

# Light

A Journal of Psychological, Occult, and Mystical Research

Edited by DAVID GOW

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Please place a cross against lines applicable

LT. Sept. 1930

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WHEN the sceptics, after having devoted themselves destructively to the professional Medium, awoke (slowly) to the discovery that a great deal of psychic phenomena is elicited in the home, with no professional Mediums present, they were compelled to change their tactics. They had to relinquish the idea of the professional Medium as being always an impostor, and discover a new argument. This took the form of vague suggestions regarding the unknown powers of the mind, hallucination, hysteria and so forth. It was all pure assumption and involved a good deal of credulity on their part, for it is not wise to believe that all the people who testify to things unknown to their critics are necessarily fools. Watching the wriggings of the sceptics in certain quarters, and observing that even their latest argument is becoming rather threadbare, we are waiting with interest for the next manœuvre—it should be something striking in the way of intellectual gymnastics. Doubtless the resources of mental ingenuity are not yet exhausted. Ridicule, of course, is a strong weapon, and we have seen it used many times as the sceptic's only way out of an awkward position. But it is not argument, and no really strong case could ever be "laughed out of court."

## NOTES BY THE WAY

\* \* \*

A reference in "Notes by the Way" to the suggestion of an old contributor that gravitation and ocean tides may be due to the action of positive and negative electricities has led a correspondent, A.B., to remind us that similar views were advanced by the late Capt. A. J. Cooper in a work entitled *Solectrics*, published in 1917 by Potter of the Minorities, E.1. Briefly (writes A.B.) the solelectrical theory is that the sun, moon and the planets, are linked together by a force emanating from the sun. Each planet is in electric circuit with every other, attracting or repelling according to its relative position. It is this force that gives rise to gravity, the magnetism and rotation of the earth and the ebb and flow of the tides. Solelectric currents are continually passing between the earth and the other planets, causing tempests, seismic, volcanic and other disturbances in various parts of the world. The book is illustrated by a number of striking diagrams showing the earth's position with regard to other members of the solar system in connection with mining, magnetic storms, explosions, and other mundane happenings. The solelectric theory is really a scientific system of astrology that dispenses with the signs of the Zodiac and the horoscope and yet is applicable to much that affects our lives and fortunes. It is remarkable that its possibilities should have received so little attention from astrologers generally. In combination with astrological methods and teaching it might be helpful in establishing upon a firmer basis the claims of that ancient science. It was Capt. Cooper who predicted the disastrous earthquake that took place in Valparaiso in 1906. The prediction was much commented upon in the Press at the time. So writes A.B. and we publish his remarks as being both interesting and suggestive.

THE prevailing economic depression, which, by a queer paradox, arises from an excess of the production of goods rather than from any deficiency—in short, there is a glut instead of a famine—weighs heavily on the minds of many of us who suffer from the effects. The problem is too deep to be discussed here even if it were suitable to our pages. But we cannot help reflecting, a little ruefully, on Eddington's recent statement that hidden in the world are supplies of energy far surpassing the wildest dreams of the engineer. He referred to some secret store of energy which keeps the world going, and without which it would long ago have become "used up." We are thinking not so much of the difficulty of getting at the source of this power for the needs of daily life, but (rather cynically perhaps) whether if it is actually discovered, humanity is likely to be any the better for it. Science has done wonders for us already. Small doubt it has further wonders to reveal; new sources of power amongst them. But if these discoveries tend to "over-production" and the consequent economic distress, such as we see at present, the prospect is not alluring. It looks as though for the solution of these difficulties we must look elsewhere than to Science. In short, we are brought back abruptly to the conclusion, so often expressed, that where mechanical progress outstrips moral development humanity must suffer, as it is suffering to-day. It is not impossible that the very pressure upon life brought about by Science will produce in the end a recoil that will throw us back on those sources of power which belong to the spiritual and not to the material order of things. Even in our own subject we may see Science put in its true place as the handmaid of Religion and not its tyrant.

# THE REALITY OF A SPIRITUAL WORLD \*

By SIR OLIVER LODGE

THE British Association is an assembly of scientific men engaged on investigation into all the complications of our material surroundings; and the Association meets in different towns in order to spread a knowledge of these facts of Nature and also to remove any impediment of a public kind opposing their further study and advance. This is the ninety-ninth year of their session; and in their corporate capacity they never have admitted the existence of any world or mode of being other than the material one which affects our present senses. Mankind is born with certain receiving organs available for sight, hearing, touch, and so forth; and these sense organs put them in touch with a certain aspect of the universe, an aspect of great beauty and complexity, which provides abundant study for the lifetime of an individual, and apparently for that of the race. In recent centuries they have enlarged the scope of their senses by instrumental means, constructing instruments which they do not have to carry about with them, and have pursued the data by the refined and powerful logic of mathematical symbolism. These weapons have enabled them to make progress of a rapid and remarkable kind, progress which shows no sign of exhaustion, so that they hope to continue to advance in this direction for many more centuries.

It is by concentrating on the material aspect of things that this progress has been made, and many have a feeling of resentment against those who would switch the line of discovery to any extent away from the beaten track into unknown regions, for which we have no special instruments for penetration. Nevertheless the Poets and Saints of the race have often felt and expressed the view that the universe contains a great many more things than are open to the senses, and that there may be whole unexplored regions not yet touched by science, and not yet taken under the wing of any scientific body. The time will assuredly come when some of these avenues will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen.

There are a few individuals in the scientific camp bold enough to deny the existence of any such regions: not only do they shut their own eyes to them, but they resent the incursions of others. The more violent of this group not only resist exploration, but deny that there is anything to be explored, and regard it as a kind of blasphemy against the spirit of science to pay any attention to what they think is submerged under an atmosphere of fraud and superstition. The milder variety consider that these other regions, though possibly existent, are not to be explored by the methods of science; so that as scientific men they hold aloof, although as individuals they may be willing to acquiesce in the prevailing tendency to regard them with some respect.

The existence of a spiritual world is one of those themes which individuals appear able to accept privately in their unscientific aspect, and to give them a bowing acquaintance as they pass, without regarding them as serious interests in life. So it happens that on British Association Sunday, when the Mayor and Corporation and other dignitaries assemble in a cathedral church for Divine Service, they are accompanied by such members of the British Association as feel themselves at liberty to regard with equanimity, if not with approval, these incursions into an immaterial world; a world alien to their own researches, in which the methods of science are inapplicable, but in which a traditional body of doctrine has been handed down under expert teachers, who are actuated not by recognised methods of enquiry but by human instinct and a corporate faith.

The language of each of the two main groups is as alien to the other as are their methods. One group limits itself to what it calls Natural Knowledge, and considers the region cultivated by the other group as supernatural. This other group, admitting that its methods are different, is governed more by Authority and Tradition, and cultivates a faith which goes beyond knowledge, trying to bring the spiritual world into relation with ordinary life, and undoubtedly achieving high and estimable results in the process. This group says that the things of the spirit are not to be investigated by science, that they are spiritually discerned, and that scientific enquiry will only lead people astray. So it has happened that hitherto the two groups for the most part have each gone their own way, living side by side, not trespassing much on the domain of the other, each speaking its own language, and bearing its own fruits.

Both groups are actuated by a striving after truth; but the truths are of a different character; the one kind is apprehended directly or indirectly by the senses; the other is of a more supernal kind grasped only by the exercise of faith.

The majority of the human race belongs to neither of these groups, but attends to each of them in turn with more or less respect, and for the most part is occupied with other things, not with the pursuit of truth at all.

Recently, that is within the last century, there have been sporadic instances of scientific men who feel that the spiritual region is not so closed as they had been taught, that the aim of scientific enquiry ought not to be limited to the material order of things, and that in certain aspects the spiritual order offers a few chances for scientific exploration. They feel that science is a body of organised knowledge acquired by methods too valuable to be limited to any one aspect of the universe, and they would like gradually to bring the whole under the methods of science. In this they are undoubtedly ambitious, and the effort may fail. But those who belong to this group, though they suffer for their temerity and are regarded askance by their scientific brethren, nevertheless feel that the effort is worth while, and that some progress has already been made. They are not deterred by the ridicule or contempt with which their efforts are met, but are content to go on in faith that a sincere enquiry into truth, even of an unusual kind, will be ultimately justified.

Some of the general public are interested in their research, and produce continually fresh facts for investigation. These are the sect known as spiritualists, who have become acquainted with a number of phenomena and have formed their own conclusions; they are not satisfied either with the profoundly materialising tendency of orthodox science, or with the highly abstract and traditional body of faith which they feel unable to accept without evidence. They are not hampered either by the scientific or the religious tradition; they feel free to travel whithersoever the facts lead them. Some of them accordingly are unbalanced and make mistakes; they may be accepting appearances for reality, and on the whole they need curbing rather than encouraging. But they get plenty of opposition, and it is only their enthusiasm that enables them to continue what is for the present an unpalatable line of enquiry, which is really condemned by both of the orthodox groups, as being too spiritual for the one and too material for the other.

When a line of enquiry is thus abused by both sides, and when nevertheless unexplained facts are continually

\*Address delivered at The David Thomas Memorial Church, Bishopston, Bristol, on September 7th, 1930.

coming into prominence and forcing themselves on attention, the pursuers of that enquiry are apt to feel that they are probably on the right track, that they will ultimately be recognised as having extended the province of science into the spiritual world, and at the same time brought the spiritual world more nearly within human ken and understanding. And so, like other pioneers, they continue their researches undeterred by the obloquy which falls upon them, and regard themselves as trustees for the prosecution of a new line of research and as custodians of a new volume of truth.

Already they have discovered that mind can operate independently of brain, that a person is not necessarily limited to the performance of the organs of his body, that there exist individuals who can send messages mentally, and other individuals who can receive them. They call this process "telepathy," and though it is not yet accepted by orthodox science, the fact that ideas can be in somehow transmitted is becoming more and more recognised by reasonable people. The pioneers do not stop there however; they say that if mind can operate apart from matter, if mind and brain can be thus disconnected, then the mind may continue its existence after its bodily organ has been destroyed; and they adduce much evidence that this is actually the case. They assert that they are in touch with people who have died and who have departed this life, people who have left their natural bodies and nevertheless continue to exist: they hold in fact the doctrine of individual survival, and adduce plenty of evidence in support of it.

Whether that evidence amounts to proof is still a matter of opinion. Scientific proof is a serious thing, and is lightly to be testified to; but the evidence is certainly very strong, and for practical purposes has convinced some of the pioneers of the fact that they and their friends will survive, that death is an incident in life rather than termination of it, that it has to be studied and understood like any other natural process, that it is no more, and perhaps no less, puzzling and unintelligible than death. They would say that both operations, accomplished as they are by physical phenomena, are also accomplished by psychic phenomena. Neither can be understood completely without recognition of the reality of a spiritual world, and in fact human life itself is full of puzzles and misunderstandings and misconceptions, and that world is thoroughly taken into account.

Some investigators of these things are beginning to see that the region of matter and the region of religion are both true, both important; that the physical and the spiritual are interlocked; and that the methods of dealing with the two regions are not so distinct, so isolated, so unordant, as had been thought. They entertain the optimistic hope of bringing the two bodies together and joining as it were a ladder—a "Jacob's ladder"—between the two worlds, extending the methods of science into their dimension, and breaking into the region of the spiritual as by a trap-door.

They are thus extending knowledge and encroaching on faith: they are seeking to verify strange assertions and to extend the methods of scientific proof beyond their recognised scope and into regions where they have been thought to be inapplicable. They are not surprised at the opposition they meet with, and they hope that in due time their work will be judged by its fruits.

So far I have spoken impersonally; now, in conclusion, I will say a word on the personal side, and state the general conclusions to which I have been led by the facts known to me.

First that we are incarnations of spirit here and now, spiritual beings in contact with inert matter for a time, and so living on this planet for something under a certain term. Earth-life appears to be an episode of considerable importance in the history of a soul, and in many cases appears to be the beginning of an individual existence

or personality. Certainly the individual continues thereafter and carries with him his powers, his memory and his affection. These have developed in connection with matter and have become the property characteristic of the individual. These are his inalienable possessions, and all else of the material order he has perforce to abandon and leave behind. The process of growth continues, continues apparently without limit; and so long as his friends continue their struggle with a material organism he is able to help them, and occasionally under certain conditions communicate with them. 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, some of which we are familiar with, and others that so far only a few believe in.

The real fact is that we are in the midst of a spiritual world, that it dominates the material. It constitutes the great and omnipresent reality, whose powers we are only beginning to realise, whose properties and functions exhaust all our admiration. They might indeed be terrifying, had we not been assured, for our consolation, that these tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love. In that faith we can face any destiny that may befall us in the infinite future.

• • •

### FAITH'S ARGUMENT

We give ourselves much trouble lest to die  
Should be to lose this conscious life and pass  
Impersonally into earth and sky—  
Lost in the general mass.

And yet it is our deepest ecstasy  
To pass through love into another's life,  
To yield this rooted self all up, and be  
All husband or all wife.

And deeper still the joy of some rapt soul,  
Whose self is sunk in earth, dead as the sod,  
Whose will has passed into divine control,  
And being into God.

If thus to lose self be ecstatic gain  
Why then this trouble for the loss of breath?  
Ay, ay, but will the ecstasy remain  
An ecstasy in death?

So leans the argument; the more we die  
To the restraining earth, the more we rise  
Into the rapt beatitudes that lie  
Hidden from mortal eyes.

For death comes as the severing of all  
Entanglement or bond that binds to earth—  
The cutting of the cord umbilical  
That frees the higher birth.

ROBERT LEIGHTON.

## SECTARIANISM AND PSYCHOLOGY

IN answering questions concerning religious revival meetings, Andrew Jackson Davis, the great nineteenth-century seer, sometimes described as the "father of Modern Spiritualism," made some observations which even after the lapse of many years are still instructive. He is referring, of course, to American camp meetings and revivals:—

There are no manifestations better calculated to illustrate this doctrine—that a man's outward characteristics follow him to the Spirit-land. Go into a Methodist camp meeting, for example, and proceed to analyse a certain mysterious, pervading excitement. There is, first, an artificial excitement, arising from the energetic, psychological minister. Then the people by virtue of combination and oneness of purpose, effect another, which is the second phase of psychology. The third psychological excitement is based upon the passions; that is, the nervous susceptibilities are prayed for and addressed by exhortation. Perhaps you never witnessed a Methodist minister indulging in a philosophical reflection. The consequence is, the people begin to *feel*, not to *think*. They are drawn into the region where love is in the ascendant. They inspire a love of spiritual excitement, mingled, perhaps, with a love for the Supreme. Now, the religious sensibilities begin to be uncontrollably excited. They are venerable, then prayerful, then convicted of sin: of a thousand things they feel guilty, of which they never imagined themselves to be guilty before! Then they are psychologically excited to a yet higher degree. Plenty there are who have had this "religious" experience. These can remember how they prayed in the tents, over in the enchanting woods—the many lamps at night lighting up the trees—and the most nerve-excitable persons in the anxious seats receiving a mysterious afflatus! At this crisis, with still greater tribulation there cometh a newer experience. They behold startling visions! They gaze upon a Methodist hell, and into a Methodist heaven. They affirm the Bible to be the Word of God; and that the doctrine of the forgiveness of sins is also true. Of all which my explanation is brief: that a certain small percentage of a camp meeting excitement is *spiritually* derived. The acquired Methodistic character is perpetuated into the Spirit-Home, and reacts upon sympathising minds. Methodistic spirits come back to earth at times, and thus are kept up religious excitements which are supposed to be right in the sight of God.

Asked if his explanation extended to revival meetings in the case of other religious sects than Methodism, Davis replied:

Yes; the unity of truth fixes the unity of causes. See! there is another strange phenomenon. It is a Presbyterian excitement. This is far more thoughtful; the opposite of Methodism. A Presbyterian must be somewhat logical. You are obliged to take the "premises" upon authority; the rest is completely logical and legitimate. History does not know a lawyer from the time of Luther with a power of intellectual skill better than that possessed by Calvin. John Calvin was thoughtful and logical; hence, Presbyterians, are logical and thoughtful. Methodists are, therefore, characteristically different from Presbyterians. And, according to my observations, the Presbyterians' acquired character, unless modified by new truth, is also carried into the Spirit-Home. And when there exists a revival in a Presbyterian church, there is a certain small percentage of spiritual influx manifested. This inspires the

members with a conviction of at least doctrinal righteousness; that truth is written through the works of Calvin; and that the Bible is the pleroma of Divine Revelation. I have heard the logical minister inform the audience they were all sinners which I presume no one doubted; and that the deacons especially were guilty of lukewarmness and of still more heinous sins; and I found that I entertained the same opinion. A revival meeting is a spiritual phenomenon. Such meetings are measurably inspired, and stimulated, and perpetuated by the return-wave of minds beyond the grave, who have not progressed sufficiently to disgorge their sectarian characteristics.

## A GRAVEN IMAGE

By MARY E. MONTEITH (Mrs. HUMPHREY MARTEN)

HE had stood for many years upon the mantelpiece in a room in a house in London, an inscrutable little stone figure. Whence he came, nobody knew. He had been inherited along with the rest of the contents of the house by his present mistress. He was very old—"ancient" was the expression used by the author when asked for an expert opinion; more than that they could not say. His general appearance was Eastern. Eyes, slightly oblique, and a long drooping moustache gave a Chinese look, and the shaven head implied priesthood. But the dress was not in keeping. The little robe could have been worn by any man at any time, and the long trousers gave no clue to any known period of history. There was an indication of music in his pose, his left arm was extended as if holding an instrument, and his right hand was raised as if the perfected fingers had just plucked a melody from the unseen strings. But this had long since been broken; there was nothing to tell the secret of whom he might be.

Found, as I have said, among china and glass ornaments he had a curious attraction for his new owner, who was anxious to discover something of his history by the only means made possible—Psychometry—handed to me one day enveloped in several wrappings of paper and without a word of explanation. "What is this?" she asked.

Holding it in my left hand, I held it out at arm's length and instinctively raised my right hand as if I was playing a violin pizzicato. Some strong influence forced me to keep this position until the reading was over. Then came a vision of a Pope. He was sitting in a chair, fingering his beads, and talking quite charmingly to a lady who appeared to be in front of him. Some one knew that it was secular conversation, and that he was charming. But he was the Pope—the Pope!

I need hardly tell you that my hostess was disappointed. On seeing me take on and retain the exact attitude of the little stone figure she hoped for a likely history. There was nothing, so far as she knew, to explain "the Pope."

Later on, however, an explanation of the reading was given by another member of the family. It seems that a sister of the lady who had lived in that house in London came back from Rome about 1904 full of an honour which had received from the Pope. He had allowed her to paint his portrait. And that portrait of His Holiness, sitting in a chair fingering his beads, was placed upon the walls of the room occupied by the little stone figure. When visitors came, sooner or later the artist would draw attention to this picture. "My portrait of the Pope," she would say. "Yes, he honoured me by giving me a sitting. And he was charming, perfectly charming."

The little stone figure stood on the mantelpiece, watching, listening, and more than twenty years after, telling all about it. But his own secret he has kept to this day.

# SKOTOGRAPHIC MEDIUM

MRS. MADGE DONOHOE'S PHOTOGRAPHIC EXPERIMENTS

THOSE who remember the late Felicia R. Scatcherd will recall her photographic experiments along a little-explored avenue which she termed Skotography. It consisted in trying to obtain supernormal designs on photographic plates exposed in darkness. She had considerable success in this line of exploration; at first a camera was used, in the ordinary way, but later it was found that the abnormal imprints could be obtained by merely holding an exposed sensitised photographic plate in the hand, in a completely-darkened room. Needless to say, some form of mediumship was involved in the production of these peculiar photographic specimens; exactly what the psychic power at work might be, or how it operated, we have, at present, but slight knowledge; nevertheless, of the reality of the Skotograph there can be little doubt.

Perhaps the most active experimenter to-day in this curious branch of psychic research is Mrs. Madge Donohoe, widow of the famous war correspondent, Martin Donohoe. She possesses a collection of some hundred and fifty Skotographs obtained through her own mediumship. The gift, in this lady's case, seems to be related to a strange electric condition of the body. Some years ago Mrs. Donohoe made the discovery that when wearing a silk, or silk-mixture garment, she could see out lights in the dark; a photograph which a woman had taken of her under these conditions showed no trace of Mrs. Donohoe, but only strange lights.

It was when I was experimenting with photography in the hope of obtaining proof of spirit return by way of a recognisable 'extra' that I first heard of Skotography," she tells us. "I was informed that psychic pictures had been obtained on photographic plates simply held between the hands or strapped to the forehead. The procedure, I was told, was to buy a packet of plates and, without undoing the wrapper, carry the packet on one's person in order to 'magnetise' it; then, while holding it—preferably to one's forehead—earnestly think of the friends in the Spirit World to impress it. This sounded to me fantastic, but I bought a packet of six plates and followed the instructions. Then I took the packet to Whiteley's for development, and found that five of the six plates contained strange markings. It seemed like the beginnings of a successful experiment, but a number of other plates I used in this manner proved to be blanks. Then I tried another method; I opened the packet and tried each plate, separately, enclosed in a glass photographic slide. From the first attempt this gave wonderful results, and comparatively few failures.

My own theory is that all psychic photographs are made about this way; that is, the 'extra' is impressed on the plate in the slide, and probably before the plate is placed in the camera; certainly before the plate is exposed by opening the lens of the camera; this would account for the 'double exposure' effect, which sceptics are so fond of adducing as the true explanation of such pictures where, beside the living sitter, a spirit form is shown on the negative. Over and over again, when I have photographed my friends, I have found, on developing the negative, that their faces and bodies have been completely blotted out by some kind of 'extra.'"

In the early days of her experiments Mrs. Donohoe used to "ask" for an "extra" that would have some special application to the person whom she was photographing. For an Italian friend she obtained, she tells me, a scene representing what appeared to be a Doré illustration of Dante's "Inferno." "In the right-hand bottom corner one sees the head of the great visionary emerge from the Inferno; the larger part of the picture shows a weird wilderness—like Purgatorio, and

finally on the top left-hand corner appear two figures resembling the conventional pictures of Dante and Beatrice."

For her sister, Mrs. Clunies Ross, of Sydney, mother of three soldier sons who fought in the Great War, Mrs. Donohoe obtained an "extra" representing "three antique swords, beautifully chased, on one side of the plate, while in the middle appears a Saracen in war-like accoutrements. Athwart two of the swords is a woman's figure, and beside her are two spirit forms representing, I feel sure, the two boys my sister lost in the war."

Another kind of "extra" that Mrs. Donohoe obtains is a group of dots which, she tells us, convey messages from the unseen in a code which was invented by one of her most active communicators, Fletcher. Several of these code communications have been received, jointly signed by him, her husband, and one of her nephews.

Here is the Medium's method of procedure, given in her own words:

I have taken every precaution against self-deception, and against fraud in others. I sit each night round about the midnight hour, in darkness and in quiet. In my hands I hold a sensitised plate in a photographic slide. I talk with my Spirit Operators, and follow their instructions. Sometimes they tell me that no impression will be made that night; at other times I am asked to remain perfectly still while an impression is being made.

I have submitted to tests by two photographic experts, both previously unknown to me, and at least one of them a decided sceptic. They have entrusted me with slides which they have previously filled with plates, and sealed, and which I have returned to them in an admittedly intact condition; these plates on development, have shown impressions that could not have come normally. I hold their written testimony as to this.

Mrs. Donohoe has shown us a selection of her Skotographs. Four of them show human faces in unmistakable detail; one of the plates has a design resembling luminescent palm leaves, while a third discloses a group of what look like large, scintillating diamonds; all the pictures shown to us are unusually arresting.

## THE VALE OWEN FUND

AS most readers of LIGHT are aware, the Rev. G. Vale Owen resigned his living as Vicar of Orford, Warrington, Lancs., in December, 1922, after thirty years' ministry, to devote himself to Spiritualism. In order to provide Mr. Vale Owen with a regular stipend, the Vale Owen Sustentation Fund was established by the late Sir Arthur Conan Doyle and other spiritualists, and this Fund received loyal support from a limited number of subscribers. It is now desired to establish the Vale Owen Fund on a much wider basis and to fill in the gaps which naturally occur from year to year. The trustees of the Fund (Sir Robert McAlpine, Bart., Mr. H. H. Hitchcock and Mr. J. Engledow) are therefore appealing to all who are in sympathy with Mr. Vale Owen's work and teaching to become generous contributors to the Fund. The contributions should be forwarded to The Trustees of the Vale Owen Fund, either at 4, London Wall Buildings, London, E.C.2., or care of the National Provincial Bank, Ltd., Salisbury House, London, E.C.2. The Trustees offer the suggestion that those who desire to contribute should make annual donations at Easter through their bankers, and a bankers' order form for this purpose is obtainable from the Trustees at 4, London Wall Buildings, E.C.2.

A DEBATE has been arranged at Queen's Hall on Sunday, October 12th, between Mr. Maurice Barbanell and Mr. Chapman Cohen, the well-known Freethinker, on the subject "Is there a Life after Death?"

## SPIRITUALISM ABROAD

FROM *La Revue Spirite*, PARIS :

A humble employee of the Italian post office, named Peziardi, who was conversant only with his native tongue, had the faculty of writing in idioms unknown to himself. One day he filled a page with a number of signs that no one could interpret. This was shown to Professor Gorresio, who stated that the paper was the exact reproduction of an inscription in an Archaeological Museum that he had in vain endeavoured to translate. An automatic communication put him on the right track. The inscription was the prayer of a tribal chief imploring divine protection for his tribe. From that day Professor Gorresio was convinced.

*Luce e Ombra* has published an interesting letter addressed by Senator and Professor Alessandro Chiappelli to Ernest Bozzano on the publication of an Italian translation of *The Crisis of Death*. The distinguished philosopher attaches exceptional value to these studies by Bozzano by reason of the critical and logical qualities of the whole work. He declares that he has documents from the Beyond that confirm Signor Bozzano's evidence. He intends to publish these as occasion serves. Dr. Gustave Zeller writes to Signor Bozzano telling him that German spiritists agree with the testimony from England and America contained in that work.

The *Bulletin du Conseil de recherches Métapsychiques en Belgique* (April, 1930) publishes communications from the spirit of Dr. van Velsen, founder of the Psychological Institute of Brussels, to the same effect.

In the *Zeitschrift für Parapsychologie* (pp. 265—267) Baron Henri Droste has a very curious article on walking on the water, which he personally witnessed. He was steering a boat and fishing in a lake about 1½ metres deep, aided by "old Bernd," a farm labourer aged about 55, who was busy with the nets. Old Bernd had the reputation of being able to walk on the water. The Baron, having spoken to him on the subject, Bernd consented to prove the fact. He stood up in the boat, concentrated his thought, fell into trance, got out of the boat and walked ten yards on the water towards the shore. When the Baron picked him up he verified that his feet were dry, he having glided slightly above the water.

The *Revue Psychique*, commenting on this story, says: "We do not conceal our surprise at finding this testimony in the most severely critical of all the German reviews. Certainly there are in the Bible instances of walking on the water, but the facts are extremely rare (See De Vesme, *Hist. Spir. Experimental*, pp. 496, Edit. Jean Meyer)."

Professor Einstein, the best known of all German scientists, has recently admitted the scientific reality of clairvoyance. According to the *Society of Berlin Doctors for Psychical Research*, Einstein, after experiments with Otto Reimann and Madame Akeringa of Berlin, was completely convinced of the meta-graphological phenomena. He said that the number of successes was far in excess of any probability. We can repeat with the *Zeitschrift für Seelenleben*: "This is a magnificent victory."

At Ledec, on the Sazawa, in Czecho-Slovakia, the mistress of a school asked the pupils to describe any dream they might have had. The son of the tailor, Adalbert Chudoba, aged 10 years, described how he had dreamed that he and two companions had been drowned in the frozen river. The next day, on the invitation of the son of a manufacturer, he went with two comrades to the factory, and tried the ice. Adalbert was slightly in rear of the others. He felt the ice giving way under him and called for help. His comrades came to his assistance and all were swallowed up by the water. The dream was realised down to the smallest details. The Czecho-Slovakian Press commented much on the incident.

The well-known virtuoso of the violin, Mr. Florizel von Reuter, has published a detailed account of his visit to Iceland in the *Zeitschrift für Parapsychologie*. He tells us that no other country is so advanced in proportion to its population (about 100,000 persons). The writer, Einar Kvaran Hjorleifsson, is president of the Society for Psychical Research, which has 400 members, among whom are six University professors. At Reykjavik Mr. von Reuter had to repeat his lecture on personal experiences several times, the hall on each occasion being too small to accommodate the audiences. Nearly all the leading people had read the *Psychical Experiences of a Musician*, whence their interest in the *Additor* by which messages in various languages were received. Latterly some were in Icelandic, which is a development of the Norwegian of the 9th century. These were faultless; but there is no dictionary of Icelandic on the island, and no book for foreigners. Four messages through the *Additor* were received from the great theologian of Iceland, Haraldur Nielsson, deceased two years since. His daughter and her husband lately made a tour in England and visited Mr. Hope at Crewe. They speak English well and Mr. Hope had no clue to their personality. An "extra" of Haraldur Nielsson was received which was at once recognised by the inhabitants of Reykjavik.

In the *Zeitschrift für Metapsychische Forschung*, Professor Schneider relates the experiments between Athens and Vienna, at the instance of Dr. Tanagra, the prime mover of the Fourth International Psychic Congress at Athens. In the issue of June 18th, 1930, Professor Schneider gives the telepathic facts relating to anticipation and retardation of telepathic messages. The 24 illustrations are the proofs of the successes obtained. There were 30 attempts at intentionally retarded telepathy; and four retarded, all successful; there were 26 attempts of anticipated telepathy, of which 15 were successful. Five seances were null, owing to fatigue of the telepaths or to some derangement unknown.

These are but a few of the reports of spiritualistic activities from all over the world.

STANLEY DE BRATH.

### BUT NOTHING IS LOST

WHERE is the Roman Empire to-day? Where are Khammurabi, Ptolemy, Sennacherib, Sargon, Xerxes and Alexander the Great? And where will the British Empire be to-morrow? Where is the Minoan Empire, the Assyrian Empire, the Babylonian, the Persian—where are the nine civilisations which comprise the greatest achievements of the human race? Are they lost, and will those that come after them be lost? No—they are enshrined in the heritage of the race, not in any physical depository, but in the spiritual archives of humanity, in the perpetual storehouse of character, in the soul of the people, the same people who come age after age, experimenting and wrestling and battling and achieving. They will not pass. I see them in Lemuria and Atlantis. They are Hittites and Aegeans. Greece and Rome and the British Empire have been their playfields. I see them take up their task æon after æon. I see that nothing is lost. I see endless beginnings and enterprises and efforts. I see endless experiments. But they go a step farther every time. Some new set of inventions, some new initiative, some new discoveries. Always adding to the total capital. Always contributing. Pioneers in one age. Achievers in another.

—From *The Temple in the Open* by Rev. J. Tyssul Davis.

MR. HORACE LEAF.—We understand from a cablegram that Mr. Horace Leaf is returning to England and will resume his psychic work from October 1st.

LETTERS TO THE EDITOR

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

PROPOSED NEW JOURNAL—A DISCLAIMER

Sir,—I see in LIGHT of September 20th, that Mr. Barbanell, for himself and for Mr. Hannen Swaffer, disclaims any responsibility for the circular issued in connection with a proposed new psychic weekly. May I be allowed to state that my name, too, was omitted on the circular without my knowledge or consent. My absence on the continent may explain my more ready disclaimer.

County Hotel, TOM GROOM.  
Upper Woburn Place, W.C.

\* \* \*

THE PSYCHIC BOOKSHOP

Sir Robert Gower, O.B.E., D.C.L., M.P., Solicitor, 11, Abchurch Lane, London, E.C. 4, writes:—

It has come to the notice of my Client, Lady Conan Doyle, that statements have been circulated to the effect that she has disposed of the Psychic Bookshop at Abbey House, Victoria Street, Westminster, S.W.1., and that her state of health prevents her from taking the active interest her husband did in its work.

These statements are quite untrue. Lady Conan Doyle is still carrying on the Psychic Bookshop and she is in excellent health.

\* \* \*

THE TREATMENT OF CANCER

—With further reference to my letter which you so kindly published in your issue of August 30th, it may interest Dr. E. H. Worth and others of your readers to know that about two weeks ago, whilst on holiday in the south of England, I was advised by a doctor, who is not a spiritualist, and whom I had consulted about a serious malady of my wife, to take her to be examined by a "spirit doctor" who guides Mr. Blake, the minister of the Spiritual Church, Bath Road, Bournemouth.

Although we are not spiritualists, we did attend at church on Friday, September 5th, and, to our amazement, the "spirit doctor" immediately located the particular part which was troubling my wife.

During the consultation we told the "spirit doctor" of the Rees Evans Treatment which had practically cured my wife, and although he did not appear to have heard of Mr. Rees Evans, he expressed satisfaction, and after mentioning the failure of the radium, he told us not to be too severe on the medical profession because of their failure, saying, "If there were no failures there would be no successes." (You see that even in the spirit world doctors stand by each other!)

In view of Dr. Worth's statement in his letter published in your journal of August 23rd, saying "the supporters of these unqualified people will surely have to give an account of their actions in some future life," I feel that it could be noted that this "spirit doctor" said that her case (cancer) was not entirely inactive but it was in the process of dying and that he advised the continuance of the Rees Evans' treatment.

Cranbourn St., W. KEITH MOSS.  
W.C.2.

\* \* \*

"IMMORTALITY AND EXACT SCIENCE."

Sir.—I was much interested to read in LIGHT of Sept. 20th, the article under this heading by Mr. Charles Wickham Armstrong, as this aspect of the subject should

indeed be the one that will lead Science to investigate and accept the facts of Spiritualism.

However, while I agree with his general theory, I should like to ask about one or two difficulties that seem to require a solution.

1. Is not the four-dimensional Time-Space Universe of Relativity filled with the extensions of our three-dimensional Universe in Time? If so how can there be room there for the spirit world?

2. How can it be urged that we have a four-dimensional spirit body or any four-dimensional body other than the Time-Space extension of our present three-dimensional body?

3. What is the scientific difference between clairvoyantly sensing the four-dimensional Time-Space universe (*i.e.*, our own past and future) and the four-dimensional spirit world?

4. Have we not a speed through Time?

5. Our brain extends its powers into four-dimensional Time-Space itself. How can this limit us on this earth to one moment of Time and yet give us four-dimensional consciousness at death?

When these questions can be answered the day will not be far when scientists will prove the existence of spirits by reasoning alone.

DEREK J. SCHOVE.

West Wickham, Kent.

MR. MAURICE BARBANELL AT QUEEN'S HALL

AT the meeting of the Marylebone Spiritualist Association on the 14th inst., a large assembly listened with marked attention to Mr. Barbanell's address on "The Value of Spiritualism."

Referring to the religious implications of the subject, Mr. Barbanell said, "So far as I am concerned morality and ethics cannot be divorced from Religion. Whenever one gets into converse with any of the inhabitants of the spiritual world it becomes plain that it is the way we live our lives while on earth that determines the position we occupy when entering that life, and so this actual converse enables us to recognise the need of living our present lives in accordance with our highest ideals of truth, of purity, of justness, of service—in one word, of Love. Is not that the very essence of Religion?"

"You may exercise the psychic faculty yet never come into contact with spirit people. That is the vast difference between psychic gifts and 'the gifts of the spirit.'"

"I am tired," said the speaker, "of the continual use of the word 'trivial' as applied to spirit communications." Mr. Barbanell then narrated a personal experience: A dear friend lay dying in a London hospital; "I visited the hospital one Sunday, taking with me some flowers amongst which were specimens of gladioli—her favourite flower. I was not able to see my friend, as she was sleeping, but I left the flowers which were, as usual, placed with other flowers in the ward. My friend died the next day. A fortnight later I attended a seance, when the Medium was controlled by my friend who thanked me for bringing the flowers," "and especially," she said, "the beautiful gladioli which you knew were my favourite flowers." "A trivial communication?" said the speaker, "No, not to me, for the Medium knew nothing whatever of the whole circumstance."

In conclusion Mr. Barbanell spoke of survival being "a natural *proven* fact to spiritualists," and exhorted his hearers to seek reverently for such proof—and they would receive it.

At the after service Mrs. Estelle Roberts gave some remarkably successful clairvoyant descriptions, with evidential messages.

L.H.

## Light

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ADVERTISEMENTS—For rates apply The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington, 3758). Telegrams: "Survival, London."

## A REFLECTION ON HUMAN MENTALITY

"J.A." whose initials denote one who in private life has exercised remarkable psychic gifts, and who is well-known in psychical circles, sends us an amusing tale, which he describes as "a reflection on human mentality." He is well aware that accounts of phenomena need to be fully authenticated, and so he desires that his account of the materialisation of a child shall be regarded merely as an "illustration" of his theme. He believes it to be true; but there is no obligation on anyone else to accept it, especially as he cannot give, publicly, names, dates and places.

Here is the story in brief. Some years ago in a city in Northern England a man called on his medical adviser with regard to some strange mediumistic powers which he (the patient) had developed, and which he desired that the doctor should test for himself. Much interested, the medical man assembled some of his friends, including a clergyman (a friend of "J.A."), and a seance was held, the Medium being one of the circle, and all the sitters having their fingers interlocked.

After a time a strange thrill passed through the circle, the curtains in the room bulged, and a little girl appeared. Passing across the sitters the figure went straight to the Medium and seated herself on his knee, after which it returned to the space behind the curtains. The sitters tried in vain to release their hands; some mysterious force kept their fingers interlocked until the curtains ceased to move. They were then free, and made a general rush for the curtains, finding nothing behind them but the blank wall. They were "lost in amazement." A week later

"they were doubting the evidence of their own senses, and in a month they agreed that, in some inexplicable way, they had all been fooled."

Some time after this, a professional Medium visited the town, and, their appetite for psychic phenomena being now whetted, the doctor and his friends engaged the Medium to give them a sitting. But nothing whatever happened, and the Medium was much distressed: he could not elicit even the movement of a table. This time, however, the circle showed no scepticism. They paid the Medium's fee, and never doubted in after years that the man was a genuine Medium who had, on that occasion, been baffled by bad psychic conditions.

While we agree with "J.A." that the story serves to illustrate one of the amiable eccentricities of our human nature, we have at least to remember that the blank seance did, in some degree, point to the probable genuineness of the Medium. We have ourselves sat with Mediums who, although perfectly free to simulate phenomena if they chose, could produce nothing for an expectant circle, there being no "power." These Mediums had sometimes been publicly denounced as cheats (the tendency to hurl accusations freely and irresponsibly against our fellow-creatures being another peculiarity of our human nature) but the fact that when the Mediums could have imposed on their sitters they did not do so was not without significance.

"J.A." is not a convinced spiritualist, and may therefore be acquitted of any partiality. Those of us with long experience of psychic phenomena know that the story he gives is well within the bounds of possibility; and as regards the vagaries of the human mind, our own experiences have taught us that spurious or semi-spurious manifestations are, in some quarters, accepted as entirely genuine, even by people who will fiercely reject the "real thing" as being highly suspicious, improbable, and contrary to their preconceptions of the way in which reality should present itself. Only the rare few, whether in Religion or Science, can strip their minds of all preconceptions. But the truth is to be found in no other way.

### IN MEMORIAM: A.C.D.

The fighting power of unalloyed belief  
Was his. An inner urge that knew not rest,  
Nor yielding, all his life made manifest.  
Pity alone, he felt, was poor relief  
For loving hearts bowed low in hopeless grief.  
That death ends all he put to every test,  
And if discouraged, slacked not in the quest  
Till knowledge showed the hold of death is brief.  
Then ought we not to follow where he led,  
And for ourselves at least attempt to prove  
His firm conviction that there *are* no dead?  
Death was to him, indeed, the sure remove  
From sorrows that we fail to understand:  
Should we not answer to his beckoning hand?

E. HALL HAINS.

SIDELIGHTS

*Psychic Research* (the organ of the American S.P.R.) gives, in its September issue, a statement by Mrs. Marian Clancey, who writes as follows: "I was born in Canaba, Michigan. In those early pioneer days there were but few children I was allowed to have as playmates.

When I was about four years old I used to fence off the corner of the dining room with chairs, and there, undisturbed, I played with a dear invisible playmate, invisible to all eyes save my own. . . . We played together for years with never a misunderstanding. When mother or sisters asked me with whom I was talking and laughing, I said I would answer with great dignity: 'My friend'—not mentioning her name until later at the termination of our companionship.

\* \* \*

"One day I was found in my corner play-nook, crying sadly. When mother asked me what was the trouble, I answered: 'My little friend Jennie Cox is dead' She left me. . . . For years I watched for her hoping she would return; even when I was twelve years old, and we moved to Minneapolis, I looked earnestly in every little child's face for my beloved Jennie. . . ." Many years later Mrs. Clancey, grieving over the death of a friend, had fallen down herself, weeping, on her bed. "Suddenly," she writes us, "I heard a voice say: 'Don't cry; I'm so sorry.' Sitting up I saw dear Jennie sitting by me. Three times I heard her voice and saw her. Then I became calm, and in all these years I have never seen her, nor heard her voice again."

\* \* \*

The September issue of *The Seer* contains an article on "Invisible Playmates," by the editor, Mr. Francis St. Wheeler, who expresses the belief that such invisible companions may be either a guardian angel, a departed, earth-bound infant spirit, or "a soul shortly to be incarnated." Mr. Wheeler (who frankly admits that it is not "wise to be too definite" as to the true explanation of these reported spirit companions), gives examples of children who have claimed to see and converse with invisible playmates. One such case is that of Lina Wertheimer, of Würtemberg, who claimed that she "went gardening with her brother" (who was an only child), and brought back strange exotic flowers, although it was winter and snow lay on the ground. Herr Munster, the Lutheran pastor of the village "with more judgment than might be expected," refused to regard these flowers as 'coming from the other world,' as the father had suggested, for, said the old divine, "I could not see what the devil had to gain in coming to visit a lonely child, and giving her pretty flowers."

\* \* \*

The writer continues: "A more recent case was reported from Norway, a country which has not been so prominent in the public view so far as psychic matters are concerned, but where the psychic strain, none the less, is very strong. This is one of the few cases of seeming materialisation. A certain lad named Hjalmar—had been punished several times for telling stories about 'the other brother,' with whom he used to play about the fishing boats. At the age of six years he went to a Kindergarten or Maternal School, and there, too, he was continually getting into trouble because of his tales of his 'other brother.' But one day, the teacher of the maternal school clearly saw another boy standing beside Hjalmar and whispering in his ear. She spoke sharply and Hjalmar replied: 'It's only my brother!' Angry at this repetition of the forbidden subject she strode forward, but, on her approach, the 'brother' vanished. Queries evoked the information that other of the children had seen this 'other brother' several times before."

DID ABRAHAM LINCOLN SEE HIS "DOUBLE"?

IN a new biography of *Lincoln* by Emil Ludwig, various references are made to Lincoln's belief in signs and omens and dreams. He believed that he dreamed "true" on various occasions, and was cheered considerably during the trying years of the Civil War by some of these happenings. One case, interesting to psychic students, is recorded in his own words by a friend: it happened just before he assumed the Presidency:—

"Once after a tumultuous and tiring day, I threw myself down on an old sofa at home. Opposite where I lay was a bureau with a swinging glass upon it, and looking in that glass I saw myself reflected nearly at full length; but my face I noticed, had *two* separate and distinct images, the tip of the nose of one being about three inches from the tip of the other. I was a little bothered, perhaps startled, and got up and looked in the glass, but the illusion vanished. On lying down again I saw it a second time, plainer if possible, than before; and then I noticed that one of the faces was a little paler—say, five shades, than the other. I got up and the thing melted away, and I went off and in the excitement of the hour forgot all about it—nearly, but not quite, for the thing would once in a while come up and give me a little pang as if something uncomfortable had happened. When I went home again that night, I told my wife about it. A few days afterwards I made the experiment again, when, sure enough, the thing came again: but I never succeeded in bringing the ghost back again after that, though I once tried very industriously to show it to my wife who was somewhat worried about it. She thought it was a 'sign' that I was to be elected to a second term of office, and that the paleness of one of the faces was an omen that I should not see life through the last term."

To him it remained as a disquietude which he could not banish from his heart, but to Mary his wife, with an instinct which long before had made her anticipate Lincoln's career, it disclosed Lincoln's end, for it was very soon after his appointment to a second term of the Presidency that the assassin's bullet found him.

B.McK.

\* \* \*

THE DISPENSATION OF THE SPIRIT

"THE age in which we at present live is the Dispensation of the Spirit, in which God has communicated Himself by the highest revelation, and in the most intimate communion of which man is capable . . . no more as an authoritative Voice from without, but as a Law within—as a Spirit mingling with a spirit. This is the dispensation of which the prophet said of old, that the time should come when they should no longer teach every man his neighbour, saying 'Know the Lord'—that is by a will revealed by external authority from other human minds—for they shall all know him, from the least of them to the greatest' . . . It was necessary for the Son to disappear as an outward authority in order that he might re-appear as an inward principle of life . . . All real unity is manifold . . . that which lies beneath the innumerable phenomena of Nature is the One Spirit—God. . . . A Single Spirit, the Life of God, pervades each separate soul, and just in proportion as that life becomes exalted does it enable everyone to shine forth in the distinctness of his own separate individuality, like the stars of heaven."

—From a Sermon by Robertson of Brighton.

DEVOTIONAL MEETINGS

Mr. Alfred Vout Peters writes:—Many spiritualists have expressed the wish that a devotional meeting in the West Central district of London is needed. I shall be glad to meet any persons interested who will call at 51, Hunter Street, Brunswick Square, W.C.1., next Sunday, at 11.

## ANNA KINGSFORD: HER LIFE AND WORK

By SAMUEL HOPGOOD HART

(Concluded from page 487)

We must pass over the details of Anna Kingsford's life as a medical student at the University of Paris, to which she was compelled to go for her degree, which she obtained in 1880, when she became entitled to practice as an M.D. of the *Faculté de Paris*, a privilege obtained at the utmost cost in toil and suffering, both physical and mental. During this period she had from time to time the benefit of the help and companionship of Edward Maitland, which, at her husband's request, was freely and unselfishly given, and without which she could not have stood the strain, endured the hardships, and overcome the difficulties that beset her path.

On obtaining her medical degree, she, with the help and support of Edward Maitland, soon became recognised as the foremost opponent of her day to Vivisection; and as the chief Apostle of a humane, pure and bloodless diet. Everybody should read her and Edward Maitland's *Addresses and Essays on Vegetarianism*, which is one of the best books on the principles of Vegetarianism that has been written.

With the enhancement of her psychic faculties, which occurred in 1876, she became and during the remainder of her life continued to be the recipient of Divine Illuminations which, after her death, were published in *Clothed With the Sun*. They were received by her mostly in sleep. Some of them dealt with the profoundest subjects of cognition such as the procession of Deity, or Original Being, from static to dynamic, from passive to active, from unmanifest to manifest, from abstract to concrete, from universal to individual. Others disclosed the method at once of Creation and of Redemption, shewing the method to be one, and the direction only to be different, being as centrifugal and centripetal, evolutionary and involutonal; while others dealt with such subjects as Inspiration and Prophesying; Sin and Death; Christian Pantheism; The Communion of Souls (which was received by Anna Kingsford in sleep, and is considered by some to be one of the finest pieces of composition in the English language); The Origin of Evil; The Fall; The Gospels; The Christian Mysteries; The Dogmas of the Catholic Church; The Soul and Her Nature; The Great Work; The Redemption; Vicarious Atonement (the doctrine of which is condemned as false and pernicious); and there are those wonderful and beautiful "Hymns to the Gods"; and some of the Illuminations contain allusions to Jesus (whom Anna Kingsford declared she remembered) and his teaching, and to St. Paul (who is accused of having misrepresented the teaching of Jesus), and to other Biblical characters. There are references also to the Great Pyramid which was built for initiations, one of which is described. All are subjects of the greatest interest. These Illuminations, or some of them, are regarded by many as sacred scripture. Anna Kingsford and Edward Maitland looked upon them as inspired. Some of them appear to be recoveries, by *memory of the Soul*, of ancient rituals long lost to the world.

In an Illumination concerning the interpretation of the dogma of the Immaculate Conception of Maria, which was in July, 1877, received and written by Anna Kingsford while in a condition of trance, she was told: "The Church knows not the source of its dogmas. We marvel also at the blindness of the hearers, who indeed hear, but who have not eyes to see. We speak in vain—ye discern not spiritual things. Ye are so materialised that ye perceive only the material. The Spirit comes and goes; ye hear the sound of its voice; but ye cannot tell whither it goeth nor whence it cometh. All that is true is spiritual. No dogma of the Church is true that seems to bear a physical meaning. For matter shall cease, and all that

is of it, but the Word of the Lord shall remain for ever. And how shall it remain except it be purely spiritual; since when matter ceases, it would then be no longer comprehensible? I tell you again, and of a truth—no dogma is real that is not spiritual. If it be true, and yet seem to you to have a material signification, know that you have not solved it. It is a mystery; seek its interpretation. That which is true is for Spirit alone."

After Anna Kingsford obtained her medical degree, she was free, not only to prosecute the great work which had inspired her to enter the medical profession, but also to join with Edward Maitland in what they regarded as their appointed mission, that of unsealing or interpreting the Bibles of the West; the purpose of their collaboration, as stated by Edward Maitland, being "the restoration of the esoteric philosophy or Theosophy of the West, and the interpretation thereby of the Christian and kindred religions"; and having materials for lectures in their possession and in abundance, they decided to open their campaign by giving the series of lectures, which, in 1881, they gave to a private and select audience, and which, in the following year, were published under the title of *The Perfect Way; or the Finding of Christ*. The book, which was their joint production, at once met with the greatest praise and enthusiasm from the few spiritually-minded who were able to judge of its merits, but otherwise by the representatives of orthodoxy and materialism who were unable to withstand its attacks on their respective strongholds; and, to-day, after the many years that have passed and books that have been written since its publication, it is recognised to be one of the best and greatest books on esoteric and spiritual—which is the true—Christianity that has been given to the world. The book, which was intended to make known the revelation received by Anna Kingsford and Edward Maitland, and which they regarded as a new "Gospel of Interpretation," was largely written from or as the result of Illuminations which had then been received by them. It represents the restoration of the "Key of Knowledge," with the taking away and withholding of which Jesus so bitterly reproached the ecclesiastics of his time. The late "Eliphaz Levi," after reading it, wrote:—

"Humanity has always and everywhere asked itself these three supreme questions: Whence come we? What are we? Whither go we? Now these questions at length find an answer, complete, satisfactory, and consolatory in *The Perfect Way*." Lady Caithness, Duchess de Pomar, regarded it as "the most complete revelation, certainly, that has ever been given to man on this planet." Writing to Lady Caithness on the subject, Anna Kingsford said: "Strange indeed it would be if our Book should find universal acceptance in a world which rejected Christ! But those who do recognise our teachings do so not warmly only, but enthusiastically. Of one thing I am sure; which is, that the Doctrine of which our Book is the first Apostle will sooner or later become the headstone of the corner; for it is the only doctrine capable of explaining the otherwise insoluble enigmas of the universe, and embodying the philosophy in which are united all the elements of every divine revelation vouchsafed to mankind. By it Christian and Buddhist, Parsee and Hebrew, Greek and Egyptian, are brought into harmony, and shewn to be only so many different dialects of one Catholic language. *The Perfect Way* is thus an eirenicon, and the Peace-maker is the Child of God."

Not only was Anna Kingsford the recipient of Divine Illuminations such as those to which reference has been made, she was also a great dreamer—perhaps the most remarkable of which there is any record. She would dream complete stories and verses of poetry which, on waking, she would write out. Her "dreams and dream-stories" were, after her death, published in the book of that title, edited by Edward Maitland. Many of them

were in the nature of instructions in the form of stories intended for her guidance.

Much more of interest might be said of this dear woman who was "no stranger to heavenly visions and voices," and of her collaborator Edward Maitland and their work and teaching, but space will not permit. Those who would know more, must seek it in her biography above referred to. The latter years of her life were rendered doubly hard by reason of her physical disability and failing health. But her mission was ever before her, and she worked on to the end, which occurred on the 22nd February, 1888, when she withdrew to higher realms—not unknown to her—to continue under more favourable conditions her work for God and Humanity which she had devoted her life. In a message subsequently received from her for Edward Maitland, he was informed as follows:—"She rejoices to let you know that the suffering she enjoyed—yes, enjoyed—was the ladder that led her spirit upward, ever upward. She knows now that, had that suffering not chained her spirit to her material frame, the power she possessed could have been of no use in this sphere of earth. For had her body not suffered, her knowledge could never have been expressed, but must have remained in her inner self as a dream, one day to be realised."

In the early part of their married life, Anna Kingsford wrote many sermons for her husband. In one, wherein she described "the true Man of God in all ages," I feel that we have the personal testimony of a sufferer. She says:—

"The World esteems him not—it does not know his greatness, it does not recognise his real strength. When he dares to stand up alone before its face and brave its pleasure and its opposition, the World is amazed at the man's temerity. It sends out its hosts to crush him like a worm—ignorant in its blindness that he is not alone. It sees only the solitary figure standing unshielded and unprotected in the teeth of its rage and indignation, and prepares to sweep him away with a blast of its mighty breath. But the Man is greater than the World. Unseen by common eyes an invincible Host protects him. He only knows his own power, and conscious of that power, he dares defy the armies of earth. Who are the protectors of the Man of God? Who are these invisible warriors who defend and save him? They are the powers and the graces whose names are written in the Word of God:—Fortitude, Purity, Steadfastness, Hope, Love, Valour, Sincerity, Patience, Longsuffering, Humility, Meekness, and all the mighty gifts of the Spirit of God.

"This is the Celestial Host whose arms are more than a match for the assaults of the World. By the help of his great armament every Saint has conquered, every man of Genius has withstood and has won the day. The thousands of good and great men and women who have by one have fought the World and vanquished it victoriously. They have been despised and rejected, persecuted, ridiculed, rebuked, threatened—all in vain. They knew, each one of them, standing alone before the great array of their adversaries, that 'those who were with them were more than those who were against them.'"

1. GRAHAM MOFFAT AT CARLISLE.—The County Hall was crowded on September 11th when Mr. Moffat presided an enthusiastic meeting on "Spiritualism and Christianity." Mr. Wilfrid Rutherford, barrister-at-law, Sunderland, presided. Mr. Moffat deplored the general indifference of the Churches to psychic matters, and remarked on the changing attitude of the public towards the Sabbath. In certain parts of Scotland it is customary, before the war, to lower the blinds on Sunday, but the custom had now disappeared. The speaker also referred in appreciative terms to the work of Sir Oliver Lodge and the late Sir Arthur Conan Doyle.

## RAYS AND REFLECTIONS

With all respect to some of our pugnacious propagandists I would suggest that Spiritualism must find its way rather than fight it.

\* \* \*

"It is not necessary for you to attack our religion in order to magnify your own," was the remark of a Hindu sage to an English officer in a discussion on the religious faiths of East and West. It was a just remark, as well as an index of the difference between the two races. It is indeed a rather humiliating reflection that the followers of some of the great non-Christian religions are more tolerant in their views than many Christians shew themselves to be. But usually the question resolves itself into one of good and bad manners rather than of good and bad religions.

\* \* \*

Some people with psychic faculties are not at all spiritual, and, conversely, some very spiritually-minded people have a horror of the psychic side of things. It is quite natural and very human. The ideal state of affairs is that the psychical should lead to the spiritual—but frequently it does not. The psychic person remains at that point. On the other hand, the spiritual types may be very narrow and refuse to recognise in any hospitable fashion an element which is an intrinsic part of life. True spirituality should be inclusive, casting out nothing which belongs to the human and natural order.

\* \* \*

A supposed authority on the subject finds that of all the spiritualist Mediums only some three or four are genuine. It is comforting to hear from such a source that there are any at all who can pass muster. But these admissions are very weakening. It is much more striking to say, in the manner of the late Mr. Edward Clodd—that "all, *all* are spurious," thus including them all in one sweeping denunciation. But, of course, the late Mr. Clodd had no experience at all in the subject, and certain psychical research critics have so very little that their opinions can only influence the uninitiated—which unhappily means the majority of their readers.

\* \* \*

On at least one occasion I have seen objective psychic phenomena in circumstances when I could be utterly sure that there was no normal explanation—no imposture, no hallucination. It was a great many years ago at a friend's house, after dinner. We sat, some seven of us, around the dining-table in a fully-lighted room, and waited to see what would happen, one of us being reputed to be an amateur Medium. It might have been an ordinary after-dinner party. We did not sing or practice any of the usual rites but conversed naturally on various topics. The phenomena took the form of the movement of small objects—spoons and the like—which appeared to hurl themselves about the room. We were all more or less doubtful and suspicious of each other. But as it happened, at a later stage of the proceedings, I was left in the room alone for a few minutes. Still the phenomena continued. A piece of sugar leaped out of its basin—a cigarette holder on the mantelpiece flew across the room, striking me on the shoulder—I watched its flight. So it was not illusion and it was not fraud. From that time I never saw any reason to doubt the reality of objective manifestations, and consequently found some of the psychic scientific treatises on the subject rather boring. The writers had plenty of learning and eloquence, but no experience.

D.G.

## THE CONDUCT OF A DEVELOPING CIRCLE

### TRANCE CONTROL

By IVAN COOKE

**M**EDIUMSHIP takes many forms. While you are sitting for clairvoyance, other gifts may develop, such as clairaudience, healing, the power of diagnosis, or of psychometry. Probably the first manifestation after clairvoyance will be trance control, as the two often go together; so with the latter we will now deal.

Trance control is not a rare manifestation; it is not unnatural, nor need it be of a spectacular nature, accompanied by shiverings and dramatic strugglings. When it takes such forms it is always a reflection on the method by which the Medium developed. Rather should it come quietly, naturally, and with dignity. It is a purely natural thing attended with no danger to the mental stability, health, or well-being of the Medium, if rightly developed and rightly used.

When your circle has been sitting regularly for some time, a sitter may remark that an intense heat or great coldness has suddenly come over him; this may be followed by a closing of the eyes, rigidity or relaxation of the body, and deep breathing. All these are possibly the beginnings of trance control.

Try to dispel any latent nervousness in your sitter; go to him, take both hands in yours, speak quietly, confidently, encouragingly to the Guide. Do your very best to second the Guide's efforts by an output of your own power. He is struggling to break down barriers. Welcome him with love such as you would give to any other friend striving to serve you. Do not imagine that you are in contact with some great soul come down from the High Places to speak with your Circle. And do not be surprised if the communicator proves to be of alien tongue and race, unable at first to speak a word of English; able only to chatter, with much gesticulation, in some unknown tongue.

It will be for you to teach your language to this newcomer, to teach his Medium's tongue the formation, under a Guide's control, of English words. Try to make him say some simple phrase, such as "God bless you," or, "God loves you;" or sentences from the Lord's Prayer. Very quickly will such words and phrases be picked up, and the Guide make himself intelligible, until you will hear, in the course of a few weeks, broken, but quite passable English.

It is more than likely that this same Guide will constitute and proclaim himself the "Doorkeeper" of his Medium, the spirit on guard in the Beyond to safeguard him from undesirable "influences."

Never hasten, never force matters. Patience, and again patience. But bear in mind that "control" should never be accompanied by unseemly contortions, facial distortions, or struggling on the part of the Medium. Such should be gently corrected, for they are involuntary and not usually the Guide's fault, he being unconscious of what reaction his control is producing. He must be told of the necessity of quietude and dignity in his Medium's bearing, and, rely upon it, gladly will he co-operate. See also that when he "de-controls," or leaves the Medium, that the Medium's hands are left lying, one on each knee, and that his legs are uncrossed.

It is also necessary that the Guide should remember that there are such things as time and place on this earth, whatever the conditions in this respect are in the Beyond. One hears of Mediums becoming so "open" that control takes place at inopportune moments. This is wrong, and exposes the Medium to ridicule and sometimes danger. The Guide must learn that he comes by *invitation*, as it were, that at certain times and one special place he is welcome indeed, but that he should not trespass on his

Medium's normal life, although his guidance and care from the Beyond are always welcomed. And the Medium must learn not only to become *negative*, a sensitive instrument open to be used, but also *positive*, in command of his own personality at will. Spiritual development, growth of will-power and character, poise and self command *must* keep pace with the development of the psychic faculties; the Medium must be captain of his own soul, else mediumship is likely to prove a curse to him.

At all times maintain the integrity of your Circle. Do not allow odd sitters to drop in; replace any which fall out with the greatest caution, remembering that one discordant personality may shatter both harmony and Circle. Do not permit your developing Mediums to sit with strangers, to cater for curiosity and the sensation-lover. It is a temptation, I know, for a young Medium to display his powers, but months and often years must elapse before mediumship is sufficiently established to deal with the unsympathetic and critical enquirer. Many a Medium is spoilt by being rushed into premature publicity, thus having his confidence in himself and Guides shattered. To give evidence and teaching in one's own Circle is one thing; to produce them for strangers vastly another. Guard and care for those you develop that they may become precious servants of the Spirit.

### A GENERATION AGO

(From LIGHT of September 29th, 1900.)

The trial and condemnation of Pastor Weingart, for disbelief in the resurrection of Christ, has started a controversy in Germany which may cause many old moorings to break up. A religious journal attempted to find out, by letter, the prevailing opinion, but received very few responses. A majority of these replies seem to dismiss altogether the idea of a resurrection: the others appear to identify a resurrection with a physical body. So far as we can follow the report, it seems to have occurred to no one that there is an alternative as between a bodily resurrection and no resurrection at all.

This is precisely one of the cases which at once demonstrates the uses and the importance of Spiritualism. The story in the Gospels is not as clear and consistent as it might be, but, on the whole, it suggests a spirit-appearance. There are two current in the various records, but the most persistent is that which keeps Christ apart from physical limitations and associations between the resurrection, as it is called, and the disappearance, or ascension.

### BOOK NOTES AND REVIEWS

"THE HEAVENS ARE RINGING." By Ivan Cooke.

This is the story of the rescue of a soul from darkness. It brings vividly before the reader the power which belief had upon the mind; how fears begotten of dogmatic teaching about hell and damnation can hold in thrall those who, like this soul, hurled herself into the next sphere of existence. The story is sympathetically told, and in the appendix is given what evidence could be unearthed in confirmation of the tale. In the circumstances Mr. Cooke has been fortunate to get so much confirmatory matter in support of the statements made by the controls. The book can be obtained from the author, "The Fifth House," Elmstead Avenue, Wembley Park, Middlesex, at 1s. net. (post free 1s. 2d.).

W.H.E.

THE HON. RALPH SHIRLEY.—We regret to learn that Mr. Shirley is suffering from injuries to the arm caused by a recent street accident. Happily no bones were broken. He tells us in the course of a letter that "the doctor expects me to make a good, though slow recovery."

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Psychic Diagnosis and Treatment .. ..	Mr. G. P. Sharplin Miss Francis Mrs. Barlow
Psychic Development .. ..	

**WEEKLY MEETINGS.**

Wednesday, October 1st, at 8.15 p.m. .. MR. A. VOUT PETERS  
 Address and Demonstration of Clairvoyance.  
 Wednesday, October 8th, at 8.15 p.m. .. MR. EVAN POWELL  
 Lecture: "Physical Phenomena from the point of view of the Medium."

**AFTERNOON LECTURE.**

Tuesday, September 30 at 3. .. MISS MARGARET UNDERHILL  
 "The Fundamental Values of Psychical Research"

**DISCUSSION TEA.**

Thursday, October 9th, at 4. .. (Members 1/- Non-members 1/6.)  
**GROUP CLAIRVOYANCE.**  
 (Limited to 10 sitters. Bookings must be made.)

Friday, September 26th, at 5 p.m. .. MR. T. AUSTIN  
 Friday, October 3rd, at 5 p.m. .. MISS JACQUELINE

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 Appointments may be booked for Demonstrations on Tuesday evenings at 8 p.m. For particulars, apply to the Secretary of the College.

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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. October 1st, Mr. Cooke.  
 Thursdays: 3 p.m. Open Circle for Instruction. Miss Earle and Mrs. Livingstone.  
 Thursdays: 5.30, Devotional Group. Absent Healing. Miss Stead.  
 Fridays: 3 p.m. Class for Development. Mrs. Campbell.

**Syllabus on Application to Secretary.**

**LIBRARY "AT HOMES" 3-5.30.**

Friday, September 26th, at 3.30. Mr. A. J. Ashdown on: "The Communigraph and other Aspects of Psychic Revelation."  
 Friday, October 10th, at 3.30. Mrs. Grace Cooke on: "The Consciousness of Spirit."  
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Miss HAZEL RIDLEY, Voice Medium from America, will visit the Library in the early Autumn. (Private and Group Sitzings will be arranged.) Apply the Secretary.

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 Sunday, Sept. 28th, at 6.30 p.m. .. MR. A. VOUT PETERS  
 Harvest Festival. Spirit descriptions and messages.  
 Wednesday, October 1st, 7.30 p.m. .. MRS. T. BISHOP ANDERSON  
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**MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.**

Monday, September 29th, at 3. Psychometry .. MRS. E. M. NEVILLE  
 Tuesday, September 30th, at 7.30. Clairvoyance .. MR. THOMAS WYATT  
 Thursday, October 2nd, at 7.30 Clairvoyance .. MRS. BURNHAM

**GROUP SEANCES.**

Tuesday, September 30th, at 7.30 .. MRS. HIRST  
 Wednesday, October 1st, at 3. .. MRS. KINGSTONE  
 Thursday, October 2nd, at 7.30. .. MISS LILY THOMAS

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**LECTURES.**

Monday, September 29th, at 7.30 p.m. MR. MAURICE BARBANELL  
 "How Spirits control" followed by questions and discussion on  
 subject introduced.  
 Friday, October 3rd, at 7.30 p.m. .. MRS. ESTA CASSEL  
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Sittings for non-members can only be arranged on presentation of satisfactory letter of introduction.

The following Mediums work regularly in connection with the Alliance.

MR. T. E. AUSTIN :	Trance and Normal
MISS NAOMI BACON :	Trance
MRS. E. J. GARRETT :	Trance
MRS. MASON :	Trance
MRS. LOTTE PLAAT :	Normal

## TUESDAYS, at 8.15 p.m.

Demonstrations of Clairvoyance, Psychometry, etc.  
 Oct. 7th (non-members 2/-) Mr. A. Vout Peters.

## WEDNESDAYS, 8.30-4.45 p.m.

Conversaciones—for Introductions among members and friends.

Tea is served; Members 1/-, non-members 2/-; these prices include admission to the meeting which follows.

## WEDNESDAYS, at 5 p.m.

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.