



# THE INTERNATIONAL PSYCHIC CONGRESS IN PARIS

(SPECIAL REPORT BY OUR OWN REPRESENTATIVE.)

(Continued from page 507.)

DR. E. OSTY  
(Paris).

The lecturer, in the course of a long paper, discussed the subject of supernormal foreknowledge concerning human beings other than the medium. The researcher, investigating the subject, frequently confined himself to studying the medium. The study of the person who formed the *object* of the medium's psychic gift (the "human objective") was a very fruitful field of inquiry.

It had been observed in the past that in cases of premonition, presentiment, warning dreams and other phenomena dealing with future events, there were frequent errors; these might be explained as mental intrusions from the conscious mind; some of the errors were enigmatic, being not entirely irrelevant to probable future realities, that is to say, subsequent history showed that the prophecies were actually near fulfilment, but not actually realised. Those who believed in the survival of personality, in spirits and their influence on the medium, had claimed that discarnate spirits revealed the future to the medium and that false messages were from bad spirits. There were others who had considered man to be a materialised fragment of the soul of the world, and who thought that in certain conditions man could integrate his spirit with the universal spirit, and by that means obtain knowledge of the future.

That, roughly, was the position when Dr. Osty had taken up the study of the phenomena in 1910, and which, added the lecturer, largely exists to-day.

He emphasised the distinction which should be recognised between foreknowledge of the future in general, and foreknowledge of the future of the human individual. As regards the numerous errors which one encountered in this class of phenomena, he considered that these might have their origin in the mentality of the "human objective"—the person who was the subject of the prophecy. The false messages differed according to the persons who were brought into the medium's presence, which suggested that such persons were themselves largely the source of the errors. Some persons appeared to pour out in profusion, as it were, everything that their minds contained of false suppositions, consciously or unconsciously, regarding their probable future. This would undoubtedly affect the medium. He observed that certain couples were in a high degree "favourable" to diapsychic phenomena, while others were mutually "sterilising"; when a good medium was brought into contact with a series of persons successively, exact information was given in abundance in some cases. With other persons nothing could be obtained, though the conditions of the experiment were the same in all instances. Again, when one takes a single person to a succession of psychics, the results vary according to the psychic; further, a person "favourable" or "sterilising" to one individual, is not necessarily so with another.

M. R. WARCOLLIER  
(Paris).

M. Warcollier spoke of his experiments in telepathy in 1924 with a group of Americans, Mr. Gordon Murphy and friends at New York and Boston. These consisted of transmission of thought across the Atlantic on thirty-five occasions. On fifteen occasions the Americans were transmitters, on twenty occasions the French group undertook the transmission. There were ten successes. It was found the French group were the best receivers and the Americans the best transmitters. The messages were various. For example, the Americans would concentrate on a diagram or a newspaper passage would be read, and the opposite group would record their impressions. It was noticed that the same members of each group obtained the successful results, and apparently these were specially suited for the purpose.

DR. E. KINDBORG  
(Breslau).

Dr. Kindborg dealt with "The parapsychic problem in hypnotism and magnetism." The adversaries of parapsychology had tried to explain hypnotism by the theory of suggestion, but he doubted if suggestion entirely covered the facts. If you suggest to a person that he fall asleep, you would expect, if successful, that it would be an ordinary natural sleep. Such was not always the case, as the patient's condition was something different from the ordinary sleep state. He thought that suggestion only acted in the initial stage of the experiment as a means of putting the subject into a receptive condition, which was followed by the hypnotic state.

Experiments with a simple apparatus of the wheel or propellor type had been conducted to investigate the emanations of the human hand. The instrument had turned without contact, but Albert Hofmann, of Mehlem-am-Rhein, claimed that this result was due to the beat of the pulse being transferred through the air. Dr. Maack, of Hamburg, however, had tried the experiment successfully, after placing two glass slides between his hands and the apparatus; the beat of his pulse could hardly have passed through this obstruction, and it was obvious that some subtle emanation had passed from the hand to the instrument.

He had observed by experiment that a magnet placed against the head of a hypnotised subject was speaking under hypnotic suggestion, had the effect of reducing that person to silence. The lecturer had obtained the same result by placing his hands near the subject's head. With his own hands he had exercised the same inhibiting effect through a sheet of thick cardboard. He had also arrested the growth of plants by placing his hands over them.

He concluded that human magnetism had the property, in certain circumstances, of producing a species of hypnosis by interfering with normal nervous currents; possibly this theory also applied to mediumship, the human "chain" formed by linking hands having the effect of obstructing the normal nervous current, thus causing the medium to enter into the trance condition. He thought that hypnotism was a pathway to the study of parapsychology.

DR. LEVON M. MIRAHORIAN  
(Rumania).

The connection between biology, para-biology, and metapsychics was becoming more and more evident, said the lecturer. In certain conditions of mediumship it was observed that the conscious centres and sub-conscious centres of the brain acted independently of each other. It would seem that a difference of potential apparently took place in the cells of the cortical centres of the brain. There was no doubt a vibratory connection between them.

At a discussion at the Military Medical Society in Rumania it had been suggested that every human organ gives off vibratory waves which affect biochemical changes of its cells. He considered that there was a relation between this theory and metapsychic phenomena. It was of capital importance, in studying this subject, to ascertain the rôle played by the right hemisphere of the brain—"that 'terra incognita.'"

He urged the necessity for the creation of chairs of psychotherapy and metapsychics in universities of all countries, which should be equipped with special laboratories, and further, that information obtained by experiment by such means should be posted at some central headquarters, such as the Institut Métopsychnique of Paris.

M. RENE SUDRE  
(Paris).

M. Sudre's address was on the subject of the experimental method. He did not desire to express anything startlingly new. There was, he observed, a great confusion of thought on the subject of Metapsychics; it was not officially recognised; there was undoubted prejudice against it in scientific circles, and he desired to see the subject taken up by the best brains. The prejudice was in some measure understandable. There were masses of reports of badly observed manifestations, crowds of semi-savants, and amiable muddlers connected with the subject, which nourished the prejudice. The subject needed filtering and ridding of its elements of pseudo-mysticism and religio-occultism.

He noted with surprise and regret that, although they were at the Sorbonne, not one of its professors, with the exception of Professor Charles Richet, was taking part in the Congress, and, furthermore, that, as the vacation was taking place, it might be said that, though they were at the Sorbonne, the Sorbonne itself was not there. (Laughter.) "I hope that our University will recognise our subject," he said, adding that this recognition would undoubtedly come when the subject had been purified. He referred to the difficulty of making correct observations of psychic manifestations, particularly those occurring spontaneously. He wanted the subject taken up and studied by the greatest savants, and was indifferent as to what their findings would be, as the facts would speak for themselves.

Metapsychics was in a different category from other sciences. In astronomy, for instance, one merely observed patiently and constantly and applied mathematical tests. One could not take up this passive attitude in other sciences, say physics, for instance. One had to experiment actively, not merely observe, pencil in hand. Even more so was this necessary in metapsychics. Crawford had not remained a passive observer, but carried out provoked observations.

He noticed a tendency to draw general conclusions from mediocre results. It was not always realised that it was not only necessary to study the "psychic"; his condition was affected by the conditions of those who surrounded him, thus an extremely complex factor

was introduced. It was a pity that so many mediums were at the mercy of all comers; this could scarcely be beneficial for their psychic faculties. It was a pity, too, that many mediums regarded themselves, and were regarded by their followers as missionaries-charged with a sacred trust, which had led to a prejudice against their scientific examination; in the same way, there used to be a prejudice against experiments on dead bodies, to the great detriment of medicine.

As to Spiritualism, he had no hostility to it, particularly as regards philosophic Spiritualism; he respected all beliefs. He knew those who could not endure existence unless they felt assured of survival. "Let us respect their beliefs," he said, adding that these things were matters of the heart, but that the Congress was only concerned with matters of reason. Although he could not subscribe to a theory of a "world of spirits," yet a "world of Spirit" was by no means impossible.

DR. HANS DRIESCH, in complimenting M. Sudre on his address, agreed as to the hindrance to knowledge effected by the unworthy elements surrounding the subject. Possibly the "world of Spirit" suggested by the lecturer was divided into "worlds of spirits." (Applause.) Spiritualism might be more acceptable generally if its terminology were changed.

DR. OSTY pointed out that too much stress need not be laid on advocating the experimental method, as it was already in force; what it amounted to was—if you would find you must seek. There was no need to "devour" the Spiritualist any more than the clergy. If the spiritualistic theory were true—it was either true or false—then it would be discovered to be true in the course of time by scientific study.

DR. KINDBORG, of Breslau, remarked that he had noticed a tendency to undervalue the spirit theory, and that a new terminology had been suggested to make it more acceptable. It was not sufficiently appreciated that metapsychics were based on phenomena which the Spiritualists had found. If the Spiritualists were right about the phenomena, might they not also be correct as to the conclusions? Metapsychics spoke of the "psyche," but appeared to be forgetting the soul. Conan Doyle said that everyone who experiments himself along psychic lines eventually finishes by adopting the spirit hypothesis, and the lecturer was nearly in that position. He felt assured that Spiritualism would become the future religion.

(CONCLUDED.)

AN APPARITION.—A friendly correspondent sends us an extract from the October number of the *Bookman*, referring to the funeral of Mortimer Collins, the famous author. At the funeral, which took place at Petersham, the Irish novelist, "Owens Blackburne" (Elizabeth Casey) happened to be present, although she had never met or seen Collins in life. During the service she remarked to a friend, "Who is that tall, broad-shouldered man walking about rather rapidly? He has on a velvet coat, and is very big in the shoulders and long in the legs; he has a brown beard and moustache. He is going about from one person to another, and seems very troubled that no one will speak to him or take any notice of him. Her friend replied that this was amazing because there was no one there answering to such a description, and no one was walking about, but she added, "You have described Mortimer Collins exactly as he was in life."

"THE CHRISTIAN THEOSOPHIST" for October contains an interesting article on "The Christ Idea through the Ages," in which the writer ("J. D.") traces "the Divine Principle we speak of as the Logos through all the legends of the past . . . converging on to one central Figure, a Son of Man named Jesus of Nazareth, who was also the Son of God." This magazine is edited by Mrs. Muirson Blake (Jean Delaire), who also contributes to its pages from her own able pen—and can be obtained from the Theosophic News Bureau, 23, Bedford Square, W.C.1, price 3d.

## BORDERLAND TALES AT A BANQUET.

A highly successful "Authentic Ghost Story" Dinner was given by that enterprising ladies' club, the "Lyceum," at the club premises, 138, Piccadilly, W., on the 17th inst., under the chairmanship of Miss Helen Boulnois. Many notable personalities whose names are associated with the psychic movement were present, including The Countess of Tankerville, Lady Campbell Williams, Lady Chalmers, the Hon. Ralph Shirley, Mrs. Champion de Crespigny, Mrs. Violet Tweedale, Mr. Elliott O'Donnell, Miss Nellie Tom Gallon, Mrs. Murray Chapman, Captain E. N. Bennett and others. After dinner, ghost stories were told, many of them of very dramatic nature.

MISS HELEN BOULNOIS, who introduced each of the speakers in a few happy phrases, recalled an experience narrated to her by a soldier during her period of voluntary service at the front in the Great War. This man was an ambulance driver. He had been granted a few hours' leave, which he decided to spend in quiet repose behind the lines, and had obtained a large cigar; he had looked forward with great zest to this brief siesta, and treasured the cigar as a prized luxury. The appointed day came, and he set out, walking down the "duck-boards" with eager feet, revelling in his few hours of freedom, but on looking round was surprised to find a French *poilu* making urgent signs for him to return.

He ignored these signs, and hastened his steps, feeling naturally disinclined to interrupt his short holiday. But the figure continued to gesticulate so urgently that the ambulance man retraced his steps. The French soldier, however, had disappeared. There was no cover under which he might have hidden except for a small portion of broken wall; all else was bare. Thinking that the *poilu* must have stepped behind this wall, the English soldier went to the spot, to find two badly wounded men—one unconscious, the other with both legs blown off—to whom he was able to give assistance. "That was the story told me by my soldier friend, and I have no reason to doubt his sincerity," said Miss Boulnois, who added that he expressed his disgust at one regrettable feature of the episode: on resuming his leave of absence he discovered that the cigar had been lost. (Laughter.)

### MRS. VIOLET TWEEDALE.

A grim adventure in a haunted house was described by Mrs. Tweedale. The house in question is in Torquay, and the medium was the late Mrs. Thistleton. Two ghosts were associated by local tradition with the premises. The first was that of a woman called "the servant," who was reported to be seen staggering about in the neighbourhood, apparently in a condition of great distress, and having a surgical bandage around her head. The second "ghost" was known as "the doctor," a savage and vindictive disturber, whose violence had terrified a succession of tenants, as a result of which the building had remained vacant over a long period.

Mrs. Tweedale and a Captain McCormack, accompanied by two or three curious investigators, determined to explore the mystery.

They stood around the walls of one of the empty rooms, while the medium paced up and down. Suddenly she was seen to be under control. Her personality changed. She staggered repeatedly, making efforts to reach a door leading to a side room, at the same time wringing her hands and moaning, "Oh, my poor master!"

Then the scene changed dramatically. The "doctor" appeared to take control. Again the change of personality, this time the medium becoming violent, attacking the investigators (who fled except for Mrs. Tweedale and Captain McCormack, who remained in

spite of a badly-lacerated face from the medium's finger-nails).

A third change was then observed. Mrs. Thistleton was seen to be struggling with an invisible entity; a fierce growling noise—which did not come from the medium—was heard throughout the struggle; her outer clothing was stripped off, portions of it being torn into ribbons.

Fearing for the medium's life, Mrs. Tweedale dragged her from the centre of the room, placed her against the wall, and stood in front of her, defying the evil power. "I could hear and feel blows being rained on me," said Mrs. Tweedale, "but not one of them hurt me. I seemed to be enclosed in a protective armour. I knew that nothing could harm me."

### THE COUNTESS OF TANKERVILLE.

The ghosts of Chillingham Castle were touched on by the Lady Tankerville, who mentioned the famous "Radiant Boy," which is seen in what is now known as the Pink Room. The castle, which is some 800 years old, is, of course, one of the most famous of the stately homes of this country, and is reputed to be the scene of some remarkable apparitions.

The fact that skeletons had been discovered under the floor of her own bedroom seemed to lend an appropriate touch of drama to the ghostly tradition, hinted by Lady Tankerville, who recounted an experience of her own. Looking out of the window of the Cheviot Room across the jousting ground she noticed that storm-clouds were gathering above the chestnut trees; she watched these idly for some minutes; then suddenly the scene appeared to change; in place of the chestnut trees and heavy rain-clouds there appeared a castle wall, with a parapet upon which paced a halberdier in brown homespun. In a niche in the wall was a statue of the Virgin.

Lady Tankerville watched this scene in silent amazement. It was like a cinematographic picture, said the speaker. She continued to watch with the keenest interest; across the parapet walked a lady, in the costume of a Dominican abbess, who knelt before the statue. Behind her followed a broad-shouldered man wearing a jerkin and carrying a sword; he paced to and fro for some minutes, then he turned and faced Lady Tankerville, who recognised the unmistakable facial characteristics of her husband's family. Later an examination of the castle grounds revealed traces of ancient foundations, which seemed to point to the possibility that the wall and parapet of the vision had formerly existed as part of the castle buildings, and confirmation of this was found in an old volume discovered by Lady Tankerville in the library, and which referred to certain incidents in the family history having a close relation to those seen in the vision.

Among other guests who contributed ghost stories was Mr. Elliott O'Donnell, who described his midnight adventures in an empty house when, in the darkness, a revolving pillar of light about seven feet high moved slowly across the room.

Mrs. Mansell Moullin told of the spirit of a young and beautiful girl, with a sad countenance, who was seen in an old Manor House, a former residence of the Bishops of Chichester. This apparition would walk up the main staircase at midnight, and disappear into one of the upper rooms. Her presence did not disturb the occupants of the house, in fact the tenant came in time to look upon the ghostly visitor with great affection. A seance was held, and the unhappy ghost spoke. "I loved, I sinned! My punishment was that I was bricked up in a wall in this house," said the girl, who added that she could rest if her earthly remains were removed and buried. Some time later, said Mrs. Moullin, certain architectural alterations were made, and the skeleton of a woman discovered in the fabric of the building; it was afterwards buried in the local churchyard, and since then the hauntings had ceased.

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## LETTERS TO THE EDITOR.

## MEDIUMS AND SPEAKERS.

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

## THE HYDESVILLE MEMORIAL.

AN APPEAL FROM SIR ARTHUR CONAN DOYLE.

Sir,—I have received a letter from Mrs. Cadwallader, of the *Progressive Thinker*. It contains this passage:—

You will be pleased to hear that the Hydesville Memorial to commemorate the advent of Modern Spiritualism is in the hands of the monument-makers. The suggestion that an International Memorial be erected came from Sir Arthur Conan Doyle at a reception given in Chicago, under the auspices of the *Progressive Thinker*, since which time Mrs. Mary R. Longley and myself, as Executive Committee, have been earnestly working to complete the plans towards the perfecting of such a monument as would testify to the appreciation of the Spiritualists of the world. . . .

The memorial will be a shaft of light barre granite, 25 feet high, with a bronze tablet with suitable inscription at its base, and will be ready to unveil about the end of November, 1927. . . .

It is very necessary that the monument should be international, as it will make the world realise the universality of our movement. Up to now, save for a single contribution of a hundred pounds, there has been no British participation. I hope that this will be amended, for, though I admit that too much British money is already flowing to America, this in a very special sense is our own duty and business. Should any sums be sent to me at "Windlesham," Crowborough, I will see that they are duly acknowledged and forwarded.

Yours, etc.,

ARTHUR CONAN DOYLE.

## DISCOURTESY AT SPIRITUALIST MEETINGS.

Sir,—For a long time I have felt a strong desire to call attention to an infringement of good manners observable at certain public Spiritualist meetings and churches during clairvoyance. I refer to the habit of turning round or leaning forward or looking sideways to obtain a view of the person being addressed by the clairvoyant. It would be unpleasant for the presiding officer to speak about this from the platform, but it might not be open to such objection in a letter addressed to a public journal.

I hope everyone who reads this will ask, "Is it I?" and refrain from committing this breach of courtesy.

Yours, etc.,

"NOT A SENSITIVE."

BM/V.C.B.E.

## A MISAPPREHENSION.

Captain F. C. E. Dimmick writes:—

Some controversy has been aroused by the use of the fifth verse of Isaac Watts' well-known hymn, "O God, our help in ages past," by Spiritualists, and in particular on Armistice Sunday.

It is contended that the verse, referring to arisen friends as "flying, forgotten, as a dream dies at the opening day" is dishonouring and untrue; and if this were what Watts had either said or meant, we should agree that the verse would be best omitted.

He says, however, "Time, like an ever-rolling stream, Bears all its sons away," and it is clear that he meant that the ever-rolling stream of time bears years, months, weeks and days away, just "as a dream dies at the opening day." His statement is therefore strictly accurate, and it does not bear the interpretation given by those who object to the use of this verse.

Sir,—I think that, in the true interests of the movement, it is high time that there should be some plain speaking on this subject.

I have been away from home for some weeks; I have attended five services held in Spiritualist churches, and I have decided never to attend another where the address is to be given by any one of the five different speakers I have heard. When will it be recognised that Clairvoyance in itself is no qualification whatever for giving the address?

My chief complaint is about the absurd efforts of the mediums to appear better than they are. In one case the words are "mouthed" beyond recognition, in another the effort is to select long words which, clearly, the speaker does not know how to use, and the result is quite without meaning. A third case was a transparent attempt at acting of a very cheap order, while in a fourth the speaker had what must have been a deliberately cultivated habit of adding "um" after all his final consonants, one effect of which was, when he referred to "John of Old," I found myself wondering who on earth was "John of Oldham."

Cannot these people be taught to see that, if their feeling is not deep enough to enable them to conquer this ridiculous artificiality, doubts arise as to their own sincerity, the sincerity of their controls or inspirers and even the genuineness of all three?

This sort of thing brings ridicule on the movement, and is the reason why so many educated people who are really in sympathy with it are reluctant to identify themselves with it; but if a little plain speaking could divert the ridicule into its proper channel, namely on to the heads of those responsible for it, it might be stopped before it became more harmful.

Spiritualism is to me a true religion, but I am beginning to wonder what it is to many of those who profess to be Spiritualists.

Yours, etc.,

W. H. RANDALL.

38, Braemar Avenue,  
Filton Park,  
Bristol.

## IS SPIRITUALISM A RATIONAL BELIEF?

DEBATE AT THE SATURDAY SPEECH CLUB.

A debate was held on Saturday, October 22nd, by the Saturday Speech Club, at the Minerva Club, Brunswick Square, W.C., under the chairmanship of Miss Lucy Bell, on the motion, "That it is more rational than not to believe in the claims of Spiritualism." The opener was Miss Nellie Tom-Gallon and the opposer Mr. D. F. Brundrit (President of the Union Society of London).

Miss NELLIE TOM-GALLON, in a remarkably clear statement of the claims of Spiritualism, pointed out that a belief in the continuity of life, and the survival of the spirit as a separate entity, had persisted from earliest times and among people of different races and religions. A tremendous advance had been made during the last few years, but she believed we were on the fringe of still greater discoveries. She concluded by giving incidents from her own experience for which it was difficult to account, except on the spirit hypothesis.

Mr. BRUNDRIT said he had no wish to dispute the fact of the survival of the spirit, neither did he wish to suggest that the claims made by Spiritualists were entirely without foundation; but he believed there had not been sufficient evidence to prove that the experiences quoted were communications from departed spirits, and he submitted there were other, and more scientific explanations of the phenomena.

The subject was discussed by the audience, after which the two principal speakers answered questions and replied to criticisms.

The voting resulted in a majority of two for the motion (some members abstained from voting), and it was unanimously agreed that the speakers had provided an interesting and instructive afternoon.

M. R.

## LIGHT.

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## RATIONAL AND RATIONALISTIC.

There appeared recently in a rationalist journal a series of articles attacking Spiritualism—articles which the present writer has studied with profit, with interest and amusement. "The times change and we change with them," and nothing is so eloquent of this as the tone and temper of latter-day criticism of the Spiritualistic movement. We can look back to the days when our doctrine of spirit communication was an Ishmael fighting in the desert for its bare life. It was angrily denounced by the priests, scorned by the rationalists and boycotted altogether by the scientists. It was, in short, allowed no part or lot in the life of the time.

We may select, as an example of the changed attitude, one particular count in the indictment against us presented by the articles to which we have referred.

It is very droll. We are now included with those religious sects with which rationalism has always a special quarrel. We read of the "puerile mush" preached by the Rev. George Vale Owen to an audience—we gather that it was a large audience—consisting "in the vast main" of working men and women. We read of the "attention and awe" of those "abysmally ignorant factory hands and shopkeepers," and how they "sang pious hymns with gusto." Poor creatures! They were, it seems, misled in much the same way as the congregations of "a dozen different tabernacles in the immediate vicinity" to whom a dozen different pastors delivered each "his particular brand of pious nonsense."

We, that is to say the great branch of the Spiritualistic movement which moves on religious lines, are now hospitably included in what is known as the "religious world." We have been "added to the list," and so may regard the diatribes of the rationalist as a kind of compliment. Certainly for our own part we do not resent them. Only it is not easy to understand why rationalism is bound to imply an anti-religious bias, and why Freethought should signify always a contempt for any spiritual view of life. But perhaps rationalism is not entirely rational and Freethought not really free!

## A NEW FORM OF SEANCE TABLE.

The National Laboratory of Psychological Research have now added to their scientific equipment a new form of seance table which embodies several novel features. It is a greatly improved form of the Pugh Table. The legs are cased around on two sides with strong silk gauze, the other two sides being covered in with transparent celluloid, thus forming an enclosed cage. Within this cage is a secondary table, capable of being raised or lowered, and fitted with a clutch device which automatically retains it at any height at which it may be placed. It can be dropped back into its normal position by means of a quick release.

This inner table is similarly encased in gauze and celluloid, and is further enclosed by a wooden floor some twelve inches below the table top, thus forming a box, or, as one of the members flippantly calls it, a "meat-safe." A "fraud-proof" trap-door gives access to the interior of this box, and numerous ingenious devices have been introduced to make illicit tampering a scientific impossibility. Portions of the table are treated with luminous paint for dark seance work.

The writer recently attended the first seance in which this new apparatus was used, the medium being Stella C. Mr. Price, the director of the Laboratory was not hopeful of any startling result, as he has found that not infrequently a new piece of apparatus has to be, as it were, "broken in." "It would seem," he said, "that this table would require to be in use for two or three experiments before any highly successful results could be looked for; by that time one might expect it to become thoroughly—shall I say 'magnetised'?"

In spite of its "un-magnetised" condition, and the fact that the medium had not attended a seance for several weeks, the table was the centre of some interesting phenomena. The inner cage contained small toy instruments, bells, a rattle, a child's "squeaker," a tiny piano such as are sold at children's bazaars, and other music-making apparatus of simple design. These were heard in action during the seance, several times the bell, rattle, and toy piano being "tinkled" at regular intervals in rhythm with a gramophone and musical-box which were used alternately to assist the phenomena.

"Palma," the unseen control, responded amiably to numerous requests for knocks, and obviously did her best in difficult circumstances. Urgent appeals to her to levitate the inner table met with no response, but it seemed, from a persistent scraping noise within the enclosed cage, that somebody was making heroic efforts to release a controlling catch, which would presumably have facilitated the manifestation.

"Better luck next time," said Mr. Price, who went on to explain the object of the celluloid panels. These were to enable a beam of light to be passed through the cage on to a screen, thus projecting shadows of the enclosed objects, with a view to registering any phenomenal movements.

A series of special experiments will be made with the new table, and some important additions to the scientific knowledge of psychic phenomena are expected from the use of this new apparatus.

J. A. N. C.

## SERVICE OF REMEMBRANCE AT ALBERT HALL.

Special attention is called to the announcement on the front page of this issue, of the Spiritualist Service of Remembrance, which is to be held at the Albert Hall on Armistice Sunday Morning, November 13th, at 10.45 o'clock.

# FROM THE LIGHTHOUSE WINDOW.

A recent issue of the *Evening Standard* tells a sensational story about a newly married couple. The young wife awoke one night, and was terrified to see a woman by her bedside, threateningly brandishing a stick, and then dealing several blows on her. Her husband awoke, and asked what was wrong. The *Standard* continues:—

"You have been dreaming; go to sleep," he said, when she told him what had transpired. When he saw the bruises on her body, however, he got up and searched the house. All the doors and windows were shut as before, and there was no sign of any intruder.

On the following night the phantom re-appeared. It was that of a dead former fiancée of the husband. This time it struck both husband and wife, and even tried to strangle the latter. In terror they rushed out into the street.

\* \* \* \*

The *Sphere* (October 15th), in an article headed "The Art of the Occult," presents a few "Astonishing Reproductions of the Art, Conceived and Created in a Trance," of Herr Heinrich Nusslein, now on exhibition at the Alpine Club. These may conveniently be seen by interested readers who are unable to visit the exhibition. Of one, entitled "Mars Landscape," the art critic of the *Sphere* says:—

Whether astronomically correct or no, Herr Nusslein has achieved an effect at once astonishing, unearthly, and yet worldly. The imaginative sweep of his brush reminds one of Blake—without the eighteenth century genius's incredible technique.

\* \* \* \*

The *Daily Express* prints an account of a weird experience of Mr. J. H. Godfrey whilst he was lying ill with fever, in which he opened his eyes, and was not surprised to find himself not looking up at the ceiling, but down at himself:—

At the time there seemed nothing unusual in this. In a comfortable, drowsy, almost light-hearted state, I saw—from above—my bed and myself in it. In particular I noticed how thin and worn I looked, and something seemed to urge me to pull that worn-looking body of myself back to strength and health.

The next day my temperature had fallen, and within a week I was on my feet again.

\* \* \* \*

In the course of an article on Joan of Arc in the *Christian Spiritualist*, Dr. John Lamond draws particular attention to the importance of Quicherat's discovery of the original copies of the trial at Rouen and of the Rehabilitation Process, in the national archives of France, to which is largely due the revived interest in Joan. Dr. Lamond states that Quicherat has rendered the original documents accessible to scholars:—

In the Rehabilitation Process we have the testimony of upwards of one hundred witnesses as to the main facts of Joan's life. We know of no document in which the supernormal facts of life are more clearly set forth than in that Rehabilitation Process. Hence, the eagerness of Anatole France and George Bernard Shaw to discredit that document.

The current issue of *Psyche* contains a thirty-page and highly technical article on Primary Colours and Primary Emotions, by William M. Marston. From it we take a passage of more general interest than the bulk of the contribution, relating to the author's studies in colour-preference, which "show a marked tendency on the part of male subjects to prefer a bright, saturated blue, as first choice among colours of the spectrum":—

Male subjects also, with almost equal consistency, give pure spectral yellow as their last choice, or least liked colour. . . . Women subjects, on the other hand, very frequently name yellow as a first choice, whilst less than one per cent. of my female subjects, so far, have given blue as their favourite colour. Green seems to be rather a close second to yellow as a first choice with women; but there is very much more scatter in the female preferences, various intermediate colours and less saturated tints frequently appearing at the head of the list. It is often very hard to get women to name the colour they like least. . . . "I like all colours," is a frequent response.

\* \* \* \*

The following excerpt is from the *Cardiff Evening Express*:—

The wave of enthusiasm for Spiritualist experiments which has been passing over here, has resulted in the formation of many home "circles" for establishing communication with the "spirits" of the dead.

The cult is not confined to members of the Spiritualist Churches, of which there are three in the town.

Many regular worshippers of local and non-conformist churches have become interested in the subject as the result of casual visits to the Spiritualist meeting-places, and have made investigations of their own, in their own homes.

\* \* \* \*

The *North Eastern Daily Gazette* says:—

Spiritualism is undoubtedly a live force in the Tee-side district to-day, and is commanding the attention of more and more adherents.

Mushroom-like has been the growth of Spiritualist societies in Middlesbrough, Stockton, Thornaby, South Bank, Grangetown and Darlington. There are six organised societies in Middlesbrough as well as a number of home circles.

On every evening of the week meetings are arranged for the discussion of the Spiritualist faith and for the seeking of spirit phenomena.

IRREVERENCE AT SUNDAY MEETINGS.—"Londiniensis" sends us a protest on this subject. He states that at Caxton Hall recently during an impressive service a lady was seen reading an evening paper, a breach of the decorum proper to such occasions, which offended more than one of the congregation. Our correspondent notices this as but one instance out of several, and very properly appeals for reverent attention at the devotional services of Spiritualism.

WE have received a copy of "The Blue Bird," a bright little magazine for children, issued by Mrs. Margaret Cox of Lillington, Leamington Spa. It is educational, progressive and non-sectarian, and takes as its motto, "The race marches forward on the feet of little children." L. M.

## WISDOM OR LOVE?

BY MAJOR R. P. MORRISON.

It has often been said that "God is Love." Although the truth of such a statement could not be denied, it is not substantiated by the past and present history of this troubled world. A critical examination of this question necessitates an unprovable assumption. Let it, therefore, be assumed that life is the outcome of Wisdom and Love; in other words, that all forms of life are the children of these two complementary powers.

It will be evident that the quality of Wisdom has, hitherto, predominated in the male sex, and that of Love in the female; therefore, the question resolves itself into the relative importance that human mentality allots to the sexes in the scheme of creation. Religion undoubtedly favours the male, and its conception of the relationship between the sexes is expressed in the story of Adam and Eve. Adam came first on the scene, and his presence appeared necessary before Eve could be created to minister to his wants, and undertake the duty of reproduction in the future.

It is true that even ministers of religion do not treat this story very seriously in the light of modern scientific discovery; and yet, if it is viewed in its proper light, as a symbol of truth, much valuable knowledge can be gained from it. Love (represented by Eve) cannot become manifest without a form (Adam), and so the Infinite mind (Wisdom) must, in appearance, create the form first. Love gives life to the creations of Wisdom. Which is the greater power?

An estimation of this problem is unconsciously guided by the senses, which relate their possessor more to the outer form than to the life within; hence the male sex, as the manifestation, in form, of the creative power of Wisdom, has hitherto occupied the seat of power in the world. It may truthfully be said that man has created a God in his own image and sex. God the Father, and God the Son; never God the Mother, or God the Daughter.

Such a one-sided conception of Deity was justified by the material state of evolution which gave it birth, but the commencement of a more spiritual state necessitates a readjustment of values. Such a reversal of mental states should, obviously, be conducted with infinite care, and ordered graduation, or disruption would ensue. Primarily, it would be essential to enhance the status of woman, as the manifestation, in form, of the power that has always been operative, although all who lived by it, and made use of it for their own aggrandisement, knew not from whence came their strength.

Woman, in the past, has frequently been recognised as "the power behind the throne," and this was symbolical of the truth underlying appearances. But, since God is still "the Father," a God of Wisdom rather than of Love, it would be impossible to raise woman to her due position as man's equal partner in life if she retained, as a whole, her proper proportion of the love quality; and so the necessary readjustment would require a redistribution in the proportion of qualities allotted to the sexes.

It will be evident, however, that the proportions of Love and Wisdom in the world must be evenly balanced, and so the wisdom that woman gained would be lost by man, and *vice versa* in the case of love. This would account for the numbers of manly women and womanly men who abound in the world of to-day. This new race of women glory in their strange sense of power, because they judge by the world's standard, and do not realise that they have been given this appearance of strength for the purpose of destroying that very standard by which they enjoy it. The complementary race of men, however,

weighed in the still-existent scale of values, find life almost intolerable; but as a consolation, they may discover the true wisdom which forms the protection and strength of great love.

The worship of Wisdom—or what masquerades as wisdom in the world—causes undue importance to be attached to outer forms, ceremonies, and appearances generally. "Good form" governs the lives of the vast majority, and is still the basis of sociology; but the advent of any truth, such as is here outlined, would cause a mighty upheaval in traditional modes of thought; and this state may be observed in the world at the present time, whatever the cause assigned to it. Established religion is rocking to its foundations, and so is established society, and both these schools of thought are noted for their subservience to forms and ceremonies.

Any ideal from which the breath of life has departed becomes a more impotent idol than the stone image worshipped by an ignorant savage. It is true that, to preserve the life of the past, a tenacious hold on outworn ideals would be necessary; but such obstinacy, if carried to excess, would result in the complete extinction of the present order of religion and society—they would die of suffocation.

If the signs of the times provide any proof, all existent schools of thought must be prepared to adapt themselves to changing states and conditions, if they wish to preserve a continuity of existence. The mighty power of life is all-loving and all-merciful; it will always give and forgive and ask no return; and so material wisdom—the product of personal conditions—claims the prior place in the scheme of life. It embraces love indeed, because it must, but it does so with condescension as a great lord to his vassal. True Wisdom could not claim undue recognition at the expense of the power by which it lives and operates.

Love always appeals to the world in the guise of a little child, humble and dependent, but this appeal cannot be neglected for ever. God is Wisdom indeed but Love in equal measure, and the wilfully blind may find the miracle of healing a very painful operation. "Be of one mind, live in peace; and the God of love and peace shall be with you."

## PROOF AND COINCIDENCE.

Shortly after his death an old school chum of mine, "T.," succeeded in giving me several proofs of his identity. On the last occasion, before the medium was controlled to speak, she suddenly sat up in her chair and whistled a tune which I used to beg "T." to cease from whistling, for his constant repetition of the same tune (a then popular military march) was somewhat irritating. I shall not easily forget the sight of this stout and staid lady of 65 summers whistling away for all she was worth. Then "T." said:—"You didn't mind me whistling this time old chap, did you?" and he followed up this characteristic remark with several others of a like nature.

And now comes a striking coincidence with which I cannot consider "T." had any conscious connection. I record it as coincidence and nothing more:—

The next day after the seance in which my chum manifested I was crossing George Street, Baker Street, when I heard a drum and fife band playing. As I approached the band, the playing suddenly stopped, but when I had got level with the players they suddenly re-started playing—and they played the same military march as my friend had whistled!

L. H.

WORTHING SPIRITUALIST MISSION CHURCH.—On October 6th and 9th, the Harvest Festival was held, when addresses were delivered by Mrs. Fillmore and Mrs. Butterworth, of Barrow-in-Furness. The services of these ladies were highly appreciated, as also were the solos sung by Miss Thompson. The Church was tastefully decorated, and the Festival proved, in every way, a success.

A SEANCE WITH MR. PHOENIX,  
OF GLASGOW.

SOME UNFAVOURABLE TESTIMONY.

We have received from Lord Charles Hope an account of a seance with Mr. Phoenix, of Glasgow. The sitting was held in total darkness, and the sitters were Lord Charles Hope, Mr. Noel Jaquin, Mrs. Thompson and Mrs. Phoenix, the medium's wife. We can only briefly summarise the results at present owing to lack of space.

This sitting was the last of a series, and Lord Charles Hope had discovered that the medium left his chair on almost every occasion on which the voice was produced. On the occasion of the last seance Mr. Jaquin had brought with him several pieces of smoked paper to obtain spirit-imprints, and these, by arrangement with the medium, were placed on the floor.

"Luke," stated to be the chief guide of the medium, promised that "they" would do their best to give what was required. While the voice was speaking, Lord Charles ascertained that the medium's chair was empty. During the sitting a luminous hand—that is, the palmar surface of a hand only, and fingers and thumb—were seen by each sitter in turn. The trumpet was then shown with some luminous substance inside it. Voices spoke purporting to be friends and relatives of Lord Charles and Mr. Jaquin, but they failed to give any evidence of identity.

At the close of the sitting an examination of the smoked paper revealed the presence of smudged finger-prints on one. On another was the clear impression of the toes and ball of a naked human foot; and in the corner of the paper the clear imprint of a human finger.

Mr. Noel Jaquin then asked those present in the room to give him their finger-prints. The finger-print on the paper with the "spirit" foot upon it indicated that the medium had touched the paper.

Lord Charles then taxed the medium with having been repeatedly out of his chair, and suggested that he (the medium) should turn out his pockets to prove that he had no appliances concealed whereby the "psychic" lights could have been produced, and also to allow the imprint of his foot to be taken to prove that the foot imprint was not his.

He refused both offers, and expressed surprise on hearing the charges against him. His defence was that he had been under control all the time, and, therefore, had no idea what had taken place.

Lord Charles Hope, with whom we have had a personal interview, states that, whether the fraud was conscious or unconscious, it is a matter of which serious notice should be taken, with a view to protecting the public.

Mr. Noel Jaquin is still willing to take or accept the imprint of the medium's foot should he wish to defend himself. And if such an imprint is taken, a report of the consequent comparison will be sent to the Editor of LIGHT. Lord Charles Hope and Mr. Jaquin have appended their signatures to the above statement.

ARMISTICE DAY.

A "MESSAGE" FOR FREE DISTRIBUTION.

Mr. W. R. Bradbrook, Hon. Sec. Ipswich Psychic Society, writes:—"May I, by your courtesy, inform Secretaries of Spiritualist Churches, or Psychical Societies, that a limited number of copies of an attractively printed Message, for free distribution on the Day of Remembrance, may be obtained on application to the Publisher, c/o Calver's Press, 3, Friars Street, Ipswich."

RAYS AND REFLECTIONS.

Although unable to attend the recent Psychic Congress in Paris, I have been able to gather some interesting sidelights upon the reunion, and the personalities there assembled, from numerous correspondents. Several of my friends appear to have been struck with the same point—namely, the enormous respect in which our great scientist Sir Oliver Lodge is held by the Continental researchers. There is no question, they tell me, that Sir Oliver is regarded as the outstanding British personality in the movement; and the regret that was expressed at his absence from the congress was entirely sincere.

\* \* \* \*

The most commanding figure at the congress, writes a correspondent, was Baron von Schrenck-Notzing, who is described as "tall, big-built, looking much like the Kaiser, aristocratic, courteous, but giving the impression of being conscious of his baronial rank. His slender ankles, which are clad in elegant silk socks, seem to be a guarantee of patrician birth."

\* \* \* \*

A different type of personality, writes my correspondent, is Dr. Levon Mirahorian, of Rumania, who "looks like the reincarnation of an ancient Assyrian king. René Sudre—quick, *nerveux*, intense—reminded me of nothing so much as a steel spring."

\* \* \* \*

There was, I learn, great disappointment that "Bim," the "thinking dog," who was present at the Psychic Congress Dinner at the Hotel d'Orsay, was not permitted to give a demonstration of his powers. The Press had eagerly awaited the arrival of "Bim" from Poland, by aeroplane, and it was hoped that members of the congress would see the animal exercising his strange gifts within the walls of the Sorbonne. American Press representatives turned up early, eager to obtain first-hand information, but found that, owing to certain official objections, "Bim" would not be permitted to travel by air; consequently, his arrival would not take place while the congress was in session. It was, no doubt, a heavy disappointment, as it would have made an admirable "story," as well as paving the way to some good headlines, such as "Canine Cogitator Startles Sorbonne Savants."

\* \* \* \*

I was told the other day—I know not with what truth—of a scientific investigator on the Continent who has discovered that by certain processes—the nature of which I do not understand—he can cause human speech to issue from the air! Whether it is a new discovery or simply another case of direct-voice mediumship is not clear. And, of course, it may be all moonshine.

\* \* \* \*

Sir Thomas Beecham has been lamenting the lack of musical culture in this country, as testified by the general unpopularity of grand opera. He says, according to a Press report, that the general public "is only interested in greyhounds, jazz, and Spiritualism." Whether or not this is a true statement of the position I am not prepared to say, but it is perhaps worth while remarking that the general public usually knows what it wants. Like the small boy, the general public is inclined to pay scant attention to those who would give it what it *ought* to want. No doubt the time will come when it will demand grand opera and good music with an insistent voice. In the meantime there is abundant evidence that it is demanding Spiritualism.

D. G.

## NOTES ON NEW BOOKS.

"The Initiate in the New World." (A Sequel to "The Initiate.") By His Pupil. (Routledge. 7s. 6d.)

This is a book of unusual interest. It has been stated privately by the author that it is a true story, although to some readers it will have the appearance of fiction. A sequel to the first book, "The Initiate," the present volume carries on an account of the mysterious adept known as Justin Moreward Haig. This is interwoven with a love story of a most dramatic kind. For the present reviewer, however, the most attractive portions of the book are the remarkably wise sayings of the central character, known as "the Master," or "M. H.," i.e., Justin Moreward Haig. These seem even more in keeping with his character than the account of the astonishing things in the way of "physical phenomena" produced by him at a meeting of his pupils on a New Year's Eve, as related in the chapter, "Music and Miracles." Judging by some of his discourses as given in the book, "the Master" has a mind of singular clearness and a range of knowledge and ability which goes far to justify the reverence in which he is evidently held by the author, his admiring pupil.

LUCIUS.

"The Riddle of Spiritualism." By E. Clephan Palmer. (Rider and Co. 4s. 6d.)

Mr. Clephan Palmer is a member of the staff of the *Daily News*, on behalf of which journal he some time ago made investigations into Spiritualism and Psychical Research.

In his book he tells the story, and in the crisp, graphic style of the trained journalist he recounts his adventures, describes the seances at which he sat, and tells of meetings with people of note in Spiritualism, mediums and others, setting down his impressions with a captivating frankness.

In his researches into psychic phenomena he had many failures, and but a meagre number of successes, so that he remains unconvinced although obviously open to conviction. But that does not detract from the value of the book, which gives us an insight into the mind of one particular "chiel" who has come amongst us "takin' notes," and if it be charged against the book that it would "put off" some enquirers, then I can only say that any enquirer who is repelled from the subject because it is not altogether of the colour of the rose, is no particular acquisition to the movement.

For Mr. Clephan Palmer, "the questions of survival and communication must still be considered open ones." "There is a good deal to be said for the intelligent Spiritualist's point of view," but "there is rather more . . . to be said for the rival theories of the sceptical researcher." In his closing sentence Mr. Palmer remarks that "between the two only the impulsive can feel competent to decide."

Is it quite so bad as that? I think not, knowing so many people who have taken many years to make up their minds, which is hardly a sign of impulsiveness; and, after all, Mr. Clephan Palmer has only covered a very minute portion of the ground. Still, his contribution is one that should be useful if only because it shows the impression made on the mind of a man who is at least able to give a clear description of the position as it appears to him.

G.

"Christ and a Mad World." By the Rev. Walter Wynn (Rider. 4s. 6d.)

Mr. Wynn looks at our civilisation and finds it bad; our Statesmen are mediocre, our leaders do not lead and the world is beset with dangers; new wars will inevitably overwhelm us unless right measures are taken. "Evil is banished from the mind by right thought." The author writes forcibly, at times with a mordant humour, and not infrequently with bitterness.

N.

"The Book of Genesis Unveiled." By Leonard Bosman. (The Dharma Press, 16, Oakfield Road, Clapton, E.5. 3s. 9d., post free.)

This is the first of a series of volumes, and shows the method used for the unveiling of the Book of Genesis, describes the Creation Stories of all the great religions, and is a general critical study.

Mr. Bosman's key to the Sacred Scriptures is an etymological and hieroglyphical one. The contents of this volume are good, and full of promise.

A. HAROLD WALTERS.

Mrs. (or Miss) Cunigunda Keppel, of West Worthing, asks us to state that she is not identical with Qunegunda Keppel, author of *Profane Love*, reviewed in LIGHT of September 3rd.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

In the course of his address, on Sunday last, at Aeolian Hall, Mr. Percy Scholey, speaking on "Spiritualists' Duty To-Day," said that at the present time a controversy and a conflict were going on amongst those who should feed the people who were crying for bread and receiving stones! We, as Spiritualists, could not shelve our responsibilities in this connection. We must be a living power to breakdown these barriers. There was a cleavage in those ranks in which should be unity, and if Jesus Christ returned at this time he would not recognise those who claim to be his own. The simple dignity resulting from the consciousness of the in-dwelling presence of God—where was it? There would be sorrow in the soul of that great spirit when he saw how his mission had been interpreted. "What is Truth?" might well be asked in our day. The non-essentials of life must be dropped and the teaching of the Master accepted.

As Spiritualists we had a far greater responsibility than had others, for we knew of the mission of the angels, God's authority, and our own divine origin.

Mrs. Brittain conducted the second part of the service, giving many clairvoyant descriptions and messages.

V. L. K.

## SPIRITUALIST COMMUNITY SERVICES.

Sir Arthur Conan Doyle, speaking at Grotrian Hall on Sunday evening last, said he had been greatly interested in some recent controversies, in which both the Bishop of Birmingham and Sir Arthur Keith were involved. He considered Dr. Barnes a clever, honest and brave man—on the anatomical side of life only. It is a fact that our physical ancestry is an animal one, that the pre-natal life of the child is an epitome of the life of the race from the lowest forms upwards. The Bishop stops there, apparently there is no more to be said. Both Dr. Barnes and Sir Arthur Keith have had their attention drawn to the facts of Spiritualism, but apparently they waved them on one side as if they had no existence. It would be well for them both to come to Wigmore Street occasionally!

The idea that God cut his connection with the spiritual world 2,000 years ago, and has never joined up since, is an absurd one. The wireless between us and heaven is as open as ever; it is we who have to "tune in."

Sir Arthur then gave extracts from a recently published book, called "The Bridge." He gave it as his opinion that this work contained more knowledge of the other world than all the sacred books of the world put together.

"The Bridge" contains messages that passed between Mr. and Mrs. White. He died in 1920, she in 1924. After her death, she consulted Sir O. Lodge for advice on the best means to adopt to get in touch with her husband to whom she was most devotedly attached, and Sir Oliver's secretary, Miss Walker, suggested a method that would cut out the objections of those who believed in telepathy. The result has been most successful, and although the messages contain much interesting personal matter between husband and wife, the value of the book lies in the interpolations which give information on the conditions of life on the other side.

Quotations illustrating these were given: the home he had prepared for her, and the position of the furniture: how they met during sleep: the friends who greeted him: how she appeared and the clothes she wore when she, in her turn, passed over, etc.

Not the least remarkable feature of the book was an epilogue by Sir Oliver Lodge in which he declared he was prepared to go to the stake to vindicate his belief in survival.

At the close of Sir Arthur's address, Mrs. Annie Johnson gave some remarkable examples of her gift of clairvoyance.

E. C. C.

## NEW BOOKS RECEIVED.

"RUDY. AN INTIMATE PORTRAIT OF RUDOLPH VALENTI" By his wife, Natacha Rambova. Illustrated. (Hutchinson. 10s. 6d.)

"THE BLACK CAP." New Stories of Murder and Mystery. Compiled by Cynthia Asquith. (Hutchinson. 7s. 6d.)

"THE VOICE OF GOD." By Winifred Papillon. (Rider & Co. 2s. 6d.)

"THE SECRET POWER." By Philip Beaufoy Barry. (Rider & Co. 1s. 6d.)

"THE RIDDLE OF THE ETHER." By C. G. Sander. (Rider & Co. 4s. 6d.)

"FRAGMENTS FROM THE TEACHINGS OF H. P. BLAVATSKY." Edited and compiled by H. Burford Platt. (Rider & Co. 5s.)

"CREATIVE PERSONALITY." By Ralph Tyler Flewellton. (Rider. 7s. 6d.)

"TWO SOULS IN ONE BODY?" By Herbert Goddard, Ph.D. (Rider. 6s.)

"PROBLEMS WHICH PERPLEX." By the Rev. G. Vale Owen. (Hutchinson. 4s. 6d.)

"MEDICAL PALMISTRY." By Katharine St. Hill. (Rider. 7s. 6d.)

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 "Andrew Jackson Davis."  
 Tues., Nov. 1st, at 8.15 p.m. ... MRS. BARKEL  
 "The Influence of Planetary Rays on Health Conditions."  
 Thurs., Nov. 3rd, at 3 p.m. ... MRS. KELWAY BAMBER

**Trance Mediumship.** Private Appointments ... MRS. BARKEL  
**Trance Mediumship.** Private Appointments ... MRS. GARRETT  
**Clairvoyance and Trance Mediumship.** Private Appts. MRS. VICKERS  
**Trance Mediumship.** Private Appointments ... MRS. MASON  
**Clairvoyance.** Private Appointments ... MRS. SHARPLIN  
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 Tues., Nov. 1st, at 4 p.m. ... MRS. ANNIE BRITTAINE  
**PUBLIC CLAIRVOYANCE.**  
 Fri., Oct. 28th, at 8 p.m. ... MRS. ANNIE BRITTAINE  
 Fri., Nov. 4th, at 8 p.m. ... MISS EVA CLARK

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

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 Tuesdays, 11 to 1, Mrs. OGILVIE is at the Library to give advice on health  
 and development of Psychic Power.  
 Tuesdays, 3 p.m., Healing Class ... Mrs. MARTHA OGILVIE  
 Wednesdays, 3 p.m., Circle for Clairvoyance, November 2nd  
 Mrs. ANNIE JOHNSON  
 Thursdays, 3 p.m., Mrs. AIMEE EARLE, Circle for the Development of  
 Psychic Gifts.  
 Mr. FOSTER, Instruction Class, Subject, Nov. 3rd, "Re-incarnation."  
 Thursdays, 6 p.m., MISS STEAD, Devotional Group Absent Healing.  
 Fridays, 2.30 to 5 p.m., Library "At Home." Tea 6d.

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

Wed., Nov. 2nd at 8 p.m. ... Mr. W. E. FOSTER

**THE LONDON SPIRITUAL MISSION,**  
 13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, October 30th, 11 a.m. ... Mr. T. W. ELLA  
 " " " 6.30 p.m. ... Mr. R. DIMSDALE STOCKER  
 Wed., Nov. 2nd, 7.30 p.m. (Clairvoyance) ... Mrs. ANNIE PATTERSON  
**Wednesday Services at 7.30 p.m.**

**Worthing Spiritualist Mission Church, Grafton Road.**

Sunday, October 30th, 11 and 6.30, Mr. Boddington. Thursday, November 3rd,  
 Mrs. Redfern, 3 p.m., Members only, 6.30 p.m., for Public.

**SOCIETY MEETINGS.**

**Lewisham.**—Limes Hall, Limes Grove.—October 30th, 11.15, open  
 circle; 2.45, Lyceum; 6.30, Mrs. Alicia Adelaide Needham. November  
 2nd, 8, Mrs. K. Fillmore.  
**Camberwell.**—The Central Hall, High Street.—October 30th, 11,  
 service; 6.30, Mrs. F. Kingstone. Wednesday, 7.30, public circle at  
 55, Station Road.  
**Peckham.**—Lausanne Road.—October 30th, 11.30 and 7, Mrs. T.  
 Tims, D.N.U. Thursday 8, Mrs. T. Tims, D.N.U.  
**Richmond Spiritualist Church, Ormond Road.**—October 30th, 7.30,  
 Mrs. M. D. Struthers, address and clairvoyance. November 2nd,  
 7.30, Mrs. Holloway, address and clairvoyance.  
**Croydon National Spiritualist Church, New Gallery, Katharine  
 Street.**—October 30th, 6.30, Mr. T. W. Ella.  
**Fulham.**—12, Lettice Street (nr. Parsons Green Station).—October  
 30th, 11.30, circle; 3, Lyceum; 7, Mrs. Cannock. Thursday, 8, Mrs.  
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 Tuesday, Nov. 1st, at 7.30, Clairvoyance ... MRS. A. BRITTAINE  
 Thursday, 3rd, at 7.30 ... MR. GLOVER BOTHAM

**Seances for Trance and Normal Clairvoyance.**  
 Monday, 31st, at 7.30 ... MRS. CANNOCK  
 Wednesday, 2nd, at 3 ... MRS. FRANCIS TYLER

**Seance for Trance and Direct Control.**  
 Thursdays, at 7.30 ... MRS. ROBERTS

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 Wednesday, 2nd, at 7.30 ... MRS. BAYLIS

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 6.30 p.m.—*Speaker*, Mr. Harold Carpenter.

Nov. 6th, 11 a.m., Rev. John Lamond, D.D. 6.30 p.m., Mrs. St. Clair Stobart.

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 " " " 6.30 p.m. ... Miss MARY MILLS  
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**Normal Mediumship** (Clairvoyance, etc.): Mr. T. E. AUSTIN, Fridays.

**Automatic Writing:** Mrs. CANTLON, Wednesdays and Fridays.

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