

Light

A Journal of Psychological, Occult, and Mystical Research

Edited by DAVID GOW

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THE enforcement by law of some reform in human customs is usually unwise. A notorious instance is found in the matter of Prohibition in the United States where the remedy seems to be worse than the disease. Those who wish to *compel* their fellows to abstain, for instance, from alcohol, from tobacco or meat, shew some excess of zeal, and we say this, believing none the less that each instance represents an ideal to be striven for, but not at the expense of human liberty. We cannot get the perfect world by any kind of arbitrary restriction: It must come about by natural growth, and although we would not cultivate or encourage defects of living, it is clear enough that such defects are part of the present order of things to be removed by education and development, and not entirely by compulsory laws. We can see a subject for the social satirist here. He might depict a state of society in which some habits were enforced by law as in a compulsion to eat meat, to smoke or to indulge freely in intoxicants. How quickly this would abolish such customs, for the average man is so constituted that he rebels against compulsion. And our satirist could draw a lively picture of the Leagues, Indignation Meetings and so forth that would spring up as the result of trying to compel men to do things which previously they had enjoyed doing!

* * *

FREQUENTLY when we publish some account of a verified prediction the comment is made that if the future can be foretold then there is fixed fate in human affairs. We have dealt with the question on several occasions, but a correspondent "T.R.R.R." offers us an explanation which, although not exactly new, is well expressed. It is that all events come about through a train of causes set in operation long before they come to pass. Thus, in the case of some personal experience, it could only have happened as the result of a chain of sequences, which may have begun even before the birth of the person concerned. As our correspondent puts it, a dream presaging some event could not itself have produced the event. The dream had to conform to the event and not the event to the dream. This agrees with the statement made to us once by an advanced spirit-communicator who, when questioned concerning prediction of the future, explained that the future was read by study of a chain of sequential causes in order to discover the events to which they were likely to lead. It was not infallible; sometimes some unforeseen circumstance came in and the prophecy "went wrong." If it is objected that seers or dreamers read the future without any apparent careful calculation, the answer would seem to be that many of our mental operations are so rapid that we are unaware of the intricate processes by which we arrive at our conclusions. We may instance the mathematical mind which "sees" the answer to a problem which the non-mathematical mind would have laboriously to work out to arrive at the same result. Our correspondent well observes that as we travel towards the future we *form* the future. "The future brings forth nothing: only the past or the present can bring forth."

NOTES BY THE WAY

THE Path of our "New Revelation" has been a varied one—it has been both painful and picturesque. It has been boycotted and derided, it has been attacked tooth and nail, and sometimes it has been made the subject of sensationalism and newspaper "stunts," rather calculated to mislead the uninitiated into a belief that it was being at last publicly accepted and applauded. All the same, it has achieved immense progress, even though some of the articles bringing it into prominence are produced by journalists writing "with the tongue in the cheek." Occasionally these efforts are designed to draw unwary spiritualists into indiscretions of statement, sometimes they succeed. That the children of this age are wiser than the children of light is true enough, if we take "wiser" to mean only more cunning. Several times have crafty and unscrupulous enemies in disguise of friends wormed themselves into the confidence of spiritualists, and, having received kindness and hospitality at the hands of their unsuspecting hosts, have gone forth to vilify them in the Press and elsewhere. No doubt the work was sometimes done for payment, though the price would have been "pieces of silver" (as of old), and the price would more probably have been expressed in pounds sterling. We shall, perhaps, see less of these "trials" in future. As a prominent journalist put it some time ago: It pays better to tell the truth about spiritualism than to publish false statements. The truth is a better "story."

DR. CRAWFORD AND THE GOLIGHER CIRCLE

SOME PERSONAL RECOLLECTIONS.

By THE EDITOR

IT was in the spring of 1915 that I first heard of Dr. Crawford's investigations into psychic phenomena in Belfast. He wrote to me with some brief descriptions of them, and asked if I would accept a series of papers for LIGHT. I was sufficiently impressed with the account to comply with his desire. I saw that the manifestations were true to type, and that Crawford was a capable and trustworthy experimenter. He had told me, too, that while observing the mediumship of Kathleen Goligher it had occurred to him that here was an opportunity to confirm and possibly extend the experiments of Sir William Crookes, made some forty-five years before. It seemed a promising field of investigation and one to be encouraged.

Dr. Crawford's series, to which we gave the title "The Scientific Investigation of Physical Phenomena," began in LIGHT of June 12th, 1915, and finished in our issue of April 28th, 1916, there being some thirty-seven articles in all. Even though the great war was raging and the world was in a distracted state, the articles attracted considerable attention. Amongst those specially interested were the late Sir William Barrett, Dr. Whateley Smith, and Mr. William Butler Yeats, to-day acclaimed as our greatest poet. Mr. Yeats had long cultivated an interest in psychical research, and, being at that time in Ireland, he met Crawford and with him delivered public lectures on the subject, one of these being at the Abbey Theatre, Dublin.

In 1916 Dr. Crawford published his papers in volume form under the title *The Reality of Psychic Phenomena*, the publisher being Mr. J. M. Watkins, who consulted me as to the prospects of such a work. Greatly daring, I gave it as my opinion that it would in time become a standard book on psychic investigation; that it might sell slowly at first, but would make its mark later. And so it proved. A second edition was published in October, 1918, and was followed by *Experiments in Psychical Science* (1919) and *The Psychic Structures at the Goligher Circle* (1921), which last named book I saw through the Press, for Crawford had passed away in August 1920.

In May of that year he visited London and came to see me. He had been offered a public lecturing tour and commissioned to write articles for several magazines, for his researches had brought him into great prominence. He was a young man of the scientific type, rather embarrassed by the wide publicity suddenly conferred upon him, and, as I gathered, a little frightened of it. He was a man of the practical type, and magazine-writing and public oratory did not come easily within his scope. He told me of his conclusions arising out of his study of the seance phenomena at the Goligher Circle. He had closely watched the operation of the forces concerned, as they passed from invisibility into visible form, and he told me it had seemed to him there was a point at which force manifested as matter. Indeed, he had begun to doubt whether there was any real difference. In view of later scientific pronouncements this was very interesting. We speculated on the nature of ectoplasm, and he agreed with the suggestion that it might be analogous to the protoplasm of the material world.

His tragic death a few weeks afterwards came to his friends as a grave shock. In a long letter, which was written just before the tragedy but did not reach me until

afterwards, he told me that although he was perfectly sane at the time, the heavy work entailed by his professional engagements (he was lecturer in Mechanical Engineering to the Belfast Technical Institute and also at Queen's University there) and the worry and anxiety of the war conditions made him think that his mind might at any time give way. If he went mad (so he reasoned) he might do some terrible mischief to those he loved, and so he was making his exit from life before the fate he dreaded came upon him. He said he anticipated that his enemies would make capital out of his suicide by ascribing it to his psychical investigations, but that this part of his work had been to him a source of enjoyment; he had done it with zest and he regarded it as some of the best work he had ever done. It was all very sad. If I could have seen him beforehand I could have assured him that his fear of madness was really the surest guarantee against his actually becoming insane.

He was quite right in his forecast. The enemies of psychical phenomena eagerly seized on his suicide as a weapon against the subject. It was a cheap and easy argument and consequently made an irresistible appeal to those minds in which passion and prejudice are stronger than reason. They launched the accusation without stopping to inquire if it were well-founded.

Crawford was a Doctor of Science of Glasgow University, and during his lifetime a prominent author of the materialistic school was moved, in an attack on psychical phenomena in a London newspaper, to place Crawford's degree in inverted commas as though it were a bogus one ("D.Sc."). This was constructively a libel, and I saw to it that the offender made a public apology. It was a striking example of that unscrupulous use of words and weapons to which I have alluded.

Several more or less feeble and abortive attempts were made in various quarters to discredit Crawford's experiments. They occasioned quite needless qualms amongst those who had accepted his conclusions. But I knew that the work was as true and sound as Crawford had described it to be. And, moreover, other experiments made since in various parts of the world corroborated what he had reported, just as his own experiments confirmed those of Sir William Crookes. Indeed, some of these later experiments grew out of the study of Crawford's own books, which had found their way to many countries and made a strong appeal to scientific minds. If I mistake not, Dr. Crandon's own experiments in Boston arose in this way.

As the result of his investigations Crawford was firmly convinced of the reality of human survival. But he was too clear-headed and logical to bring that question into his reports on the phenomena; it was outside the area of his inquiry which was concerned simply with the reality of the manifestations. But, as he told me, the inference that there were intelligent agencies behind them was not to be evaded, even if it were no part of the experiment. Since his death he has given some definite proof of his own survival. Largely as a consequence of his devoted service psychic science has of late years progressed tremendously, and the time is now not far off when it will be firmly established. "The dogs bark but the caravan moves on."

BEAUTY IN NATURE AND ART

By GERSON

"Beauty is truth; truth beauty."—Keats.

MY friend A. showed me an article he had written reflecting disparagingly on what he regarded as the lack of imagination, the too matter-of-fact and critical spirit, that is unable to endure the notion of beings in another world possessing organs, or the semblance of organs, for which they have no longer any use. By way of exposing the foolishness of such an attitude he quoted philosophical friend of his who was asked by an individual of this prosaic type why, if a man does not have to consume food in the next world, his spiritual body should be furnished with teeth. To this question the philosopher replied that teeth had another function in the anatomy in mere use; they were recognised as additions to the beauty of the face; and he went on to remind the poor man that to the eye of the artist the human form is one of the highest expressions of beauty, etc.

Usually I concur in my friend's views, but on this occasion I felt impelled, at the risk of being considered ranting in both imagination and the artistic sense, to offer a strong protest.

"My dear A." I said, "I am unable to follow the logic of your philosopher. Beauty is not, like form or solidity, a property inherent in and inseparable from any particular material object. An object only strikes us as beautiful because of some idea associated with it. White teeth are beautiful to us because they suggest bodily health and purity. If they had no office to perform they would be to suggest these things and therefore the sight of them would cease to please. Put those same rows of white teeth into the mouth of a suckling. Would you recognise them as 'additions to the beauty' of baby's face? Instead of an added charm they would strike you as shocking disfigurement; and this because they would be out of place and unwanted."

"I do not understand you," replied A. "When you see the flowers you are not thinking of the service they perform to the bees. It is the principle of beauty in them that appeals to you."

Here B., who had been listening to the discussion, intervened. "I agree with A." he said. "Look at this," he picked up from his table a small glass vessel of light in delicate curves. "An ordinary plain tumbler would have equally well served the purpose for which I used it. I bought this instead simply because of its beautiful lines."

At this juncture M., a maiden of sweet seventeen or abouts, entered the room. She was wearing a new dress and was pleased with the expressions of admiration which we could not help giving utterance. Within a small gold setting glowed a bit of the most brilliant ruby we had ever set eyes on, a luminous deep blue, like the wing of a rare butterfly. "Look!" again cried B. "don't tell me that that colour isn't beautiful to itself. No, you are wrong, you are quite wrong!" At this double attack I had no response ready; and as I could think of one, other matters intervened. An opportunity I had lost! How simple it would have been (the merest elementary skill in magic would have sufficed) to utter a brief incantation and with a wave of my office ruler transfer to M.'s neck and face, in place of her healthy complexion of young girlhood, the vivid ruby we had so admired! But B. might have lost his mind under the shock, and, after all, he had done me no wrong! Besides, though such a demonstration would have been a settler for B., it would have been no answer to the retort then unanswerable? I had not considered, as he implied, that an object was only beautiful in as it served some physical use. I had merely said

that it only struck us as beautiful (I might have added "or ugly") because of some idea associated with it. In the case of the white teeth the idea is of the best of earthly blessings, physical health. I should have gone on to point out that by this law of association we see the whole world of phenomena around us in the light of an inner world—a world of things invisible and intangible to material senses—and it is in this world alone that real beauty resides.

EVIDENTIAL AUTOMATIC WRITING

By O. J. PALMER

ONE of the most *vraisemblant* and convincing psychic stories I have ever heard was told me (just after the war) at Hastings by a lady who had personally experienced it. At the time it occurred, her son was training in the army, and when he was in camp she and her husband decided to visit the town where the camp was, with the object of meeting him; after some difficulty they found rooms with the local chemist. The son was psychic and had developed automatic writing. When he visited them in their rooms his father said to him, "Here is a pencil George, try the spirits." Instead of the usual quick response there seemed to be some difficulty. His son said, "It is no good; I can hardly hold the pencil—it twists backwards." His father said, "Let it go as it likes; don't attempt to make it write properly." He did this, and in a twisted back-handed way he produced the following words:—

"Mary Jane, Tell father to go on with his singing, I wish it. Ned."

Now, neither the lady, nor her husband and son knew of any "Mary Jane," or "Ned," or a father who sang. As a last hope of elucidation the father said, "Perhaps the chemist might know; he told me the other day that he was interested in psychic matters." The chemist and his wife came along and were asked: "Do you know who Mary Jane is?" "Yes," said the chemist's wife, "that is what my two sons used to call me, because I was so devoted to house-work; but the eldest died during the war." "Was his name Ned?" "Yes." "Then perhaps you can explain this message?" She replied that she felt sure it must refer to her husband, who had been devoted to singing all his life, but had given it up on the death of his son. She added that this son met his death through exposure; he had suffered terrible rheumatism, his limbs being badly crippled, and his fingers so affected that he wrote in the twisted, backward fashion; picking up the pencil she wrote with it exactly as the medium had just written with it in producing the message.

Later my informant and her husband saw their soldier son when he was at another camp, and received another message, signed "Ned," the elucidation of which seemed hopeless. It ran:—

"Mary Jane. Tell Arthur to bring the coal as usual. Ned."

This message seemed, if anything, more incomprehensible than the first. They wrote accordingly to the chemist's wife who replied that, in accordance with an old Yorkshire custom, her two boys had brought her every New Year's Day (or perhaps it was every Christmas Day) a piece of coal for luck, but this time Arthur had said, "I won't bring the coal as we used to; it might only raise unhappy memories."

The same lady told me other remarkable experiences, but this was certainly the most remarkable of them all. It seemed to me graphic, dramatic and with every possible convincing quality.

I was personally ignorant of the old Yorkshire coal custom, but saw an account of it in a newspaper a few months after this story was told me.

"BEYOND THE VEIL"

A NOTE ON PASCHAL BEVERLY RANDOLPH

By HERBERT ADAMS

TO students of seership the posthumous work of Paschal Beverly Randolph, entitled *Beyond the Veil* may be of interest. With the assistance of Emanuel Swedenborg and others, the work was spiritually communicated by the author to two of his women friends and was published in 1878, a little over two years after his transition. To those who are unacquainted with his biography it will be interesting to have a brief outline of the extraordinary career of this man.

P. B. Randolph was born in the city of New York in 1825. At seven years of age he was an orphan. He spent about two years at school. From his twelfth to his twentieth year he led a seafaring life, during which he suffered all the hardships incident to such a calling. Eventually, having sustained a severe accident and being compelled to give up life at sea, he sought a living in the trades of dyeing and haircutting. It was during this changeful period that he seriously took his education into his own hands, and by long and rigorous study became one of the best-informed men of his time. He learned to write by copying with chalk public advertisements which he met with in his daily walks. His reading was catholic and profound, and among other studies he excelled in that of medicine, the profession of which he pursued for many years.

Later, he travelled widely in the Orient, visiting Egypt, Palestine, Turkey and Arabia, and many other countries of strange traditions and occult lore, wandering in the precincts of pyramids, worshipping in sacred temples, penetrating secrets hidden from profane eyes, and embodying the treasures of his exhaustless researches in his book *Pre-Adamite Man*. Nothing daunted by the shafts of envy and bitter calumny received on every hand for his labours, he passed on with resolute step to the conquest of greater knowledge and demonstrated to the world the immortality of the soul in his works, *Dealings with the Dead* and *Disembodied Man*. Other books followed; and from the exercise of the same clairvoyance of the spiritual regions which had already revealed so much to him, sprang many other masterpieces which were laid in compassion at the feet of a thankless generation.

On several occasions during his life P. B. Randolph referred to the book *Beyond the Veil*, now known as his posthumous work. When writing his *Disembodied Man* in 1869, he stated that this book was only a preface to a work on man beyond the veil. At other times when alluding to it, he hinted that he might not live to finish this work, but that it would certainly appear when the time was ripe. Here is a quotation from *Beyond the Veil* taken from the chapter entitled "The Transit":—

It is amazing to see how rapidly a true spiritual culture contributes to the growth of the mind, and the consequent enlargement and exaltation of all its powers, and on entering the land of souls, it is the spiritual affections, far more than any mere mental illumination, that determine the true status of the soul.

I would that every human being, whose walk and work, whose love and hope, take rise, centre, and circulate wholly in the material, even though their powers should be embodied in the boldest flights and loftiest forms of science, would remember that all these, weighted against the one grand principle of outreaching, all-forgiving, all-loving Love, are as down in the balance, the opposite scale being laden with gold.

In the great chapter on "Evening" the seer kindles with divine inspiration and paints a picture of his soul-

flight through the vast spaces of astronomy, and of the hidden wisdom revealed to his spirit:—

From this sphere all the stars and constellation seen from the earth are still more clearly visible. Gazing out into the limitless expanse of ether, behold, with a deeper significance than when on earth, the mythical groupings of the stars, wherein thoughts and deeds worthy of gods are recorded in the immortal language of the starry hosts. Looking at the constellations through mental clairvoyance, I see the treasured greatness of the thought of passages seeking to render names immortal by linking them with those entities of eternal duration.

And all this grand poetry of existence beamed unbidden through sight and soul, until I was entranced and borne away to zones of beauty and majesty where the myths of the flaming Orient became reality.

I was brought back inspired; and though I stood in the domain of absolute truth, yet I felt that *this*, in its exaltation, was reading anew the purest poetry of the heavens with eyes which this star-gazing had made more clairvoyant. Oh how beautiful! I saw that all matter, all motion, all space, was aflame with a living, a glowing, inspiring substance, that was the moving energy of the life and soul of all things. And I shouted: "I have found it! the long sought, the always unseen—the Astral Light—the hidden Spirit—the life, the power, of all being, all life, all intelligence."

The contemplation of such passages as these elevates the mind to new altitudes of thought and opens in the soul the vision of reality.

After experiencing the glories of the Heaven of Heavens he exclaims:—

I stood as one entranced, with all the powers of sense and soul strained to the extremest tension, and thus fixed, transfigured and sublimated by the highest, the profoundest capacity of love and worship. Then I knew how lovely and precious to the soul suffering for the good of others. The Christ-power took hold of me, and I not only felt but knew how glorious above all others is the martyr's crown.

The following teaching on the subjugation of the physical self by the awakened soul and the power of the latter to perform seeming miracles, has ever been a matter of personal experience in the lives of many in the past and present:—

The material body is only a vehicle, enabling the soul, the spirit form, to come in contact with gross matter. The soul possesses the power of so concentrating its own astral spirit as temporarily to suspend the outer senses, steep them into forgetfulness, and then withdraw from the body and wander forth on earth or in the Spirit Spheres; while the body is preserved from death by leaving a sufficient portion of astral fluid, connected by a line of light, for maintaining its integrity and subsequent return and occupation of the body. By this principle the Eastern jugglers achieve their seeming miracles. This power has been possessed, as yet, by but a few on earth; but when it shall become more general among men, they who may be persecuted or imprisoned can easily escape their enemies and leave their prisons behind, with all their formidable array of bolts and bars and bonds; but by none save the poor and good may this power be so used.

It will be appropriate for these fascinating glimpses of life beyond to culminate with part of a prophecy given in the seer's presence, chosen from the chapter entitled "Prophetic":—

The time has come when there is to be inaugurated a new and Divine Government by means of a Divine

Motherhood that must precede it, and this Motherhood is to be introduced and sustained by an organisation of right-minded women, whose common effort and union will be for the universal development of a true Womanhood in all the relations of life. The time for this great work—the greatest of all the centuries—is not quite come. When it is ready, I am pledged to the responsibility of introducing, setting forth, and organising the work generally. And all ye who are discouraged and disgusted with the unprecedented display of folly and frippery in this generation—as if Woman were created without a mind, and Man only used his to make her more and more a being of sense, as far as possible utterly devoid of soul—be not discouraged, again I say, ye thoughtful ones, though the shadows of all this folly, extravagance, and waste lie heavy and dark about you. Remember the deepest darkness precedes the dawn, and the day is at hand—the day of renovation, restoration and incarnation of Woman in her divine right, her full influence, and her infinite power.

On laying down this book one is inclined to speculate how it would have been received had it appeared during the author's life-time. The works he published were born into an atmosphere of envy, ridicule and sneers; the same atmosphere which greets many such works coming into the world even in our day. He was evidently ignorant as to the nature of the reception it would meet with, as these words show: "Were I, at this point, to reveal what I know of the soul, its destiny, nature, and the realities of the ultimate spaces, this world would be agape. But I resist the temptation." And it was through cruel persecution he suffered at the hands of his fellow men that made him long for death: "O how I have yearned and longed for death, in view of the pitiless, remorseless persecutions, insults, wrongs, heaped on my head by thousands whom I never either harmed or met—envious, jealous, sordid; I pitied them, and longed for their resting place."

Such is the price which the great and lonely thinker has to pay for publishing the truth of divine revelation. He knows that only the few in his time will justify him, and is content in the knowledge that the onward march of evolution will surely prove that he has not spoken and suffered in vain.

CHINESE SPIRIT CONTROL

By FLORENCE HODGKIN

WAS very interested to read Mr. W. W. Love's article entitled "Chinese Priests as Spiritualists" in LIGHT August 16th. It may very well interest Mr. Love to know of a parallel experience; but, in this case, instead of seeing Chinese priests in the flesh, in their own temple in China, he can talk, with equal ease and enjoyment, with a Chinese priest in Spirit, at the British College of Psychic Science in London.

Many a delightful, profitable hour have I spent with Mr. Love's Control, "Chang," who, states that he was employed while serving with a Chinese Labour Contingent in France, and now works as a healer, and diagnostician, in his own country. Wise, humorous, a profound scholar, and a great gentleman is Chang!

At first I stood in considerable awe of him, for he seemed stern and aloof. I now know this is a reserve, or reserve—perhaps a shyness—assumed before strangers. The ice was broken when I ventured to ask if he thought that some Englishman in spirit life might be speaking through a Chinese Medium in China, in the same way as he was serving us in England.

Instantly he assured me that such a thing was thinkable, for no advanced Chinaman would give credence to the opinion of an Englishman.

This was a bad lapse, as Chang was quick to realise, and he was overwhelmed with confusion lest I should be offended. But peace was restored and he was comforted by my assurance that I fully appreciated his civilization being much older than our own, as Christianity is older than the Salvation Army. The comparison amused him intensely. Thenceforth we were on a totally different footing, and he gave full vent to his inimitable fund of humour with the result that our sittings were very gay and lively.

Quick-witted and subtle, Chang is never at a loss. Everything interests him. He has his own point of view, and his knowledge is amazing.

I once complained bitterly of something one of our Bishops had said. "You cannot change the wriggling of a snake even though you confine it in a bamboo tube," was Chang's comment.

Meeting him after an unusually long absence, and knowing his love of proverbs (of which he has given me quite a collection) I greeted him with the remark that "much water had flowed under the bridge since we had parted." "Yes, and not been blocked by the baskets," was his response.

Chang is frequently present in his own temple in China, takes an active part in the conferences and ceremonies, and is able to see and talk to his two little sons, now orphaned, who have been placed in the care of Priests to be brought up in the temple.

When my son was married, Chang was present at the Temple Church and subsequently gave me the names of several other spirits who were there. "The air was stiff with Spirits," he said, adding that it had given him special pleasure to be present, as he had attended two ceremonies in two temples on the same day. As it was at this time the Feast of the Lanterns, as soon as our ceremony was over, he had gone to his own temple. He gave a very human touch by saying he was glad it happened to be Saturday, as he was "off duty."

Chang is often present in this house. One afternoon he came through and greeted us. We asked which he considered the greatest Initiate the world had known, whereupon he plunged into a masterly summing up of the subject, quickly passing in review half-a-dozen Initiates and ending with the Great Nazarene. Coming to the Bible, he said we were extremely fortunate in having such a wonderful record. He warned us it had been written by Adepts, and needed an Initiate to understand its hidden meaning. He explained that the Hebrews made a profound study of numerology, giving a long account of the mystic numbers relating to Christ and His life and work. All the symbols He used have their occult meaning, said Chang, who showed an intimate knowledge of the Bible, giving references to chapters and even verses. After he had gone we verified these, and found them all correct.

In conclusion, he said that Lao-Tze's teaching was much like that of Christ, but it had persisted only among the initiated in the Taoist Temples,

Not only is Chang a healer of the body. Take mental troubles to him and you will find complete understanding, gain enlightenment and comfort. When the trouble is spiritual, Chang can restore confidence, and you will leave his presence refreshed and renewed, ready to take up the burden of life again cheerily.

TESTIMONIAL TO MR. W. H. EVANS.—Mr. R. A. Bush of 8 Mostyn Road, Merton Park, S.W.19, as Treasurer, acknowledges with much appreciation the following sums: Mrs. P. Woodman Smith £10 0s. 0d.; Anonymous £10; Mr. Joseph A. Gillett £1. He is very pleased to note this further generous response to his appeal which has carried the donations near to the total sum desired.

CONAN DOYLE AND THE MARGERY MEDIUMSHIP

Psychic Research for August prints a long and glowing appreciation of Sir Arthur Conan Doyle from the pen of Dr. L. R. G. Crandon, from which we take the following extracts :

The Margery Mediumship first appeared in May, 1923. At that time Sir Arthur was crossing Canada, east-bound. A brief account of the amazing happenings was sent to Sir Arthur on his train. He immediately wrote not only to us in reply, but also to official investigators calling their attention to the case. It would seem that they failed to realise the opportunity.

From that time the friendship with which Sir Arthur honoured us has continued with increasing warmth. There has hardly been a period of two weeks in seven years that we have not had a letter from him. He has entertained Margery and myself every year that we have been in London, and from first to last there has been a thorough accord in common interest between us. We both reached the belief in survival, but by different roads.

In December, 1923, we dined with Sir Arthur and Lady Doyle. Later in the evening, at their London home in Buckingham Palace Mansions, Margery gave a sitting with only the Conan Doyles, Margery and myself present. Sir Arthur's method was to let the Medium do his best or his worst, but do nothing to stop the apparent phenomena. The control of Margery which he and his lady exercised that night left no chance for mimicry of phenomena either conscious or sub-conscious.

"Walter" came through with his independent voice, paid tribute to Sir Arthur's work, saying that all who knew about it on "Walter's" side appreciated him as one of the big forces for good in the world. The sitting that night was not planned and it was a considerable source of wonder to me what "Walter," as a physical control, could do under the circumstances. After a while we heard slight sounds and crackling from a mantelpiece six feet away, and shortly, when the lights were turned on, we found a bunch of flowers from the mantelpiece laid in Lady Conan Doyle's lap. . . .

I wrote to him once, calling him the St. Paul of Spiritualism. To this he replied :

"As for myself, you put it far too high. I am at best only a zealous middle-man passing on other people's products, but I seem to see religious implications very clearly and all that they mean to the real earnest doubter—one solid point in a morass." . . .

Doyle would be always the first to declare that he was not a psychical researcher and that his attitude was that of a propagandist. He believed that organised religion was losing its grip on the world, that faith was no longer strong enough to carry on, and that something new and vital must be had to bring the church back to its place as an authority and guide. This tonic was to be found in the universal acceptance of the survival of the individual beyond death. He felt that if this belief were real—were more than a mere reciting of a *credo*—men would begin to get a glimpse of the meaning of the universe and of the progressive life. He pointed out that the one thing common to all the great religions of the world was the belief in progressive survival, and that in this common thought there was a corner-stone for the final universal church.

EXPERIENCES IN TELEPATHY

By FLEUR CHARLEY

I AM the possessor (fortunately and unfortunately) of an extremely powerful telepathic "receiving set." Fortunate in the knowledge that all the most delicate and harmonious shades of thought can be mine—but unfortunate in the fact that I am affected by every telepathic *wave* that comes my way.

I have found that I am more receptive when my mind is fully occupied, and that all my *efforts* to receive are futile. It must come naturally and spontaneously.

To me Telepathy is as natural as eating and sleeping, in the sense that it is not abnormal, but fits into the scheme of things. With our bodies we have the usual senses. There is no reason why our minds should not have the corresponding senses; however, as they cannot be discerned by the mortal senses they are not accepted as facts, but regarded as illusions.

By my side as I write is a batch of correspondence received this morning. One letter from Ireland confirms some news which I received "on the waves" two days ago. Another from the Continent confirms impressions which I had received some weeks previously; and so with countless others. In fact, sometimes my telepathic correspondence is somewhat overwhelming, as was the case after a serious illness last year. The thoughts of my many friends were so overpowering that, as in an overheated or overcrowded room, I felt I should suffocate.

When I have a "feeling" as my friends call it, I get a sense of atmosphere peculiar to the person who is transmitting, something undefined, but definitely associated with him or her, and—if the waves are not in tune—a strong feeling of nausea.

As the scent of a flower, or some chord of music, will take us back to some forgotten episode, so with this atmosphere—it at once denotes the person. Here is a direct case. I was spending the winter in Italy, recuperating after an illness. My two sons who were on holiday, were cruising to Madeira. It was a lovely morning, so about 11.30, I decided to take a stroll along the shore. I was just in the act of putting on my outdoor clothes, when "it" came—a strong feeling of foreboding, suspense, the heated atmosphere of a sick-room, fever, and that intuition which at once denoted that my son J. was ill. I was terribly worried and upset, because on that particular day I was not quite certain as to their whereabouts, so that a cable was quite out of the question. Realising that I could do nothing, I commended my boy to the care of the Divine Comforter and waited, hoping for the best.

I spent a most unhappy day, and became more unhappy still as the evening advanced, but at about 9 o'clock my fears were allayed and I "knew" that all was well. A few days afterwards I received the news of my sons' safe arrival in England, and the incident was forgotten.

When I returned home, my experience was verified. On that particular day, at about 11.30 a.m., my son J. was taken ill with rather a high temperature, which steadily increasing towards evening gave cause for grave anxiety. At about 9 o'clock he was better—his temperature suddenly dropped to normal and he slept.

THE VOICE OF SIR ARTHUR

F.E.C.R. writes :

"I have just been listening to Sir Arthur Conan Doyle's voice. A few weeks before his passing he delivered a short talk on two subjects, Sherlock Holmes and Spiritualism, that was recorded by a well-known gramophone company. The disc, played on a first-class instrument, to which I have just listened, struck me as perfect. It might have been Sir Arthur himself in the room; his characteristic delivery was reproduced with amazing fidelity, and every syllable was clearly heard. The title of this record is 'Conan Doyle Speaking,' and it is put out by the H.M.V. people."

LETTERS TO THE EDITOR

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

CONCENTRATION & RECEPTIVITY

Sir,—In your issue of August 9th Mr. Stanley de Brath refers to *Spirit Teachings* by Stainton Moses, *The Scripts of Cleophas and Paul in Athens*, and, commenting on the method by which they were received, states that the writers “occupied their minds with extraneous matter leaving their right hands inert.” The production of the two latter books, however, was probably due to the writer, Miss Cummins, adopting a method of psychic development and receptivity recommended by “A.E.” (George Russell) the famous mystic and poet. Briefly it is as follows:—

Each day for a short period, the student concentrates on one object, as for instance, a white triangle. He must close his mind to all other ideas and thoughts, visualising mentally the one specific object and thinking of it with all his being. This exercise seems a simple one, but in reality it is very difficult to keep out of the mind every thought save the one thought, and to hold it mentally to the exclusion of everything else for even five minutes at a time. But the training in psychic control, which it gives, is of considerable value. It would seem to light “the candle of vision.”

Miss Cummins prefers to concentrate on the word “stillness” rather than on an actual object, eliminating all “extraneous matter,” and soaking her mind in the meaning of this word; dwelling on peace, passivity, on that stilling of the conscious self which leads to its withdrawal into the Great Quiet. Such training enabled her to place herself in that special state necessary for the reception of *The Scripts of Cleophas and Paul in Athens*, to receive and write historical narrative on some occasions for two hours without a pause. Further details concerning this method and its results in the case of the author are given in “A.E.’s” book, *The Candle of Vision*. They are of great interest to students of Psychological Research.

E. B. GIBBES,

* * *

THE DIFFUSION OF “LIGHT”

Sir.—On opening my copy of LIGHT on 26th April, I turned to p. 200—“Youth Discusses Spiritualism.” Then the announcement of the change in LIGHT in p. ii attracted my attention. I have been a reader of LIGHT for thirty years and am pleased to see that a further improvement is being made. I am going to respond to your invitation “to readers in all parts of the world” and refer to a letter I wrote the other day. Our Anglican vicar is a fine fellow. I was at his Sunday morning service. I wrote and told him I felt like a strayed sheep back in the fold and that as he had made some reference to the importance of the Sunday School, I would be willing to take a class of girls. I stipulated girls seeing that the power to influence the future lies with the women. I then told him how Spiritualism had rehabilitated the Bible for me, and that I felt I was more competent to give Bible lessons than many of the authorities were, although, in my opinion, the Church of England was beginning to teach it more intelligently than any of the other churches.

Now for my point—my moral. This is one of my methods of propaganda—to write a semi-humorous letter, and follow it up, perhaps, with a copy of LIGHT. I scatter my copies as seed.

PETER TROLOVE.

New Zealand.

[We thank our correspondent, who is a veteran spiritualist well known not only in his own country, New Zealand, but in other English-speaking countries. Ed.]

DEPUTATION TO THE HOME SECRETARY.

Sir, Your readers are naturally asking what has been the outcome of the Deputation to Mr. Clynes. What answer they ask) was received in reply to the case so admirably and lucidly put forward by the President of the London Spiritualist Alliance, Sir Arthur Conan Doyle, Mr. Oaten and Mr. Drayton Thomas? Was it a case of “parturiunt montes nascitur ridiculus mus”?

By no means. Mr. Clynes was most sympathetic to the views placed before him, and, in his considered reply, made suggestions for future action, which exactly coincided with the policy continuously put forward by the London Spiritualist Alliance. In the first place, spiritualists themselves have the onus upon them of informing Parliament of the disabilities under which they regard themselves as sufferers. Secondly, spiritualists must define the qualifications of Mediums, and provide rules under their control. And lastly, spiritualists must make good the immunities to which they lay claim. If these points were included in a Private Member’s Bill the Home Secretary was of opinion that the present House of Commons would give the matter sympathetic consideration. All this suggests possibilities of progress for the future, and in these days of rampant materialism it would be folly to expect too much.

R. FIELDING-OULD.

Thurloe Square, S.W.7.

* * *

“WITH WHAT BODY DO THEY COME?”

Sir,—It may interest the writer of the letter, in LIGHT of the 9th inst. to know that St. Ignatius (the disciple of St. John) referring to the passage in St. Luke XXIV. 39, renders it thus: “And when He came to those who were with Peter, He said unto them, ‘Take, handle me, and that I am not an incorporeal demon.’” (Epistle of Ignatius to the Smyrnaeans II. 1.) Ignatius is as likely to have known the actual words used by Christ in St. Luke, since he saw and heard the apostle John who was an eye-witness. Verbal exactness is comparatively unimportant in recording the sayings of a Great Teacher, provided the main idea he intends to convey is preserved. The main idea in both these versions is that the risen Christ was not a wraith, not a bodiless phantom, but still embodied person. For Luke, and possibly for Ignatius, embodiment and the possession of flesh and bones were synonymous—that is not so for us.

H. A. DALLAS

Witley.

* * *

Sir,—I was interested to see the letter in LIGHT under the heading, because when I read the Rev. Charles Leadale’s book I noticed that he said, in proof of the fact that “Christ’s physical body did not rise,” that a physical body could not go through closed doors, only a spiritual body. In Mrs. Hack’s book *Modern Psychic Stories* she gives an account of the disappearance of the physical body of the Marquis of Centurione through closed and sealed doors and of his physical body being later found in a locked stable.

Could it be that Christ’s physical body did actually not see corruption,” that it was subtly “changed”?

In a book I read later, *The Masters of the Far East*, it appears that other physical bodies can be so changed, if the marvellous accounts of the “Masters” are accurate.

T.R.R.R.

Brettonhampstead.

Light

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THE PROBLEM OF THE SPIRIT WORLD

FOR many years such questions as where (or what) is the spirit world have been discussed, and many volumes have dealt with the matter. Spirit communications on the subject have been freely cited; but frequently they were so contradictory that it appeared impossible to reconcile them. We could give many examples of the fact, but it is unnecessary in the present instance. It is sufficient to mention the wide differences in the descriptions given, and also the statements by more advanced communicators that, although their accounts may approximate more or less to the truth, it is impossible for them to convey in any adequate fashion the precise conditions in which they live.

That at least we can understand, and knowing that (as in Professor Richet's poem about the Carp and the Swallow) the difference between us in our present state and our fellow-creatures in the world beyond is very much like the difference between a fish in the river and a bird in the air, it has not seemed to us a profitable pursuit to speculate much on the matter. Our position is that as we know that man lives after death, we may be sure that he lives *somewhere*, although exactly where or how we cannot yet understand. The geography of the life beyond is beyond us, and we turn away from those descriptions in which the spirit spheres are described as so many miles away from the earth. There may, however, be some core of truth in these accounts—because there is evidently a

nexus or line of continuity between physical and superphysical conditions. Just as Science became almost revolutionised by its discovery of the immateriality of matter, in like fashion our ideas on the subject of space and locality have suffered a shock by the development of wireless, when we have listened to an orchestra a thousand miles away or more, the effect being as though it were really playing in the room in which we sat.

Such things are very suggestive. Moreover we remember that we are more than bodily existences. We might readily answer the question as to where our body is at any particular time. We could not with equal facility reply to a question as to the whereabouts of our mind (or soul). Even the hardest rationalist nowadays would hesitate to affirm that his mind was inside his body. The body is clearly but a vehicle of the mind whereby it is able to express self-knowledge, self-consciousness, and the resulting activities. After death it goes—where? It goes *on*, we know that—it lives in a world or state where it is still able to express a personal self-consciousness. But that world lies outside the material order of things, and is consequently not to be clearly described to those whose consciousness is still polarised or correlated to the material world. When we are given in physical terms descriptions of the next life by those who live it, we know that these must not be taken too literally. They are necessarily figurative, and we can be more easily reconciled to this by remembering that advanced Science to-day has itself to resort to the language of symbols, as Professor Eddington has so eloquently shown.

Still, we do not despair of arriving at more exact conclusions as we go on. That particular progress will come as a result of our expanding consciousness rather than of mere intellectual progression. We shall know life, whether here or hereafter, more by living it than by simply thinking about it. Doubtless the thinkers, especially the mathematicians, will yet carry us far towards an intellectual realisation of the spirit world, its constitution, and its locality in space. It may yet be explored and mapped out for us, since every interior condition must have its external side, just as every ideal must have its application to practice. Meantime we reflect that before some of us have finished asking the question, "Where is the Spirit World?" we shall find ourselves most unexpectedly in it.

SHIPS that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness;
So on the ocean of life we pass and speak one another:
Only a look and a voice, and darkness again and a silence.

LONGFELLOW.

SIDELIGHTS

Messages written on the arm, back, and shoulder of an American lady, and believed to be due to spirit action, are reported in the United States Press. The *Post-Dispatch* of Houston (Texas) gives a long account of the case, and describes a demonstration of this writing given on July 29th, in the home of Dr. E. L. Peacock in that city. The Medium is stated to be Dr. Peacock's sister-in-law, Mrs. Roy W. Peacock of Mount Vernon, Ohio. According to this account (reproduced in *The Progressive Thinker* of August 16th) a group of newspaper representatives assembled to test the phenomena. There were present Messrs. M. E. Foster, and Dudley Davis of *The Press*, Homer Summers and Jesse Gibson of the *Chronicle*, and a *Post-Dispatch* representative.

* * *

The procedure was as follows. A member of the group could ask a question, either aloud or mentally. Then conversation would begin on general topics, until Mrs. Peacock (who sat in a chair near the group) would intimate that she "felt the spirit writing." On examining the lady's back, shoulder or arm, there would be found lettering in a straggling hand written in small red script."

* * *

The account goes on: "By way of encouragement, apparently, the words 'Hello, all is right' first appeared before a question was asked. 'Is there a God?' asked Mr. Foster by way of starting. In a few minutes there was the answer 'Yes.'"

* * *

Mrs. Peacock (who is described as an attractive blonde and mother of four children ranging in age from seven to fifteen years) says that her peculiar gift came to her four years ago. "She has not capitalised it, although there have been many opportunities to do so, she says, and does not use the power except to entertain or mystify her friends." It is stated that on one occasion, when asked to submit to an experiment in "skin writing," Mrs. Peacock replied "Oh let them write on the baby, I'm easy!" Soon after, the answer to a question appeared on the baby's leg.

* * *

Here is Mrs. Peacock's statement, as printed by the *Post-Dispatch*:—"Four years ago, after my stepfather had been dead for some time, I saw his shadow in my room and his hand writing on my wall. I screamed, and when the shadow disappeared at once, but I felt a scratching on my back; and when my husband looked at it there was a message from my stepfather. From that time on, people had but to ask a question when I was around, and a few minutes I would feel the peculiar touches on my back or shoulders, and find an answer written. It can not always be my stepfather, for often the questions are from people he did not know and concern subjects he was not familiar with."

* * *

Psychic Research, the organ of the American Society for Psychical Research, prints in its August number a case which is worth quoting here. It is contributed by Mrs. Marion S. Clancy of Detroit, and concerns her cousin, Stephen, who caught typhoid fever in a North Michigan mining town some years ago. He was removed from

his hotel to a private house to which he was an entire stranger. There were two wings to the house, each with its separate entrance, and Stephen was carried into one, the family occupying the other.

* * *

To continue: "His condition became most alarming and critical, he becoming deaf, so that for days he could hear nothing. During this time, the woman living in the other wing was stricken by the same disease and died. Nothing of these circumstances was mentioned in my cousin's room, and even if they had been mentioned he could not have heard or understood, as he was too ill. At this time, Stephen passed into an unconscious condition and the doctor pronounced him dead. But after perhaps half an hour had elapsed he regained heart action. During this state of "death" the funeral of the woman who had died in the house was being held.

* * *

"After some days, when Stephen had regained his hearing and was able to talk, he said to his brother: 'Mrs. X—— died of the fever, I am so sorry . . . I attended the funeral.' He then proceeded minutely to describe the funeral service, stating where the mourners sat, what hymns were sung, and what the minister had said. His description tallied exactly with the circumstances. No one has been able to explain this experience." This account is testified to by Mrs. W. J. Largent of Hadlyme, Conn., who states that the man who had the experience was one of her brothers.

A FEDERATION OF SPIRITUALISTS

Mr. J. D. Turner (Merton Park) writes:—

I desire to support Mr. A. T. Connor's eloquent appeal for the formation of a body representative of all the various sections of Spiritualism. We might very well take a leaf out of the book of our orthodox friends at this juncture. The Lambeth Conference in considering the question of Church Unity, has recognised that there are "rich elements of truth, liberty and life," in bodies outside the Anglican communion and that "self-will, ambition, and lack of charity among Christians have been the principal factors" in much of the past disunion in their ranks. Many of us know how truly these words can be applied to the spiritualist bodies.

The *Morning Post* summarises the Bishops' deliberations in these words: "For the first time, it appeared to many of them, a prospect had appeared of the emergence of such a united universal church of *independent units*, as existed in the first 1,000 years before the development of the Roman conception of centralised authority." This is an ideal which surely should not be impossible of attainment by spiritualists.

I therefore second the proposal to form a centralised organisation, based on the points of agreement which exist between the various branches of our movement, leaving the constituent elements to their individual independence as regards other matters.

All of which leads me to suggest that no more fitting memorial to Sir Arthur Conan Doyle could be found than the establishment of Headquarters for such a body. He, probably more than any other protagonist of Spiritualism, commanded the respect of spiritualists of all shades of opinion. There can therefore be no obstacle to an appeal to *all* British spiritualists for such a purpose. Such Headquarters would have to include a hall of reasonable size for public meetings, but I agree with Hannen Swaffer that "as a movement we shall never find sufficient agreement to run a church which shall represent every branch of the subject."

IMMORTALITY AND EXACT SCIENCE

By CHARLES WICKSTEED ARMSTRONG

I BELIEVE I am right in saying that the purpose of LIGHT is not only to serve as the organ of professed spiritualists, but to aid in the search for truth, especially as regards human survival.

Now, apart from religion, the majority of thinking people are still very difficult to convince by means of personal evidence which they cannot or will not sift for themselves. Scientific proof, for them, is a thing to be respected, but mere declarations from no matter how many people, regarding things they say they have seen and heard, when such declarations make against preconceived and deep-rooted convictions, are not accepted as proof, and, of themselves, can never convince.

It is for this reason that I believe the complete triumph of the doctrine of the survival of human personality will never be achieved until it is approached and demonstrated by means of what is generally called exact science. Until then, Spiritualism will always be looked upon by many as a philosophy of the foolish, based upon the lies of fraudulent Mediums and the "evidence" of hysterical seers of ghosts.

There is a very promising channel through which, as it has seemed to me, the problem of human survival can be approached by exact science, grotesque as such a notion would, a few years ago, have appeared. That channel is the study of the nature of Time and Space in the new light thrown upon it since the theory of Relativity was propounded.

In LIGHT of July 6th, 1929, was published an article by me entitled "Are We to Heed Dream Warnings?" In it I summarised what may fairly be considered to be the view of the nature of Time generally accepted to-day by leading scientists. Time is the fourth dimension; Past and Future are directions in that dimension, comparable to North and South or East and West in regard to space dimensions. The Present is our field of vision—a cross-section moving through the time-space Universe in a Past to Future direction.

I want here to stress the point that, in these articles, I am anxious to avoid all mere speculation, taking nothing for granted but established scientific facts, and following them so far as they may be able to lead us. When we can no longer claim the support of physics or mathematics, that fact must be recognised, and conclusions thereafter arrived at through inference or analogy must be looked upon as yet awaiting confirmation.

From the scientific view of the nature of Time, as stated above, it follows that what we call the Present exists only for us. It represents our particular view-point, or, in more precise language, the point-events upon which our personal attention is focused at any given moment. Its apparent outstanding actuality, as contrasted with the haziness of Past and Future, is an illusion proper to our brain-limited understanding. All things in Time are equally integral parts of the existing Universe, but only a certain section at a time becomes visible to us and then disappears again into the darkness.

Now when we come to reflect upon these truths, and realise that the Present which seems to us so vivid and so real, is nothing more than an imaginary line (or surface) separating that which, to us, is Past from that which, to us, is Future (in the same way as the meridian of the place where I stand is an imaginary line separating that which, to me, is East from that which, to me, is West) we are bound to admit that past and future human lives are just as truly existent—not from our own but from the *absolute* or independent view-point—as are ours. I am not, of course, here referring to discarnate life, before birth or beyond the tomb, but to life in the flesh in this material world.

For the sake of clearness, I want the reader to picture Time as an extension in space, not because it really is exactly the same thing, but because that is the only way we can picture it with any approach to truth. In this way only can we fully appreciate the fact that Past and Future are equally existent, while Present is just an imaginary line like the equator or the meridian. Picture Past and Future as points of the compass, and it will become evident that, since Pekin and Valparaiso exist quite independently of our presence there, so also do Babylon and the great cities of the past or of the future.

Though it may be a digression, I must here remark that this does not mean that "predestination" must be accepted as a dogma. Free Will is not inconsistent with an existing Future; we only have to remember that our wills are free from our own view-point, which is all that matters to us.

Relativity has taught us that, for us, everything is a matter of individual view-point, and two apparently contradictory things may be equally true. What is North to you may be South to me; what is "up" to me is "down" to the New Zealander; and we now know that even the chronological order of events, which we had been accustomed to consider absolute, is merely relative: thus it may be equally true to say that *event A* preceded *event B* or that *B* preceded *A*. It is just a question of view-point, or may be so in certain cases. In this way there is really nothing contradictory in saying that, *for me*, Babylon no longer exists while admitting that, from the absolute or independent view-point, all that has been must forever be.

Now when we come to apply this principle to the question of human survival, and to ask ourselves whether, in any real sense, we can say that our dead friends' earthly lives still are, because they have been, we shall see that there is the individual's own view-point to consider, those of other people and the Absolute.

You may say that if from the individual's own view-point, and from that of all his friends, his material existence has ceased to be, the absolute view-point is quite irrelevant. But the matter is not so easily disposed of as that. His own view-point was imposed upon him by the limitations of brain and physical senses. These instruments are incapable of focusing the attention on more than one point-event at a time, and the brain cannot register at all the things that are not communicated to it through the senses. When the brain ceases to function the view-point, *ipso facto* ceases to be. Brain and view-point, that is, exist together in a limited part of Time and Space, but not outside those limits.

Other people's view-points do not affect the question which is one between the individual and the Absolute. I shall try to shew in a later article that we cannot even know what other people's view-points are, and therefore cannot even say that in this matter they accord.

The only view-point, therefore, which can be considered at all, outside the limits of an individual's earthly life, is the Absolute; and, according to this, that life is eternal. It is when we try to think what such eternal existence can really mean to us that science, for the present, at all events, leaves us in the lurch.

But there are many hints available as to its meaning, and these may some day yield a definite chain of proof. The three which I hope to take up in a subsequent article are (1) the fact that unconscious memory stores up, for potential use at any time, all the events of a life-time; (2) the life in four dimensions which we attain during deep sleep, when, the brain being at rest, events present themselves to us simultaneously, instead of in succession—as exemplified by the common experience of "finishing" a dream whose events have led up to some sort of explosion at the precise moment when the banging of a door has awakened one; (3) the experience of those who have been at death's door, and who often tell us that all

he events of a life-time seem to present themselves simultaneously, as in one great picture, at the moment when the brain is being put out of action.

These things seem all to point in one direction: the merging, at death, of the individual view-point, limited to three dimensional perception, in the Absolute, to which all Time is co-existent.

How this must effect our personality and what bearing such a theory can have upon the spiritualistic philosophy, I hope to discuss in a later article.

MR. ERNEST OATEN AT QUEEN'S HALL

NOTWITHSTANDING the holiday season, the meetings of the Marylebone Association at Queen's Hall continue to draw large and attentive audiences. On Sunday evening, 25th ulto., Mr. ERNEST OATEN, of Manchester, editor of the *Two Worlds*, President of the International Spiritualists' Federation, and the most conspicuous figure in the propaganda of the movement, delivered an address in which he referred to his early investigations and the experiences which after three years had led him to the conclusion that spirit communication is a fact. After the severest testing and scrutiny it was clear to him that there was no possible explanation of the manifestations except that they were produced by intelligent personal agents who were actually what they professed to be—the spirits of the departed friends of the sitters. For many years there had been much speculation on this question, and various theories and alternative explanations had been offered. Some of them were useful; none of them covered the whole ground in the same way as the idea of spirit-existence and spirit-communication. The evidence was overwhelming, and the speaker cited the well-known case of the two sons of Mr. Hugh Junor Browne, of Melbourne, the author of a book, *The Holy Truth*, published many years ago. Mr. Browne's two sons went yachting, and when off Sydney, in South Wales, their yacht disappeared and the fate of the two boys was unknown. A short time afterwards Mr. Browne, who was a spiritualist, received a communication at a seance. It came from one of the sons who said that the yacht had been sunk in a storm and his brother was drowned. He said his body had been eaten by a shark, and he gave the hour when the yacht went down. One day a shark was caught by fishers and cut open. Inside it was found a gold watch which was recognised as one which had belonged to Mr. Junor Browne's son. It had stopped at the hour mentioned by the boy.

Mr. Oaten said he would have no difficulty in finding a hundred such cases, all establishing and confirming the spiritualist idea of human survival. His friends on the other side were quite as real to him as any of those with whom he associated in this world.

In some impressive passages he dwelt on the vital significance of the facts of Spiritualism as applied to our present

It enforced the need for living a good life here, as preparation for the life to come. The idea of spirit communication and spirit interposition was at the basis of all the great religions of the world, and it was one of the functions of Modern Spiritualism to clear away the superstition and credulity which still attached to stories of visitations from the Unseen World as recorded in the Bible. In the light of modern investigations these stories become clear and intelligible, and they were proven as regards their essential truth by our experiences to-day. At the conclusion of the address Mrs. Estelle Roberts gave some clairvoyant descriptions which, as usual, by her brilliant evidential quality made a great impression on the audience and confirmed the reputation of the medium as one of the finest exponents of public clairvoyance.

RAY'S AND REFLECTIONS

When one observes the queer perversities of the materialistic mind one is reminded of the dictum of Sir William Bragg: "Clay is a wayward material and at times shows inexplicable behaviour."

* * *

It is a curious weakness that leads most of us to regard every great piece of fortune or of misfortune as something permanent. This, in the first instance, leads to disappointment for the fortunate happening passes so soon, and in the second to needless suffering for the unhappy event is equally temporary. There is deep wisdom in Kipling's allusion to Triumph and Disaster as "those two impostors."

* * *

A friend sends me an amusing picture from an American magazine. It represents a professional Strong Man eyeing with immense disfavour, a porter laden with weights, bar-bells and dumb-bells. Each of the dumb-bells is marked "2,000 lbs." and the other weights, "1,000 lbs" and "500 lbs." The porter who is carrying them without much difficulty, is represented as asking, "Where do you want these things put?" Somehow I thought of Houdini, that master of illusion or "spoofer." And I mean no disrespect to his memory, for he had some fine qualities—generosity amongst them. But how he ever came to be regarded as a psychic expert is more than I can fathom. That he could "put it over" on otherwise intelligent people shows that he had genius of a sort even as a showman.

* * *

Mr. J. Millott Severn, the Brighton phrenologist, sends me a phrenological delineation of Sir Arthur Conan Doyle. Mr. Severn, by the way, has examined the heads of many of the most famous men and women of the time, and in some cases before they were known to the world he was able to forecast the high positions they would ultimately attain. In the case of Conan Doyle, I note that he emphasises Sir Arthur's practical business understanding. This is perfectly true. I often noted his business acumen. He was a director of some important companies. In his earlier years he was associated with a very famous novelist (perhaps I had better not mention any names). That gentleman was not very acute in commercial matters and was being practised on by his business agent. Sir Arthur discovered the fact, analysed the accounts himself, and made the agent disgorge moneys to which he had no just claim.

* * *

"Does Spiritualism make men good?" That queer and illogical question was recently raised in a newspaper discussion. When one remembers that every faith has its good and bad followers, and that some remain bad in spite of their being (nominally) members of a noble creed, and that others remain good although their creed should make them otherwise, it is clear that we must look more deeply into the causes. Cotter Morrison, in one of his books, tells the story of a nurse of saintly life who devoted herself heart and soul to the service of the sick and suffering. Yet her creed was savagely Calvinistic—she believed in an unforgiving and implacable deity who would burn wrong-doers in hell. This, however, did not in any way affect her conduct as a loving and self-sacrificing woman. Surely "goodness" or "badness" come from within; they are inborn! I have known a Parsee of beautiful life and character, in singular contrast with another Parsee, a man of gross and sensual life. So I would never ask, for instance, whether Zoroastrianism made men good—or bad.

D.G.

GUIDES AND GUARDIANS

THAT our allotted span of mortal life is too short for the learning of all the manifold lessons that this world presents is obvious enough. And it is questionable whether any number of lives spent in taking observations from the one material standpoint would enlarge the scope of our spiritual survey to any useful extent; or would even suffice for the solving of Nature's problems in a world where, as has been said, every insignificant flower contains within itself the whole secret of God and man.

Spiritualism, of course, recognises the inadequacy of life in the flesh to teach all the lessons of life, and it holds that we move on to other lives and gain views of the Cosmos from many angles. To quote a spirit communication dealing with this subject:—

“An important lesson I would teach is that spirit guardians are learning the significance of life's lessons, as they could not while in the flesh; that they are doing the double work of educating themselves and performing the part of agents of the Supreme Intelligence of the universe to look after their kindred. I would have all to know that . . . the guardian appreciates the trials of a fleshly charge as though they were his own, and suffers in a degree corresponding to his ignorance of the principles involved.”

This might seem to constitute a very inefficient protection were it not that our most intimate guardians are themselves guided and checked by higher powers; thus we read:—

“Guardians learn that the power that oversees them and their charges often conceives differently from themselves of what will be for the welfare of those charges . . . Whenever my will was crossed I paused and considered, I knew there was a purpose in it, and I had but to study this purpose. I was not the only guardian of my son; and I knew that he, with all others of mankind, was so strictly guarded that no circumstance of his life was suffered to pass unnoticed.”

This tenet, that our immediate guardians are more perfect in love than in wisdom, helps to explain why it is that our friends on the other side so often seem to concern themselves with the trivialities of everyday life—in fact might almost be said to attend to our creature comforts!—whereas in moments of crisis these indulgent helpers very often seem to forsake us, and to be replaced by sterner guardians, whose larger vision, perhaps, can forecast “the far-off interest of tears.” This method, of employing a graduated scale of instructors, is of course merely a continuation heavenwards of that which obtains imperfectly in this world, where the best teachers are those who are not too far advanced to appreciate the perplexities of their pupils and who continue to learn even though they teach.

A doctrine so natural and so simple puts all others out of court. It shows us a perfect, and therefore reasonable connection between mortality and Deity—even though the latter be accepted as all-powerful and all-wise and benevolent. And it explains why so many people have felt it necessary to postulate a struggling God, because it is natural to assume that every good gift that comes from above, perhaps in answer to prayer, comes from God Himself—as of course it does indirectly. But God deals with us through intermediaries who, whether in the spirit or in the flesh, are themselves in a state of progression, and therefore of struggle, and are warring against evil on a wide front, of which this material world forms an important sector. Thus the great world of progressing spirits, with which we are in close touch, represents for us a growing or Striving God—who is anxious to receive as well as to afford, assistance.

And above the world of advancing spirits with whom we are invited to collaborate there dwells, in the state of perfection, God, who is pure Spirit. This may be recognised as truth, seeing that the sole alternative would be the prevalence of chaos, a condition incompatible with the orderly and progressive sequence of cause and effect which we experience around us. Thus we are confronted with life in three distinct orders, namely, life embodied in matter, life ensouled, and life without limitation. That there exists but the one life throughout these three realms is shown by the uniformity of the universe.

B.M.G.

BOOK NOTES & REVIEWS

“**Is My Dear One Dead?**” By Beatrice Wilson. (Anglo-American Publications. 1s.)

This pamphlet emphasises the truth of Spiritualism. Once more we read of the comfort it has brought to the bereaved, and can sympathise with the author's desire to share her blessing.

H.

* * *

“**Kondora, A Romance of the Magic of Egypt.**” By Percy Piggott. (Anglo-American Publications. 7s. 6d.)

A tale of priestly magic, of the love of a princess for a commoner, and its consummation in California after a few thousand years. One feels after reading it that the theory of reincarnation is a baseless fantasy, but the book may while away a passing hour.

H.

* * *

“**Evidence of Survival.**” By S. Lidia Nancarrow. (Stockwell; 3s. net.)

A number of messages from departed friends and relatives, together with notes of seances, and personal experiences of the compiler are here offered as evidence of survival. A Foreword states that the messages are put into book form at the suggestion of the writer's son who fell in the War. Names and addresses of persons who were present at some of the seances are given in an appendix.

F.E.C.R.

* * *

“**Psychic and Other Poems.**” by Beatrice Dora Tiler. (Stockwell.)

Some fifty items of verse are collected here, having but the slightest connection with psychic matters. The title seems a misnomer, unless intended to convey that some of the verses are of supernatural origin, but a perusal of the pages gives no enlightenment on the point. The contents are, in the main, of an unsophisticated order, with occasional evidence of deep feeling. No price is mentioned.

F.E.C.R.

* * *

MESSRS. W. & G. FOYLE, LTD., of 119-125 Chancery Cross Road, W.C.2, have just brought out their new catalogue (No. 10) of psychic and occult books. Foyle's give a wide selection, and in many cases offer bargains, both in new and second-hand volumes.

NEW BOOKS RECEIVED

“**Psychic and Other Poems.**” By Beatrice Dora Tiler. (Stockwell.)

“**Talks with the Invisible.**” By the Rev. H. T. Lovelock. (Published by the author, St. Cuthberts, Monkwearmouth. 3s.)

MR. HORACE LEAF has left for the United States where he will lecture and give psychic demonstrations. He tells us that during part of the time he will work in association with the American S.P.R. in various cities.

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Afternoon and Evening Classes will be resumed in September. For particulars, apply to the Secretary.

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- Thursdays: 3 p.m. Open Circle for Instruction. Miss Earle and Mrs. Livingstone.
- Thursdays: 5.30, Devotional Groups. Absent Healing. Miss Stead.
- Fridays: 3 p.m. Class for Development. Mrs. Campbell. (1st Class Sept 16th.)

Syllabus on Application to Secretary.

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Arrangements can be made for members to have private sittings with all Mediums approved by the Council, either in the rooms of the Alliance or at the home of the Medium or member, as may be mutually convenient.

Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

During the remainder of the summer there will be no further weekly Meetings, Classes, etc., until the Autumn Session commences, but the Alliance will be open as usual for arrangement of sittings with Mediums and use of the Libraries.

The Syllabus for the New Session will be issued shortly.

SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM, which falls due on the first of January, the Alliance provides a centre for enquirers and for convinced spiritualists, where meetings, lectures, and investigations are regularly carried on.

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The Attitude of the London Spiritualist Alliance towards Spiritualism and Psychical Research.

- (1) There is one belief common to all spiritualists, no matter how widely they may differ concerning the various issues involved, that is, a belief in the Survival of Human Personality after Bodily Death and its demonstration.
- (2) The Alliance regards Human Survival as a fact in Nature.
- (3) It recognises that the inferences arising from this fact are scientific, philosophical and religious.
- (4) It affirms that psychical research should be encouraged, but deprecates unscientific and aimless pursuit of phenomena as an end in itself.
- (5) It looks upon psychic phenomena as the "preamble to all religions" (F. W. H. Myers), and not in themselves the basis for a New Religion.
- (6) It realises that while some psychic phenomena emanate from the discarnate, others do not.
- (7) It recommends that every communication be subjected to critical examination.

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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.