. If we have souls, why not they? If they have not, what proof is there that we have? The more one considers the various forms of Nature, the more one realises that they are all part of one whole—the butterfly, the stone, the elephant and the dandelion.

Man seems to have progressed the furthest, but it would not be difficult to argue that he is the one disappointment and failure of the whole Creation.

This raises a very large question. It is supposed that the difference between man and the animal creation is that man has evolved a self-consciousness and individuality, and so survives bodily death; but, as we know, there is evidence that animals (usually the animals owned and loved by man) also survive. But if we pursue the question deeply enough it soon becomes evident that our dividing lines may be imaginary and that the whole Creation, being a great unity, may also be eternal in its process of "becoming".

### DEATH'S ALCHEMY.

The golden year ebbs fast away;  
The sunny hours grow few,  
And holt and heath wax pale beneath  
The slowly-dimming blue.

There sounds a warning in the wind,  
The skies dark portents show;  
On lawn and lea, in flow'r and tree,  
The tide of life runs low.

But each to Death the Alchemist  
Its inmost essence yields  
For Golden Years in other spheres,  
New homes in fadeless fields.

D. G.

## EXPERIMENTS OF A MEDIUM.

BY FREDERICK H. HAINES, F.C.I.B.

"*Experto Crede*," the Latin phrase, signifies that you can believe "one who has tried it"; and this of which I would write is my attempt to satisfy myself that "this Spiritualism" is no hallucination. As a successful business man I am entitled to a hearing. The hard tussle of a life-time with an unkind material world makes me ever suspicious of fraud in every offer to provide (at so much per sitting) proof that man survives Death. We must admit that the paid Medium is always open to suspicion, however sincere he or she may appear to be to the seeker after truth. Faked evidence, sufficient to satisfy the unsophisticated, is so easily invented; and when the Devil drives (in the form of need for bread and butter) there must be great temptation to exaggerate a trivial gift and to display, somehow or other, the desired "evidences". This being my mental state, you may realise that the most momentous incident in my attempt to examine the credentials of Spiritualism was the discovery that I myself had mediumistic gifts and could use them.

Frankly, let me confess that even now I never sit with another Medium without suspecting an attempt to impose upon me. It is a permanent bias of mind arising, as I say, from my hard business career. But I do not display this suspicion. I give Mediums as much rope as they want. To do otherwise would be to inhibit the phenomena. But my critical faculties are active all the time, and although I may come away with a smile of contentment from a sitting which at the time appeared to be satisfactory, yet, afterwards, every incident goes through a process of sceptical examination and re-examination, with the result that, frequently, there is little left on which I could pin my faith as above suspicion. This state of mind, I suppose, is common to many business men and others whose wits are sharpened by experience of the world. It would be the explanation of their failure to pursue investigation into Spiritualism further than a few desultory sittings. Something amazing has got to happen to them before they can stomach the undeniable fact that they are in the hands of the Medium and can easily be "had". Fortunately, my amazing "proof positive" served me until I realised my own gifts.

Personally, I do not like working in the dark, mentally or physically; and therefore I began, very early, to have an intense dislike for the seance-room, where people sit in darkness, or semi-darkness, and wait for something to happen. I do not say anything derogatory about such seances except that, to me, they tend to limit observation and rather deaden the critical faculties. Things do happen in such circumstances, things that are beyond common experience. Materialisations and all the kindred phenomena of the seance-room are excellent for experimental purposes and will undoubtedly engage the attention of scientists for years to come. But the ordinary man, the seeker after spirit-return, will always come away from such experiments with a gasp of wonder which will ultimately be followed by suspicion of having been "had" by a clever Medium. The unsophisticated man or woman may not be liable to such perversions of belief, but will be content to accept whatever is forthcoming at its self-declared value. Such good people are the nucleus of most Spiritualistic societies.

But, believe me, the majority of intellectual men lack faith in any form; they are trained to exercise their critical faculties and will not hesitate to suspect even their own judgment if it appears abnormal. They want something above suspicion; something they can examine in the light, pull to pieces, reason out;

something akin to the physical which they know. Spirit in its higher reality is beyond their knowing.

But they are human and sincere, and the moment Spiritualism becomes eminently practical, operative in everyday life, manifest as a power in the affairs of men, then—and not until then—will the ordinary man and woman find "this Spiritualism" necessary. Then spirit-return will become something more than a cult, to be treated by sceptics with suspicion as to the mentality of its believers. Utility is ranked higher than speculative dreaming. And that is where I find Spiritualism most convincing.

A certain canon of the Church of England told me one day that Spiritualists are prone to think too much of themselves; he meant, of course, that they were too anxious to impress him to investigate the matter, too serious in their realisation of truth. They annoyed him with certainty of vision: they had glimpsed "the Light", and were exalted above formal faith. He wanted "none of that stuff". He was content with his own condition as a dignitary of The Church and he recoiled from their spiritual enthusiasm.

But in this business of interesting the unbeliever in Spiritualism, we Spiritualists must inevitably sound the personal and enthusiastic note. False modesty defeats our purpose. It may be that good taste is offended when the converted sinner gets up at a revival meeting to testify his faith in Christ. The cynic can underscore an absence of humility which thus avows election. But the testimony of the sinner is frequently born of a courage that tramples self in the shame of public confession of sin which were not otherwise made public. And it may be that those companions of the sinner's past, hearing that testimony to Christ, will gain more from the miracle of such public confession, and pledge of Christ-service, than they could ever gain from the oratory of paid ministers. So you must forgive me the personal note. I serve. Whatever gifts I have are freely used to help others and I have no other motive. If I parade them it is to help you—whoever you are—to realise truth and your own spiritual gifts. For I am convinced that everyone has some spiritual gift, some psychic faculty, which can be developed to practical ends, which can be used daily, and can be made a pivot on which the spiritual being can be exalted to a higher understanding of God's Will unto men. And when you realise that power within you, which seems in your ignorance so wonderful, you will know humility in the discovery of how much you are dependent upon that over which you have no control, that which is truly God's gift.

The prodigious output of my hand in the form of automatic writing during the last three years, and the consistent high standard of thinking therein revealed would be considered by many readers as sufficient evidence to hold me fast bound to "this Spiritualism". The number of my spirit-controls and the nature of their teaching and philosophy which is far better than my own very best, and moreover is often contradictory to my life-time beliefs, should be convincing most of all to me. But let me confess—the handwriting, which is so unlike my own uncouth scrawl is the strongest evidence to my mundane mind. The other wonders count, but the writing itself "gets me". Again, the fact that my personality has been submerged weekly, sometimes daily, by various controls, all of whom have become intimate with my family and have recognisable personalities, is very wonderful but far less definite in converting

me to their reality than the incident of felt "presence". The throb of spirit-presence to the Medium is sometimes overwhelming and always most convincing. So you see how very human I am in my eagerness to substantiate spirit life; I want something more than a mental manifestation, something more than "wisdom" and good advice; and in the following account of certain experiments you will agree that occasionally I get it.

To realise subjectively the presence of a spirit-friend is my frequent experience and I seem to hold converse of a mental nature with whosoever is thus with me. But I confess that what they say is illusive; it is so much on the mental plane that my practical mind frequently holds it suspect as originating from me. When my spirit-friends use my hand and write in reply to my thoughts the result is a little more definite, but is still liable to be challenged as originating from me, unless their reply be something I would be unlikely to anticipate. My spirit-friends are always lamenting my want of faith and I can honestly say that at times no one can be more sceptical of my psychic gifts than myself. Yet, as I say, things are always happening which may be of little importance to others but which have immense confirmatory value to this belief in spirit-presence. The reality of spirit-life is beyond my honest rejection. The spirit-hypothesis is, I affirm, the only one that fits my case.

(To be continued.)

[The following books through the mediumship of Mr. F. H. Haines have already been published and illustrate The Higher Spiritualism: *Spiritual Development* (on Mediumship) 4s. net; *The Book of Spiritual Wisdom* (Cuno's teachings) 6s. net; and *Thus Saith Celphra* (Philosophy of the Soul) 5s. net. These can be obtained by return post free from The Pure Thought Press, 178, High Street, Watford, Herts.]

## A SCOTTISH MEDIUM.

By JAMES SOUTER (Dundee).

In June of this year I was brought into touch with Mrs. Duncan who is possessed of marked mediumistic powers. Mrs. Duncan commenced sitting in private circles some six or seven years ago and has developed almost every phase of mediumship and each in turn to a very high degree. Clairvoyance and clairaudience are second nature to her. She has not been known to give a psychometrical reading that was not absolutely correct. Written questions put in sealed envelopes she can at once decipher and give the valid answers to them. Other phenomena, including slate writing, levitations and apports would require pages of this journal if properly described. Incidentally she is a remarkable trumpet Medium, but what is more important is the materialisations which have taken place since she developed this type of phenomenon in March of this year. The forms build up clearly and distinctly (as many as fourteen have manifested at one sitting); they speak clearly, giving their names and other convincing particulars, answer satisfactorily all questions put to them, they handle objects both light and heavy, play musical-instruments. They have brought articles from other rooms and other houses at a distance apart. The Guides, three in number, are good hard-headed, canny Scotsmen who know what they are about, carry out their part with precision and dignity and have a right sense of their responsibility. Mr. J. B. McIndoe, of Glasgow, and Mr. Herbert Hill, president of the Bon Accord Spiritualist Church witnessed these materialisations and were so impressed that they have invited Mrs. Duncan to give a series of seances in Glasgow.

THE REV. FRANK BALLARD, D.D., M.A., B.Sc., will lecture on "Modern Spiritism and its Critics", at the Mechanic's Institute, Bradford, on Monday, October 21st, at 7.45 p.m., by arrangement with the West Riding of Yorkshire Psychical Society.

## INDIAN POLTERGEIST DISTURBANCES.

### SMALL BOY PURSUED BY FLYING MISSILES.

Miss H. Kohn, a lecturer at Deccan College, Poona, has come to London on a curious mission. She is trying to find relief for a phenomena-ridden Indian lad, Damodar Ketkar, who is the centre of repeated disturbances of a poltergeist nature. Young Damodar, now aged ten years, was taken from an orphanage and adopted by Miss Kohn's brother-in-law and sister, Dr. and Mrs. Ketkar, the child being then four years old. The boy assumed his benefactor's surname. He is reported to be quite normal, intelligent, and healthy, save for an eye-complaint. The manifestations are of a varied nature, and frequently occur when Damodar is sleeping. On several occasions coins have fallen from the ceiling—usually pice or two-anna pieces. A hand-bag and a wall-mirror have been seen to slide to the floor, untouched by hands. The child's toys flew through the air with considerable force on one occasion, and when Damodar ran into the next room these missiles followed him in rapid succession.

On the 28th of April, 1928, the boy's food and drink were snatched out of his hands by some unseen agency during a meal, and from a cupboard a shower of toys rained down on him; as he moved from room to room in his guardian's house, bottles of liniment, brilliantine, eye-drops, and saccharin were hurled at him from their accustomed places. It became necessary to feed him by hand, and all glass objects were removed from the vicinity.

A clairvoyant gentleman has described the presence in the house of a native boy, about nine years of age, wearing large pearl ear-rings. This description tallies with a dead brother of Damodar, named Lakshman, who died in 1910. There is a suggestion that some of the annoyances may be laid at Lakshman's door.

A very full, detailed report of the case has been made by Miss Kohn, who records dozens of these disturbances. Trickery seems out of the question. On one occasion in the presence of several visitors, a number of pictures were removed from the walls and hurled from one room to another with great violence; at another time, while some slices of bread were being cut, the top crust was seen to "dance across the table and fall on the floor"; while Damodar was lying on his bed asleep, Miss Kohn saw his pillow lifted from the bed and thrown into the middle of the room; on another night, while the boy was asleep, a tin of saccharin emptied itself over him.

Attempts have been made to exorcise the interfering intelligences. The whole family removed to the house of Bet Narayan Maharaj, who has the reputation for curing cases of "possession". Things did not improve, however. Early this year, a prayer meeting was held in the Ketkar household. Various objects were thrown about during this meeting, but there was subsequent peace. Miss Kohn says, "We have observed that the spirits do show most definite reaction to any serious attempt of an exorcist to interfere with them."

Miss Kohn, who is described as a charming, cultured lady of German parentage, wrote to Father Thurston, S.J., who put her in touch with the National Laboratory of Psychical Research. By arrangement with that organisation, she will lecture on the Damodar Ketkar phenomena at Queen's Gate Hall, Harrington Road, South Kensington, on Tuesday next, October 22nd, at 8.15 p.m.

MISS H. A. DALLAS desires to express her thanks to those who have so kindly responded to her request for a copy of LIGHT to be sent to a clergyman known to her. The need has now been met. Answers have been so numerous she is unable to reply separately to each correspondent.

## MUSIC AND MYSTERY.

### A LITERARY MAN'S UNEXPLAINED EXPERIENCE.

We have received the following impressive story from a friendly reader, a newspaper proprietor, who tells us that on hearing it related by a well-known Pressman as a true experience, he prevailed upon the journalist to write out the account for LIGHT. We are not able to give the name of the narrator but our friend vouches for his *bona fides*. Here is the story:

Some years ago I was under contract, amongst other things, to supply a double-column special article or feature story to a popular weekly magazine. It happened that one week, owing to pressure of other literary work, I was behind time in preparing my usual instalment of copy, and it was late on the Wednesday evening when I sat down in my study overlooking the upper reaches of the Thames, to fulfil my task. As not infrequently occurs to the jaded and overworked journalist, a suitable topic for the week's article continually eluded me. I searched through the daily and evening papers for an inspiration. I racked my brain for a new subject but none would produce itself. My mind was an arid desert, unfertile and unproductive of ideas. Suddenly in the midst of much cogitation I was astonished to find my room flooded with the musical strains of an extraordinarily fine orchestration. I sprang to my feet and threw open the windows overlooking the river. It was midnight and all was calm and serene in that rural retreat. There was not even the sound of the lapping water from the adjacent weir.

"Where could this music have come from?" I asked myself. I knew that there was no musical instrument in my own establishment, beyond an ordinary piano, and my neighbours were too far removed to be heard, even in the improbable eventuality of their desiring music at that unconventional hour of the night. I hastily closed the window and once more seated myself at my desk. Within a few seconds the orchestration had commenced in full volume and beauty. It was obvious then that no ordinary house instrument could have produced such a massed effect. And remember, this was many years ago, long before broadcast entertainments or wireless concerts were within the range of practical adaptability.

Convinced that I must be under misapprehension as to the place from which this music emerged, I went to the window again, but no sooner had I thrown it open than the music stopped and nothing but the silence of the night confronted me. By this time thoroughly mystified at the phenomenon I sat myself down to await events. After a short time the music recommenced, this time seeming to be a variation from the grand Opera "Il Trovatore", but with such dissimilarities that I found myself after a while writing verses to the melodious recitative. But even this did not produce any solution of the mystery. The music prevailed as long as I remained in my study. Immediately I removed myself from the room it came to an end. My brain being by this time completely perturbed, I abandoned the idea of writing my article that night and had to promise myself that my task must be undertaken at an early hour in the morning. I took the precaution, however, of making a plain, simple record of the extraordinary experience and this I preserve to the present day. I had then (although I confess I was sceptical) a hazy impression that I had been the subject of some occult demonstration.

Anyhow, I betook myself to bed and promptly fell to sleep. I dreamed, however, a most extraordinarily vivid dream. I was seated in my office in Fleet Street when a haggard and disreputably dressed man demanded to see me. He handed me a story which he said he was certain would appeal to the readers of the journal which I then happened to edit. I glanced at the heading and saw that it was "The

Last of a Derelict." One other glance at the man's face and I conjectured that it was his own story.

"Give me one guinea for that story," he demanded with brusqueness. "It is the last that I shall ever write. I need the money in order that I may make myself presentable and take a bouquet to my dead wife."

I looked up startled, and repeated:

"Dead?"

"Yes," he replied; "we were both operatic singers, and when she died three years ago I lost all ambition and all hope of retrieving my position in the world, but I am going to-night to join her. You will find my exact life-story in that manuscript."

In my dream I handed the man a chit to the cashier for the amount he required and he slouched away after what seemed to me an unnecessarily prolonged adieu.

The dream was so impressive that I awoke, and with it still vivid in my mind I arose saying: "This is exactly the story which I need for my weekly article." I wrote it there and then. It appeared on the following day.

On the Saturday morning I espied a paragraph in an obscure corner of a London paper recording the finding of a dead man's body in the Thames, in his hands still clutching fiercely a bouquet of flowers labelled: "To my dead wife whom I now rejoice."

To add to the coincidence the name of the derelict in my dream was the same name as that recorded in the account of the suicide.

### THE SURVIVAL LEAGUE MEETING.

The meeting at Queen's Hall, on Sunday last, for the inauguration of the Survival League more than fulfilled the highest hopes of its promoters. There was a large attendance almost completely filling the auditorium. Mr. Dennis Bradley presided and there were in addition some twelve speakers including Mrs. Dawson Scott, the founder, Mr. Oliver Baldwin, M.P., Hannen Swaffer, Shaw Desmond and Mr. H. de Vere Stacpoole, the novelist. As might have been expected the great audience included a considerable number of artistic and literary people.

An interesting experience was related by Mrs. Cannan (representing the Theosophical Society):—

I was in India [said the speaker]. My brother was in Wiltshire and, so far as I knew, in perfect health. He came to me in my room in India, dressed in a dark brown coat, his head almost covered by a hood. At first I thought it was a tramp and I approached him to order him out of my room. Then I recognised it was my brother and said, "Oh! Arthur is that you?" "Yes," he answered, "but I don't know where I am or why I am here, and I am very cold."

I took him into another room and said to him, "Arthur, you are what the world calls *dead*."

"How do you know?" he answered.

"Because," I replied; "it is part of my work to look after people who are unhappy when they are dead."

Mrs. Cannan added that she received news later that her brother had died in Wiltshire and, allowing for the difference in time between India and England, she found that he must have passed away about four hours before his appearance to her.

As we go to Press too early for a detailed account of the gathering we must defer a fuller report until our next issue.

"Three mental states are necessary to receive ideas from spirit life: HARMONY—with a view to maintaining a sympathetic relationship; PASSIVITY—with a view to receiving; and ACTIVITY, or Active-faculty—for the reception and assimilation of the Message—with a view to retaining impressions. And, the body should be *at rest*—perfectly *quiet*, and not unduly tired."

## A CONJURER'S CONFESSION.

What the Harley Street specialist is to the general medical practitioner, so is Mr. Will Goldston to the conjuring fraternity. He is the expert among experts, the consultant, the "higher authority". Whenever and wherever you see a conjuring performance, an illusionist act, a piece of theatrical "magic", be assured that the hand of Will Goldston is in it. From every part of the world his advice is sought by that section of "the profession" which is concerned with mystifying the public from behind the footlights. The fact that he is president of the Magicians' Club is sufficient to indicate in what esteem he is held by his fellow conjurers. Yet some of them are inclined to shake their heads sadly over "poor old Goldston", and murmur that—fine technician as he is—there must be something wrong with a man who believes in spirit-return!

For Mr. Will Goldston is actually a convinced Spiritualist. That puzzles many of his friends, for outwardly he appears to be an alert, hard-headed, sophisticated business man, which is the reverse of what a Spiritualist *ought* to be, of course!

I found the subject of this interview in his first-floor office off Leicester Square surrounded by the implements of his deceiving craft. There were trick-boxes, vanishing coins, disappearing handkerchiefs, magic billiard-balls, India fakir baskets, fire-eating outfits—to say nothing of a host of apparatus for producing fake Spiritualistic phenomena. The atmosphere of the place seemed charged with deception; in these surroundings one had the impression that nothing can be genuine; even the money in one's pocket felt spurious!

Yet here, in the very Temple of Illusion, the High Priest of "Spoof" told me with his own lips that psychic phenomena can be genuine, and that the return of the so-called dead is to him an incontrovertible fact.

"It was not always so with me," said Mr. Goldston, in quiet, suave tones. "I used to think all believers in spirit-return were credulous fools." He laughed softly at the recollection. And he told me of his experiences in psychic investigation, some too personal to print. He reminded me irresistibly of a barrister in chambers, giving reasons for an "opinion". Clean-shaved, partially bald, dressed with quiet neatness, quick eyes behind horn-rimmed glasses, deliberate of voice and manner, he had all the outward marks of a successful lawyer—as one imagines a successful lawyer.

"As a young professional conjurer," he said, "I met a fellow-artist, a Scotsman, who asked me if I believed in Spiritualism. I laughed incredulously, but he told me of a public meeting in Glasgow at which the clairvoyance had puzzled and interested him. He could see no possibility of trickery. I was sufficiently moved by what he said to take the journey from Liverpool to Glasgow with him to check this performance. I found the hall packed with a crowd of most intelligent and intellectual people, all well-dressed—quite different from my expectations. 'If these are Spiritualists, they're a fine-looking crowd!' I remarked to my friend. . . . No, I must confess that the clairvoyance failed to convince me. Impressive, yes! But I had seen similar demonstrations by fake-Spiritualists. Later I went to another hall, and here the Medium gave me personal messages, and showed an intimate knowledge of my private life that staggered me. I went home and told my brother, and he went with me to another meeting.

"My brother was told many things of his private life, all correct; his office was described in detail. Then the Medium said, 'You have an important post, but you won't keep it. Next May you will go to Manchester, to a better one.'

"My brother laughed, thinking I had secretly put the Medium 'wise' about his circumstances. I denied this. 'Next May will prove or disprove it!' he

remarked to me sceptically. For he held a splendid position at that time, and thought he was comfortably fixed for life. The following May he was unexpectedly offered an important post at double his old salary. It was in Manchester. He took it, and is there to this day.

"I told my father, a very wide-awake, much-travelled man, of our experiences. He was sceptical, but he also visited the same psychic. Many astounding personal messages were given him. His own mother was described perfectly—she had died when my father was an infant. He was reminded, too, of a long-forgotten photograph of himself as a baby in his mother's arms. It convinced him. I knew nothing about this photo.

"Yes, I've seen much fraudulent phenomena. About sixty per cent has been unquestionably genuine though. I have seen a heavy piano rise repeatedly off the ground in Hannen Swaffer's flat in daylight. Fraud was out of the question.

"There are many conjurers who are quite satisfied as to the genuineness of spirit-return. The late John Nevil Maskelyne told me personally that he was convinced, but dared not admit it publicly; it would have ruined his business. But to-day a large number of illusionists still believe that all phenomena are faked. Sometimes they see a psychic demonstration and later, trying to fathom the secret of the 'trick', they consult me to find out 'how it was done'. And when they ask me: 'What is the dope in this trick?' I have to tell them there *was* no 'dope' and it was a genuine manifestation. But they still remain incredulous!"

N.

## LETTERS TO THE EDITOR.

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

### EXPERIENCES WITH "MARGERY"—A CORRECTION.

Sir,—May I correct a small error in your report (LIGHT, October 12th, p. 484) of my informal address at the L.S.A. headquarters. You state that *Mr. Pierson* "produced some small loose calendar leaves" for my selection, previous to my second seance with "Margery". It was not Mr. Pierson but Mr. Theron F. Pierce.—Yours, etc.,

(MRS.) JULIET BAGGALLAY.  
23, Pelham Place, S.W.7.

### ANSWERS TO PRAYER.

Sir,—“By whom are our prayers answered?” is a question dealt with in LIGHT of 28th ulto.

I once asked a communicating spirit if spirits answered prayers. He said, No—but they passed them all up to God, and did not answer them themselves, except in some few trivial cases.

Why are so many prayers not answered, or inadequately answered? I apprehend that God commissions ministering spirits to answer them, or to supply what is needed. “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?” (Heb. I; 14 v.). Here I may note that the words “to minister”, in Greek, mean to minister out of *their own resources*. If the resources of the spirit or spirits are limited, the answer will be limited.

This illuminates some of the problems in my own life, but not all—for I cannot help thinking that some answers are direct from God. But I should think these are few.—Yours, etc.,

J. W. MACDONALD.  
North Shields.

## LIGHT.

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

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should not be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

---

## THE HUMAN NOTE.

---

It is now many years since the popular newspaper Press, realising that it depended for its support on the sympathy and pence of the people, began to cultivate what is known as the "human note". It was found that the people had little or no interest in moral philosophy, economics, logic, statistics, or any nonsense of that sort, and that any appeal to be effectual had to be directed to its great soft heart rather than (as some cynic expressed it) to its great fat head.

So when the Press gave, for instance, an account of a royal wedding, it was customary to introduce into the report some affecting episode, such as the fact of two doves flying over the wedding party in a symbolical way, or the remark of some humble mother, amongst the crowd, who was heard to say: "God bless them!" in a voice choked with emotion.

The superior people would sniff contemptuously at this. "What humbug!" they would say indignantly. But the Press knew the people much better than did some of their pastors and masters and political leaders. The people wanted sentiment and romance and understanding sympathy, and (such as it was) they got it. Always in the end the people get what they want, no matter how stoutly their demands are resisted by the class contemptuously known to them as highbrows.

We may see the matter illustrated in this subject of ours, where the Spiritualists, gentle and simple, learned and unlearned, vastly outnumber the devotees of scientific psychical research. The Spiritualists are mainly concerned with matters which appeal very much to the affections of the people—communication with those they have loved and lost, the prospect of reunion after death, and a comforting philosophy of life. This state of things is naturally distasteful to the intellectuals; they note the presence of some objectionable things—a too easy faith, an indisposition to reflect and discriminate, a looseness of method and the like. We need not go into all the counts of the indictment. Doubtless it contains some measure of truth. But we must take things as they are. It remains that in any contest the heart is always superior to the head—the heart is positive, the head is negative.

The Religion that is cold, supercilious and analytical never lays hold of the people; its congregations are apt to dwindle and fall away. Indeed an intellectual Religion is almost a contradiction in terms. The Religion that is large and enfolding, that offers a warm embrace to all and sundry is always sure of a large body of adherents.

That is an argument which needs no labouring—it is self-evident. But this in no way involves the claim that Spiritualism is itself a religion. That idea is sufficiently negated by the fact that the Spiritualist movement numbers in its ranks representatives of almost every religious creed, Eastern and Western, as well as people of no creed at all. The point is that the appeal must be always first to the heart. But if the head must be put second, yet it is a very important second, and no sensible person will fail to recognise the fact. There must be guidance and direction, regulation and restraint. These factors in Spiritualism are represented broadly by the scientific and philosophic sections. And so long as they do not magnify their office unduly, or seek to usurp the place properly occupied by the affections all will be well. While they may claim to be inspired by Reason they are not to forget that "the heart has its reasons of which the reason knows nothing". But on the whole we think there is no danger that we shall be presented with the spectacle of Spiritualism as a highly-finished locomotive engine, perfectly adjusted in every part, but quite stationary, having no fire in its furnace.

---

## ATOMS AND STARS.

---

From an admirable article in the *Atlantic Monthly* for August, by A. Vibert Douglas, we take a paragraph touching the scientific imagination of Pascal. The article is entitled, "From Atoms to Stars," and is well worthy of careful reading throughout. The author begins with the observation that intellectual progress has been due to three attributes of the human mind—"a deeply implanted, insatiable curiosity; a far-reaching, unrestrainable, unfetterable imagination, and an undaunted faith that there is order in the universe, an underlying harmony in Nature". Of Dean Inge, with whose published thought we have sometimes been in open sympathy, Mr. Douglas says: "He is one of the few distinguished men of letters who possess a keen and sympathetic understanding of the aims, ideals, and the spirit of scientific enquiry," who has finely written: "The dramatic fancy which creates myths is the raw material of both poetry and science." When the philosophical investigator is confronted by an insurmountable barrier—when the limits of experimental possibility seem to have been reached, then it is that the scientific imagination may leap the obstructive barrier.

The greyhound imagination of the Greeks pictured the atom, the ultimate particle of matter, smaller than anything that human eye can see. Almost three hundred years ago, the greyhound imagination of Pascal saw a vision of what was within the atom: "Consider the last least object [the atom] at which he [the scientist] can arrive. Perhaps he will think that it is the limit of littleness in Nature. But I will show him within this a new abyss. I will paint for him not only the visible universe, but all the immensity of Nature that one can conceive within the bounds of this epitome of an atom. He may see an infinity of universes, each with its firmament, its planets, its earth, in the same proportions as in the visible world."

Mr. Douglas here naturally remarks that in the light of revelations of the last twenty-five years, Pascal's vision is indeed remarkable.

---

MANY readers of LIGHT will learn with pleasure that a biography of the Prime Minister has just appeared under the title: *James Ramsay MacDonald; Labour's Man of Destiny*, by H. Hessel Tiltman. The price is 21s. net, and the publishers are Messrs. Jarrolds, Ltd.

## SIDELIGHTS.

"Why should I, a working journalist, have to give up my time and convenience to the propagation of a doctrine that is essentially the concern of the Churches?" remarked Hannen Swaffer, during a recent address at Northampton. "Pillars of the Churches consult with me continually upon the subject. They admit their conviction, yet none of them is courageous enough to come into the open and confess it."

\* \* \* \* \*

Psychic disturbances in a Berlin apartment are reported in the *Morning Post* of October 2nd. The occupants attribute them to the spirit of a dead member of the family, a former carpenter. Before, his death he was much attached to one of the family, his little niece Lucy Regulski, aged eleven, and the child appears to be the focus of the disturbing manifestations.

\* \* \* \* \*

Shortly after her uncle's death, Lucy Regulski was ill in bed; various objects in the room began to shake and move; school-books "danced about on the table"; knocks were heard, and also noises as though carpentry work was in progress. The girl's brother then played on a mouth-organ, and this appeared to cause the mysterious sounds to grow louder.

\* \* \* \* \*

The Regulski family, who are Roman Catholics, reported the matter to their priest, who in his turn asked a committee of doctors to make an investigation. The medical men visited the child, who was still in bed; and they held her legs, and took other precautions against trickery. The child's bed was suddenly moved away from the wall by unseen hands. When Lucy called out: "Thump, Uncle Hans!" a loud noise was heard. Later a chair "moved nearly a foot, although no one was near it". When "Uncle Hans" was asked to dance, a puppet suspended from a string over the little girl's bed danced wildly, and a table, weighing about 160 lbs. moved about the room. Seances under severe test conditions are being arranged by medical members of the Berlin Parapsychological Society.

\* \* \* \* \*

A ghostly visitant is said to disturb the neighbourhood of a group of farmsteads at Arlecdon, Cumberland, according to a long report in the *Leicester Daily Mercury* of October 3rd. Recently two young sisters, daughters of a local iron-ore miner arrived home in a terrified condition with the story of having encountered a "curiously shaped form seemingly composed of grey dust" that swayed about in the middle of the Arlecdon—St. Michael's Church Roads. Little credence was attached to their statement.

\* \* \* \* \*

Later a farm boy reported the presence of a "column of dust" about two feet in breadth and five feet in height, tapering towards the top and bottom; he met this "thing" while cycling at night. He noticed "cleanly cut shoulders", and stated that "it had clearly a human form". This story was confirmed by an aged farm worker who saw the mysterious shape hovering over a heap of stones near the roadway. There are also persistent rumours of strange lights seen in an old cottage. The body of a murdered girl was found in an underground reservoir in the neighbourhood some time ago, and it is believed that the alleged manifestations are connected with the tragedy.

\* \* \* \* \*

Five Stockport men, Messrs. Edward Davies, Samuel Brooks, Roy Brooks, Richard Wildman, and John Pearson, recently spent a night in a local mansion, reputed to be haunted. Their experiences are given at some length in the *Stockport Express* of

October 3rd. They arrived at the house at 10.30 p.m. one night, had supper, played cards, and chatted together until after midnight. Then they noticed a light (Mr. Davies describes this as "a kind of illuminated mist") through the door-way of the room. This strange light moved along the corridor outside.

\* \* \* \* \*

The five men watched. One or two complained of a burning sensation in the throat. All agreed that they felt very cold. For two hours they watched this patch of "illuminated mist", which was about the size of a human being. Later it developed into the form of an elderly lady. It is reported that the teeth of all five men were found to be black next morning.

---

## CONCERNING MALIGNANT SPIRITS.

**QUESTION:** What is the eventual destiny of the unfortunate beings described as malignant spirits, who, having passed through incarnation without progress, are now embodiments of their own evil, base, and sensual nature—foul, polluted things? Can they ever be reformed, or will they remain what they now are to all eternity?

**ANSWER:** Evidently we should be at issue with the questioner upon the fundamental basis of life. We think that the ultimate resolution of all things brings us to the Divine Principle. The ultimate element of the consciousness of being in man is the Spirit of God. The Spirit of God is the element of definite and absolute goodness and positive omnipotence; therefore it, at least, can never deteriorate; while if evil can be remedied, if wickedness be a thing capable of removal—as it must be by the superior power of goodness—it follows that sooner or later every condition of life that exhibits any individual that seems to be degraded and the embodiment of its own filthiness—the only pure element being the Divine element—the natural conclusion is, that that will surely triumph in the end, and discord be harmonised, filthiness be cleansed, beauty established, holiness unfolded and goodness created. We have an absolute conviction that God will triumph over every condition of evil and discord, and therefore the very worst and vilest being in creation will by-and-by be clothed in its right mind, and stand forth in a truly natural goodness.—(From *Trance Speaking: Its Resources*.)

---

## "MENTAL MEDIUMSHIP."

In his address before the London Spiritualist Alliance on Thursday, 10th inst., the Reverend C. Drayton Thomas outlined the various aspects of Mental Mediumship, classing them under the following heads:—(1) Psychometry, (2) Clairvoyance, (3) Clairaudience, (4) Inspirational and other methods of Writing, (5) Trance Speaking. In a comprehensive and lucid manner Mr. Thomas dealt with these phases of mediumship, shewing how important it is to consider them as perfectly natural gifts and not necessarily dependent upon activities of discarnate human beings for their expression. His personal opinion, however, was that these aspects of mediumship can be more evidentially presented "when one's powers are heightened by the influence of a spirit-helper."

We understand that the address, with added detail, will shortly be issued in booklet form, so that a full report in these pages would be superfluous.

Mr. H. Ernest Hunt, who presided, spoke of the need of careful and cautious investigation of the matters dealt with. Mr. C. A. Simpson also made some interesting remarks.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## ORGANIC ELECTRO-MAGNETISM AND SEANCE PHENOMENA.

To very many readers of LIGHT the conception of vital electricity and magnetism is a commonplace: they have had varied personal experiences of an electro-magnetic nature, and even a little actual experience may go far to render intelligible what is beyond that. The ordinary scientific mind does not easily extend his conceptions of electricity and magnetism into the biological world; hence his difficulty in understanding the finer phases of much seance phenomena. Referring to communications between a father on earth with his children in the world invisible, Andrew Jackson Davis remarks (in *Philosophy of Spiritual Intercourse*) that at the time of communication "an emanation of vital electricity from the physical systems of the young ladies (who were the Mediums), and the intense interest experienced by the entire circle caused each person present to contribute largely to the general electric atmosphere." He proceeds to say:

The most exquisitely constructed electrometer is not capable of detecting the presence of this organic electricity; it is so exceedingly refined and attenuated. It is a species of spiritual exhalation—an emanation of the inferior elements of the spiritual principle—which, when the mind is constantly and vigorously exercised, is rapidly drawn to the cerebrum to sustain the mental action; but, in the absence of deep mental activity, these electrical elements flow down from the brain into the nerves, and into all the infinite ramifications of the nerves, and thence into the atmosphere which we breathe. Whenever the minds of the mediums were unduly excited, the sounds, and consequently the spiritual communications, would suddenly cease; because cerebral excitement caused the brain to absorb those elements which, when no mental agitation existed, readily flowed into the proper external conditions for spiritual communication.

Continuing his exposition, the Seer quotes from Apollos Munn, editor of the *Messenger*, Springfield, Mass., as follows:

In order to perceive the analogy between the mode of communicating between the spiritual and the natural worlds by electrical rappings, and the mode of communicating between distant places by magnetic telegraph, let it first be understood that each created thing sustains certain electrical relations to all other things; that all *higher* forms of development sustain *positive* relations to all lower forms—as the vegetable to the mineral, the animal to the vegetable, and MAN to all the lower kingdoms in Nature. Ascending still further in the scale of progression, the rule will hold good; and hence it is evident that the *Spirit-World* sustains a *positive* electrical relation to the *natural world*, of which it is a *higher form*—a further and more perfect development. When spirits leave the body, the transition causes them no loss of intelligence or power. On the contrary, as every step in their history while in the body is marked by that law of progression which develops knowledge and power in exact ratio with the refinement of the spirit, it is reasonable to suppose that their power over the refined elements in Nature, and their knowledge of the laws that govern them, will be greatly increased by their immediate assimilation with the refinement and knowledge which pervade the second sphere of human existence. They cannot, it is true, come in immediate contact with gross substances; but they *can* and do *act upon them* with

powerful effect, through the agency of magnetism and electricity. . . . The young ladies of the Fox family, and hundreds of other individuals, through whom the spirits communicate, are mediums, because *the electrical atmosphere which emanates from their systems contains but little gross electricity*. The spirits sustaining a *positive* relation to us, are enabled through these mediums or *conductors*, to attract and move articles of furniture, vibrate the wires of a musical instrument; and, by discharging by the power of their wills currents of magnetism, they can and do produce *rappings*, like the magnetic telegraph, corresponding to letters of the alphabet.

To the foregoing Dr. Davis adds that as there are many individuals who, though not particularly moral or intellectual, can perform various and wonderful feats of muscular action and power, so it is with mediums:

So far as they are concerned, in the production of *true* spiritual sounds, their systems may be regarded as muscles whereby the spirits manifest their presence and intentions. The vital electricity which emanates from the negative physical system of the medium, may be regarded as a receptacle for the influx of that spiritual electricity which the spirits, by an exercise of their will-power, discharge in straight lines to the *location* where they intend the sounds, or electrical vibrations, shall be heard by the circle of friends on earth.

Another circle of believers and sceptics, on the day following that when the conversations I have already related occurred, were seated around the same table, and earnestly soliciting spiritual communications; but the weather was exceedingly warm and debilitating, and the young ladies were mentally agitated in consequence of some slight displeasurable remark made by one of the sitters, and the sounds were not heard. . . . An anxious state is a positive state, which is highly unfavourable to spiritual influx, either into the receptive vessels of the mind, or into the vital electrical *medium* or atmosphere, which is the pre-requisite condition through which the sounds are made. Moreover, exceedingly warm weather is unfavourable to this electrical emanation.

---

### DARKNESS THAT IS LIGHT.

---

It is by no means impossible that the presence of a spirit form, either in a dark or a light room, may yet be rendered visible to the ordinary eye of sense. . . . Light, as many of us are aware, possesses a three-fold property: that of rendering material bodies luminous, that of heating, and that of inducing chemical change. Now it is possible to so separate these properties as to fill a room with one to the exclusion of the others. For example, I could flood a chamber with light taken directly from the sun, which would be quite luminous, permitting us to see every object as we could outside of the house, and yet which should have all the chemical power entirely abstracted. No chemical phenomenon depending upon the agency of light, such as the taking of a photograph, could possibly take place in such a light. Then, conversely, I can flood a chamber with light which to our eyes shall be total darkness. The room may be so dark as to render it utterly impossible to distinguish any object whatever . . . and yet that room shall be as luminous, in a chemical or actinic sense, as to permit the persons sitting there to be photographed. . . . I think it very probable that the room in which a dark seance is held may be lighted by light which to the officiating spirits may be transparent.—(From an address by the late J. Traill Taylor, the photographic expert.)

“THE TEMPLE IN THE OPEN.”

RAYS AND REFLECTIONS.

The Rev. J. Tyssul Davis, B.A., is known as one of the most lucid and instructive of speakers. He has just published under the above title (C. W. Daniel & Co. 2s. net) a series of addresses. As illustrating the interest and variety of the book we take from it the following excerpts:—

One ought to be radium. One ought to find life interesting for oneself, and make it interesting for others. One ought to be radiant. Principal Jacks once lectured London on the Radiance of the Christian Religion. A gloomy religion is a contradiction in terms. Religion should lend a new zest to life, give it the sense of a glorious adventure, vitalise it, give it a sparkle, make things hum. Of the great founder of the Christian religion it is said that when one inadvertently touched him he immediately became aware by the virtue that had gone forth from him. And of Ramakrishna that a touch of his foot or his hand sent some into ecstasy, but put others into torment. The particular impression such men have left is communicated in the name *Life-Giver* or *Life-Kindler*, and their mission and function are aptly described: “I came that men might have life and have it abundantly.”

\* \* \* \* \*

We must give up making fools of ourselves by treating oriental works of imagination as documents of literal superficial value. Not a single eye-witness—what else can we have but imagination? Only the truth that the imagination has grasped transcends in value the historical fact. For the latter is confined to a time and place, but the former is of universal worth and for all time.

\* \* \* \* \*

Now that it is shown that Gold and Lead are made up of the same electrons, what possibility is there of the convertibility of the two substances? Gold is followed in the periodic table by Mercury, Thallium, Lead. To get Gold from Lead, expel from the atom of Lead one alpha-particle, which will turn it into Mercury, then expel from the atom of Mercury one beta-particle, which will leave you Thallium, and then from Thallium one alpha-particle, which will turn Thallium into Gold. The way is simple and easy, but the formula for the process is not known. The trouble is with throwing off or adding the one electron that makes one element differ from the next below and the next above. The electrons are willing enough—they love roving and whirling, but the plan is so imperious—the idea is so definite—the architectual mind which imposes the order is so certain and sure—the beautiful necessity is so determined, its methods are so irresistible.

With its vivid and picturesque phrases, its clear thinking, and the vital truths which it seizes and presents in forceful words, the book stands out from the rank and file of its kind.

THE average “dead” who pass into the spirit-world do not represent a very high grade of development. Yet to each of them, from the least and lowest upwards, death effects a most important change and elevation. It is a good thing to die. Do not misconstrue that assertion into a justification for suicide. It is a good thing to die when God wishes you to die, and the laws of Nature order you, and when you have attained the legitimate development of earth-life.—J. J. MORSE.

Mr. Ghandi, the political agitator, writing in *Young India*, says he disapproves of any attempt to hold communication with departed spirits. The communications are “often deceptive and are products of imagination. The practice is harmful both to the medium and the spirits, assuming the possibility of such communications”—to quote from a press cutting. Mr. Ghandi admits, however, that he never receives “communications from the spirits of the dead”; also that he has “no evidence warranting a disbelief in the possibility of such communications”. The position of Mr. Ghandi might have been put in a briefer form: “I have no experience of it. I know little about it. *But I disapprove of it!*” It is an old, old story!

\* \* \* \* \*

I referred recently to the essay “What am I?”, given as a subject to a class of schoolboys. Dealing with the same theme, a scholarly cynic remarked that he regarded himself as “an unsatisfactory organism hospitably receptive of ungrateful germs!” And he went on to ask to what end he was created. Naturally, if he regarded himself as a mere organism he might well adopt this pathetic tone. Now that science has taken a new step forward in etheric directions, the essayist might describe himself as a “strain” or “knot” in the ether, which is rather an advance on the “unsatisfactory organism”. But, to-day, the world is rediscovering the truth that man is a spirit. Quite unscientific, of course; although as Science now admits that it does not know what matter is, the reality of spirit seems not so wild a proposition as it was aforesaid.

\* \* \* \* \*

I note, in the *Two Worlds*, a remark by its editor with which I am in strong agreement: “We have never hesitated to advise all Mediums who value the spiritual quality of their mediumship to keep clear always of the sensational and dramatic.” Many of us know by bitter experience how much mischief has been wrought in the past by attempts to gratify the craving for publicity and sensationalism. I have rarely seen anything come out of debasing mediumship in such ways, except mess and muddle. Let the tragic story of mediumship in earlier days point the moral. The only residuum of benefit was the attention drawn to the subject in minds that otherwise would never have considered it. But in the meantime the Mediums were ruined by coarse, clumsy, ignorant, and heartless treatment, and Spiritualism smelt offensively to people of judgment who did not know how vilely the subject was caricatured by such methods.

\* \* \* \* \*

There was a time well within my recollection when most absurd and slanderous statements were made concerning Spiritualists and Spiritualism. They usually passed without contradiction for they were addressed to a public whose ignorance of the subject eclipsed even that of the authors of such statements. But things are very much changed to-day, as I notice, in every direction. It is no longer safe for persons in authority to make ignorant attacks upon psychic research and Spiritualism; they are answered, as I have several times observed, by people who, although not Spiritualists, have acquainted themselves with the facts. Lately in a Roman Catholic journal I read some scathing remarks, by one of its contributors, concerning the ignorance of a certain cardinal who had rashly offered some comments on Spiritualism, but had made so many “howlers” that even a judicious critic amongst “the faithful” had to protest. It is always well to know your subject before writing about it, whether in praise or condemnation.

D. G.

## THE DIE-HARDS.

BY E. HARVEY.

To speak of Die-Hardism sounds like a descent or (if preferred) an ascent into politics, although Die-Hards are in every rank and occupation, and the political field of activity does not contain more than, or even so many as, others. The word first came up in the Army, as applied to a distinguished unit there, and for the undaunted souls who jeopardised their lives to the death it was appropriate and is for ever honourable.

But the average civilian, far from being in the vanguard, is quite definitely in the rear, and on principle opposed to any forward movement. Civilian Die-Hards are rather proud of the name, and plume themselves on their steadfastness, where a soldier so addressed would wonder what you were up to. Dr. Sangrado in *Gil Blas* who just bled his patients white whatever the complaint, was the Die-Hard of his day.

A stronghold of the fraternity is the Religious, for, of course, they each start from a Founder and his first followers, with their sayings and writings. When these early adherents have left the stage it is almost an act of impiety to cast a doubt on anything they said and did. In so doing you are not expressing an opinion—you are simply a wicked person!

So for many the Koran is the last work; for others the Bible, and again for others the Book of Mormon, in the sense that not a word must be altered, and private interpretation is forbidden. For the rest, Die-Hards are mostly well-meaning people, and when they receive Spiritualists on fixed bayonets it is all for the good of these latter.

In fancy I seemed to notice a wave of influenza ravaging the country and carrying off a fair lot of Die-Hards, who later found themselves walking up the slope of Elysium or Paradise. They were so much from every walk of life that they looked like another lot of Canterbury pilgrims. Peter, stroking his white beard, watched them more than dubiously, muttering: "They look a queer bunch." He asked them to say what they were, and they began that one was a Bishop, another a sporting publican, others gave in a dozen professions amongst them. "I don't want to know what jobs exactly you held down there (I was a fisherman myself), but what you are specially known by." They replied they were Die-Hards. "I will look it up," said the holy man. He opened the ledger at D, and read down: "Danites, Dissenters, Donatists, Doukhobors, Druses, Dutchmen . . . you don't seem to be here—oh! yes, a clerical error—they spelt it with a 'g.'" He went through the record carefully and at last said: "Well, you will get in, as I may put it, touch and go. You have done much harm but it appears you all honestly believe you are right, with us that goes a long way. On the earth ignorance of the law cannot be pleaded as an excuse before the judge, but here the exact opposite is the fact—if a man is not conscious he was wrong he is not punished, but only put where he can learn better. Take them, Ariel, by the Middle Road, distributing them to their appropriate places as you go. I see some very infirm old people coming along who may want some help, so be reasonably quick."

This scene vanished and I am not aware of what happened afterwards. I was reading a short notice on Reactionaryism.

ROSICRUCIAN FELLOWSHIP.—This centre, at 45, Lancaster Gate, W., is open every Wednesday at 6.30 p.m. At 7 p.m. Healing Services are held, followed by short devotional readings.

## NOTES ON NEW BOOKS.

"The New Divinity." By Herman Behr. (Kegan Paul & Co. 10s. 6d. net.)

According to the title-page, this book is edited by Herman Behr, who is also the publisher, while the Lectures which constitute it are by a number of reputed discarnate authors, including Henry Ward Beecher, John Wycliffe, Mary Baker G. Eddy, John Bunyan, Emmanuel Swedenborg and others. As explained in the Introduction, it belongs to the automatic script order of things, the ouija-board having been employed in its production. The central dogma of *The New Divinity* is reincarnation; which, with a capital R, is described as "simply a Law of Nature". Sixth in the list given of the leaders, engaged in the work of bringing to earth the "Spiritual messages", is the name of the founder of our modern "Christian Science", Mary Baker G. Eddy, who was "a Teacher in a former life and a Woman Spiritually Gifted, and Pure as the Saviour of man. She came to Earth, Reborn Many Times since she lived in Magdala, on the Sea of Galilee." Here are a few quotational samples of the teaching provided:—"Sins that are not Forgiven the Spiritual Soul, Must be Purified by Doing Penance through Hades, and the Rings of Saturn. Then that Soul is Born Again and Enters the Worlds from Time to Eternity. . . . When two Persons Think of one thing at the same moment—Two Spirits have Whispered it to them together. The Thought Flashes from their Solar Plexus to their Earthly Brain at one time. . . . The Telephone is Ancient in Mars, and Their Sensitive Instruments Need no Wires."

"Telka: An Idyll of Medieval England." By Patience Worth. (Patience Worth Publishing Co., Inc. New York: Kegan Paul & Co., Ltd. 10s. 6d. net.)

In his Foreword to this remarkable work Herman Behr pens his brief introduction "with a profound feeling of awe", and explains how *Telka* was given to the world through the same Medium who was instrumental in the production of her earlier and well-known books—Mrs. John Curran Rogers of St. Louis, who began her mediumship with the ouija-board, which she discarded long ago, now hearing spirit communications with her spiritual ear. How this change has affected the output each critical reader must decide for himself. Mr. Behr has translated this book into German, and thus he became familiar with every phase of it.

The main interest of the work is of a literary character. There is no special psychic feature. An examination of it from the literary point of view, by Caspar S. Yost, editorial director of the *St. Louis Globe-Democrat*, is presented at page 247, in "The Evidence in Telka", where he does not hesitate to pronounce the story "a literary miracle". It contains about sixty thousand words, nine-tenths or so in dialogue. He says: "It would seem to be justifiable to assert that a story of this extent and character, put in rhythmical speech, without monotony of cadence; a story that while it has high poetic qualities yet arouses and holds the active interest of the reader in the narrative to the end; is in itself a remarkable achievement." The language is almost purely of Anglo-Saxon origin or usage; a composite of dialects, a tongue that in a sense is artificial, but without any mingling of discordant elements. The author's construction, as well as her vocabulary, is peculiar and strongly individual: "she has no reverence for the parts of speech, and little respect for the holiest rules of syntax," as Mr. Yost remarks. But LIGHT is not primarily concerned with literary criteria, nor would it be possible to indicate in a few short excerpts the psychic qualities of Patience Worth's latest volume.

B. P.

**The British College of Psychic Science, Ltd.,**

15 QUEEN'S GATE, LONDON, S.W.7

(Telephone: Western 3981) Hon. Principal, MRS. HEWAT MCKENZIE.

**Syllabus on Application.**

**TRANCE MEDIUMSHIP.** Private Appointments MRS. GARRETT  
**TRANCE MEDIUMSHIP.** Private Appointments MRS. MASON

**Trance Mediumship.** Private Appointments .... MISS FRANCIS  
**Clairvoyance and Psychometry.** Private Appts. MISS LILLY THOMAS  
**Psychic Diagnosis and Treatment.** Private .... MR. G. P. SHARPLIN

Wednesday, 23rd October, at 7.30 p.m.

**ANNUAL BUSINESS MEETING OF MEMBERS**

followed at 8.15 p.m. by a lecture from

"**DION FORTUNE**" (Author of "The Machinery of the Mind",  
 "Sane Occultism", etc.) on

"**Spiritualism from the Standpoint of Esoteric Science**".

Monday, Oct. 21st, at 8.15 p.m. MRS. CH. DE CRESPIGNY  
 Question and Discussion Class.

Tuesday, Oct. 22nd, at 3 p.m. MR. G. PHILIP SHARPLIN  
 "Healing Instruction and Demonstration".

**PSYCHOMETRY.** FRAU LOTTE PLAAT OF OLDENBURG,  
 will be at the College during October for Psychometrical Readings.  
 Fine Testimonials. Groups and Private Appointments arranged by  
 Secretary on application.

**Meeting for Public Clairvoyance.** Non-members 1/-.

Friday, October 25th, at 8.15 p.m. ... MRS. BRITTAİN

**Group Clairvoyance.** (Limited to 10. Bookings must be made.)

Friday, October 18th, at 5 p.m. ... MISS COLLYNS

Friday, October 25th, at 5 p.m. ... MISS LILLY THOMAS

VOL. VIII. No. 3. October, 1929

**"PSYCHIC SCIENCE"**

In Memoriam, James Hewat McKenzie.

Finely Illustrated Article on Physical Mediumship of the Hamilton  
 Circle in Winnipeg, etc. etc.

Editor: Stanley de Brath, M.I.C.E.

Best Psychic Quarterly in the World. 2/9 post free. 11s. yearly  
 Sample copy post free.

**The "W. T. Stead" Borderland Library**

5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)

Telephone: VICTORIA 0567

Hon. Secretary ... MISS ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic subjects.

Fully Classified Catalogue, 2s. 7d.

Open daily 11 to 1-2.30 to 6. (Closed Saturdays and Sundays.)

**Private Appointments.**

**Psychic Photography** ... MRS. DEANE  
**Trance Mediumship** ... MRS. BARKEL, MRS. G. P. SHARPLIN and  
 MRS. CANTLON

**Clairvoyance or Trance**—  
 MRS. ROUS, MRS. LIVINGSTONE, MRS. CLEGG and MISS CAMPBELL  
**Oulja Board and Automatic Writing** ... MRS. HESTER DOWDEN  
**Healing** ... MRS. GREEN and MR. HARDING

**Classes and Circles.**

Mondays, 3 p.m., Talks on the Spirit with Demonstrations  
 MRS. MARTHA OGILVIE

Tuesdays, 3 p.m., Psychical Development. MRS. G. P. SHARPLIN

Wednesday, Oct. 23rd, 3 p.m., Circle for Clairvoyance.

Thursday, October 24th, at 3 p.m. Mr. W. E. Foster's Class. Written  
 questions answered by "Whitwing".

Thursdays, at 3 p.m., Circle for Development—MISS EARLE and  
 MRS. LIVINGSTONE

Thursdays, 5.30 p.m., Devotional Group, Absent Healing ... MISS STEAD

Fridays 3 to 5 p.m., Library "At Home". Members and all interested to  
 talk on Psychic Subjects cordially invited.

Teas (6d.) served between 3.30 and 5 o'clock.

**Meetings.**

The Rev. G. VALE OWEN will talk on "SPIRITUALISM & THE BIBLE",  
 in Caxton Hall, Victoria Street, S.W.1, at 8 p.m., on Thursday,

October 31st; Wednesday, November 13th

**WIMBLEDON SPIRITUALIST CHURCH.**

(Accepting the Leadership of Jesus Christ.)

136 HARTFIELD ROAD, WIMBLEDON.

Sunday, October 20th, 11 a.m. ... MISS ANNIE GARRETT

Address, Spirit-descriptions and messages

Sunday, October 20th, 6.30 p.m. ... MRS. ESTELLE ROBERTS

Address, Spirit-descriptions and messages.

Wednesday, October 23rd, 7.30 p.m. ... MRS. FRANCES TYLER

Address, Spirit-descriptions and messages.

**Healing—no charge: Mondays, Tuesdays and Thursdays, 10 a.m. to  
 8 p.m. Wednesdays, 3 p.m. to 5.30 p.m.**

**SOCIETY MEETINGS.**

**Lewisham.**—Limes Hall, Limes Grove.—October 20th, 11.15, open  
 circle; 6.30, Mrs. Frances Tyler, October 23rd, 8, Mrs. S. Podmore.

**Richmond Spiritualist Church, Ormond Road.**—October 20th, 7,  
 Mrs. G. Cooke, address and clairvoyance. October 23rd, 7.30, Mrs. Brownjohn,  
 address and clairvoyance.

**Croydon.**—The New Gallery, Katharine Street.—October 20th,  
 3.15, Lyceum: 6.30, Mr. Maurice Barbanell.

**Cricklewood.**—Ashford Hall, 41, Ashford Road.—October 20th,  
 6.30, Mr. Edward Keith. October 23rd, 3 and 8, Mrs. Ethel Smith.

**Brixton.**—London Psychic Educational Centre, 17, Ashmere Grove.—  
 Sunday, 11.15, Discussion. Friday, 3 and 8, Free Healing and Diagnosis.

**Marylebone Spiritualist Association, Ltd.,**

ÆOLIAN HALL, NEW BOND STREET, W.

PUBLIC WORSHIP, SUNDAYS AT 6.30.

Sunday, October 20th, at 6.30.

Address ... MR. ERNEST HUNT  
 Clairvoyance ... MISS CAMPBELL

Silver collection on entering.

AT HEADQUARTERS.

TELEPHONE MUSEUM 0676

4 Tavistock Square, W.C.1.

Participation in the following activities is confined to Members and Associates

**MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE,**

Monday, Oct. 21st, at 3 Psychometry ... MR. GLOVER BOTHAM

Tuesday, Oct. 22nd, at 7.30 Clairvoyance ... MISS CAMPBELL

Thursday, Oct. 24th, at 7.30 Clairvoyance ... MRS. NEVILLE

**SPECIAL CLAIRVOYANCE EVENING.**

Monday, Oct. 21st, at 7.30 ... MRS. ESTELLE ROBERTS

Admission by ticket only.

**GROUP SEANCES.**

Wednesday, October 23rd, at 3 ... MRS. KINGSTONE

Thursday, October 24th, at 7.30 ... MISS L. THOMAS

**SEANCES FOR DIRECT VOICE.**

Monday, October 21st, at 7.30 ... MRS. HENDERSON

Friday, October 25th, at 7.30 ... MRS. HENDERSON

**SEANCE FOR ECTOPLASMIC PHENOMENA (in Red Light).**

Wednesday, October 16th, at 7.30 ... MRS. HENDERSON

**LECTURE.**

Saturday, October 19th, at 8 o'clock ... MRS. HESTER DOWDEN

"Comparative Evidence."

**PRIVATE SITTINGS** can be arranged with the following mediums

MRS. ESTELLE ROBERTS MRS. CANNOCK MR. GLOVER BOTHAM

MRS. BARKEL MISS CAMPBELL MRS. MORREL

MISS LILLY THOMAS.

**LIBRARY.**

Nearly 2,000 volumes. Open daily, except Saturdays.

**YEARLY SUBSCRIPTION.** Members 10/-. Associates 1/6.

All correspondence to the Hon. Secretary, Frank Hawken.

**THE LONDON SPIRITUALIST MISSION.**

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, October 20th, 11 a.m. ... MR. ERNEST MEADS

Sunday, October 20th, 6.30 p.m. ... MR. R. DIMSDALE STOCKER

Wednesday, October 23rd, 7.30 p.m. Clairvoyance. MR. C. GLOVER BOTHAM

**SPIRITUALIST COMMUNITY SERVICES.**

Morning and Evening

**GROTRIAN HALL**

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, OCTOBER 20th,

11 a.m.—*Speaker*, Mr. Percy Scholey.

6.30 p.m.—*Speaker*, Miss Moyes (Trance  
 Address)

October 27th, 11 a.m., Mr. Harold Carpenter.

6.30 p.m., Mr. Ernest Hunt.

Clairvoyante: Mrs. Johnson.

Services to be preceded by an Organ Recital both morning and evening.

*A Spiritual Healing Service is included.*

Silver Collection.

Private Sittings with Mediums can be booked in ADVANCE.

Healing Circles are held Mondays and Thursdays at 7 p.m. Applica-  
 tion to be made to the Hon. Sec., 115 Wigmore Street, W 1.

Tele.: Welbeck 6814

**Psychic Unfoldment.**

**PSYCHOSENSICS:**

The Home Training Correspondence Course with  
 a world-wide reputation.

Special Text Books by F. BRITTAİN.

Send for pamphlet, "The Key to the Gifts and Powers of the  
 Spirit", with 1½d. stamp for postage.

Secretary: Psychosensic Training Institute, 28, St. Stephen's Road,  
 London, W.2.

South African Representative: Mr. L. Charlston Goch,

P.O. Box 4122, Johannesburg, South Africa.

**THE BOOK FOR ALL PSYCHIC STUDENTS.**

"Symbols and their Interpretation", by F. BRITTAİN. Price 1/6,  
 Postage 2d. extra, or order from your bookseller.

**THE JEWISH SOCIETY FOR PSYCHIC RESEARCH**

announce the first open meeting to hear an address by

**Mr. Maurice Barbanell, on "Jewish Aspects of Spiritualism"**

On TUESDAY, OCTOBER 29th, at 8 p.m., at Caxton Hall, Victoria St., S.W.1

A demonstration of Clairvoyance will be given by Mrs. E. Clements,  
 and the chair will be taken by Miss Regina M. Bloch. All are welcome.

MR. A. VICTOR, Hon. Sec., Caxton Hall, S.W.1.

# London Spiritualist Alliance, Ltd.

Established 1884

Incorporated 1896

16, QUEENSBERRY PLACE, SOUTH KENSINGTON, LONDON, S.W.7.

President: Sir Arthur Conan Doyle, M.D., LL.D.  
Vice-President: Robert Fielding-Ould, M.A., M.D., M.R.C.P.Hon. Treasurer: Capt. A. A. Carnell.  
Hon. Librarian: Stanley De Brath, M.I.C.E.  
Secretary: Miss Mercy Phillimore.  
Hours: Daily 10 a.m. to 6 p.m., Sats. 10 a.m. to 1 p.m.Telephone: Kensington 3758  
Railways: District, Metro.  
Tube: Piccadilly.  
Buses: 14, 30, 49, 74, 96.

## THE SYLLABUS OF THE AUTUMN SESSION WITH PARTICULARS OF THE L.S.A. POSTED FREE ON APPLICATION.

**Tuesdays, at 3.15 p.m. Demonstrations of Clairvoyance.**  
October 22nd. Mrs. CANNOCK (Psychometry).

**Tuesdays, at 8 p.m. Free Public Lectures.**  
October 22nd. Mrs. OGILVIE, "Explanation of Mediumship, with Demonstrations."

**Wednesdays, 2.30-3.30 and 6-7 p.m.**  
Short private interviews with Mrs. OGILVIE for advice as to the best methods for psychic experiment in the home and the suitability of those desiring to participate.

**Wednesdays, 3.15-4.45 p.m. Conversazione.**

**Wednesdays, at 5 p.m. Discussion Classes, etc.**  
October 23rd. Dr. CHARLES SAMPSON on "Telepathy."

**Thursdays (Alternate), at 8 p.m. General Lectures.**  
October 24th. Mr. STANLEY DE BRATH, M.I.C.E., on "Physical Mediumship, and Probable Origins of the Phenomena." Chair: Mr. Noel Jaquin.

**Daily Experimental Work.**  
Arrangements can be made for members to have private sittings with all mediums approved by the Council, either in the rooms of the Alliance or at the home of the medium or member as may be mutually convenient.  
Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

### SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM—a very moderate subscription for all the advantages offered—the Alliance provides a centre for enquirers and for convinced Spiritualists, where meetings, lectures, and investigations are regularly carried on.

NEW MEMBERS JOINING ON OR AFTER OCTOBER 1ST ARE CREDITED WITH MEMBERSHIP UNTIL DECEMBER 31ST OF THE FOLLOWING YEAR.

The use of the Library, of its kind the most extensive and complete (three books at a time), is alone worth this subscription.

Library Catalogue 1/-, Bibliography 1d. (Classified list of books recommended to enquirers).

The Secretary attends every day, except Saturdays, from 10 a.m. until 6 p.m. and until the conclusion of lectures, and is at all times prepared to meet enquirers.

### FREE PUBLIC LECTURES:

Every Tuesday at 8 p.m. a meeting for inquiries is held. The alternating lecturers are Mr. Stanley De Brath, M.I.C.E., and Mrs. Ogilvie, a medium with many years experience.

*The L.S.A. is an Unsectarian Body.*

### BOOKS FOR SALE.

Orders may be placed for all books on or relating to Spiritualism and Psychic Research. Terms, cash with order.

Four Miles from Any Town.—David Gow. 3/8.	The Wisdom of the Gods.—H. Dennis Bradley. A new and revised edition. 3/10.	Objections to Spiritualism Answered.—H. A. Dallas. 1/1.
Psychical Science & Religious Belief. J. A. Hill. 5/6	Psychical Experiences of a Musician.—Florizel von Reuter. 8/-.	Spiritualism: Its Ideas and Ideals.—D. Gow. 1/2.
Researches into Spiritualism.—Sir Wm. Crookes 3/10.	James Hyslop.—X: His Book.—G. O. Tubby. 21/6.	Scripts of Cleophas.—G. D. Cummins. 13/-.
Survival of Man.—Sir Oliver Lodge. 2/3.	The Seekers.—Ed. by Rosa Barrett. 6/6.	Man, Christ Jesus.—Rev. John Lamond. 3/9.
Religion of the Spirit.—Stanley De Brath. 8/-.	Spirit Teachings.—Rev. Stainton Moses. 6/6.	Healing Through Spirit Agency.—R. H. Saunders, 3/6.
Human Personality.—F. W. H. Myers. 3/10.	Stainton Moses.—More Spirit Teachings. 1/8.	Cloud of Witnesses.—Anna De Koven. 4/9.
Modern Scientific Ideas.—Sir Oliver Lodge. 8d.	Is Death the End?—J. H. Remmers. 8/-.	Investigations into Occultism.—R. Steiner. 8/-.
Our Sixth Sense.—Charles Richet. 8/-.	Felicia R. Scatcherd Memorial Lecture.—S. De Brath. 1/1.	Listening, In.—Olive Pixley. 1/1.
Our African Winter.—Sir A. Conan Doyle. 8/-.		

The following publications are on sale: PSYCHIC RESEARCH (A.S.P.R.), Sept., 2/2; PSYCHIC SCIENCE (B.C.P.S.), 2/8; BRITISH JOURNAL OF PSYCHICAL RESEARCH (N.L.P.R.), May-June, 1/1.

Ouija and Planchette Combinations at 7/6; Trumpets for direct voice phenomena, 7/10; Crystals, from 13/-.