

Light

A Journal of Psychological, Occult, and Mystical Research

Edited by DAVID GOW

2593. VOL. L. (Registered as SATURDAY, SEPTEMBER 20, 1930. a Newspaper) Price FOURPENCE
 (Entered as Second Class Matter March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397. P.L. and R.)

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(Registered as SATURDAY, SEPTEMBER 20, 1930 a Newspaper)

PRICE FOURPENCE

CONTENTS

<i>Notes by the Way</i>	485
<i>Anna Kingsford: Her Life and Work (continued)</i> ...	486
<i>The Significance of the "Trivial"</i>	487
<i>Healing by Spiritual Agency</i>	488
<i>Repression in Mediumship</i>	488
<i>The Need for Renewed Evidences</i>	489
<i>The Case of Hattie Jordan</i>	489
<i>Sir Oliver Lodge on The Spiritual World</i>	490
<i>Mr. James Boyd: A Veteran of 1857</i>	490
<i>Letters to the Editor</i>	491
<i>The Scientific Side</i>	492
<i>Sidelights</i>	493
<i>The Astonishing Transactions at Stockwell</i>	494
<i>Rays and Reflections</i>	495
<i>"What's in a Name?"</i>	496

A Rationalistic critic once complained that although much reverence was paid to the writings and sayings of prophets, poets and saints, the truths they taught had no practical value. They never made any great discoveries, or, if they did, there was no record of them. Of course Plato never discovered the power of steam, Shakespeare never devised an aeroplane, and Emerson knew nothing about radium—none of them in fact left us with any "practical" results of their work. Nevertheless most of us find the legacies they bequeathed us in the shape of great philosophy and poetry infinitely more valuable than any inventions of a material kind. But the "Gradgrinds," with their insistence on everything being reduced to facts and figures and practical values, have their uses. They keep in check a too soaring idealism, a too vaporous transcendentalism. It is not a bad thing when over-expansion in these directions is narrowed down or tightened up. Of course this narrowness may be carried to extremes. We have before related the story of the mathematician who was induced by a poetical friend to read Milton's "Paradise Lost." He ploughed through it conscientiously and reported the result. "I have read it," he said, "but I don't see what it proves!"

* * *

NOTES BY THE WAY

IT was never difficult to see the reason why the secularists have nourished such a strong animus against any doctrine of human survival. They saw in it a part of Christian theology, the doctrine of the Churches, against which they had set themselves as the uncompromising foes. Naturally the Christian churches have held the idea of life after death as one of their main tenets, even though it was presented by them in a confused and distorted form. The grave had become, as a sceptic put it, a "preserve of the Churches." Although the theologians could say nothing about the mystery of human birth, they claimed that death came peculiarly within their province—they knew the secret of it. Not many of us are old enough to remember the beginning of the warfare between official Science and orthodox Christianity. It was foreshadowed in the writings of Voltaire, Thomas Paine, David Hume, and Gibbon the historian. It took definite shape when Huxley entered the lists against Gladstone and other apologists of conventional Christianity. Since then the warfare, having passed through many different phases, has been fairly transmogrified by the appearance in the Churches of the rationalistic element—the "higher criticism," which is, in a manner, carrying on the work of that older school of Rationalists to whom religion was anathema. Science has deepened and broadened its view, its latest discoveries having given pause to the old materialistic cocksureness. In the meantime Psychic Science has struck root and with it has come a new scale of values, a growing perception of the spiritual basis of life and its relation to Science, to Religion and to Secularism. The end is not yet, but the future is full of promise.

THE September issue of *Beyond* contains an article dealing with a book, *The Doctor's Mission* (Murray, 7s. 6d.) by Dr. Lick, a German medical man. It seems that in the introduction to that book Mr. J. Ellis Barker quotes "one of the leading English surgeons" as saying that about ninety per cent. of all surgical operations "were undertaken not for the good of the patient, but for fees." And there follows a painful reference to the number of unnecessary operations in which perfectly healthy organs are removed from the bodies of patients. It is a strong statement, but these abuses are not confined to the medical profession. It is the kind of indictment that might be presented against other professions and trades where the desire for gain triumphs over the desire for human good. It is a quite natural outcome of competition, commercialism, and the struggle for life. It is more than a hundred years ago since Shelley, in burning words, denounced Commerce as something that poisoned the very springs of life by introducing a mercenary element into the interchange of goods and services in human life. Of course it is a half-truth. The other half would relate to the kindness and goodness which enter into the life of every class of persons. We may deplore the commercial or financial element which quite as naturally enters into the highest and holiest of human pursuits, for none of us can live without money. A larger view of the question would show us that these are phases of evolution through which the race has to pass. Let us take the case of Japan, where the refined and thoughtful Japanese deplore the havoc which has been made in their country by modern industrialism, though the wiser recognise that industrialism is one of the stages in all national evolution. No race can escape it if it is to pass through the processes of social evolution to ideal conditions.

ANNA KINGSFORD—HER LIFE AND WORK

By SAMUEL HOPGOOD HART

(Continued from page 473)

AN important step in Anna Kingsford's life was her marriage. On the 31st December, 1867, she married her cousin Algernon Godfrey Kingsford, who, shortly after, decided to take Orders. This necessitated his studying theology, in which he was accompanied by his wife, who thus made herself a "complete master of Anglican theology." At this time she had a severe illness which had the effect of enhancing her spiritual faculty by lifting it to a more distinctly religious sphere "wherein glimpses were obtained of interpretations and correspondences hitherto unsuspected by her, one especial effect being to impress her with a keen aversion to the religious system in which she had been reared, for its hardness, coldness, and meagreness, and its utter unrelateness to her own spiritual needs, intellectual or emotional."

The next important step in her life took place in 1870, when she joined the Roman Catholic Church. Through a small number of Catholic friends she had obtained some knowledge of their Church, and had learnt to appreciate the atmosphere, at once devotional and artistic, that environed them, in contrast to what she had experienced among her own co-religionists. But the determining cause of her action was of an abnormal kind. "It consisted in her receipt of nocturnal visitations, three in number, from an apparition purporting to be that of St. Mary Magdalen, who announced herself as the patron of souls of her Order, and bade her join the Roman communion as a step requisite for the work in store for her, the nature of which would in due time be communicated to her." This led to her seeking priestly counsel, when she was told that her experience, though of rare occurrence, was recognised by the Church as being orderly and regular, and as a mark of special grace and favour, and "one not to be disregarded without incurring grave responsibility." Commenting on this, Edward Maitland says:—"Thus was accomplished the second great step in what proved to be her education for the task which awaited her; for to her knowledge of Anglican theology she now added that of Catholic doctrine, by making of it as careful a study as of the former. It must be stated, however, in view of her subsequent unfoldments, that no question had as yet arisen for her as between the two presentments of Christianity, the ecclesiastical and the mystical. She accepted the Roman as against the Protestant, the Catholic as against the sectarian, the æsthetic and emotional as against the inartistic and formal; not the ecclesiastical and objective as against the spiritual and subjective. For of the existence of the alternative presentation she had yet to become aware. Meanwhile she retained complete independence, both in mind and act, declining spiritual direction, and only as the impulse took her did she avail herself of the offices of the Church." Three years later, in a letter to Edward Maitland, she said: "By adoption and profession I am a member of that most conservative of Churches, the Roman Catholic, but by conviction I am rather a pantheist than anything else, and my mode of life is that of a fruit-eater." It was subsequently shewn to her that the Catholic Church had the whole of the truth in a parable, that the truth was wholly spiritual, and that *the Church had materialised it.*

Being full of the idea which possessed her respecting a work in store for her, she had on her marriage made it a special condition thereof that it should not fetter her in respect of any career to which she might in after life be prompted—a condition which, it should be noted, was throughout their married life most honourably observed by her husband, who, a few years after, was appointed Vicar of Atcham, near Shrewsbury. Atcham lying low on the banks of the Severn, and being liable to floods, proved at certain seasons, to be an impossible

place of residence for Anna Kingsford, who suffered from asthma, which she regarded as her gadfly from which she was ever seeking to escape by change of place. She was at times forced to quit her home at daybreak, after keeping the household up all night, and to drive to the nearest town in order to escape suffocation. It was only in a large city that she was safe from this trouble.

Finding continuous residence at the Vicarage impracticable, and being impelled irresistibly to activities for which a country life afforded no scope, in or about 1872, she became the proprietor of *The Lady's Own Paper*, editing it herself and dividing her time between London and her home. By this means she sought to give expression to her ideas. It was in the exercise of her functions as editor of this paper that she became aware of the existence of vivisection, and it was in the columns of her magazine that was sounded the first note of the crusade which has since been waged against the atrocities of the physiological laboratory. From that time the suppression of this "modern Inquisition" became one of the foremost aims of her life. She had thus found what proved to be an important part of her mission, and so far as she was concerned the magazine had served its purpose. It had not been a financial success, and she decided to give it up. She had already determined to take up the study of medicine with a direct view to qualify herself for accomplishing the abolition of vivisection "which she regarded with a passionate horror as the foulest of practices, whether as regards its nature or its principles." The question of food-reform was also an object she had in view in coming to a decision regarding her future work. A short time previously, under the tuition of her brother, Dr. John Bonus, she had adopted the Pythagorean regimen of abstinence from flesh-food, with such manifest advantage to herself, physically and mentally, as to lead her to see in it the only effectual means to the world's redemption, whether as regards men themselves or the animals. Man carnivorous and sustaining himself by slaughter and torture, was not for her Man at all in any true sense of the term. She held that "that which is morally wrong cannot be scientifically right, and that to seek one's own advantage regardless of the cost to other sentient beings is to renounce humanity itself—inasmuch as it is not the form but the character which really makes the man—and to degrade those who do so to the sub-human and infernal."

We now find Anna Kingsford seriously working to qualify herself to pass the examinations that lay before her, and which she must pass in order to obtain the medical degree that she sought in aid of her work. It was in the Spring of 1873. She was then living at Hinton Hall, near Pontesbury, in Shropshire (of which parish her husband had become one of the three Rectors), when she received from a lady who lived at a distance, a stranger to her, a letter saying that she—the writer of the letter, who signed her name "Anna Wilkes"—had read with profound interest and admiration a story that had been written by Anna Kingsford and published in *The Lady's Own Paper*, and, after reading it, had received from the Holy Spirit a message for her which was to be delivered in person. Would Mrs. Kingsford receive her, and when? After a little hesitation the permission desired was accorded, and an appointment made.

An account of the meeting has been given by Anna Kingsford as follows:—"At the hour named I met her on the way while she was driving from the station, and was at once struck by her manner and appearance, and subsequently by her conversation, as much as I had been by her previous communication. She was tall, erect, distinguished-looking, with hair of iron-grey and strangely brilliant eyes. She told me that she had received a distinct

message from the Holy Spirit, and had been so strongly impressed to come and deliver it to me in person that she could not refrain. Her message was to the effect that for five years to come I was to remain in retirement, continuing the studies in which I was engaged, whatever they might be, and the mode of life on which I had entered, suffering nothing and no one to draw me aside from them, and when these probationary and preparatory five years were passed, the Holy Spirit would drive me forth from my seclusion to teach and to preach, and that a great work would be given me to do. All this she uttered with a rapid and inspired expression, as though she had been some sibyl delivering an oracle. And when she had ended, seeing, no doubt, my look of surprise, she asked me if I thought her mad—a question to which I was at some loss to reply; for I had encountered nothing of the kind before, and was disposed to share the impression which all ordinary and worldly folk have always had concerning those who profess to be prophets. Having delivered her message, my prophetess kissed me on both cheeks and departed. And on subsequently reflecting upon my own experiences and receiving communications in a dream and vision, and beholding apparitions, and also upon the singular accordance between the purport of the message and my own impression from childhood upwards, my sense of its strangeness became greatly diminished.”

In the same year, Anna Kingsford, having read in the *Examiner* a notice of a tale written by Edward Maitland which interested her, wrote to him; and after some correspondence he accepted an invitation to the Shropshire Arsonage. The visit took place in February, 1874, and proved to be a turning-point in both their lives. There was sympathy between them on the spiritual plane. They saw truth alike. They had been brought together by powers that they both recognised as divine, and for work, no less divine, that they must accomplish together. They each had a mission, and, as events proved, it was a joint one.

During this visit Edward Maitland first came to know Anna Kingsford's psychic faculty under the following circumstances. They were discussing the possibility there being an inner and philosophical sense to Scripture and Dogma, which, if ascertained, would remove religion from its basis of authority and tradition, and establish upon the understanding, when Anna Kingsford, as if just collecting something which had escaped her memory, produced and fetched a manuscript of her own writing, asking Edward Maitland to read it, and tell her frankly what he thought of it. He says:—“Having read and re-read I enquired how and where she had got it, to which she replied by asking my opinion of it. I answered with emphasis, that if there were such a thing as divine revelation, I knew of nothing that came nearer to my idea of what ought to be. It was exactly what the world was perishing for want of—a reasonable faith. She then told me that it had come to her in sleep, but whence or how she did not know; nor could she say whether she had seen it or heard it, but only that it had come suddenly into her mind without her having ever heard or thought of such a thing before. It was an exposition of the story of the Parable, exhibiting it as a parable having a significance purely spiritual, wholly reasonable, and of universal application, to physical persons, things, and events described in it disappearing in favour of principles, processes, and states pertaining to the soul; no mere local history, therefore, but an eternal verity.” It was thus that Anna Kingsford disclosed to Edward Maitland the existence of her psychic faculty, a confidence that was made with no small apprehension on her part, “for she knew that by any other acquaintance her revelation would have been stigmatised as folly and her faculty as insanity.”

In the Spring of the following year, 1875, Edward Maitland first obtained proof of her possession of clairvoyant powers in circumstances fully related in her biography above referred to.

(To be continued.)

THE SIGNIFICANCE OF THE “TRIVIAL”

By H. A. DALLAS

I HAVE just re-read a little book *Telepathy and Spirit Communication*, by L. Margery Bazett. It is an unusual book, because the author has unusual qualities. There are many clairvoyants, and there are many students capable of analysing and criticising experiences with clairvoyants, but there are very few who are gifted both with psychic faculty and the ability to analyse and criticise their own gift. It is because Miss Bazett possesses this dual capacity that her little volume deserves to be studied, and should specially interest inquirers of a *wisely* critical temperament.

Her account of the incipient stage of her psychic development affords an interesting opening to her book, but the part that is most likely to arrest the attention of students is her careful description of how impressions come to her: and also the extraordinary instances she gives of the successful use of her faculty in cases in which she received no information beyond the name and date of death of the person from whom communication was desired. I strongly commend this little book to those who have not yet made acquaintance with it.

The Foreword by Sir Frank R. Benson adds to its value. It was, of course, noticed in LIGHT when it appeared two years ago: but amidst the multitude of publications on this subject, it may happen that just because it is two years old this striking little volume may be overlooked by new inquirers.

In one of her chapters I should mention that Miss Bazett points out the “significance of the trivial in communication.” After reading Mr. Vango's article in LIGHT (Aug. 30th) I recalled an experience which exemplifies this. It was in the last sitting I had with him before he left London: through his mediumship I have had several interesting communications: this particular occasion was perhaps the best sitting I ever had with him. A friend (S.G.) who had recently passed on was, I believe, trying to recall various trivial things by which I might identify her; whilst most of these details were quite intelligible, one seemed to me to be incorrect. The Medium said that she showed him a church, and he proceeded to describe the situation in relation to her house. I could not place it; I recalled the house in which I had often stayed with her, and the church near by, but Mr. Vango said that the church was on the *left* of the road leading from her house, and I remembered that it was on the *right*. On further reflection however I realized that I was not thinking of the house that S.G. had in her mind: I was recalling the pretty house in which she lived for many years, but *the last time* I went into a church with her she was living in another house and the situation of the church was correctly described in relation to the house she then occupied.

This detail has always seemed to me significant. Mr. Vango insisted that the church was “shown” to him for some reason; he did not know what the reason was, and at first I did not recognise it either, but when I discovered my mistake I understood that the incident was excellent as a test of identity. The whole interview was to me very characteristic and very convincing.

FOR the true understanding of the Message of God, in whatever age it is brought to earth, is in the realisation that it consists, not in words, but in the actual *life* given to every living thing and to every atom in the Cosmos, so long as the Messenger is in human Form. The words “I am come that ye might have *life*, and that ye might have it more abundantly,” are true of each Messenger; and, as the physical Sun is the source of all the life of the physical Globe, so is the Son of Righteousness the Giver of the life of the soul.

From *Memories of Hazrat Inayat Khan*.

HEALING BY SPIRITUAL AGENCY

IN reference to Dr. E. H. Worth's recent letter on the treatment of cancer stating that he "cannot find a tittle of evidence that our spirit friends are any better informed on the subject than we are," Mr. Aubrey Clair writes:—

In this respect his experience seems to be similar to my own, and not only in medicine but other branches of science as well.

It should be borne in mind that those on the other side have done with the old physical body and can scarcely be expected to take any great interest in its treatment or cure. It must also be remembered that they are now on an entirely different plane of existence, and therefore their facilities for observation and experiment in such matters would certainly not exceed our own.

After forty years' experience, the conclusion I have come to is that spirits seldom help directly, but usually only by suggestion or advice. They leave the practical work to us.

Our brains are given us to "find out." If things were made too easy or life too pleasant there would be no incentive to use them, and it may be that the conquest of pain and suffering is one of the many ways in which an All-Wise Creator induces us to exercise them.

So, except in rare cases, I think we must depend mainly on our own efforts in the cure of sickness and disease, and that we can only look for aid from our spirit friends when they see some material good will result or when some special end is to be served. There are certain persons, however, who appear to possess the gift of healing in themselves, quite apart from spirit agency, and these have the power of imparting some of their superabundant vitality to others and so working a cure in that way.

Some have been cured as the result of direct prayer. In his latest work, *The Great Problem*, Dr. Lindsay Johnson gives several cases of this kind. In one which occurred at Lourdes, the patient was cured of cancer after visiting the best specialists in Europe who informed her that her case was hopeless. After bathing in the waters she was completely healed in a few hours.

In another case at Edinburgh the patient was most earnestly prayed for by friends who were devout Catholics. Towards the afternoon she fell asleep. It was the first real repose she had known for years. During the night she was roused by gentle pressure on each shoulder, as if someone was leaning over her. At the same time she felt a sweet warm breath upon her face, and felt convinced that an invisible presence was beside her. Opening her eyes she discovered, to her surprise, that she could clearly distinguish objects in the room. All pain suddenly vanished and she felt a sense of well-being that was an indescribable relief after the years of torture. She made a most fervent prayer of gratitude to the Sacred Heart, whose picture hung opposite her bed, and then fell asleep once more. On awakening she put her hand over the region of the tumour only to discover to her amazement and delight that it had entirely disappeared, together with the huge swelling which had accompanied it.

The facts were testified to by the physicians who had attended her.

I agree with Dr. Worth when he says there are many unqualified persons practising who should not be allowed to do so, but such cases as the above make it clear that some *do* get cured by supernatural means.

In a recent lecture, Sir Oliver Lodge spoke of the "horror of the physical body." There are many who falter and grow weary long before the Journey's End is reached, and it is doubtful whether, when our time comes, and we can look backwards along the trail, we should consider the task of repairing our poor earthly bodies to enable them to last out a few more years, one that would repay the expenditure of any great thought or labour.

REPRESSION IN MEDIUMSHIP

By LEIGH HUNT

WHEN a person becomes aware of possessing mediumistic gifts he should consider very carefully whether his physical make-up justifies the development of this quality to its fullest extent. I have known many whose health and general well-being would have been improved had they found the opportunity of developing their psychic nature to the degree which we know as mediumship. On the other hand, I have known persons whose bodily condition and general environment pointed to the desirability of leaving such development severely alone.

Let me refer here to my own experience. My own mediumship first showed itself when I was training as a school-teacher; I soon found that psychic development of any *outward* kind could not be carried on with satisfactory results while I was devoting time and energy to my scholastic studies. Some years later, however, when I had laid these studies aside and was engaged in commercial life, I suffered from severe nervous prostration occasioned by certain untoward circumstances quite unconnected with psychic matters. Then it was that I found careful exercise of my mediumship resulted in great physical benefit; from that time to the present day my health has at all times been the better for the natural exercise of such mediumistic gifts as I possess.

It will be noticed that in my own case, while repression was desirable at one stage, the reverse has now become almost a necessity. But in this matter I would emphasise the fact that much discrimination is needed; to some mediumistic persons I would say: Make no attempt to develop your psychic gifts unless such development is consistent with the prospect of good mental and physical health. It is here that the advice of a skilful and experienced diagnosing Medium is of such great value; at the same time it is important that the subject's own personal knowledge of his environment should be taken fully into account.

It may be pointed out that the above cautionary advice applies in the case of gifts other than those directly affecting the psychic nature. I agree; but in the case of mediumship greater care is necessary, as its development more intensely affects the whole of one's being.

As the age progresses, mediumship, I am convinced, will be regarded as the mark of the completely normal man, and the person who claims to remain unaffected by the "incursions of the psychic" will be looked upon as abnormal.

TESTIMONIAL TO MR. W. H. EVANS

We would again draw attention to the Testimonial to Mr. W. H. Evans, who has for many years worked arduously for the movement under many difficulties. His many articles in *LIGHT* and other psychic journals will have shown that he is a seasoned spiritualist and his treatment on our subject is always sound and inspiring. We hope that those who appreciate the selfless work of a man who has had to struggle not only against physical infirmities, but straitened circumstances, will send their donations to Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19., treasurer of the Fund, so that the amount to be raised shall be worthy of the occasion. Donations will be, as heretofore, acknowledged in these columns.

THE NEED FOR RENEWED EVIDENCES

By A. L. DRIBBEL

HERE are at present in London dozens of trance and other Mediums whose time must be well occupied giving private sittings and proving to their sitters the continued existence of their relatives and friends who have passed over. Very little of this mass of accumulated evidence is made public. Of course a lot of material is too private, but I think that a great deal more publicity might be given to evidential messages of not so private a nature, obtained at private sittings.

I venture to suggest that many fully-convinced spiritualists require renewed evidence, more evidence all the time, and that when their requirements are fulfilled they are giving a good work in broadcasting it. Besides, it is easier to the Mediums through whom such evidential messages are given, to acknowledge publicly the debt we owe them.

As I try to practise what I preach, I might mention that I received some striking evidence of survival through the mediumship of Mr. A. Vout Peters, at a sitting a fortnight ago. I took a verbatim report of all that was said "Moonstone," the Medium's control. For two reasons I cannot publish the whole of the report: (1) it contains matter too private to divulge, (2) "Moonstone" requested me not to say anything to the Medium, in order not to give things away." As Mr. Vout Peters is sure to read LIGHT I should not accede to Moonstone's request to publish too much.

However, without transgressing, I can safely publish the following: "Moonstone" described quite correctly a dear friend whom I lost a few months ago; his characteristics were also faithfully given; his illness, the circumstances surrounding his death and funeral were accurately described, as thus:—

MOONSTONE: "I can see him living in a pretty place, out of trees all round; seems to me a suburb town. It is not far from the railway; on the other side of the railway I see a factory. Wait a minute; a cocoa or chocolate factory."

A.L.D.: "I cannot place that factory."

MOONSTONE: "Yes, there is one on the other side of railway."

A.L.D.: "The only thing I can think of is that my friend going daily by train to his office in Amsterdam passed, about five miles down the line, a place named Weesp where there is the big cocoa factory of Van Houten."

MOONSTONE: "Well, it must be that then; I am right anyhow, although it did not seem to be so far."

I wrote to the widow and received her reply a few days ago. I learn that right on the other side of the railway which runs close to their villa at Bussum is a cocoa and chocolate factory belonging to Messrs. Bendsdorp.

Here is a fact of striking evidential value; no telepathy or thought-reading can explain it. I was ignorant of the existence of the Bendsdorp factory at Bussum; I had in mind the Van Houten factory at Weesp.

Several Christian names in Dutch were given and one by name, all correctly pronounced and recognised by me.

Twice during the seance "Moonstone" mentioned that an existing photo of the communicating friend had been or was going to be copied. I made enquiries and have since heard from abroad that this has actually been done.

Of evidence like this an enquiring mind never can get enough. There is, of course, plenty available in the existing literature of Spiritualism, but not everyone has the leisure or the inclination for such extensive reading,

and I think a paper like LIGHT is the vehicle through which more publicity should be given to evidential messages obtained through mediumship. I trust many shy investigators will come forward and relate their evidential experiences for the edification of their fellow readers and in the interests of Spiritualism.

THE CASE OF HATTIE JORDAN

MR. von Reuter's editorship of these records* adds greatly to their value. He shows a sense of discrimination, and his lack of propagandist fervour prevents any attempt to "make out a case." Hattie Jordan, a friend of Mrs. von Reuter, died in 1927, leaving a devoted sister, Florence. ("The life of the two sisters together was one long perfect day of love. . . . Two such beautiful characters are seldom to be found," remarks Mrs. von Reuter, in a statement by way of preface.) In December, 1927, in Munich, Mr. von Reuter and his mother received, by means of an instrument known as the "Additor," some messages purporting to come from the dead lady. These were written down by the recipient and sent to the surviving sister, Florence, in Pasadena, California, who was struck by certain evidential features, while doubtful of others. Many more messages came to the von Reuters, in Wiesenburg, London, Iceland and elsewhere, and specimens of these, together with appropriate passages from Florence's letters commenting upon the communications, are given at length.

The messages of Hattie are varied; in some cases she is philosophical, in others informative; there is, in parts, evidence of a whimsical and attractive personality. Test communications came through. Once Hattie wrote "There is a man here talking a lot of gibberish. No one understands. He says *Prasau Tamsta* . . . He says *Laba diena* (two words) then something like *Zupones ir*, then *Ponai*, one word. He says *Ne is No, Taip is yes.*" (This last was an error.)

Says the editor, "At the time of writing we have not the slightest inkling as to the origin of this mysterious language." A year later, Professor Hans Driesch, to whom the text was submitted, showed it to a professor of languages at Leipzig University, who recognised it as a Baltic tongue, but could not identify it. Another expert, Professor Gerullis, stated that it was "quite correct, phonetically written Lithuanian." Here is part of his statement, as forwarded by Dr. Driesch to the von Reuters:

This is Lithuanian, in a form which is, at the most, fifty years old. Phonetically excellently rendered, as is almost impossible for a German or an English person. . . . The word *Zupones* (ladies) is not used any more in the written Lithuanian language. *It was in use twenty years ago however.*

In his concluding remarks Mr. von Reuter points out that the communicator gave over three hundred names and facts unknown to himself, and gives his considered opinion, as one having an "absolutely open mind upon the question of the Hereafter," that Hattie has established her identity, proved the survival of her personality and earthly mentality and given valuable information as to spirit-world existence. Perhaps few will cavil at his conclusions. The book, which is of special interest to psychic students and general readers, and is one to be read not once but many times, and with studious intention, contains a Foreword by the late Sir Arthur Conan Doyle who says "the whole case may be quoted as a challenge to sceptics, for no explanation of telepathy or the subconscious will adequately cover the facts." F.E.C.R.

* *The Consoling Angel*, (The Case of Hattie Jordan) Edited by Florizel von Reuter. (The Psychic Press, 3s. 6d.)

SIR OLIVER LODGE ON THE SPIRITUAL WORLD

SPEAKING at the David Thomas Memorial Church, Bristol, on Sunday, 7th inst., Sir Oliver Lodge referred to the men of Science who in recent years had begun to see that the spiritual region was not so closed as they had been taught to believe, and that scientific inquiry ought not to be restricted to the material order of existence. In certain directions the spiritual region presented a few channels for scientific exploration. Spiritualists had made acquaintance with a number of phenomena and had formed conclusions of their own. They had discovered that mind could operate independently of brain, that individual life was not limited to the organs of the body, and that there were people who could send messages mentally and other people who could receive these messages. This was known as telepathy, and its facts were becoming more and more widely known, although it was not yet accepted by official Science. The discoverers went even beyond this: they claimed that if mind could operate apart from matter, then the mind could continue its existence after bodily dissolution, and they adduced evidence that this was actually the case.

In the course of his address Sir Oliver said:—

The universe is a more spiritual entity than we had thought. We are surrounded by a cloud of witnesses and helpers, beyond the range of our sense organs, and our terrestrial activities form but an insignificant portion of the whole of existence. We have concentrated too much upon matter, and have attended too little to the possibilities of space.

Already science is discovering that all activity, all energy, all spontaneity, is to be traced to the properties possessed by what we call empty space; and that the matter that appeals to our senses is a comparatively trivial interruption of its continuity, with a function purely demonstrative.

The atoms of matter show what is going on in space; they have no initiative of their own; they are pushed hither and thither, and take the path of least resistance. All the genuine activity has hitherto eluded us, we have been studying pointer-readings and are only now beginning to realise the immensity of the powers which move those pointers and bring about all the phenomena with some of which we are familiar, and others that, so far, only a few believe in.

[Since printing the above summary, by the kindness of Sir Oliver Lodge we are enabled to reproduce the whole of his Paper in our next issue.—ED.]

MR. JAMES BOYD: A VETERAN OF 1857

IN LIGHT of June 30th, 1923, we gave a brief account of the visit to this country of Mr. James Boyd of Riverside, California, one of the pioneers of orange-growing in that State. We then suggested that as his devotion to Spiritualism went back to the year 1857 he was probably one of the oldest spiritualists in the world. To-day, some seven years later, we need have no doubts about it, and indeed it is tolerably certain that he is now the oldest living spiritualist, for quite recently he celebrated his ninety-second birthday at his home in Riverside County, Southern California.

It is an astonishing record. Not many amongst us can recall Mr. James Burns, the editor and publisher of the *Medium and Daybreak*, which he founded in 1870. It seems a far cry to those days, but Mr. James Boyd made little of it, for when we met him seven years ago his memory bridged the gap as if it were but yesterday, for

he told us, much to our surprise, that he remembered James Burns as a young man.

Both were Scotsmen, hailing from Ayrshire; both came to London at about the same time, 1857. Mr. Boyd had a youthful interest in Spiritualism which was not at that time shared by Mr. Burns. It was one of life's little ironies that the spiritualist should become a fruit-farmer and the non-spiritualist should become a pioneer of Spiritualism. But so it was. In 1858 Mr. Boyd emigrated to New Zealand, and, a few years later, went to California and became one of the earliest orange growers. James Burns remained in London, became at last converted to Spiritualism and established the *Medium and Daybreak* in 1870.

When he was over here in 1923 Mr. Boyd was in his 85th year, hale, vigorous and youthful. He had made one trip round the world and was at that time engaged on another. In the course of his travels he visited Liège for the Spiritualist Conference in September of that year and travelled extensively in Great Britain, visiting Scotland and finding doubtless when he went to his birthplace there that few or none were left who could remember the lad born in 1838 who had left his native place as a stripling of nineteen.

Fate allotted to him the part of a fruit-farmer and he was and doubtless still is a great authority on orange-growing. But he had had many psychic experiences and achieved much fine work as a social reformer, taking an active part in humanitarian work.

At a time when the sickle of the Reaper is so busy amongst us it is refreshing to hear of a man still active and mentally alert, who can talk of the Spiritualism of seventy years ago, and who personally knew some of the old leaders and workers whose name and fame are for most of us to-day little more than a memory. **LIGHT** sends its greetings to Mr. James Boyd, and its cordial wishes that he may live out his full century.

"SPIRITUALIST AND PSYCHIC SCIENCE LIAISON COUNCIL"

Capt. N. Leith-Hay-Clark asks us to announce that the above Council will hold its first meeting at the Great Central Hotel on Thursday, October 9th, at 6 p.m., when two representatives from each of the societies concerned are requested to be present. Secretaries of societies may attend in an *ex-officio* capacity. The Spiritualist and Psychic Science Liaison Council was formed as a result of a meeting held on July 23rd at which were present officials of the following bodies:

- The British College of Psychic Science
- The London Spiritualist Alliance
- The Marylebone Spiritualist Association
- The Spiritualist Community
- The Spiritualists' National Union
- The Stead Bureau

The objects of the newly-formed Council are (a) to act as a liaison unit in a purely consultative capacity, (b) to discuss problems affecting all the societies, but permitting full control to each society in matters affecting its own members, (c) to handle matters of general interest to the whole psychic movement, without, however, attempting any controlling measures, (d) to guard against the possibility of error arising from individual action on the part of any one person or group.

It is hoped that the Council will be of considerable benefit to the psychic movement as a whole, by providing a clearing-house for the adjustment of difficult problems that are outside the scope of individual societies, and also as a centre for disseminating valuable data and information that would otherwise not be readily obtainable.

Resolutions that have been passed by the S.P.S.I. Council, and later approved by the councils of the Societies concerned, will be published from time to time in **LIGHT**.

LETTERS TO THE EDITOR

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

PROPOSED NEW JOURNAL—A DISCLAIMER

Sir,—I learn that my name has been used in connection with the issue of a new paper, and, in fact, I have been mentioned as a director of the company promoting it; the names of Mr. Swaffer and myself have been printed as members of an Honorary Board. While it is true that there was originally some suggestion of my assisting in the production of a new psychic paper, I have not been and do not intend to be associated with the undertaking and the use of the names of Mr. Swaffer and myself is entirely unauthorised.

MAURICE BARBANELL.

London, E.C.

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A BOOK TEST

Sir,—I think a book test which was given me recently may interest some of your readers.

At a private sitting with Mrs. Annie Brittain, her spirit guide said that a friend of mine who had communicated before would give me a test. "He says that on your table at home there is a book which has a marker in it. But turn to page 23, which is on the right hand side when the book is open, and you will find something you can connect with him."

On reaching home I found I had left only one book on my bedside table, and on page 23 was my friend's Christian name, which is an uncommon one, and, in this instance, was used as a surname.

I had only started reading the book on the previous evening and had not noticed the name, which was of one of the minor characters.

I think a test of this kind cannot possibly be explained any way as due to telepathy but definitely indicates intelligence from "the other side."

F. G. WHEELER.

Lampstead.

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PSYCHIC AND SPIRITUAL HEALING

Sir.—What is it that brings unqualified practitioners into existence? Is it not that they have proved their ability to heal those cases where orthodox treatment has failed?

One does not wish to belittle the great advance in medical science, but in one respect it has failed. Psychic methods are of immense importance in the treatment of disease, but in medical training this subject seems to be completely ignored. What will influence the public in the long run will be cures, not diplomas, and it is a fact that there are a number of systems of healing which succeed where orthodox treatment has failed. Does Dr. Worth realise that there is danger to the public from the absence of knowledge of psychic science in the medical profession itself?

I would suggest that all doctors who are interested in spiritualism should get in touch with those who have had experience in healing. How many doctors realise that spiritualists who practise healing are often most successful with cases of nervous disorders, and that a knowledge of psychic healing would be invaluable among nurses who are attending their patients?

Then there are those cases in which the doctors' advice is asked where people who have psychic gifts find themselves subjected to various disturbances. How can the doctor give that advice if he does not know?

ARTHUR BARKER.

Wymore Farm,
Kenton, Stowmarket, Suffolk.

CLAIRVOYANCE AND BLINDNESS

Sir,—I have recently taken up work amongst a number of blind people, and would like to know if there has ever been a Medium known to be blind from birth.

I am especially interested in the question as to whether they can see and describe people clairvoyantly, if they have never seen at all with their physical eyes.

The blind people in the institution where I work, see persons and scenery quite naturally in their dreams, but then not one has been completely blind from birth.

The whole question, I think, is very interesting; and if it could be answered in the affirmative, opens up vistas of the realism of the other life and the powers of the soul.

Of course the same argument applies to totally deaf people, and I imagine sight and hearing in the next world are simply a matter of differences in vibrations, rates appropriate to the etheric body.

I should be very grateful for any information your readers can give me.

L.G.

[We will gladly forward to our correspondent any replies not intended for publication. Ed.]

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"WITH WHAT BODY DO THEY COME?"

Sir,—From your correspondence column I see that the Rev. Charles Tweedale has stated that "Christ's physical body did not rise"; and in the letter by T.R.R.R. the reason adduced is that a physical body cannot pass through matter, that only a spiritual body can do so. Surely we fail to see the wood for the trees!

Where is the physical aspect of an apport at the moment it passes through matter? I submit that the body of Christ was in a similar condition at the time of His passing.

Elijah was caught up to heaven without the intervention of death. To him it was unnecessary. Was Elijah greater than Christ? The Bible states that flesh and blood may not enter heaven. Hence we may accept it as fact that the physical body of Elijah, in the conditions known to science, neither entered heaven nor remained on earth. Water, when heated sufficiently, disappears as vapour. Increased molecular motion raises it to a higher state.

The physical body should be used solely for effecting the purposes of Spirit. If we gave it this use only, instead of perpetuating its physical desires, we would, like Elijah, so increase the electronic motion that no abrupt change would be necessary for us to enter spiritual conditions. Life would then be a gradual progression from physical to spiritual without hiatus.

Personal observation makes us aware that humanity progresses from the crude and coarse to the refined, and that refinement of mind is accompanied by refinement of body. Phrenologists tell us that soft silky hair is an outward indication of refinements within, and accompanies psychic gifts. Mrs. Besant makes comparison of the fine texture of the student's skin with the coarse flesh of those lower in the scale.

This law applied to Christ equally with Elijah and the remainder of humanity. There are indications in the Bible narrative that during the short period of His ministry Our Lord was able to enter His spiritual environment at will. The story of His disappearance from the crowd in the Temple illustrates this.

Christ underwent death for a specific purpose involving the final subjection of His own exaltation to the level of His less advanced brethren. But when it was done His spirit arose—and nothing remained.

What remains of the raindrop called heavenwards by the sun?

TUDOR A. MORGAN.

Pontypridd.

Light

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

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

Subscriptions should NOT be sent to the Editor, but should, in all cases, be addressed to "Circulation Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7." Cheques and postal orders should be crossed and made payable to LIGHT.

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

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THE SCIENTIFIC SIDE

"The work of Science is to substitute facts for appearances and demonstrations for impressions."

—RUSKIN.

A MAN of great scholarship, who has devoted most of his life to the study of religious origins and mystical doctrines was heard to lament lately that he had not given more attention to concrete things, cold facts, rather than to high philosophy. "'Twas ever thus." We thought of Darwin, who, in his later years, lamented that in his devotion to Science he had lost the taste for Art and Literature and could find no delight, for instance, in the reading of poetry, such as he had known in his youth.

Some of us, it would seem, are fated to concentrate our lives on some particular subject to the exclusion of others which we also desire to pursue. Probably, in the great economy of life, there are world-uses to be served alike by devotion and renunciation. Our lives are too short and hurried to achieve anything like a perfect balance—the Admirable Crichtons are rare. Only to the few is given an amplitude of mind sufficient to combine, for example, the part of philosopher and scientist, as in the instance of Sir Oliver Lodge.

Nevertheless in the case of a community of people some kind of balance should be attempted. Many times we have heard the complaint that Spiritualism to-day runs too much to generalities and abstractions. There is not sufficient of the scientific spirit, the patient examination of facts. It is probably true in some directions, where there is a facile acceptance of conclusions not sufficiently warranted by strict intellectual analy-

sis. It is certainly a fact that one carefully-attested record of objective psychic phenomena is of far more interest to the scientist than many volumes of those lofty and inspiring discourses given through trance Mediums or automatists.

These things leave the scientist cold. He is looking for facts—even facts of a kind that shock the æsthetic sensibilities of some spiritualists who would possibly regard an interest in such things as marks of a grovelling mind. But if, as we are informed and believe, the scientific stronghold is the last citadel to be won, it is only proven facts which will achieve the victory.

As we survey our subject in its largest aspect we are conscious of two extremes; one is represented by excessive emotionalism and open-mouthed credulity, and the other by obstinate materialism, the "spirit that denies." But between the two we find not only a considerable group of intelligent persons who have become convinced of survival on the evidences they have gained, but a still larger body who are willing to be convinced, but who do not yet find that our facts are scientifically acceptable. Like conscientious and cautious electors, these people will not record their votes until they have heard and thoroughly digested the arguments on both sides. We have met and conferred with some of them. They have not had the privilege, which has come to some of us, of making close practical acquaintance with phenomenal evidences. They observe that these have been accepted by several scientists but not by Science itself in its official capacity. They represent a body of opinion which is very well worth our consideration. It is not at all obstinate, not at all materialistic. It will listen to Reason, but will remain unmoved by rhetoric and those appeals to the emotions which move the masses. And although the "driving force of democracy" represents a great motive power, it calls for wise guidance, otherwise we may arrive at the result of the tail wagging the dog.

We need more and still more evidential cases, a more rigid analysis of those things which, being described as "psychic," are apparently considered as guaranteed by their label. Still, we are not dismayed to find that there is still a great deal of entanglement and confusion. We have always seen that ours is too vast a subject to be settled out of hand. We must beware of a fatal facility in these matters. Doubtless for a long time to come some of us will go on believing too much and others too little. The intellect, it is said, represents about one third of the human mind. But it must be allowed its place and given its share in the work. That place belongs naturally to the scientific side of things, and if that side of our movement needs, as we are frequently assured, more attention, those who have the welfare of the movement at heart may be trusted to take the hint.

SIDELIGHTS

Commenting on a statement that the late Sir Arthur Conan Doyle had communicated from the next world, R. J. Tillyard, F.R.S. is reported, by the Sydney *Gardian*, as saying, "Assuming he is able to do so, I feel certain that Sir Arthur will do his best."

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Beyond, the organ of "The Seekers," the Queen's Gate Society, takes a strong line against the abuses of spiritualistic practice. Thus, in a reply to a question as to whether the sign of the cross should not be sufficient to guard an automatic writer from the known dangers of automatic writing, "Dr. Lascelles," the guide of Mr. A. Simpson, the Medium, is represented as saying, in course of his answer: "My purpose is to help all serious enquirers. It is through hundreds of people coming obsessed by spiritualistic practices that Spiritism is condemned by so many. When I know the dangers would it not be evil for me not to give warning? I doubt my work would be far more popular amongst spiritualists if I kept quiet, but this I refuse to do."

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Revue Métapsychique for July-August contains a long report by Dr. Eugène Osty on the supernormal productions of two ladies, Madame Marguerite Burnat-Provins, and Madame Juliette Hervy. The first is an artist, and formerly a teacher of decorative art at Vevey and Lausanne. She has also written books, some of which the critics have cordially praised. Her supernormal gift takes the form of "portraits," these being entirely different, it is claimed, from her normal decorative painting. "Not a fortune could I design a single head of this sort to order," remarks Mme. Burnat-Provins. We are told that when the impulse comes, in the form of a vision, she quickly seizes pencil and paper and, at a rapid rate, in a few seconds, traces a remarkable sketch; it is only after she has satisfied this impulse that she completes in colour the reproduction of what she has seen, the recollection of which is often very clear." Almost always these visions are accompanied by fatigue, either before or after. Sometimes there is a feeling of intense lassitude the day before the appearance of a series of these pictures, of which Dr. Osty reproduces a selection.

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Mme. Juliette Hervy's gift takes the form of writing, the dictation of a voice that she claims to hear. This culty began when she was a child; at a seance, at which she was present with her mother and school-teacher, Mademoiselle Celina Michel, an alleged spirit communicator is stated to have declared the child to be a medium, and directed her to devote a quarter of an hour daily to practising a form of inspirational writing; soon, it was promised, she would arrive at the point where she would receive communications, remarkable from a philosophic, moral and religious point of view. Normally, Mme. Hervy is subject to writers' cramp; she can write, mediumistically, for two hours at a stretch without fatigue, however. Dr. Osty, who submitted this lady to a number of test seances at the Institut Métapsychique in Paris, describes the results of some of these as "truly strange." He set a number of themes for her to write on. Here is one: "A drunkard is seated on a bench in Paris, dreaming of grandeur. A policeman passes; a dialogue takes place between him and the drunkard. Finally the policeman decides to lead him to the Commissariat de Police. . . . At the Commissariat, a scene takes place between the drunkard, the policemen, the commissaire and some arrivals. Treat this theme in the most comical manner possible." Immediately the Medium produced, without a pause or erasure, a very comic sketch on the desired lines. Again the Medium was asked to write, his time in quatrains, the subject chosen being "The

seven deadly sins," and produced a long and appropriate poem. Another time, Dr. Osty set a theme dealing with the Fourth Dimension, which was treated by the Medium at considerable length.

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Dr. Osty, who devotes nearly fifty pages (including examples) to these two cases, treating them as psychological problems, remarks that "Great painters have been subjects of visual hallucination, painting their visions half-impulsively, paying no attention to their gestures. Powerful writers have 'dreamed,' while fully awake, the events of their stories. Celebrated musicians have heard, unexpectedly, a mental orchestra playing the composition, which they only have to set down on paper from memory. When one reads the biographies of giants in intellectual production, one finds mention of facts of this sort often enough."

* * *

"Native Telephony or Second Sight" is the subject of a letter from J. Nisbet Williams appearing in the journal *East Africa*. He tells us that about thirty-five years ago, he was stationed at the south end of Lake Tanganyika; one moonlight night, while he was sitting before his wattle-and-daub hut, his headman appeared, seeming to be strange in manner. Asked what was the trouble, the headman replied that "the smell of blood was in his nostrils" and that he had just had "a vision of a fight now going on between the white men and the Arabs at the other end of the Tanganyika Plateau at a place near the north end of Lake Nyasa"—some two hundred and fifty miles distant. Says Mr. Nisbet Williams, "There were no caravans or any other human connexion between these two points known to me or any of the villagers for several months prior thereto."

* * *

The writer continues: "Shortly afterwards when my *safari* was nearing Lake Nyasa I came suddenly upon a body of Arabs hurrying towards what was then German territory. I gave the usual friendly salutation, but, instead of responding, they scowled as they hurried along. Only when we arrived at Karonga did I learn of the great fight that had taken place there between the Arabs and the handful of white men so gallantly led by Captain Lugard (now Lord Lugard); he had been asked by the African Lakes Corporation to come and help them fight the Arab Chief Mlozi, who had been carrying on slave-raiding and other inhuman atrocities in that region for a number of years. Before I arrived the fighting was finished and the Sultan Mlozi strung up on the nearest tree. Is this case to be attributed to what I have called Native telephony, or to second sight on the part of Sulimani? Or do natives, or some of them, possess a psychic sense which the white man lacks?"

THE SPIRITUALIST COMMUNITY

Mr. Hannen Swaffer occupied the platform at Grotrian Hall on Sunday evening, 7th September, for the first time since he accepted the Presidency of the Spiritualist Community. The Hall was crowded with an enthusiastic audience who enjoyed Mr. Swaffer's inspiring address. He took as his subject the well-known hymn "Open my eyes that I may see, glimpses of truth Thou hast for me" and he dilated on that theme. As President of the Spiritualist Community he said that he wanted it to stand for the highest humanitarian principles. Mrs. St. Clair Stobart welcomed Mr. Swaffer to the Community as President, and said she was sure that every member felt inspired by his address to live up to the highest ideals.

V.R.

THE ASTONISHING TRANSACTIONS AT STOCKWELL

IN the year 1772, something over a century before the foundation of the Society for Psychical Research, Mr. J. Marks, Bookseller in St. Martin's Lane, London, published a pamphlet that is now very rare, there being no copy even in the British Museum. They understood the art of drafting title-pages in those days, and I dare say that nobody can read the title of the work under discussion without feeling compelled to read further. Here is this title-page: "An Authentic, Candid, and Circumstantial Narrative, of the Astonishing Transactions at Stockwell, In the County of Surrey, On Monday and Tuesday, the 6th and 7th Days of January, 1772, Contains a Series of the most surprising and unaccountable Events that ever happened, which continued from first to last, upwards of Twenty Hours, and at Different Places. Published with the Consent and Approbation of the Family and other Parties concerned, to Authenticate which, the original Copy is signed by them."

That the reader may easily follow the ensuing narrative I begin with the *dramatis personae*. These were Mrs. Golding, an elderly gentlewoman, at whose house in Stockwell the transactions began. She had been born and had always lived in the same parish, and had been well-known, we are told, as a lady of unblemished honour and character. At the time the trouble began Mrs. Golding had living with her a maid, Ann Robinson, about twenty years old. Mrs. Golding also had a niece, married to Mr. Pain, a farmer at Brixton Causeway, who had been blessed with several children, and was respected in the parish. The Pains had an elderly servant, Mary Martin, who had been six years in the family, two years with the Pains and four years previously with Mrs. Golding. Almost opposite to Mr. and Mrs. Pain, at the Brick-Pound, lived Richard Fowler, an honest, industrious and sober man, and his wife, Sarah Fowler, who, also, is described only as industrious and sober. These six are the persons whose names appear as signatories of the following statement, which is printed at the end of the narrative: "The above narrative, is absolutely and strictly true, in witness whereof we have set our hands this eleventh day of January, 1772." After the signatures appears this guarantee: "The original copy of this narrative, signed as above, with the parties' own hands, is in the hands of J. Marks, Bookseller, in St. Martin's Lane, to satisfy any person who chuses to apply to him for the inspection of the same."

Now for the facts. On Monday, the 6th of January 1772, about ten o'clock in the morning, Mrs. Golding was in the parlour of her house at Stockwell. Suddenly she heard the china and glass in the back kitchen tumble down and break. Ann, the maid, came in to say that the stone plates were falling from the shelf. Mrs. Golding went into the kitchen and found that it was so. Perhaps the good lady was suspicious of her new servant. That we do not know, but it seems that she remained in the kitchen. She was rewarded, for soon a row of plates from the next shelf fell down in the same way, but this time she was able to see for herself that there was nobody near them. The narrator tells us rather naively that this "astonished her much"! While she was thinking about it, other things in different places began to fall about, some of them breaking. At the same time violent noises were heard all over the house. Then a clock fell down and the case broke. A lantern that hung on the staircase was thrown down and the glass broken to pieces. An earthen pan of salted beef broke to pieces and the beef was wastefully scattered. All this increased Mrs. Golding's surprise, and brought several people to the house. Among these were Mr. Rowlidge, a carpenter, whose mind naturally turned to thoughts of weak foundations. He gave it as his opinion that the too great

weight of an additional room erected above was causing the mischief: so ready are we to discover natural causes for everything! But no such thing was the true cause, for, as we shall see, the manifestations ceased as soon as Mrs. Golding and her maid left, and followed them wherever they went. While the carpenter was laying down the law with all the emphasis and inaccuracy that are the prerogatives of the specialist, poor Mrs. Golding ran into Mr. Gresham's house next door and fainted.

All was quiet after Mrs. Golding's departure, but Mr. Rowlidge stuck to his guns, and began to remove Mrs. Golding's effects from her house, to save them from the collapse he thought to be imminent. Young Ann had calmly gone upstairs and after being agitatedly asked to come down she answered in a very cool way, and after some time descended without any "seeming fearful apprehensions."

Now occurred an incident so strange that, were it not for the attestations of these worthy persons, we could scarcely credit it. Mrs. Pain had been sent for from Brixton, and arrived at Mr. Gresham's to find her aunt still faint. The dutiful niece asked Mr. Gardner, a surgeon of Clapham, to bleed her aunt, which he did. Mrs. Pain asked him whether the blood should be thrown away; this the surgeon prevented, saying that he would examine it when cold. Now came a most astonishing happening scarcely had the blood congealed, when it sprang out of the basin upon the floor, and falling after it the basin broke to pieces. The same fate befel a bottle of rum that stood by it. At the same time various belongings of Mrs. Golding's that had been brought into Mr. Gresham's house or laid in the garden in front of it, broke, split, and fell to pieces.

Mrs. Golding's surprise and fear increasing, she did not know what to do or where to go, as these destructive happenings followed her and her maid wherever they went. For the maid, in the meanwhile, had also come to Mr. Gresham's and in her presence a jar of pickle turned upside down, a jar of raspberry jam broke to pieces, and two mahogany waiters and a quadrille-box were smashed. Finally, Mrs. Golding went to Mr. Mayling's, another neighbour, and then to the house of her niece. Here the phenomena, instead of being destructive, became mischievous. A row of pewter dishes fell from a shelf to the middle of the floor, rolled about a little while, and then settled. No sooner were they at rest than they turned over, and went through the whole performance a second time. Another row of pewter dishes acted in a similar way. Next two eggs that were lying on one of the shelves flew off, crossed the kitchen, and broke themselves against the cat's head! The elderly maid, Mary Martin, going to stir the kitchen fire, was surrounded by dancing objects: a pestle and mortar jumped six feet, then went candlesticks and other brasses; scarcely anything remained in its place. The glass and china, which had been put on the floor for safety, began to tumble about, and then broke to pieces. A teapot flew to Ann and struck her foot. Two objects, a glass tumbler and a china bowl, performed an extraordinary feat. They flew, one two feet and the other seven to eight feet, without damage, but broke long after they were safely settled. A table fell over. A ham raised itself from the hook and fell to the ground. A fitch of bacon dropped from the chimney. A mustard-pot flew out of a closet. And so on.

During these happenings there had been present as eye-witnesses not only the family but some guests. These, however, were so alarmed and shocked that they could not bear to stay, and were happy to get away, leaving the unhappy family in the midst of their distresses. All this time Ann Robinson, Mrs. Golding's servant, had remained quite cool and unperturbed. This surprised and startled her mistress, for how (she argued) can we suppose that a girl of her age could remain in the midst of such calamitous circumstances and not be struck with the same terror as every other person who was present? These

reflections led Mr. Pain to suspect that Ann was not altogether unconnected with the mysterious phenomena. But suspicion is not proof, as our wise narrator observes, and "the whole remains mysterious and unravelled."

The remainder of the proceedings need not be detailed. It is enough to say that the contents of the Pain's house were largely destroyed. Mrs. Golding and her maid then went over the way to the Fowler's, where the same scenes began. Candlesticks leaped about, a lantern fell to the ground, oil was spilled, and the basket of coals tumbled over. Honest Richard Fowler, instigated by Ann, turned Mrs. Golding out, accusing her of being thus persecuted because she had some crime on her mind. The unhappy woman returned to her niece's house, where events now took on a larger shape. A nine gallon cask of beer that stood in the cellar, no person being near it, overturned. A pail of water standing on the floor boiled like a kettle. A box of candles fell to the floor, the candles rolled out but none was broken. Altogether five pails full of china and glass were broken. At last Mr. Pain's suspicions, unmerited though they were if the above particulars are accurate, reached such a point that he dismissed Ann. After this no more disturbances took place.

The narrator concludes by stating that he has given a true, circumstantial and faithful account, having neither exaggerated nor diminished any detail, and having endeavoured to state only facts, and with a strict adherence to truth, wishing this extraordinary affair might be unravelled. And this wish we may to-day echo.

Th. B.

MR. GRAHAM MOFFAT AT QUEEN'S HALL

At the Sunday evening service of the Marylebone Spiritualist Association held at Queen's Hall on the 14th inst. Mr. GRAHAM MOFFAT, the distinguished actor and playwright, held the close attention of a large congregation by his graphic and impressive remarks concerning the marked effect which the teachings of Spiritualism have produced upon persons of all shades of religious, scientific and philosophic thought.

Mr. Moffat, after referring to his former agnosticism, remarked that it was something to be thankful for that in a hereafter has received such an impetus by the modern proofs of survival which Spiritualism so plentifully supplies. It seemed sad, however, that in spite of Paul's injunction, "Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good" (1. Thessalonians, chap. 5) there was still so much opposition to the findings of those, who, obeying Paul's injunction, have had their faith in another life thereby restored. "Faith means trust and never meant infinite capacity for adhering to out-worn beliefs, . . . true religion must be in harmony with proven facts; it Spiritualism into Christianity and you will revive Christianity as taught by Jesus and his disciples." In phrases made eloquent by the earnestness of conviction and power of delivery, Mr. Graham Moffat shewed the great effect for good which a study of Spiritualism has upon the thoughtful inquirer who pursues the subject in an unbiassed state of mind.

At the after service Miss Frances Campbell's successful divoyance aroused deep interest.

L.H.

A LETTER from Mr. Horace Leaf tells us that at the time of writing he was in New Orleans (which he scribes as "beautiful, historical and romantic") where he was seeking local colour for a new book.

RAYS AND REFLECTIONS

Some of the facts of psychic phenomena are so amazing that they ought to be written in what Mrs. Malaprop would probably have called *incredible ink*.

* * *

One of Feda's remarks, through Mrs. Osborne Leonard, will long remain in my mind. There is a whole volume of philosophy in it. She observed that some of the people on her side of life were not so happy as they were when they were on earth. One instinctively recognises the type of people to whom she referred. Some of them have developed a mental life of a sort, but the soul is dormant, and its awakening is a painful one.

* * *

Writing in a well-known weekly recently a contributor remarked, "I would suggest to the Editor of _____ that he ascertains, for publication, the views of some eminent men to-day on the question whether some scientific body should devote itself to the work of psychical research." I would also suggest that authoritative views be obtained as to the advisability of forming a scientific committee to examine the possibility of flying to Australia by aeroplane.

* * *

Some correspondence on the subject of "occult breathing" reminds me of a Hindu journal which some years ago contained a statement to the effect that a mastery of the power of breathing enabled one to kill one's enemies! We remember how Saul pursued the Christians "breathing out threatenings and slaughter"; but that was a figure of speech. It does not require occult power to breathe words that may do infinite mischief, may even cause death. But in any case we may be sure that the destruction wrought always recoils in the end on the destroyer.

* * *

In an article in a contemporary on "The Poet as Mystic," the writer remarks that it was the custom to apply the term Mysticism to any philosophy of life, so long as it was supposed to be "vast, vague and visionary." That has certainly been so, and it is a good thing that this view is now being outgrown. Charles Lamb's essay concerning the sanity of true genius bears appropriately on this point. He disputed the idea that true genius is consistent with the idea of disordered and fantastic thinking. The ideas of genius, as he showed, were vast, but they were always guided by deep and unerring reason. And it is the same with true mysticism.

* * *

The large, loose and easy-going way in which the word "Science" is used in connection with psychic phenomena has often struck me. I hear about the need for "Science" and am tempted to ask what department of Science is meant, for Science is such a comprehensive term. Is it astronomy, or chemistry, geology, or physiology that is wanted? In the end, one discovers that the demand is for thorough investigation and precise observation, which are not exclusively "Science." Again, in considering an account of a psychic experiment I should not ask whether it was "scientific" but rather whether it was trustworthy. As to the question of evidence, I should go to a trained lawyer rather than to a scientific man, for the lawyer would be an expert on evidence, which the scientist frequently is not. I have known some able lawyers who were convinced by our case. One of them expressed to me his surprise that so many scientists remained unconvinced, and he remarked rather cruelly, that apparently the scientist is a law to himself!

D.G.

"WHAT'S IN A NAME?"

By F. E. LEANING

AT A SITTING: SHE (on earth) "Do you remember my name?"

HE (in the Spirit world) "No, for the moment I am afraid I don't."

SHE: "Do you remember your own name?"

HE: "Sometimes I do and sometimes I don't."
("Love Beyond the Veil")

WE know that, at times, spirits seem to forget their names and that they have recourse, even when they remember them, to a sort of pantomime. In one of Mr. J. Arthur Hill's books, for instance, a man named Tapp seems to be tapping a table. If his name had been Rapp, would the Medium have heard raps? There are drawbacks to this method. Tom Pinch and Robert Burns would not be welcome, and Miss Bangs and Mr. John Blow might take themselves elsewhere. The difficulty has often been discussed, but the conclusion is that we are better off here than they are there when names are concerned. That is, the Medium can get his living visitors' names sometimes with speed, accuracy, and certainty.

The Medium, Charles Foster, was once taunted by an unbeliever that he could not tell him his name. "I'll bet you twenty dollars that you can't!" said the stranger offensively.

"The spirit of your brother Clement," replied Foster, "tells me that your name is Alexander B. Corcorane." He won his bet, but handed the money back at once. The incident was reported in the *New York Graphic* for October 24th, 1874.

It reminds me of another. There was a "conjurer," as the people in Queen Anne's time called sensitives, quaintly enough, named Duncan Campbell, often referred to in Addison's essays as "the Dumb Gentleman," because he was deaf and dumb. A certain nobleman laid a wager that Campbell could tell the name of any person at sight. Betting was freely taken up for and against, among the gentleman's friends at the Coffee-house, and Campbell, in spite of protests, was obliged to come from his house to take the test. One of the number stood at the door watching for a presentable stranger to accost. It turned out to be a Yorkshire man, an entire stranger to the company and to London. His name, Azariah Tomlinson Blackenthorp, was correctly discovered by the fortunate Medium, perhaps shielded by his deafness from the disquieting din; and they all fell to drinking amicably. But one shudders to think of what *might* have happened. And the Yorkshireman might be excused if he has, by this time, himself forgotten part, or even all, of his ponderous appellation; or if he remembers it, how could he put it into a charade to impress the clairvoyant of to-day?

OBITUARY.—MR. FRANCIS JAMES BALL.—We receive with regret the news of the decease of Mr. Francis (Frank) J. Ball, which occurred suddenly on Sunday, 7th inst. Mr. Ball was well known in spiritualist circles in South London, having been for many years associated with the Church of the Spirit, Camberwell, as Secretary, and for a shorter period as its President. He was a man whose helpfulness and kindness of heart gained for him many friends who deeply mourn his passing. He leaves a wife and daughter, the one well-known as a Medium and the other a gifted singer and instrumentalist. We join with their friends in condolences on the temporary loss of the husband and father, whose thirty years of Society work is an excellent record of labour for humanity.

A SPIRITUAL ARISTOCRACY

ON January 23rd, 1875, the Rev. W. Stainton Moses ("M.A., Oxon.") wrote, in the course of one of those automatic scripts by which his name is so well known:—

The time has now come for the spread of those wider views on religious questions which will take the place of the narrow dogmas commonly received in the present day. The process will be a very gradual one, and the new doctrine will supplement rather than destroy those which have been previously received. The old Churches have been aristocratic; the Church of the future will be democratic, and all will find a home within it.

That passage, which is quoted by Mr. T. A. R. Purchas, in his *Spiritual Adventures of a Business Man*, has a remarkable significance to-day. It is a prophecy which we can behold in course of fulfilment. We can compare it with the statement of Andrew Jackson Davis who many years ago wrote that in the days to come "Labour will be king," and traced out that age of democracy of which we are now at the beginnings. This prophecy, we believe, was made in the 'sixties of last century. It was in those days that Abraham Lincoln spoke of the government of the people, by the people, for the people. In his campaign for Spiritualism Conan Doyle applied the lesson by making his appeal to the democracy that he might have its driving force. For the old aristocracy of birth and blood has lost its power—it did not justify its name as indicating the rule of the *best*. Even democracy must in the end carry out the idea that the best alone shall rule, whether in Church or State. We need not be misled about names which are usually fluid and convertible when under the pressure of life itself. The best must always come uppermost at last.

ANSWERS TO CORRESPONDENTS.

A.E.M.—"A British Museum at South Kensington?" Quite correct, although it does not seem so. Many years ago the British Museum transferred its Natural History Section to a large building in Cromwell Road, South Kensington. As regards a Museum for objects of psychic interest, that is clearly a matter for the future. But there is such a Museum on a small scale at the Psychic Bookshop, Victoria Street, Westminster.

E.B.G.—Thank you. We will use the letter so soon as space permits.

E.H.—Thanks for your letter. We are glad you appreciate the position so clearly.

J. CLIFFORD.—Thank you. We appreciate the points you make, but the question is a highly contentious one, and we would rather have it debated privately.

A. BARKER.—We have your two letters of which we take note. It seems hardly necessary to print the first one, as it raises no point which has not already been dealt with in one form or another. But we are printing the second one.

NEW BOOKS RECEIVED

"THE CONSOLING ANGEL." (The Case of Hattie Jordan). Edited by Florizel von Reuter. (The Psychic Press; 3s. 6d.)

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 Monday, September 19th, at 5 p.m. MISS GEDDES
 Monday, September 26th, at 5 p.m. MR. T. AUSTIN

WEEKLY MEETINGS.
 Wednesday, Sept. 24th, at 8.15 p.m. MR. WILLIAM HOPE (of Crewe)
 Lantern Lecture on "Psychic Photography."
 Wednesday, October 1st, at 8.15 p.m. MR. A. VOUT PETERS
 Address and Demonstration of Clairvoyance.

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REV. ARTHUR FORD, of New York.
 Monday, October 6th, at 8 p.m., at the Queen's Gate Hall, Harrington Road,
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 Tickets may be obtained now from the College, 15, Queen's Gate, S.W.7.
 Members 2/-. Non members 2/6.

OL. IX. No. 2. July, 1930.
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CIRCLES AND CLASSES
 Mondays: Demonstrations and Messages with the New Communigraph by the originator and the Medium of the Reflectograph. (By appointment.)
 Tuesdays: 3 p.m. Class for Development. Mrs. Sharplin.
 Wednesdays: 3 p.m. Circle for Clairvoyance. (1st Circle Sept. 24th.) Mrs. Rous.
 Thursdays: 3 p.m. Open Circle for Instruction. Miss Earle and Mrs. Livingstone.
 Fridays: 5.30, Devotional Group. Absent Healing. Miss Stead.
 Saturdays: 3 p.m. Class for Development. Mrs. Campbell. (1st Class Sept 19th.)

Syllabus on Application to Secretary.

SPECIAL NOTICES.
AT HOME—Friday, September 26th, 3—5.30. Mr. A. J. ASHDOWN, inventor with Mr. Kirky of the Communigraph, will give a talk on "The Communigraph and other Aspects of Psychic Revelation."
 Members free. Non-members 1/-. Tea 9d.
Miss HAZEL RIDLEY, Voice Medium from America, will visit the Library the early Autumn. (Private and Group Sittings will be arranged.) Apply the Secretary.

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 Monday, Sept. 21st, at 6.30 p.m. Dr. W. J. VANSTONE
 Wednesday, September 24th, 7.30 p.m. MRS KATE FILMORE
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 Monday, Sept. 22nd, at 3. Clairvoyance MR. E. SPENCER
 Monday, Sept. 22nd, at 7.30. Clairvoyance MRS. ESTELLE ROBERTS
 Tuesday, Sept. 23rd at 7.30 Clairvoyance MISS LILY THOMAS
 Thursday, Sept. 25th at 7.30 Clairvoyance MRS. H. V. PRIOR
 Friday, Sept. 26th at 7.30 Clairvoyance MRS. MEURIG MORRIS

GROUP SEANCES.
 Tuesday, Sept. 23rd, at 7.30. MR. THOMAS WYATT
 Wednesday, Sept. 24th, at 3 MISS LILY THOMAS
 Thursday, Sept. 25th, at 7.30 MR. GLOVER BOTHAM

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 6.30 p.m.—*Speaker*: Mrs. St. Clair Stobart.
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Addresses.
 Oct 8th, "Spiritualism, Habit and Health"—Mr. H. Ernest Hunt.

THURSDAYS, at 8.15 p.m.

General Lectures.
 Oct. 2nd, Mrs. Elizabeth Ford on "The Bridge."
 Chair: Capt. Leith-Hay-Clark.
 (Non-members, 2/-)

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.

CONSULTATIONS AND ADVICE on the Psychical and Other Faculties.—Miss Helen MacGregor and Miss Margaret V. Underhill.

FEE FOR MEMBERSHIP ONE GUINEA PER ANNUM.

¶ New members joining on or after October 1st are credited with membership until December 31st of the following year.

HOURS: 10 a.m. to 6 p.m. (Sats. 1 p.m.).

THE SECRETARY is at all times prepared to meet Enquirers. It is advisable that appointments be made.

LIBRARY RULES.

The annual fee of one guinea for Membership includes the use of the Circulating and Reference Libraries. There is no extra charge except for stamps when books are sent by post.

1. Members may have three books at one time, of which only one may be "new."
2. Books are reckoned as "new" for twelve months after publication.
3. Books must be returned within fourteen days from date of issue. A fine of 2d. per week per volume for books not returned to date will be charged. Renewal of issue for a second fortnight can be applied for by post card. If the books are not required by another Member, this permission can be assumed.
4. If Members repeatedly retain books after special application has been made for them, there will be the regrettable necessity of refusing such Members the further use of the Library.
5. Any Members bespeaking a special book not immediately available can have it forwarded later by sending or leaving 4d. with the Librarian to cover the cost of postage, or a post card will be sent when available.
6. A uniform charge of 9d. is made for each parcel of books, which amount must be forwarded preferably in stamps, each time a request for books is made. Parcels must be returned carriage paid.
7. Borrowers are requested to keep the books clean, and on no account to turn down the leaves or to *disfigure the pages by pencil or other marks*. They are also specially asked to see that the books are well wrapped with a *thick inside layer of paper* to protect them from injury in transit to the Library, as they will be held responsible for any damage which might with ordinary care have been prevented.