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# Light

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unseen things, without any intellectual scepticism. They receive communications which are always rational, and often highly evidential. For others the path is difficult and perplexing—they are often annoyed by misleading messages, and, like so many of us, are bothered with questions as to obsession and deceitful spirits. They learn from some authorities that there is much exaggeration regarding obsession and its possibilities, and that bodily or mental disorders in the Medium play a large part in these things. We remember one outspoken writer, himself a Medium, who once said, rather flippantly, that he cured some cases of "obsession" with a dose of Epsom Salts! No doubt there is something to be said for that point of view. It is probably part of the truth. The difficulty in this question is to decide how much is due to actual personal influences from the other side. The theory that some persons are actually obsessed by discarnate spirits, usually without any malignant purpose, but by the operations of laws we do not yet understand—that is a matter well authenticated. It points probably to instability of mind or lowness of health on the part of the person "obsessed." That is why a sound mind in a sound body is so desirable, and also why the cultivation of the power of the will is so necessary, as a safeguard against undesirable incursions from the spirit-world, which is, quite truthfully, said to be all around us.

## NOTES BY THE WAY

IT has been said that Alchemy was the progenitor of Chemistry and also that Astrology laid the foundations for Astronomy. Probably both statements are literally and not merely figuratively true. It has further been stated that Alchemy represents the spiritual side of Chemistry and Astrology of Astronomy. But it is curious to observe that although the alchemists seem to have died out—we hear but little of any modern practitioners—there are many astrologers in the world to-day with schools teaching the theory and practice of the art. It is pursued as we know by people of considerable intelligence, and is believed to be making considerable headway. Naturally as being concerned—to some extent at least—as a method of reading the future it is apt to be put under the ban of "fortune telling." But it has other uses, as we are assured by some authorities who claim for it a medical value in the direction, for instance, of diagnosis. But a medical man, who has given it much study, tells us that, in his opinion, although it contains hints and gleams of reality, it shows no very clear path to follow. Its "law" has yet to be discovered. But some people find it a fascinating study, and as there are many roads to truth this may not impossibly be one of them, even if at present it seems rather in the nature of a by-path.

\* \* \*

PROBABLY only a few people who take up the subject of communication with the next world find their way an easy one. So much depends on the person. Some are intuitive and have a natural relationship with

\* \* \*

THE dispute as to what can be regarded as complete evidence for any kind of psychic phenomenon has been a long and weary one, and to some extent it has revolved about the question as to what is scientific proof and what would be sufficient proof from a legal standpoint. It is still the case that to admit the reality of telepathy and clairvoyance, for instance, would be for some people a complete abandonment of their whole philosophy of life, while for others (even though they have not studied the abundant evidence for both) the phenomena seem perfectly natural and credible. A very impartial writer on the subject in one of the literary reviews some years ago, remarked: "The ardent believer merely convinces us that he would accept anything as evidence; the ardent opponent merely convinces us that he would accept nothing as evidence. Yet at the present day a judicial attitude is possible." That puts the case very neatly. We hold to-day that a judicial attitude is much easier of attainment than it was, say, forty years ago. "Super-normal facts" grow more and more abundant—we may even live to the day when they will be no longer supernatural, but part of the normal experience of life. But the judicial mind is not common. And as belonging to the contemplative rather than the active side of things, it does not advance matters very much. Progress is achieved by stronger methods which may easily involve the methods of the "ardent believer," who may, in the end, be found to have believed not so very much more than he should have done!

## THE RELATION BETWEEN MYSTICISM AND PSYCHICAL RESEARCH.\*

By A. E. WAITE.

I AM speaking to those who, each after his and her own manner and within individual measures, have sought to explore the soul; and when it was said, somewhere long ago, on my own part that from whatever point of view, in whatever direction this search is pursued it cannot fail of a result, there can be assumed certainly that the dogmatic affirmation will command your general assent. It is recited only with a design to clear the issues, to establish between you and me the fact of a common ground on which we all stand. I have known those in my time who have explored the recremental deeps of soul, and they have found that which they have sought. The evil will, which works normally through what is called the material mind, can turn back upon itself, so to speak, and find abysses of evil within it. Here is the dark and terrible possibility which lies behind the fantastic cortex of Black Magic, though its records on their surface may seem poisonous only in the sense of a nightmare folly. Within the deep of this folly it happens fortunately that few have sought to penetrate, while few indeed have found a path therein.

I have known also, as you have surely known, for they are with us by the scores and hundreds, those *relatores* of frivolous quests who waste the powers of the soul among the scattermeal of minor occult arts. These also find what they seek. And those among us who stand apart and watch them know well enough that they can scarcely fail to find, for they are exploring the lesser potencies, faculties and gifts of their own inward nature. They are deceived a thousand times, and ten thousand times they may deceive others, with and without intent. But the soul testifies at need in these waste places, as elsewhere from its heights of being. This is why there is a side of consequence even in the occult arts, and why they belong at their pitiful value to the matter of Psychical Research. It is a personal opinion only, though the experience of some among you may lead them to share it also; but I imagine that the basest trading juggler in common divination and skrying does not only on occasion surprise himself but is terrified by rare results obtained against any expectation, when after all the cheatings he finds something true after all.

Again these things are mentioned with a view to clear the issues, as also—in another direction—to pave the way for a proposition and enlist your sympathy therein. It is an invitation to agree that the field of Psychical Research is a very wide field indeed and covers every region in which the powers of the soul can manifest. I know little enough in these days—it may be well enough too little—of what is being done by the official Research Society devoted to this subject in England; but the International Society of France, as its excellent Review makes evident, seems ready and willing to leave no path untried. I can picture some of its members—and not only the least important—being present, if invited, should another Eliphaz Lévi evoke Apollonius of Tyana according to the forms and Ritual of Ceremonial Magic. What then is Psychical Research? It is that of which I spoke at the beginning, an attempt to explore the soul, and if this provisional affirmation be granted, as in one or another sense it must surely be, I want to say that we have established at once an authentic relation between such Research and Mysticism, for this in its proper understanding is the science of the soul explored.

The definition is flung forth thus abruptly and baldly with a full realisation that it is not justified in the bare statement and that an ordered contemplation must follow.

But the first desideratum is to agree between us the particular department of Psychical Research with which we are concerned most in surveying the possible relation between such Research and Mysticism. It can be one only, I think, so far as we are affected, being that in and through which an evidential doctrine of the immediate next life has been unfolded during the course of the past eighty years. It is called Spiritism in the French circles and by corresponding denominations in other Latin countries of Europe and Southern America. By us and in Northern America it is known as Spiritualism; but it matters little about names, so long as we understand one another. Now also and here it must be agreed not to signify vitally that the Spiritistic Doctrine of the next world to come anteceded, as I hold, those Fox phenomena which ushered in the new era. The suggestive story of the Summerland, the successive spheres of being and the progressive hereafter for every human soul was told by Andrew Jackson Davis in what, at that period, was called the magnetic trance. In other words, the trance orations of Spiritualism preceded the physical phenomena which soon after were to take the world by storm. I have shewn elsewhere that an eschatological keynote was provided beforehand by these "Divine Revelations," put forth—as they were—under the name of Nature, for a thousand communications coming *ex hypothesi* from the world beyond; and the changes were rung thereon after all manners. To every intent and purpose the message of Modern Spiritualism was the message of Davis. It became the evidential faith of the subject, the good news and the gospel. At this late day of the world, perhaps, the most that can be said is that it has been developed further: it has not been left behind. The story is the old story, that the soul survives and that the soul goes on, that there are many worlds before it, many mansions and abodes therein. The Poughkeepsie seer, in the first and only record of his revelations which makes for value, may have suffered from many inhibitions of thought and language; but he came with a living message which is not to be forgotten among us. It laid claim on no spirit control, for the day of that hypothesis had not as yet dawned, at least for the modern world and understood in the modern sense. The extent and depth of that magnetic trance in which he delivered his oracles must remain an open question, for he did something to reduce it at a much later stage. This is one reason why the possible validity of subsequent messages is so utterly important, and why it is regrettable that the consensus of testimony from the best sources, since the days of Davis, has not been surveyed, analysed and compared with his. There is neither time nor opportunity, unhappily, even with a long life, to do half that one conceives and plans, of such an undertaking might have been attempted on my own part. It is even now one of my vague hopes, but is proffered otherwise to those who are concerned among informed and critical minds, meaning those who not only know the issues but the values at stake.

\* An address delivered before members and friends of The London Spiritualist Alliance on Thursday, April 10th, 1930 at the Rev. F. Fielding-Ould presiding.

As there can be no need to say, the problems of veridic spirit control" lie far beyond the measures of this thesis, and a personal judgment thereon under such circumstances would be *nihil ad rem*, and hence impertinent hereto. But I speak as one who, at a time now in the past, was acquainted practically, and at first hand, with nearly all records of the subject. It is on this basis and no other that I have ventured to glance at its relation with my own more intimate concern, the sacred science of the Mystics. It is presupposed that—of two things one or both operating occasionally—there is communication from the other side on how it stands with the soul upon that side, or that there is a valid psychical state in which some of us after another manner can and do arrive at an apprehension of the nature of things in the immediate life beyond. In the comparatively recent past there were accounts which came through, were seen or heard by the late Lady Stapley, or otherwise to her delivered, and they are of no little consequence in this connection. But she was one among many. We know also that for something like eight or nine years the messages—whatever we choose to term them—which are so familiar under the name and mediumship—that be the correct word—of Mr. Vale Owen have gone far beyond the *Nature's Divine Revelations* of Andrew Jackson Davis, whose successor—so to speak—is. Do I need here to mention Sir Oliver Lodge and his great contribution to the philosophy of the whole subject, on so much of its deeper side? It is to the continued and ever further development of this side that I look, as one among hundreds who follow with living interest the progress of Psychical Research.

It has set us free from theological eschatology, much as I love personally the great debates and findings of the old orthodox schools, their "vast version" of the faith once delivered to the saints; much as I love St. Thomas, who was Angel-in-Chief of those schools, and regard his *SUMMA* as one among the signal monuments of the controversial and logical mind. I am very certain that they served their purpose, when we were being brought by ropes rather than leading-strings out of the savagery and misbeliefs of Goths and Teutons and Vandals, even if the faith just mentioned as once delivered to the saints may seem to some at its root but a degree better than a Babylonian Myth. We are coming out from these things in the irretrievable evolution of our nature, and—being no longer in the Victorian age—it is not into the counter-belief defined once upon a time by Matthew Arnold, when he affirmed that "no man can save his brother's soul or pay his brother's debt." We know, thank God, that many among us are continually saving one another, some in the body and some in the soul of them, and that for ever and ever do we pay each other's debts, willingly and gladly some, but otherwise in conformity with rigid, inescapable law, because it is our part and we must. We are moving towards our proper place in the freedom of the universe, towards age-earned liberation of mind and the charter of a knowledge concerning that within us which did not begin with birth into physical life and does not end with death. Our guides lie therein. There is an apprehension respecting them, beyond the dispensations and elections, far past "the heaven that was about us in our infancy" and "the common light of day" into which the joy that morning fades. We do more than hear of "the crown and royalty of the spirit of man." And if this is our best moments, and of what the prophet called "open vision," it is, I think, because in such moments—past their seeings, auditions and tactions—we know they are part of our reality, that royal is indeed our and "before the beginning of things" which have haled clouds about us. Our gods are no longer led us "in the sunlight and the sea," as at that

imagined period of which a poet tells us, when "men with men were met together in a kindly life and free." The false glammers are over and the mythologies have passed away. In place of gods around us there are intimations of a Divine Nature within, not an inspiration or "possession," but that which is our own reality. And then it is, as if at a long last, that we begin to dwell in a "light which never was on land or sea" of the old theologies—those exponents of separation and division. Therein and thereby it comes about that we are led in unity.

Our wayfarings in this direction have been after various manners, under the auspices of many guides; and it would be mischievous folly to speak of one influence only, operating from one vantage point. But I certify to one among them as of prime and extraordinary importance, in part for what it is by virtue of its own claims and evidences, in part also for that to which it has led. I stand without, in isolation from all the movements and all the peopled circles of belief, having followed my own path among the Secret Traditions, in search of that which has been descried behind them. I offer no assurance, personal or otherwise, on the evidential side and its value; but I am entirely convinced that the movement called Modern Spiritualism has opened a vast horizon to the nineteenth and twentieth centuries and has laid the foundation of that great experimental science which passes under the broad denomination of Psychical Research. Out of the Fox phenomena and out of the Spiritism which grew up therefrom has Psychical Research been born, and between the one and the other there is a high and holy hope, rooted in the ground of things, that we shall reach at length an experimental certitude of the soul.

(To be continued.)

\* \* \*

"UNTIL THE DAY BREAK AND THE SHADOWS  
FLEE AWAY."

*Reprinted*

BY SUSAN, COUNTESS OF MALMESBURY.

High up betwixt the clouds and me,  
When I am gazing at the sky,  
Dark shapes of questing birds I see  
Riding the ether, sailing by.

Across the azure and the white  
They pass like shadows, ebon-black;  
A strong wind bears them out of sight,  
But others follow in their track.

So when, in sleep, the sleepless brain,  
Half free, half fettered, toils its way,  
Sees without eyes nor sees in vain,  
Strange portents of a future day;

Hears without ears and feels without  
The touch of any mortal hand,  
Until the dawn has put to rout  
All visions of the slumberland;

They fly like birds before the gale,  
On rapid wing to fields afar  
Return at night; with morning fail  
And vanish like the evening star.

## THE PSYCHIC CONGRESS IN ATHENS

THE fourth International Psychical Congress, or, as it is styled, "Congress of Psychophysiology," began here on the 22nd of April, in the presence of several Greek statesmen, including the minister of education, M. Papandrew and Dr. Med. Mercuris, the Mayor of Athens, who addressed the delegates. There were over forty delegates from some twenty-four countries, Sir Oliver Lodge, Mr Salter and Mr Besterman representing England. Dr. Med. Tanagras, President of the Greek S.P.R., was also President of the Congress, while the German Professor Dr. Hans Driesch was *President d'honneur*.

The preliminary function was on Easter Sunday at 10 p.m., when a reception took place at the Acropol Palace Hotel, during which Dr. Tanagras, in an eloquent address, cordially welcomed the delegates, pointing out that "psychic science prepared the revelation, within our time, of something great and unexpected, which would restore to Humanity hope and courage, thanks to those humble workers—the 'Knights of the Holy Ghost,' as Heine calls them—who silently paved the way to this revelation." Sir Oliver Lodge responded on behalf of the delegates, expressing his conviction that "more than anything else Psychic Congresses would promote international brotherhood," and added that "the original founders of the English S.P.R. would be surprised to find such international development as the present Congress indicated," and that "the interest that Greece inspired everywhere was proved by the fact that delegates had come from distant countries."

The Congress was formally inaugurated in the *Aula* of the University on Monday morning at 10 o'clock, when Dr. Tanagras opened the proceedings, after which the assembly was addressed by Dr. Hans Driesch, of Leipzig, who discoursed on "Persons and Superpersons," and said that Biology and Metapsychics were closely connected and both were related to Cosmic Consciousness. Concluding, he commented on our indebtedness to the Hellenic Genius and the Greek thinkers for progress in these researches. Next, Sir Oliver Lodge spoke on the reason for the non-recognition of psychical research by the majority of the scientific world, and said that scientists, generally, disliked psychical research, but it was because the laws governing psychic phenomena are unknown; nevertheless the fact remained that psychic phenomena actually existed, as indisputable as the phenomena governed by the laws of Astronomy, and constituted our power. Then Professor Oesterreich, of Tübingen, discoursed on Psychic Phenomena as providing a solution of the psycho-physical problem.

In the afternoon the delegates attended the Hellenic Centenary festivities in the ancient all-marble Stadium.

On Tuesday morning at the Parnassos Hall, an interesting paper was read by Baron Vinterstein, of Vienna, on the Medium Frida Weissl, whose well-known manifestations he ascribed to the action of the subconscious, basing his opinion on the theory of Freud.

M. Szmurlo, of Warsaw, spoke on mediumistic drawings, which he showed by film projections. "Mediums," he said, "are capable of drawing and painting even if they had never known these arts. Princess Karadja, going into trance, painted, twenty years ago, portraits of departed persons, unknown to her but recognised by

their relatives. Such phenomena are explained by telepathy or even by spirit control and vindicate the truth of the influence of the soul over matter." In this connection he spoke on ectoplasm as an ideoplastic phenomenon. Dr. Mirahorian, of Bucarest, spoke on cerebral radiation and the bio-electric nature of the nervous system, supporting the view that the nervous cells radiate electro-magnetic waves. Dr. Tanagras read a paper on latent memory, showing that this can be transmitted by telepathy.

On St. George's Day the meeting at the Parnassos Hall was presided over by Sir Oliver Lodge. Dr. Th. Wereide, of Oslo, Norway, spoke on the spirit communications of the well-known Medium, Mme. Ingeborg, who obtained proofs of the identity of two of her departed brothers. Mr. Salter, of London, submitted some suggestions for the improvement of the conditions of investigations of controllable phenomena, and advised the adoption of adequate tests calculated to prove the reality of psychic phenomena. He then read a paper by Mr. Fielding on the stigmata of St. Francis. The explanation offered was that the stigmata were due to strong suggestion. Mr. Besterman, Librarian of the English S.P.R., spoke on remarkable messages by automatic writing and other recent and current investigations undertaken by the English S.P.R., and also on the present status of the movement. Sir Oliver Lodge, concluding the meeting, described the experiments of Sir William Crookes and expressed the belief that we were on the eve of a stupendous development of psychical science. In the afternoon there was an excursion to Eleusis and through the straits of the Salamis island.

The morning meeting of Thursday was taken up by discussion and papers on telepathy by Dr. Pagenstecher of Mexico; on the Hebrew prophets by Prof. Oesterreich of Vienna; on Parapsychology, by Dr. Walter, of Graz; and on Parabiology, by Prof. Mikouska, of Prague. Dr. Pagenstecher distinguishes two categories of telepathy; substantial (mental transmission of thought) and clairvoyant (intuitional). Professor Oesterreich considers that the Hebrew prophets were Mediums, and in this connection Dr. Tanagras expounded his theory of "psychology" based on radio-activity, and explaining certain cases of foreknowledge or prophetic faculty. Dr. Hohlenborg (Denmark), speaking on Spiritualism, said that modern thought was returning to the psychical theories of Plato and Aristotle.

In the evening there was a reception by Dr. Mercuris, the octogenarian Mayor of Athens, who addressed the delegates in cordial terms. He said that "the city of the goddess of wisdom was proud of being the hostess of a Congress of bold and fearless investigators of the mystery of existence that surrounds us." Sir Oliver Lodge, responding for the Congress, said that he had never been in the habit of saying what he felt, and that he could just now say that he deeply loved Athens for showing such an interest in psychical research. The municipal band played "God Save the King," and champagne and refreshments were offered to those assembled in the Town Hall. After the reception there were characteristic national dances led by the Mayor.

Among the papers read on Friday morning in the Parnassos Hall, most notable were those on a case of paranormal knowledge by the Countess Serecki, of Vienna, and on cases of levitation among the dervishes, by M. Carl Vett. The other papers were on cryptesthesia at long distance, by Dr. Mirahorian, and on certain telekinetic Mediums in Greece, by Dr. Tanagras.

The Congress was terminated on Saturday, 26th April, with various papers, and one that deserves special notice being on telepathic experiments between Athens, Paris, Warsaw and Vienna, read by Dr. Constantinidis, Secretary of the Greek S.P.R.

Previous Congresses have been held in Copenhagen, Warsaw and Paris, and it was decided that the fifth Congress will be held in London in 1932. It is felt on all sides that this movement is doing much good and there is a proposal for founding an International S.P.R.

Very little has been said at the Congress as to the latest views on ectoplasm, and there has been not a word on phenomena so widely known as spirit photography; although completely ignored throughout the Congress, important results along those lines of investigation have been obtained by devoted seekers of truth, such as Conan Doyle, Myers, Bradley, Felicia Scatcherd, Stead and Flammarion.

A pageant from Greek history was organised on Sunday, April 27th, in honour of the delegates, and a farewell banquet was given at the Acropol Palace Hotel in the evening, the Acropolis and the Parthenon being meanwhile resplendent with illumination.

P.E.D.

## A VISION

By FLEUR CHARLEY.

JUST outside the little Italian town of Allassio are the ruins of an old Church, named Santa Croce. Little remains of its structure saving one lonely archway which stands in an isolated spot, overlooking the sea. It was a favourite haunt of mine; I loved to stand underneath the archway and meditate on the beauty that lay before me—deep blue sea merging into the deeper hue of the sky, and everywhere pine trees leaning towards the sun.

In my vision I was standing underneath this archway, meditating, as usual, on the glorious scene, when round the bend of the little cobbled path on which I stood, came a flock of sheep headed by a black goat. I stood aside to let them pass, when, to my surprise, the goat turned sharply to the right and began to ascend the rocky hillside, the sheep following behind. I watched them slowly wending their way up the steep incline and saw that one of the flock had wandered away from the others and was standing hesitating on one of the rocky boulders that covered the mountain-side. Suddenly, in the distance, I heard a strange call, and "out of the blue" appeared the shepherd and his dog. They immediately rounded up the erring one, and all disappeared over the hill.

The day following this vision a friend of mine asked me if I would drive with her to Santa Croce as she was anxious to do some sketching. When we arrived I left her at her work and wandered off to my usual spot. I stood some time underneath the archway, when, from round the bend of the little path came a flock of sheep headed by a black goat. I immediately turned aside to let them pass, but the goat turned sharply to the right, and began to ascend the hillside, the sheep following. I watched, and to my amazement, as in the vision, saw that one of the sheep had wandered away from the others, and was standing hesitating on one of the rocks. I heard the same strange call in the distance, and the shepherd appeared with his dog. They at once gathered up the wanderer and very soon were out of sight.

## THE DEBT WE OWE TO SCIENCE

By MRS. PHILIP CHAMPION DE CRESPIGNY.

IN his latest book *Science and the New Civilisation* Dr. Millikan raises the question—Are we, as a race, sufficiently developed on the moral side to be entrusted with modern scientific discoveries? Has the sense of responsibility, he asks, and of duty to others, increased coincidentally with the advance in scientific knowledge?

Dr. Robert Millikan, being one of America's most prominent physicists, the discoverer of the cosmic rays—those mysterious rays that, coming apparently from the infinitudes of interstellar space, bombard our planet ceaseless day and night—can speak with authority on scientific progress. He seems to have set up this particular "Aunt Sally" for the satisfaction of knocking it down again, for his book, from beginning to end, shows definitely that, in his opinion, advance in science has been the main source and instrument of man's evolution, not only intellectually but morally, and that a gradual understanding of Nature's laws has led mankind, including himself, to God. This, from one of the finest brains of to-day, is a testimony on the side of science that cannot be overlooked, and should silence for ever the supposition that science and religion are in opposite camps. He goes on to show that science has, in fact, beaten theology on its own ground.

Having raised the question he gives as his opinion that there is no fear of scientific knowledge outstripping the sense of moral values, unless there be a deflation in those values—a retrograde movement in idealism. The mere fact that science furnishes weapons with which man may destroy his fellow creatures has no terrors for him; the advantages gained on the peaceful side of scientific progress far more than compensate for the incidental misuse of modern inventions; to almost every good there is a potentially evil side, and man, in his ignorance, would probably have brought the world to a bad end long ago had not the Creator seen fit to put certain fool-proof barriers between him and danger—from the flaming sword that stood between Adam and the Tree of Knowledge in the story of Eden, to the inhibitive laws that still prevent man from letting loose atomic energies he has not yet learned to control.

Through the marvels of natural laws disclosed to us by the unremitting efforts of science we have been led to discard many of the tares in the field of religious beliefs. Through the pioneers of science we have learnt to rid ourselves of the old idea of the Deity, the anthropomorphous God moulded in man's physical image by man's imagination, liable to moods and caprices and acting presumably in defiance of the laws He had himself ordained. Had we been left to the tender mercies of theology or the limitations of our own ignorance, be that ignorance ever so emotionally devout, we might still be satisfied with the "totem" of forgotten ages, never realising that in Nature's laws God has written His message to man, the message of law, of order out of apparent chaos, of the sequence of cause and effect, immutable, inevitable; not only on the plane of physical matter but on that other place so near our own, of which science, both physical and psychical, is allowing us a glimpse.

It must have been in the last degree exasperating to certain of the priests of other days to find that the phenomena they had been attributing either to angels or devils could be explained by natural causes, such as the electric current or chemical affinity! No wonder they fought tooth and nail to preserve the supremacy which was secure to them only through a people's ignorance! There is a suspicion of the same attitude even to-day

in orthodox circles towards the natural-law explanations, which Spiritualism has applied to phenomena that once appeared to be "miraculous."

For it is through the scientific side of psychic research that the mists will be further dispelled, by true seekers after truth. It is through that side that the fact of the "miracles" in Bible history has been established, and the reasonableness of teachings hitherto inscrutable become evident. We are no longer asked to "believe in what we know to be impossible."

It must be remembered that the scientist has not only added to the knowledge of the human race, but is responsible for the development of a greater power of understanding, a widening of man's consciousness caused by the straining after the assimilation of more knowledge, and has thereby paved the way towards a greater comprehension of worlds beyond the physical. The present conception of matter, the instability and complexities of the atom, have drawn the scientist step by step from the contemplation of what used to be considered "solid" material into the comparatively tenuous realms of ether-space. All this has been preparing our minds, unconsciously to ourselves, for the realisation of still more subtle conditions in worlds beyond this.

To the processes of "tuning-in" alone we owe a glimpse of further possibilities and of tentative explanations. The human instrument, which we are just beginning to suspect of hitherto unknown powers, can surely be "tuned-in" to different conditions and get a response, once we understand how to do it. There are many ways of "tuning-in," and one of the most obvious is mediumship. Some among us can apparently, by an effort of the will, "tune-in" to certain "wave-lengths" and become conscious of reactions where those of us who are not so gifted are deaf and blind. It is easy to carry the analogy still farther and to suppose that life here is a prolonged "tuning-in" for the life to come; that at death each goes to his own place, as did Judas—the level to which we shall naturally gravitate according to the "wave-length" to which we have "tuned-in" the inner body, through thought and conduct here. There must surely be *law* behind the statement, "As we sow so shall we reap."

And in the highest spiritual levels we shall still find law and order—law that, to attain definite ends, must be obeyed—basic spiritual law from which is born man's power to contact the God within him.

And the secret spring that sets *that* law in motion lies hidden in the innermost recesses of the heart, and each one of us must find it for himself.

#### AN INVOCATION

When two or three true-hearted,  
Are gathered, Lord, to pray  
For news of those departed,  
Whom Death has tak'n away,  
Grant, Lord, a true communion  
With those we loved when here;  
Give us a sweet reunion,  
Though in another sphere.  
Here, in that narrow spacing,  
Bridged by a Medium's gift,  
The hand of God is tracing,  
Clear messages and swift.  
While through the ethers ringing  
Come voices long since passed;  
And hearts with joy are singing  
With certainty at last.

F. V. McLAREN.

## THE "FADS" OF A SURVIVALIST

AMONG the most pleasing volumes of reminiscences that have come my way of late is *A Mixed Grill*, by an author who (*vide* the "jacket") is known in England, America, Germany and Holland as a novelist, and as a writer on Eighteenth Century History, Antiques, Biography and Travel. It is not, perhaps, difficult to guess the identity of this individual, and a perusal of his attractive pages confirms one's impression that the author is none other than —. But, no! I will not try to break through the thin shell of anonymity with which he has surrounded himself. Nor will I attempt any formal review of his latest book, which is crammed with a welcome assortment of personal recollections, memoirs and colourful incidents, as well as some shrewd observations on life and mankind, interspersed with occasional shafts of biting wit. The author has met, or corresponded with, some of the most famous personalities of the last half-century, particularly those who have figured in the world of art and literature. Among them is Sir Arthur Conan Doyle, to whom an entire chapter is devoted, and the subject is treated from a somewhat fresh angle—from the point of view, not of a convert to Spiritualism extolling one of its most popular exponents, but of a man of the world, assessing, with understanding, the position and qualities of another. His own attitude may be given in his own words: "I have no intention of trying to give coherency to my own views on the subject of 'Spiritualism'; I refrain for the simple reason that the expression of my own views would not be of the smallest consequence, and also for the more potent reason that I have no views on the subject."

Nevertheless, he has definite views on certain matters connected with the reputation of Sir Arthur Conan Doyle, whom he regards as a much misunderstood man. Thus:

Something that I have to say now will, I hope, tend to strangle the rumour, current for several years, that what is alluded to as Sir Arthur Conan Doyle's "fad," to which the all-embracing title of "Spiritualism" has been lightly given, is the result of a freak of his later years, adopted by him as a sort of alternative to the adventures of Sherlock Holmes, when he felt these were becoming somewhat attenuated, necessitating the striking out of a new line—a course of proceeding as antagonistic to the personality of Conan Doyle as could well be imagined.

Now the truth is that his credence in everything that he has yet formulated in this connection is the result of a mature consideration of a subject which has engrossed the attention of the greatest intellects from the earliest days of the world's history; and whatever his conclusions or strong surmises may be, they are certainly not immature.

The writer goes on to relate some personal reminiscences of Doyle, Crookes, Lodge, and others, and mentions his own early feeling of wonderment on first discovering that the author of Sherlock Holmes ("on whom I had always looked as the embodiment of—well, all that goes with physical culture—the embodiment of bodily vigour, the ideal athlete,") was finding the subjects of survival after death and spirit communication matters for serious consideration. This was in 1901, and "assuming that Doyle's interest had been aroused even five years before his confession in my presence in 1901, a period of over fifteen years certainly elapsed before his investigations, pursued on the system he had long before assigned to Sherlock Holmes, had sufficiently matured to allow of his expressing more than the surmise that there might

\*Hutchinson; 21/- net.

be something beyond what met the eye in the story of the experiences of Crookes and the other great scientific explorers. He cannot be accused of 'rushing into print.'

Then comes the story of a luncheon party with three Church of England clergymen, one of whom deplored that "Our old friend Sherlock Holmes should take up this fad!"—a thoughtless remark that caused the author to go home and meditate on some of Doyle's other "fads"—the Adolph Beck, Edalji and Oscar Slater cases, the turning of "the opinion of half Europe in favour of England before the Boer War of the first years of the present century had terminated," and other Trojan achievements. Says the author, "There is no man living who has achieved so varied a record of all that goes to the conception of the higher ideal of manhood as Sir Arthur Conan Doyle."

On the subject of "fads," in general, Mr. \_\_\_\_\_ (his name almost slipped out!) instances a luncheon in the Grocers' Hall in 1913, when he heard "words of solemn warning spoken in a quavering voice by the greatest of English soldiers." And there sat, close by, a Sapper major who remarked pityingly, "Poor old boy! On his hobby as usual!" Since then, time has shown us all that the quavering voice of the late Field Marshal Earl Roberts sounded an alarm that we were not wise enough to heed. "And that," says the author, is exactly the way in which the Church is listening to Conan Doyle's experiences, whenever they are made public. The Church which subsists by the promulgation of the dogma of a conscious life in heaven (or elsewhere) after death, will not countenance the investigation and experiences of Conan Doyle, all of which tend to the consolidation of the Church's own creed respecting the souls of the departed! The conclusion forced upon the average layman is that what is a creed when spoken by a licensed clergyman within consecrated walls, becomes a screed when promulgated by a layman in the Albert Hall . . . . .

The great scheme of creation goes on irrespective of belief or unbelief. Who is to say when what is natural becomes supernatural? These definitions are quite indefinite. They vary from year to year—from day to day. The miracle yesterday is made the foundation for a prospectus of to-day, and a possible dividend six months hence! The thunderbolts of Jove we find very handy to-day for the proper grilling of a rump steak, and I have no doubt that when Lot's wife was turned into a pillar of salt the cows grazing in the neighbourhood kept caressing her until there was not enough left of her to go with the bread as a symbol of Oriental hospitality. (The suggestion must, like the original story, be taken *cum grano salis*). As for the Dead Sea itself, it is understood that the basin is so rich in bitumen deposits that a company is to be formed to exploit it. It should be a great success as a flotation; the waters of the Dead Sea are so buoyant that they will float almost anything of a reasonable specific gravity. Some people find Spiritualism a moderately lucrative speculation; but Conan Doyle is not among the number. He must be at a pecuniary loss amounting to some thousands of pounds every year by his association with the "movement." But, being Arthur Conan Doyle, he has the stout heart of a Crusader beating within him, and I, for one, hope that it may continue to beat for long and to give the beat to the noble orchestra of scientific investigation.

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SCATCHERD MEMORIAL FUND. We beg to acknowledge with many thanks the receipt of the following donation:—

Foot-Young, Mrs. S. J.	-	-	£	s	d
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LETTERS TO THE EDITOR

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

A PSYCHOLOGICAL ALARM CLOCK

Sir,—My niece told me the other day that she could always wake up at any hour she desired to wake, if she marked the hour with her finger on her forehead just before going to sleep.

I was greatly interested, and decided at once to make a really good experiment on myself by making the test on the night the clocks were altered to summer time! I decided to wake up two hours before my usual time of waking. The experiment was entirely successful. I was awakened as though by a light in my head, at the top of my forehead.

I have tried this experiment several times during the past two weeks, and each time the result has been the same.

My niece is not psychic, and she does not see a "light" as I do; she simply wakes up at the desired time which she has marked with her finger on her forehead just before going to sleep.

She is now a young woman, but has been in the habit of carrying out this little experiment since she was seven years old.

London, N.W.11.

SHIRLEY ESHELBY.

\* \* \*

THE LOWER FORMS OF LIFE

Sir,—The little story of "The Fleas of Acca," quoted in your review of *Abdul Baha in Egypt* (LIGHT, April 26th), is at once amusing and important. Why not kill a flea? It ranks no higher than a disease germ, except in size.

I conceive life to be a force, comparable for convenience with light. Light continually streams from the sun, but the ether is dark; not until the waves encounter the rate of motion of matter is light apparent. Life pours forth from God, but the mineral kingdom is lifeless; not until it encounters the higher rate of motion of more refined substance does life appear. Light is manifest in many degrees and shades, according to the particular form of motion of the recipient body; life, too, is received according to the organisation of the form. Rate of motion of the particles seems to regulate the functioning of the whole.

The Divine Love pours forth in purity, guided by Wisdom. And the forms evolved from the basic protoplasm are useful and good. But man, by his unclean desires, thoughts and actions raises a black cloud on the spiritual borders which alters the combination of wavelengths of the Divine life-force. Engaging with protoplasm polluted by man's action, evolving into forms distorted by man's evil thoughts, and vivified by life weakened in purity by his unclean spiritual atmosphere, the Divine life-force produces such antipathetic creations as vermin, parasites, disease germs, and the many forms of natural ugliness that are merely the earthly counterpart of man's perverted spiritual environment.

Where factory smoke forms a perpetual pall upon the countryside, vegetation is rank, and weeds are rife. Only a portion of the sun's rays trickle through, and these are so altered in their proportions that the finer types of vegetation cannot thrive.

If we did not pervert the Divine life stream earth would be an Eden, free from disease, fleas and even death.

In conclusion, may I congratulate you upon the enlarged issue of LIGHT? The scope of its illumination grows wider, and its beam longer.

Pontypridd.

TUDOR A. MORGAN.

## Light.

All communications for the EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7."

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## THE PLAN AND THE PILGRIMAGE

FOR seventy-three years after its publication in 1540, the *Treatise* of Copernicus remained unnoticed. Then Galileo took up the question (1613), but, as we know, the professors of Padua refused to look through his telescope and so gain the knowledge of the earth, the heavenly bodies, and the existence of gravitation, which, in later days, were accepted as a matter of course. Even this would probably not have been the case but for Newton, who published his *Principia* seventy-three years after Galileo's discoveries. Even then it took another seventy years for Newton's views to gain general acceptance. All these great men encountered the hostility of ignorance and prejudice, and the time occupied in gaining acceptance of their ideas was some two centuries.

But as human intelligence and receptivity were growing all the time, and the wiser minds of the race were continually learning by experience, it is not surprising that each great new discovery took successively shorter periods to establish itself. Progress is cumulative, and revelation is always graduated to the minds of men. The great discoveries of modern times, as for example, electrical traction and wireless, could not possibly have come upon the scene at any earlier period. They would have been out of their order, for it needed the previous discoveries to lay the ground-work for them.

It is only about eighty years since the Hydesville happenings brought the idea of Spiritualism upon the stage of human affairs, and if we compare eighty years with the two centuries (actually some 216 years) required to gain acceptance for the ideas of Copernicus, the difference in the periods does not need much emphasising. We are not amongst those who complain of the struggle to make the truth clear, or of the time occupied in so doing. Rather we think it is a matter for satisfaction that so much has been accomplished in so relatively short a time. To-day we see our facts gaining acceptance in every direction. Humanity is now finding its soul, after discovering, with some approach to accuracy, its place in the physical scheme of things.

In this matter it is useful sometimes to use "large maps" and take wide views; to employ the telescope as well as the microscope. As we look back over the great field of discovery and invention we see a great Plan slowly unfolding itself. We observe that discovery follows discovery in a sequence and we see that many matters which at first seemed independent of each other are really interlinked. There is a relationship between them which we did not at first suspect. The "spiritual body" of which St. Paul wrote seemed, until quite lately, something supernatural, certainly utterly unscientific. But Galvani and Faraday, and after them a number of great discoverers in the region of electricity, brought us to the present stage in which we accept the electrical constitution of matter and can speak without shyness of the "etheric body" of the life hereafter—the "spiritual body" of which the Apostle wrote. And in many other directions knowledge of the ether and of electricity is helping us to rationalise some of the phenomena of Spiritualism.

At the present rate of progress it may well be that Religion and Science will join hands within the lifetime, at least of some of the youngest of us. That may sound rather sanguine; but when we see how much has been accomplished in the understanding of human life during even the last twenty years we feel not unjustified in such a speculation. Robert Louis Stevenson said, "It is better to travel hopefully than to arrive." But we have no fear of any premature arrival. When our gospel, which is summarised in the words, "Man Is a Spirit" is accepted both by Science and Religion we shall have achieved greatly. We shall be able to set out on a new stage of the journey "towards the stars," and we may then travel more hopefully than ever. We shall have seen new evidence of the outworking of the Plan and fresh proof of the Increasing Purpose. Outlines now faint will have become clear and definite, and we shall travel as more than "Pilgrims of Hope," even with the confidence of those who see before them the destination for which they are bound.

## SIDELIGHTS

MR. CHARLES AITKEN, Director of the Tate Gallery, who is shortly retiring, has disclosed to a representative of the *Evening News* (in the issue of April 24th) the fact that he had had personal experience of "automatic drawings." Says the *News*, "Some of them showed remarkable draughtsmanship and originality of design, but Mr. Aitken would never discuss his opinion of what guided his hand. He simply said he sat down, pencil in hand, and the drawings appeared rapidly—executed on the paper."

\* \* \*

The *Boston Transcript* of April 10th devotes a leading article to a consideration of Dr. Andrew Jackson Davis's writings respecting the "ninth planet," the discovery of which is now a subject of discussion and speculation. Says our contemporary, "Rarely in the history of astronomy have the spiritualists intervened with new material for its development; rarer still have been the cases in which occultism has been called in to anticipate the deliverances of science. Yet both kinds of wizardry get their exemplification in the controversy now going on regarding that luminous object in the skies recently discovered at the Lowell Observatory in Flagstaff, Arizona. Is it really a planet and entitled to rank as the ninth member of our solar system? Dr. J. Jackson, of the Royal Observatory at Greenwich, agrees with some of his colleagues in regarding the find beyond Neptune as a comet. 'It may, of course,' he says, 'actually be a planet, but until such is proved it seems more reasonable to treat it as a comet, especially as the object found appears to have a volume only one-fiftieth of that predicted.' Similar views have meanwhile been expressed by Professor E. Milne, an Oxford mathematician, as well as by Dr. H. Knox-Shaw, of the Radcliffe Observatory. And in communicating with Greenwich concerning the discovery a German astronomer at Berlin has not hesitated to write of 'the comet Lowell.' On the other hand, the statements of Professor Shapley, of Harvard, may be accepted as definitely establishing the body's planetary status."

\* \* \*

"Here," continues the leader-writer, "is a question, it will be said, for our own day and generation. Yet, according to the spiritualists, the whole issue was settled many years ago by an American who, called 'the father and founder of spiritualism,' wrote no fewer than thirty-three books for the presentation of his philosophy of life, nature and the universe. It is claimed for Andrew Jackson Davis, born in Orange county, New York State, in 1826, that he gave an account of evolution which antedated the theories of Darwin, Wallace and Spencer by several years, and that he was enabled not only to tell how the planets came into existence, but also to describe the changes which they have undergone. For him, with the exception of the outer planets, they were all inhabited; 'the matter of the farthest planets from the sun,' he said, 'is more refined, and their inhabitants are therefore more developed, while the inhabitants of those planets nearest the sun are in a very primitive state and unprogressed.' And he also ventured to assign numbers as well as to define conditions. He wrote of the eighth planet, for example, before Neptune was known to exist, and said of the object only recently discovered at Flagstaff: 'The ninth planet is not yet strictly a planet, but is simply a cometary body which will ultimately be condensed into a planet.' A baby planet, as it were.

"Why did not our modern sky-watchers accept the Davis findings instead of so long postponing their search? For one thing, probably, because clairvoyancy and Spiritualism are not regarded as the handmaidens of astronomy; for another, because the outlook of the Orange County seer scarcely chimed in with the theories and attitudes of present-day science. The notion that planets develop from comets was certainly a picturesque innovation: accept it and our successors may see 'Halley's' figuring as the tenth member of our system. And Mr. Davis's assertion that in the beginning the universe, or 'Univercoelum,' as he called it, 'was one boundless, indefinable and unimaginable ocean of liquid fire,' scarcely fits in with the astronomical outlooks of to-day. It is, therefore, reassuring to know that the Flagstaff experts are intent on bringing out all available evidence to show that a planet, not a comet, has been discovered, and that what Prof. E. Bianchi, of Milan, has called 'a triumph of America, crowning many triumphs in the last few years,' will go into the astronomical record not as a speculation, but as a fact."

## A TEST MESSAGE

AT a seance one day in 1858, when Mrs. Hayden, a well-known American Medium, was officiating, Professor William De Morgan was told that the spirit of his father, Colonel De Morgan, was present. Anxious to put the identity of the "spirit" to a test which should be known to no one present but himself and the dead man, he suddenly recalled the phrase which had been used in reference to his father forty years before (in a review previously referred to), viz., the "friend of Christianity in India." He therefore asked the supposed spirit whether he could remember a certain review published soon after Colonel De Morgan's death, and could give the initials of a title in five words, which had therein been applied to the deceased.

The Medium and the rest of the company present were seated at the table while the Professor sat apart where they could not see him, holding a pencil with which he pointed to each letter of the alphabet in turn. With the words of the required phrase in his mind he fully expected a rap to be given by the table when he arrived at the letter F. But the pencil passed the crucial letter and by the time he came to K he had decided that the test was a failure. Someone present, however, called out, "You have passed it; I heard a rap long ago." He therefore began again, and distinct raps came first at C and then at D. He was then more firmly convinced that the test had failed, and consoled himself humorously with the reflection that, after all, it was rather hard to expect a spirit to remember a passage in an obscure review forty years before! Suddenly, however, it flashed across him that the raps had *indicated correctly the letters which were the commencement of the sentence that contained the title.* "I see what you are at," he remarked gravely, "pray go on." The raps then proceeded, and in turn emphasised clearly the following letters: "C, D, M, T, F, O, C, I, I." These were the initial letters of the words forming the complete sentence which ran "Colonel De Morgan, the friend of Christianity in India." "I was now satisfied," he said, when referring to the incident afterwards, "that something was reading thoughts known only to myself, and which could not have been detected by my method of pointing to the alphabet, even supposing that could have been seen."\*

H.A.D.

\* *William De Morgan and His Wife.* pp. 35-36.

## NOTES ON LODGE'S "CONVICTION OF SURVIVAL"

BY H. A. DALLAS.

SIR OLIVER LODGE'S pamphlet *Conviction of Survival*,\* reviewed in LIGHT, March 22nd (p. 141), tempts me to the expression of the fragmentary thoughts which follows:—

### IMPERSONATIONS.

On the subject of impersonating spirits it has evidently been difficult to get a clear statement through the Medium; the words "mask," "link," etc., are evidently merely analogous terms. The question is what are the main ideas that lie behind them?

It seems to me that they convey the idea:—

(1) That many communications which claim to come from a certain discarnate person are not *intentionally* made by him, but that they are not either fraudulent or made by some mischievous impersonation by another spirit, *i.e.*, not necessarily so.

(2) They may be the result of an attempt at communication originally made deliberately by the person who claims to communicate, or they may be due to some intermediate link. For instance: A. may have no immediate contact with C. but B. may be in touch with both, or may, intentionally or unintentionally, impart to C. facts about A. or A.'s thoughts; and C. may build up on the impressions thus received a "shadow" personality "moulded" on A., *i.e.*, on real facts about A., which have reached C. along the "line" of B. There will in this case be a considerable mixture of C.'s imagination with the product. A. may, or may not, be aware of the communication made in his name. (Something of this sort may have occurred in the Gordon-Davies case.)

When confronted with perplexing problems it is wise to turn back to our own experiences to see if we can discover any light on them. At one time I had occasional telepathic impacts with a very psychically-gifted friend. One of these was in a dream which made me aware of what my friend had been doing on the previous evening. Her occupation was not connected with me, but before she retired to rest she took up my photograph and looked at it. This, I assume, made the link whereby I received information which she had not intended to give. If I had been acting as a Medium with a sitter I might have built up a "shadow personality," and given the information in the form of a "message." This dream-telepathy happened more than once; in each case her thought had turned to me, but not intending to send a message.

(3) The communications through Feda do not give any hint of another way in which apparent impersonations may occur. Many years ago I attended some seances at which *direct* voices were heard, one being, or claiming to be that of Cardinal Newman. He always gave the blessing in Latin in precisely the same way. It is conceivable that, having discovered the value of these phenomena, he may have given his blessing to them; but it is unthinkable that he should do so night after night in the same words and with automatic precision. But, as we can produce gramophone records, so it is quite likely that in the other sphere they can do something equivalent, and it seems probable that our discoveries are the effect of discoveries already made in the Unseen Sphere of Causes. Feda uses the term "the record." (See *Conviction of Survival* p. 25.)

(4) The "John King" and "Joey" impersonations are referred to by Feda. It is not easy to see exactly what she means. I have considered that these are generic names; that spirits, acting at seances as "John King" or "Joey" originally did, assumed their names. Feda implies that the original John King probably influences them to some extent, which is not improbable. This may be what she means by his trying to "fill the mask." (p. 32.)

Thought in that state seems to act like an electric bell, or a telephone call. The thought of John King may bring his influence.

### MANIFESTATION OF ANIMALS.

The view here expressed supports the opinion that Life comes into manifestation in matter not merely as an undifferentiated force; but that Life is already differentiated in the Unseen Sphere; so that, given suitable conditions, species manifest "after their kind" automatically, or apparently automatically. (For aught we know, automatic operation of laws of nature may be all under the direction of highly-developed Intelligences) When this manifestation occurs in the normal way, by the known laws of reproduction, most people do not wonder at it; but when it occurs in some abnormal way it seems like a miracle. The birth of a kitten is perhaps more wonderful than an animal manifestation at a seance, though less surprising; the former is capable of lasting for years and growing; the latter only lasts a few minutes and does not grow. We do not really understand how either is produced, although we know something about the method of the former.

If the life-principle, the formative principle, exists and operates in and from the Unseen Sphere we can conceive that in another subtler element there may be plant-life and animal-life akin to ours. Also, one has a small clue to the mystery of the persistence of forms here on earth, and we can better understand why in plant-life there is a tendency to revert. The differences produced by gardeners and florists are a temporary adaptation of forms which exist in the Other Sphere. (These are speculative suggestions which seem to be not inconsistent with these manifestations.)

When I say "forms which exist," I do not mean in the Platonic sense of archetypal Ideas in the Divine Mind (though that is probably true), nor do I mean concrete shapes ready moulded; I mean that the Force is differentiated, so that when it comes into suitable matter it necessarily assumes certain shapes, and manifests uniformly in a similar manner. Any evolution in the Other Sphere which has resulted in development in this sphere, would tend to become more or less stable (for a time at least); but the efforts of man to evolve different breeds and species are not stable; they are experiments which often prove to be failures.

### REVERSION.

What is said about reversion is most interesting and suggests food for much reflection, in connection with animal manifestations at seances, and helps towards the understanding of the appearance of a primitive quasi-human form, recorded in a Kluski seance. (*Psychic Science Quarterly*, April, 1926.)

The reversional tendency has a *warning* message for man. Can personality revert? Perhaps it is possible to lose personality if it has only slightly developed. If so, the warnings of Christ about losing the soul are indeed confirmed.

### VIBRATIONS.

Page 39 is remarkably interesting. The communicator insists (apparently in spite of Sir Oliver's expectation to the contrary) that the animation of matter can only be effected by a slowing-down process in the ether, whence life emanates: that two elements (or substances) have to be brought into co-incidence—matter, being the more sluggish of the two, vibrates at a lower rate than the ether, hence the necessity of slowing down the ether before animation of matter can occur. Previous communications have intimated that ether entangled in matter—bound ether—is in a different condition from ether which is not associated with matter; it seems probable that it is this bound ether that is caused to slow down.

\*Methuen & Co. 2/- net.

Turning back to an address given by Sir Oliver to the U.S.A., published in *LIGHT*, April 23rd, 1927, we find some statements claiming to be made by Myers and Raymond through Mrs. Leonard (in trance) which bear on this point.

Raymond definitely asserts that ether, and those dwelling in that condition, cannot act *direct* upon matter but must do so through a substance provided by those who are still in material bodies, and he accepts Sir Oliver's term for this substance, *i.e.*, ectoplasm, adding "that is the physical matter which approaches most nearly to the matter on our plane." Although he refers to a difference between the substance on the other plane and our matter he will not admit a difference in *kind*, since both are constituted of ether. Sir Oliver then suggested: "I expect you mean varieties or peculiarities of motion, like a vortex or whirlpool, differences in the ether caused by peculiar states of motion." To this Raymond replied: "That is really something of what I mean," and he goes on to speak of the "force of mind or thought," intimating that variations or disturbances in the etheric substance are due to mind or thought force, which interpenetrates its manifesting medium, acting primarily on the ether and on matter through the ether.

These two conversations supplement each other. If we accept the statements they contain, namely, that the ether vibrations have to slow down in order to produce effects on matter, we may ask further, must not a converse process be produced? Must not material vibrations be quickened? If the two substances are to be brought together (as Raymond says they must be) it seems likely that, if ether vibrations are slowed down, matter vibration must be accelerated: can any evidence of this be discovered? If the rate of vibration in ectoplasm could be tested, and if the result showed an acceleration, this question could be answered. But is it possible to do this? One fact is obvious and it may have some bearing on this point: ectoplasmic forms are produced and dematerialised with extraordinary rapidity. Another fact, verified by Dr. Ochorowicz, of Warsaw, in his experiments, is interesting in this connection. He noticed that he was unable to obtain luminous phenomena with his Medium when physical phenomena were being produced. The force, which at one time manifested as light, was apparently *slowed down* when materialisation or kindred physical effects were produced. The luminous rays, as we know, are due to very rapid etherial vibrations; when ectoplasm was produced the luminosity disappeared. This seems to support the above statements made by Raymond. Perhaps modern psychical science is only re-discovering what was known to enlightened students long ago. The sage Kapila, who lived centuries B.C., seems to have taught that the soul, when incarnated, possessed a subtle body incapable of sensation, called the *ativaluka* (etheric body?), and also a grosser vehicle, more akin to matter but finer than the material body (ectoplasm?); this he called *anushtana* or *linga sharira*.

A communication received by the Pastor of Beckelsberg, quoted by Mrs. De Morgan in her book, *From Matter to Spirit*, asserted that spirits when they parted from the body took with them a fine substance, by the aid of which they could make themselves seen, heard and felt by man, and could "excite sounds in the atmosphere of earth."\* This may account for some hauntings; some spirits may retain this grosser vehicle for a time and may prefer to do so. The Pastor of Beckelsberg was told that "souls quite earthly wrap themselves in it." (See *Evidences for a Future Life*, pp. 148-149).

The terms used in these various instances are different, but a little reflection shows that they stand for the same idea, and that this is based on facts of experience.

\*From *Matter to Spirit*, p. 132.

## RAYS AND REFLECTIONS

A philosophical writer once alluded to the part played by humanity in the cosmic scheme of things. The printer turned "cosmic scheme" into "comic scheme," but the philosopher concluded not to make any correction. He said that the printer was probably right!

\* \* \*

I was discussing lately with a well-known psychic researcher the question of hypnotism and magnetism in healing—the difference between purely mental action and the communication of a "fluid." The authorities have long been in conflict on this question, just as there is a dispute whether thoughts are "things" or simply vibrations. The dividing line between force and matter, however, is very fine. Matter, indeed, has been described as simply the "intersection of forces," and physical things are not all of the material order. But as it is essential to preserve distinctions, even where, in the last analysis, no real division can be found, it would seem wise to say that "mental healing" is one thing and "magnetic healing" quite another. If the results are good, of course, the use of terms is unimportant, except for the purposes of clear thinking

\* \* \*

Writing of Professor Sidgwick in the *Sunday Express* lately, Lord Castlerosse referred to him as "one of the clearest minds of the last generation," and records an after-dinner conversation which took place at Cambridge on the subject of dreams, when the Professor confessed that he had a recurring dream of finding himself in public places without proper clothing. How well some of us know that dream in our own case! Whether it is always a mere nightmare fantasy, or may at times have some relation to so-called "astral travelling," is uncertain. Some persons who find themselves in awkward situations in their dream-experiences are able to escape by waking themselves up. They are, in short, quite conscious that they are dreaming, and can easily awaken themselves by an effort of will. In one instance the dreamer's difficulty is not that he is imperfectly clothed, but is wearing his everyday clothes in an assembly of dream people who are attired in ceremonial raiment. The sensation, he says, is that of appearing in a fashionable reception on earth when clad only in one's oldest every-day garments.

\* \* \*

A writer in a London daily finds that "the basis of all Spiritualistic phenomena lies within the grasp of the mind," which is a trifle ambiguous, for none of us comprehends the basis of any kind of phenomena. But if it is meant that supernormal manifestations have a mental origin, it might be objected that, in the last analysis, the whole of the normal world has the same basis—it is phenomenal; that is to say, it belongs to the realm of "appearances." But whereas one class of "appearances" is common, the other is relatively rare. This rareness, as Professor Richet once pointed out, is at the root of the scepticism regarding supernormal things. Mankind does not readily accept that to which it is unaccustomed. He illustrated this by saying that if the existence of aeroplanes was not generally accepted, a report concerning the existence of a solitary aeroplane might be generally disbelieved. The man who saw it for the first time, momentarily, might later come to believe he had merely seen a bird! But a great multitude of aeroplanes in different parts of the world, constantly seen, and spoken of, by large numbers of witnesses, puts the matter beyond doubt—even for those who may never have seen one.

D.G.

## PSYCHIC STUDY IN GENOA

By E. A. S. HAYWARD, O.B.E.

AT the invitation of Professor Castellani, the President, I recently visited the Circolo Spiritualista, L. Arnaldo Vassallo, at 3, Piazza del Ferro, Genoa. This Society is the headquarters of the psychic movement in that city, and is one of the most flourishing in Italy, although it has been founded but a short time, and has only occupied its present premises since January last. It has been named after the late editor of *Il Secolo XIX*, one of the principal Genoese newspapers, who was one of the pioneers of the movement in Italy.

There is a large room for lectures, a smaller one for seances, and a remarkably well equipped library of appropriate literature in Italian, French and English. In addition there is an office for the President and Secretary.

Professor Castellani, who is an advocate and commercial lawyer, is an extremely able speaker who has had much experience in psychic matters, and is very well read in the subject. He is most ably assisted by the Secretary, Signora Raimondo, a Venezuelan lady.

Lectures are held on Tuesday and Friday evenings, and a very interesting programme has been arranged for the present season.

The Library and lecture hall (which is also used as a reading room) are open every week-day, except Saturday, from 5 p m to 7 p m, and the President, or other member of the committee, is present to answer questions or give advice to enquirers.

Professor Bozzano, the doyen of Italian psychic students, is greatly interested in the Society, and has arranged for the greater part of his extensive and valuable library of psychic books to be bequeathed to it on his decease.

On Friday, 25th April, I gave a lecture in Italian to members of the Society on the experience of my wife and myself last year in visiting the psychic centres in Canada and the United States.

There were about sixty members present, including Professor Bozzano, Marquis Centurione Scotto, Signor and Signora Rossi and Mrs. Kelley Hack, whose recent volume dealing with the Millesimo Castle sittings will be known to readers of LIGHT.

After the lecture my wife and I showed the members a number of psychic photographs, including the very interesting ones given to us by Dr. Glen Hamilton, of Winnipeg; as the majority of the audience present had never seen anything of the kind before, the photographs created a great amount of interest.

The Society expressed great pleasure at our visit, and would be glad to welcome any other English-speaking spiritualists visiting the city.

\* \* \*

THE S.O.S. SOCIETY.—Mrs. Murray Chapman, F.R.G.S., will deliver at Grotrian Hall, W.1., on Tuesday, May 20th, at 8.30 p.m., a lantern lecture entitled "A Ride Across Iceland." Vice-Admiral G. Armstrong, R.N., will preside at this lecture, which is partly in aid of the S.O.S. Society. As many of our readers know, the S.O.S. Society was recently formed by a group of well-known Spiritualists associated with The Community Services, for the purpose of assisting "the homeless and destitute. (Tickets 5/- 9/-, 3/6, and 1/2) can be obtained at the Box Office, Grotrian Hall.

## NOTES AND REVIEWS

"OUTLINES OF A CHRISTIAN PHILOSOPHY." By the Rev. G. A. Ferguson. (Williams & Norgate 7s. 6d. net.)

As justly stated in the publisher's language, the aim of this excellent work is the reconciliation of faith and reason in the highest religion. In the rational explanation of the Universe, by this reverend author, old theological concepts are transcended or transformed, conformably to the requirements of thinkers such as Bishop Gore and the late Professor Peake. The former in *Can We Believe?* said that we lack a Christian Philosophy such as would prove the Christian creed to be in harmony with Science, and by its synoptic rationale of the universe of things make men feel its intellectual glory. Professor Peake's *Christianity: its Nature and its Truth* deals not with the evidence for the fundamental facts of Christianity, but with its philosophy or the rational explanations of those facts. An extensive review of modern science, with inquiries as to the inner nature of things, forms the basis of Mr. Ferguson's contribution to Christian Philosophy, the task of which is "to co-ordinate the heart and the head, to reconcile the deepest yearnings and emotions and aspirations of the religious nature of Man with the highest possible conception of God, set before us by the Reason and Intellect."

B.P.

\* \* \*

"THE NATURE OF KNOWING." By R. I. AARON, M.A. D.Phil. (Williams & Norgate, Ltd. 7s. 6d.)

The author of this valuable book in the Introduction remarks that his primary aim is not to explain knowing but rather to describe it; and he thus concludes the volume:—"The subject of our inquiry throughout has been that mental functioning which is Knowing and which we now think best to describe as the intuitive apprehension of the real." The author insists that while cognitive experience always involves a thought process, the knowing itself is not a process, but a simple act. This is in accordance with the essential signification of the term intuition in philosophical nomenclature. The phrase "intuitive apprehension of the real," however, is open to the criticism that the author of it offers no criterion of reality itself. In the first section, on "The Sensory Experience" he writes:

We cannot say, without being naive, that sensation is itself a Knowing of the externally real; but we can say that it provides us with a content which is an inexact copy of the real, and that if by thinking the inexactitude of the copy could be determined it would be an easy task to correct the copy when necessary, so that Knowledge of the real might ensue. The basis of this view, however, is identical with that of the Theory of Representative Perception, namely, that in sensation we have to deal in the first place with representations of the independent real and not with that real itself.

But there is for man no "independently real," any more than there was for Kant any "thing-in-itself." Reality is always a relation, of which there are always the two correlative terms. We may say that "in the sensory experience knowledge is at a minimum"; but there are different orders of "reality," correlated to different states of consciousness, as the informed spiritualist knows.

B.P.

THE CANTERBURY SOCIETY FOR PSYCHIC STUDY will hold its inaugural lecture on May 19th at the County Hall when the Rev. C. Drayton Thomas will give an address. The Mayor of Canterbury will preside.

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**NOTE:** Admission free to members to all ordinary meetings. Non-members cannot be admitted to any meeting except on the presentation of a ticket purchased BEFORE THE DAY of the meeting, or as the guest of a member, who may purchase a ticket at the time of the lecture.

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## VALUE OF READING BEFORE EXPERIMENTING.

The Alliance strongly advises the enquirer first to undertake preparatory course of reading, even if it be comparatively short. Communication between the two worlds probably operates naturally and frequently without conscious awareness on our part. Those communications of which we are intellectually and emotionally aware, depend upon the exercise of the psychic faculties, which are by no means simple.

The enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results. It should be remembered that in every psychic experiment the initiative and constructive work is from the spirit world. The Medium is in effect a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during a seance.

The extreme delicacy of the psychic states should never be overlooked. The mediumistic gift is subject to constant variations in power and sensitivity. A variety of factors go to make either good or bad conditions. The gift itself varies in power. The psychic state of a Medium may harmonise with the psychic state of the sitter, or it may not. The experiment is influenced not only by the state of mind of the sitter at the time of the experiment, but by his general mental condition and character. As in ordinary human society, some people mix with their fellows more easily than others, so in psychic experiments some combinations are favourable and others unfavourable. Every sitting is thus in the nature of an experiment. The sincere enquirer with an open mind will receive experiences of a supernormal nature, and usually, when he has the co-operation of an interested spirit friend he will sooner or later obtain evidence of the identity of his friend.

Psychic experimentation naturally involves subtleties of a psychological nature, the variety of which can never be understood without some acquaintance with the whole range of psychic phenomena.

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

## OBSERVATIONS

The Psychic faculties are very delicate, and subject to the influence of definite thoughts of the sitter.

A strong suspicion, without any justification, that the Medium is dishonest, combined with a determination to find deception, would act adversely upon the Medium who, in the supernormal state during the period of the sitting, is highly sensitive to suggestion.

It is to be observed that there is a close parallel between mediumistic states and those of ordinary hypnotised subjects.

An open mind and complete passivity is necessary. Honest criticism in the inquirer is natural, but active criticism causing mental activity during the sitting should be avoided.

A critical analysis should be made after, but not during the sitting.

## NON-SUCCESSFUL SITTINGS

It is unavoidable that some sittings will be failures for several reasons:

Sitter and Medium may prove psychically unsuited to each other.

The psychic power fluctuates independently of the will and often of the knowledge of the Medium. It is not like a telephonic message.

It should be understood that sitters sit at their own risk as to whether results are satisfactory or otherwise. If a Medium be conscious of lack of power, no sitting will be held, and the fee will be refunded on application to the Secretary.