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# Light

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Edited by DAVID GOW

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## NOTES BY THE WAY

MORE than once conjurers and illusionists have said they were never afraid of the intellectual and scientific type of person who watched their performances. It was against the uneducated spectators that they had to be on their guard. The explanation offered is that the educated folk concentrated their attention on the conjurer's conversation which excited their intellectual interest, and so he was able to dodge their observation of his tricks. The lower types of mind, having no intellectual interests of this kind, devoted their attention to the conjuring feats and were sometimes able to detect the trick. Now, we have more than once said that the uncultured spiritualist is frequently a better authority on psychic phenomena than the highly academic person full of theories and mental ingenuity. We know it was so with the homely, simple folk—artisans and mechanics amongst them—who practised spirit communication in their homes in former days. We can testify that these homespun philosophers knew a great deal that the scientific psychical researcher is only now beginning to discover. They knew the subject at first hand; their minds were not befuscated with remote, painful and ingenious theories; to what *might* have happened. There was a supercilious notion that these old investigators, being usually unlettered people, were deluded. But their ignorance was a rule applied only to the ideas and language of scholarship. They were not at all ignorant about the purely human side of things. They knew life at first hand as their cultured critics frequently did not. To-day their discoveries in psychic matters are being scientifically indicated. And some of us who can compare the past with the present find in the comparison much reason for satisfaction.

AN old-time character in Spiritualism, Mr. James Burns, editor of the long defunct *Medium and Daybreak*, once remarked, "Man is a mathematical point through which the Universe is constantly flowing." It was a pithy saying. To-day we are putting the same idea into a different form by describing Man as the creation of the Universal Life and Intelligence which are continually being expressed through him. We see an illustration in the case of those high-minded men and women who appear to work under a kind of Divine impulsion—some Power, not themselves, moves them to action. Even where this impulse is attributed to some agent in the Unseen World—a spirit inspirer or guide—it comes none the less from the Spirit. These people have outgrown the narrow circle of the personal self, and have become, as St. Paul said, "obedient to the heavenly vision." In short, what was aforesaid a belief of the seers and poets, is now becoming a philosophical doctrine; it may yet become scientific—there are significant signs of this. It is another step towards that Unity into which so many problems and discords will in the end be dissolved.

\* \* \*

SOME of the phrases used in psychic literature are inexact, and yet we cannot justly find fault with them, for they represent what appears to be fact, just as we say the "sun rises" or that it "sets," knowing perfectly well that it does nothing of the sort. In such a case we are merely using a convenient form of speech. Yet, even so, it might be worth while considering whether such a phrase as "spirit return"—implying the coming back to earth of spirits, might not nowadays undergo some process of revision. The phrase is to a large extent misleading, for although there are instances which might seem to justify it, the fact remains that it does not correctly describe the experiences of clairvoyants and others who describe and give messages from the inhabitants of the Unseen World. As an old-time seer once put it, such experiences would be more correctly designated, "intromission to the spiritual state," and he added that were that phrase employed more frequently it would serve to elucidate many problems in clairvoyance, clairaudience and psychometry. As regards that last mentioned faculty, by the way, it would convey more than a hint as to why the psychometrist touching some article which may have belonged to some departed person is sometimes brought into touch with the owner of the article. While we may continue to employ many inexact phrases for convenience, it may be well to keep in mind that they do not accurately describe the reality. The seer sometimes thinks he travels (in sleep or trance) to distant lands, and describes his experiences accordingly. Really there is reason to believe that there has been no travelling at all—in any literal sense. There has been some extension of sensibility, some intromission to a spiritual state in which time and distance are transcended. When this is understood there is no real harm in talking of "travelling," for example, for then we are not deceived by the phrase employed.

## JAN FRÖDING

### SOME PSYCHIC EXPERIENCES IN SWEDEN

[The following account of the activities of a Swedish spirit visitor was given many years ago by the famous Medium, Madame d'Espérance.]

WHEN casting about for an answer to those who ask, "What is the use of spirit intercourse?" I have frequently thought of and related an experience in which I took part some years ago, and which, though lacking in some respects the high character and idealism one aims at in our studies, was of an intensely practical nature, and would perhaps appeal forcibly to some inquirers, especially those who place most value on the use of Spiritualism. At any rate its practical purpose was beyond question.

It occurred in Sweden. Some large farms and other estates, owned by an Englishman, were to him for years a sort of white elephant. He had sunk a large fortune in their purchase, and as the yearly expenditure in keeping them up by far exceeded their income, he wished to sell them, but nobody was inclined to sink money in a non-paying concern. Consequently Mr. Fidler, a friend of mine, was sent out to try what he could do to bring things to a better condition—at any rate he was to do his best to reduce expenses. This was a difficult matter, as his predecessors had impoverished the land by bad management, and by curtailing the wrong outlays (such as the wages of the workpeople), and only the old or comparatively useless labourers remained on the place.

Hardworking, energetic and persevering, himself the son of an English land proprietor and agriculturist, Mr. Fidler took kindly to the work of applying English methods to Swedish soil. But in this he was met—as I suppose most Englishmen are in a foreign land—by the prejudice and opposition of the natives, who resented innovations and outlandish ways. Being an Englishman, he was determined not to be beaten, otherwise he would gladly have laid down the task in which he found so many odds against him.

Besides farms, many other industries had been founded on the place—flour mills, sawmills, brickworks, etc. The driving power for these was supplied by a waterfall two miles up the river, where the waters of a lake fell into it. In all these factories Mr. Fidler made many improvements, but improvements cost money, and outlay had to be avoided.

The place was famed as one of the most picturesque and beautiful of the beautiful Province of Wermland, the climate was all that could be desired, the people friendly and hospitable.

Of course, like most other places, it was said to be haunted, and many were the stories told of ghostly visitations. One ghost in particular was said to be rather evilly disposed. We made his acquaintance in a somewhat peculiar manner. It happened in this way.

I was on my first visit to Sweden, and was a guest of Mr. and Mrs. Fidler. I had intended to stay a couple of months, but fell sick of a fever and ague, which were very obstinate, and left me very weak, so that my stay was considerably prolonged. As soon as I was well enough, my friends used to carry me, in the daytime, into an adjoining room where I could have the company of some of the family.

One day I was alone, while dinner was in progress in the room beneath mine. I lay reading, when the door opened, and a rough-looking elderly peasant walked in.

I had heard of the peculiar custom of men of his class, who, when seeking any one of the family, will open any door without knocking, or enter any or every room until

they find the person they want, often without making inquiries of any one they may meet.

The man looked at me, and I stared at him. I scarcely knew a word of Swedish, but I tried to make him understand that the master was downstairs. He took no notice of my attempts to talk, but stood still staring at me without a word, till I grew frightened. I pointed to the door and said "Go, go." I knew it sounded like the Swedish word, and he must understand my meaning, but he did not go, and I grew thoroughly terrified and in desperation threw a cushion at him—thinking that would show him he was not wanted, at any rate. The cushion fell short, but knocked over a stool. The noise brought someone up to enquire the cause; I was found alone, in tears—for the man had disappeared. My friends tried to make me believe that I had been dreaming, for no one had seen a man enter the house, but they only succeeded in vexing me, for I knew it was not a dream.

Weeks later, when I had grown strong and well, I was watching, from a window, the preparations being made by the gardeners for a fête to be held next day, when I saw the same rough peasant deliberately walk over the newly-arranged flower beds. I pointed him out to some indignation to my friends, saying: "There! that is the man who came into my room; he is trampling down the plants. You see I was not dreaming!"

A servant was sent out to ask the man's business and to order him off, but came back saying no man was to be seen.

Mr. Fidler then went himself, and saw that not only no man there but that there were no footprints on the newly-raked flower beds.

All this was rather disconcerting to me, and I cherish no very warm feeling for what I now began to understand was only the ghost of a man.

Inquiries afterwards seemed to point to the conclusion that my undesired acquaintance must be the ghost of the former owner of the estates, as I was not the only clairvoyant who had seen him since his removal to another world, and there were also one or two of the older inhabitants who had known him during his life-time, who recognised the sketch I made of my ghostly visitor as "Jan Fröding." He was a peasant-born man, who by dint of industry, thrift, and lucky speculations, had managed to add acre to acre, farm to farm, till at last as the place was called, and its belongings became one of the largest estates, if not the largest, in the province.

Jan Fröding seems to have been the determined enemy of all after-proprietors, particularly if they were foreigners, for since his time, as old papers showed, prosperity deserted the place and it changed hands several times. Mr. Fidler, however, appeared to win his regard by approval, and finding, by automatic writing through my hand, a way to express his views respecting Mr. Fidler's efforts, he made it his business to counsel me generally with respect to them. This advice was valuable to Mr. Fidler, who, notwithstanding his natural abilities was a stranger in the land and had everything to learn, although compelled to comport himself as though quiet at home in the multifarious duties that presented themselves.

It thereafter became a custom to consult Jan Fröding when any difficulties arose, and this seemed to gratify the old man. At his suggestion the workpeople received higher wages, and each family was given a piece of peat land and permitted to keep a cow. "You cannot get good work out of a man unless you feed him well," he wrote one day.

The whole of the farms were cultivated with a view to the production of milk and butter. This at first Jan Fröding did not wholly approve; it was something new and he could not see how so much produce could be sold on the market; but he afterwards became very much interested and went so far as to propose the adoption of an entirely obsolete method of preserving green fodder for winter use.

use, which Mr. Fidler employed with success. In short, all went well, and a change for the better was seen in a very short time. The sale of intoxicants was forbidden, the people became better dressed, more healthy and contented, and an air of prosperity pervaded the place, which became after a while one of the show places of Wermland.

#### JAN FRÖDING'S PRACTICAL ADVICE.

Then came a very hot dry season. The water in the river fell, and it became a shallow stream. The flour mill, one of the principal sources of revenue, could only do half the work, the power having to be concentrated on one or two pairs of stones while all the others were idle. The sawmills were stopped, the brickworks closed, and other industries had to be abandoned.

Mr. Fidler saw no way to remedy this state of things except by the adoption of steam power, and that necessitated a large outlay which the English owner was very unwilling to grant. However, as there was no help for it, plans were made and engineers came from England to make estimates of the cost. The amount required was large, and this being the first check to his successful stewardship Mr. Fidler was naturally greatly disappointed.

Somehow no one seemed at this crisis to think of Jan Fröding, till one day he intimated his desire to talk to "the Patron" as he called Mr. Fidler.

"Well, Mr. Fröding," said Mr. Fidler, "we have come to a bad pass, and I fear even you cannot help us. There is no water in the river, the mills are about stopped, and we must have steam power, which will cost more than we have saved all these years, as the alterations will have to be very extensive. But what hurts me most of all is that I must discharge all the men; I have nothing for them to do in the meantime, and it will be six months before we are ready to start again."

"Wait a little," replied Jan Fröding, "and pay careful attention to what I am about to say. Take Lars Janson, Gamle Olof, Jans Olson and a few others, and go up to Lake Alstern, and carefully examine the outlet where the water falls into the river. You will find several boulders of rock under the surface, which if removed will lower the outlet several feet. You with your English wit will understand how to remove them best. Lars Janson used to be a good diver; send him down, and let him find out how it is to be best done. You will have to build sluices lower down, so as not to flood the fields; that had better be done before you remove the boulders. It will not be very difficult, and you will not need your Englishmen, with their steam engines and new-fangled machines, for there will be water and to spare."

Needless to say, Mr. Fidler took the men and inspected the spot indicated by Jan Fröding, and found that it was as he had said. He set to work at once, and in a very short time the mills were all at work again. Not only that, but the flour mill was enlarged and other pairs of stones put in, while in the sawmill new saw frames were erected and the work generally increased.

Jan Fröding seemed to consider that the whole of the credit belonged to him, and discussed every detail of the alterations, and as Mr. Fidler was quite willing to give him the credit, a very friendly relationship was established.

#### HOW A HOME WAS PROVIDED.

Another time a house on one of the outlying farms took fire and was completely destroyed. It was but a week or two from Christmas, and in Sweden, building for winter is impossible. In the meantime the farmer and his family were without a roof, and the weather was such as you here in England can hardly imagine. Mr. Fidler was much exercised in mind, for that part of the country is sparsely populated and houses far apart, so that the farmer's family had to take refuge in part of the barn or stable.

Again Jan Fröding came to the rescue, this time with a suggestion that seemed to us almost absurd.

Near the mouth of the river a good-sized timber-built house had been erected and was used as a store-house. It had a ground floor, capable of being divided into two or three good sized rooms, and a loft—which might be made into as many more.

Jan Fröding suggested that this building should be raised from its foundations, runners put under it, and that it should be drawn by oxen to the outlying farm and placed on the foundations of the burnt house.

The proposal caused a good deal of merriment amongst us, but on carefully considering the matter, Mr. Fidler came to the conclusion that it was not altogether impossible. He discussed ways and means with the most intelligent of his workmen, and they were willing to make the attempt, only there was one great difficulty—the house was on the wrong side of the river, and the bridge was neither broad enough nor strong enough to permit it to be drawn across it.

Jan Fröding was again consulted. "There is no difficulty," he wrote, "stop the flow of the river for a day or two, and you can then take it over the ice."

So it was done. By dint of great care, ingenuity and hard work, the building was taken, whole as it was, several miles (I believe about four), and was placed uninjured on the site of the old farm house, and before Christmas the farmer and his family had a comfortable home again.

These are only instances of the use of spirit communications, but there are few who will deny that they were of a very practical, useful nature.

#### JAN FRÖDING'S WATCHFULNESS:

Jan Fröding's help was not limited to these cases, for many a time he aroused Mr. Fidler in the middle of the night by violently shaking his bed. Too good and experienced a spiritualist to neglect such hints, Mr. Fidler always got up and had a look round the different places to see what was wrong.

Once he found a free fight going on between his own people and the strangers waiting their turns at the mill; these latter having brought drink with them. Several men had been stabbed and many were otherwise wounded before Mr. Fidler's appearance put a stop to the battle. Another time he found some horses had broken loose in the stable and were running amok among their companions, and yet another time he was able, by arousing the sleeping people by the alarm bell, to prevent a disastrous fire that had already got hold. Never once was he roused without good cause. Never was Jan Fröding's advice to be lightly put aside, although Mr. Fidler did not always agree with him. Disliking new methods, and slow to acknowledge their superiority over old ones, when once convinced that they were good, Jan Fröding was quite willing to sanction and even approve of them.

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#### THE SURVIVAL LEAGUE

Mrs. C. A. Dawson Scott tells us that three meetings of the Survival League have been arranged at Caxton Hall "to give the public an idea what sort of men and women have received sufficient evidence to make them believe that death is an incident in life and Survival a proven fact." The first meeting, on Nov. 27th, will be addressed by Dr. Lamond, Captain Seton-Karr and Mr. Stanley De Brath. At the second meeting, on Dec. 5th, well-known novelists, including Mrs. Champion de Crespigny, M. P. Willcocks, and Constance Holme, will give their experiences. Representatives of the Services will be the speakers at the third meeting on Dec. 11th, and these will include Brig.-General R. B. D. Blakeney, C.M.G., D.S.O., Major C. C. Colley, Captain Q. C. A. Craufurd, R.N. and Lieut. Robin Sanders-Clarke.

## THE TRANSCENDENTALISTS

WHEN—it was in the year 1842—Charles Dickens visited Boston, he reported in his *American Notes* the existence in that great intellectual centre of “a sect of philosophers known as Transcendentalists.” On enquiry into the meaning of the name he “was given to understand that whatever was unintelligible would be certainly transcendental.” He found, too, that the Transcendentalists were followers of Mr. Ralph Waldo Emerson to whom he refers in not unkindly terms, although he considers that Mr. Emerson’s Essays contain much that is dreamy and fanciful.

Since the days of Charles Dickens there has been a vast output of literature which we might class generally under the heading Transcendentalism, although it usually goes by other names. We have read a considerable amount of it, and found it a very mixed product. Some of it is sound, original thinking, carrying the reader’s mind into the region of spiritual law (just as Emerson does). Much of it we have had to reject as weak solutions of Emerson’s thought—“Emerson and water.” And there was a certain amount which was merely windy rhetoric and fantastic speculation.

We remember, for instance, the remarkable theory put forth by one of these writers some thirty years ago. He claimed that so closely were mental and physical disorders related that, for example, mental shortsightedness reproduced itself physically and myopia was the result. As we considered this surprising statement we remembered some sages who, although short-sighted yet possessed a singularly piercing intellectual vision. There was very little mental myopia about Dr. Samuel Johnson, the sage of Fleet Street, in spite of the singeing of his wig which came of attempts to read by candlelight. Then we recalled some of the gymnasts of the intellectual world moving swiftly as chamois amongst the peaks of philosophy, while in bodily form they moved with clumsy and uncertain steps—physically heavy and awkward, mentally light and graceful. We recalled the crabbed countenance that disguises many a sweet soul, the proverbial air of gloom that marks the humorist. No, the analogy broke down at once, as superficial analogies are apt to do. The “law of correspondences” is apt to prove an edged tool in unskilful hands.

We are far from suggesting that mind does not act on matter. It does, all the way and all the time. But that is only part of the truth. There is action and reaction. The mind acts on the body, but the body returns the compliment by acting on the mind. We are anxious and worried; the disordered mental conditions derange the digestion—result, dyspepsia. Or we are gay and careless, and go to rash excess in eating and drinking, and the disordered digestion affects the mind—result, depression and gloom. The circle—we admit it is a vicious circle—is complete either way.

But the soaring soul is an inspiring spectacle, even if when its flights are ill-regulated it gets some painful bumps on the unyielding ground. Have we not seen some doctors of these Transcendental philosophies in doleful spirits, unable to find relief even in a dose of their own medicine?

And yet, whether soaring or falling, the Transcendental philosophers move us to admiration and sympathy. They have faith, enterprise, imagination, initiative. They are the aviators of the psychic world with that quality of courage which never knows when it is beaten. We would rather watch the struggle of the callow eagle to mount the skies than the slow trudging of some ancient tortoise, whose small, cold brain has never glowed with the idea of flight through the aerial spaces. And these exaggerations of the Transcendental idea which so irritate some of us, what do they mean? It may seem a little

startling, but we suggest that, extravagant as some of the ideas may seem, their very extravagance and exaggeration are in line with the order of Nature and the higher reason. We would put the argument thus: Precision as expressed in human formulas, is only a secondary part of natural progress. Humanity never advances in a straight line. The movement is more of a sidelong character with a constant overshooting of the mark in each direction. The materialist exaggerates the importance of matter, finds no limits to its possibilities, preaches and teaches them until the thought of the world grown cramped, stifled, and disillusioned, swings at last in the reverse direction. Action and reaction being equal, the exaggerations of the physical scientist are counterpoised by the exaggerations of the transcendentalist. “There is nothing but earth!” says the mole. “All is sky!” sings the lark.

In this case we are “on the side of the angels”—with due reservations. We like better the man who says there is no such thing as disease (we wish it were true!) than he who says he can see nothing else. We are more tolerant of the credulity which cannot step down on a piece of banana skin without tracing the disaster to the action of “wicked spirits,” than to the cold-hearted scepticism to which the love of friends and comrades and all the dreams and aspirations of mankind mean nothing more than a little extra chemical activity of body and brain.

In short, it is the Transcendentalist who carries the world forward, and even his highest soarings may be vindicated by the facts of the future. The man who first dreamed of aerial flight was a Transcendentalist. He stands justified to-day by aviation. And we like to think that somewhere in the celestial world William Blake, the mystic, is watching and directing the founding of that New Jerusalem which he vowed to build “in England’s green and pleasant land.” For Blake, too, was a Transcendentalist, and it may be that in the end we shall find that the seers, the prophets, the mystics are the only true Realists, for they look beyond the myths and mists of the material order to the Eternal Verities.

## AN EVENING WITH PLANCHETTE

By CAPTAIN Q. C. A. CRAUFURD, R.N. (Ret.)

ON the evening of August 3th last it had been arranged that J. D. should come in for a chat, and an experiment with the planchette. I hoped that “Marshall,” an occasional communicator from the unseen, would manifest. Pencils, paper, and the planchette board were laid out in readiness, and for some time J. D., my wife and I sat and talked.

The subject of prehistoric man was discussed, among other things. J. D. had recently been to Wales and was struck by the Iberian types among the Welsh, as distinct from Celtic types. After a chat, and some refreshments, we tried the planchette. The first decipherable writing seemed to be an attempt to give the name “Johnstone.” Miss Amy Johnson had just arrived back from Australia, and we had heard her speak on the wireless. My wife and J. D. had their hands on the board, and were discussing a subject quite removed from psychic matters, namely Chinese Embroidery, when the planchette started off, writing “You are most welcome, Marshall.”

We all greeted our visitor. I remarked to the others that I wondered if our visitor could see our auras. J. D. put the question, and at once “No” was written. I mentioned to the others that I was interested in the question, having recently read Dr. Kilner’s book on the

man aura; meantime, the instrument was writing a long sentence which turned out to be, "You are both so well balanced that I find it difficult." While we were discussing this, planchette wrote, "I can control better than one is inert and subservient."

The expression "well-balanced" struck me as odd. People who are not well-balanced should, I hold, avoid experimenting, and if "Marshall" was expressing a contrary opinion, I should have opposed him, but it occurred to me that he referred, in some way, to balance polarities; it seems reasonable to suppose that two persons of strongly positive type might cause some hindrance to the success of a psychic experiment. Again, the terms "inert" and "subservient" did not attract me, as I dislike this type of individual; but here again the communicator probably referred to polarity and not to "negative." The little machine went on: "I [my wife] is getting much more sensitive. J. D. is too preoccupied with material matters." This was the case of J. D. who is a very busy man.

Planchette continued, "If you persevere I shall be able to express myself most easily through her." Here we stopped our experiment and talked. Just before we resumed, I made a joking remark that I wished we could offer our unseen guest a little hospitality in the shape of refreshments. At once the instrument wrote, "Don't forget that we are in different time-planes." He added, "I have already explained the spiral." This seemed to have reference to a previous communication from "Marshall" in which he had tried to explain the relationship between his plane of existence and ours; he gave us to understand that he and we do not dwell on two separate planes, (like, for instance, the parallel wings of a biplane) but were joined; he illustrated this by saying that he might be conceived as being in the upper coil of a spiral, while we dwelt in the lower. (This is not, perhaps, evidential, but certainly sounds suggestive).

We asked, "Are there beings who stand in the same relative position with us as we do to you, Marshall?" The answer was, "The level of intelligence is that of higher animals." Asked to explain "higher animals" he wrote, "All that have selective volition."

A long discussion took place between J. D., my wife and me. J. D. wanted to know if our unseen communicator could see us, and if so whether we appeared to him as spirits. We put the question as to how he saw us, and the answer was "Purely as spirit forms."

I asked if he could see certain objects in the room, and upon he wrote, "Being on different planes precludes the perception of material articles." There was some difficulty in reading this, and we had to repeat certain words.

We objected: "But how do you see and guide the planchette?" The instrument wrote rapidly, and scored words under one particular word. At first we could not decipher the script, then we made out "Marshall's" answer, which was, "You do, *sillies!*" I recalled, then, that at a previous sitting "Marshall" told us that he made use of our subconscious minds. We had completely forgotten this. While we were talking of this, "Marshall" was busy with his writing again.

"I want to give you a chance of appearing in person," he said.

"How do you want us to help you on our side?" he asked.

"Seance."

"Where are we to hold this seance?"

"Here with D. M. D.," he wrote.

These initials conveyed nothing for the moment and I asked who "D. M. D." might be.

"Your sister," he wrote. "She is already acquainted with me."

It was true. J. D. and his sister, D. M. D., had dis- sessed "spirals" with "Marshall" in the past, and

"Marshall" had written several pages of a story, dealing with the loss of treasure in past history. This rang true at the time, but was later shown to be a pure invention. "Marshall," on being tackled on the point, said he got this tale out of the subconscious minds of his sitters, combined with his own.

"Marshall," I said. "Could you produce raps or move material objects for us?"

"Not sure, but I would like to try," he wrote.

Soon after planchette made a peculiar spiral motion, which we know to be an indication that the power is exhausted. Then the experiment terminated.

## "LEST WE FORGET"

IN the year 1859 the Hon. John Worth Edmonds, who was a Judge of the Supreme Court of New York, contributed a series of letters on Spiritualism to the *New York Tribune*. In these letters he gave an account of some of the experiences which had finally convinced him of the reality of spirit-communication—a formidable array of proofs.

As throwing a light on what it meant in those days to make a public profession of faith in such things, we take the following pathetic passage from the Judge's letter of March 13th, 1859:—

I have been excluded from the associations which once made my life pleasant to me. I have felt, in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. Courtied once and honoured amongst men, I have been doomed to see the nearest and dearest to me turn from me with pity if not disgust. Tolerated rather than welcomed amongst my fellows, at an advanced age and with infirm health, compelled to begin the world again; and, oh, amid what discouragements! With the subject so dear to me, tainted with man's folly and fraud; destined to see fools run mad with it, and rogues perverting it to nefarious purposes; meeting in its daily walks (owing to the sad imperfections of the instrumentalities used) much that was calculated to discourage and dishearten; and beholding how the world, for whom this glorious truth comes, turns from it and reviles it, I have never for one moment faltered in my belief . . . . .

Judge Edmonds was a spiritualist for over twenty-three years, during which period he developed a remarkable grade of mediumship. He died on April 5th, 1874, aged 75, and, as a distinguished lawyer, many obituaries of him were published not only in the American newspapers but in the London Press. In the course of a long notice in the *New York Sun* giving an account of his career, it is stated: "Old lawyers speak of him on the Bench as sound, ready and courageous, and in private life he was reputed honourable, intellectually cultivated and amiable. A belief in Spiritualism in those times, however, meant social ostracism; but he faced it all heroically, a fine example for these days when, thanks to such pioneers as he, the subject has passed into a period of mild tolerance, if not yet of acceptance."

TESTIMONIAL TO MR. W. H. EVANS.—Mr. R. A. Bush of 8, Mostyn Road, Merton Park, S.W.19, as Treasurer acknowledges with much appreciation the following sums:

	£	s.	d.
Loyd, Lady Mary	...	...	...
L.S.	2	0	0
"Ching"	2	0	0
"Johannisver"	10	6	
Coates, James	10	0	
M.L.B.	5	0	
M. & F.D.	2	6	
W.P.	2	0	

Mr. R. A. Bush will gladly acknowledge in LIGHT further donations to this Testimonial.

# AN AMERICAN PHYSICAL MEDIUM

By HORACE LEAF, F.R.G.S.

MY present tour in U.S.A. promises to be one of the most interesting from a mediumistic standpoint. I arrived at the famous Chesterfield Spiritualist Camp on August 16th and within ten days had witnessed some remarkable physical mediumship, notably through a little-known Medium named W. E. Hart. Thirty years ago he was recognised as an outstanding Medium for "trumpet," "direct" voice and materialisations. His independent attitude seems to have militated against him; he is the only professional Medium that I know who refuses to sit unless he wants to, and who refuses to accept money unless he obtains phenomenal results. I say "phenomenal" advisedly, as on each occasion that I sat with him the results were such as to please any intelligent investigator anxious for real supernormal phenomena; nevertheless, Mr. Hart was dissatisfied and refused payment, although we tried to make him accept a fee. He insists on one or more of the sitters controlling him during the manifestations. During my first seance, Miss Esta Barr, honorary secretary of the A.S.P.R., Hanover, New Hampshire, an excellent investigator, and herself the possessor of psychic powers, controlled Mr. Hart's hands and feet while the trumpet rose and touched various members of the small group, including myself, a handbell was rung, and a voice spoke. In addition, a message in "direct writing" was received from "Walter," Margery's well-known control. The message merely said "Hello, Leaf," and was signed "Walter." We all distinctly heard efforts made to tear the sheet of paper from the pad to which it was attached, but without success. After the sitting I detached the sheet myself and found it strongly stuck to the pad, requiring a decided effort to pull it off.

Mr. Hart considered that the message was unconvincing as he did not think I had had any personal experience of the "Walter" control. I had, however, having been invited to sit with Margery and her friends by Dr. Crandon, her husband, in 1928. On that occasion "Walter" drew me clearly into the tests and made my acquaintance in a very definite manner. The message was therefore quite appropriate. One thing is clear; Mr. Hart had nothing to do with the phenomena in any normal way, and I am confident that this applies to the rest of the company.

I was favourably impressed with Mr. Hart and watched him closely; the more I saw of him the greater became my confidence. He charged nothing for the first seance because his control announced that the power was too weak for other voices to speak, and asked us to close the experiment. Both Miss Barr and I were very satisfied with results.

Perhaps the most amazing experiences I have ever had took place with Mr. Hart a few days later. One occasionally hears of Mediums who have been able to give demonstrations of materialisations in the light, sometimes on a public platform. I never thought that I should be fortunate enough to witness this and even be invited to participate in the experiment. August 23rd was the red-letter day when, in my presence, Mr. W. E. Hart gave his wonderful demonstration on the platform of the auditorium of Chesterfield Camp. Mr. Hart is not a robust man, and the night was stormy, rain pouring down in torrents, lightning flashing and the heavens reverberating with tremendous peals of thunder. I know from my own mediumship that such conditions are almost a guarantee that nothing supernormal will happen. Hart, however, agrees with me that one never knows exactly what will happen. Mediumship is a

very empirical gift. One has to see what will turn up, and often the best comes when least expected.

Few of the audience could have expected good results, least of all the Medium, who announced that he would try, but did not feel that there was much chance of anything striking occurring. We were in luck, however, for soon a handbell was rung in the cabinet, trumpets lifted in full view of the amazed audience; then direct writing occurred under excellent test conditions, and materialised hands appeared. I was invited to the platform to get a better view of the manifestations and even permitted to hold the materialised hand which rose clearly above the edge of the cabinet curtain, handed me a written message and permitted me to grasp its fingers. It was the hand of a small woman or a child, quite solid and full of vitality.

The cabinet was prepared on a platform from which I had spoken more than a dozen times; there was no trapdoor; the cabinet was placed in full view of the company of about one hundred people, the Medium meantime sitting outside it in view of the entire audience, speaking in a clear voice when it was necessary to give directions.

I have never felt more satisfied with the genuineness of anything mediumistic that I have witnessed, unless it be the seance I had with Mr. Hart the following afternoon.

Usually, he told me, his phenomena weaken for about three seances before the public exhibition and for about four seances afterwards. This seems quite reasonable. We therefore sat without much expectation of good results that afternoon. Without going into tedious details as to the steps we took to eliminate any possibility of fraud, let me say that I introduced three of my personal friends into the seance. There were two strangers present but we managed to control them, at the suggestion of Mr. Hart, who asked my three friends to sit in such a way as to hold the hands of the strangers.

Here then is the construction of the seance. In addition to myself and Mr. Hart there were five other sitters, three of them sceptical friends of my own (their mental attitude being unknown by the Medium), and two strangers to my group. While these five sat in a row holding each other's hands, one of my friends being at each end of the chain, I sat with both the Medium's hands on mine, while his legs were securely fixed between mine, his face being within a few inches of my own. Mr. Hart is a heavy smoker and I could smell tobacco throughout the entire proceedings.

Hart voluntarily placed some illuminated tape round the end of the trumpet, thus enabling all to see if it were levitated. We had to wait perhaps fifteen minutes, a long time for his phenomena to take place. Then up went the trumpet; the bell rang vigorously and fell with severe concussion on poor Mr. Hart's hand (hurting it, I am sure, as I felt the force with which it fell, my hand being under his). He winced with pain, but did not for an instant take his hands away from mine.

Direct writing then was heard and the leaf quickly torn from the writing pad and thrust vigorously between Mr. Hart's hand and mine. Then the trumpet again arose and Mr. Hart's control spoke saying that the power was too weak to allow the sitting to go any further, and would we end it.

We did so, pleased at the short, but decidedly convincing, experience we had had. Again no charge was made, because there were no direct voices from departed friends of the sitters.

Mr. Hart tells me that he cannot give more than four satisfactory trumpet seances a week, and prefers to give the public demonstration of levitation and materialisation only once every two months, as it depletes so much of his psychic power.

## LETTERS TO THE EDITOR

*Views and statements of correspondents are not necessarily used by the Editor, who occasionally prints, in the interests of the discussion, letters with which he does not agree.*

## "ANIMAL SOULS"

Sir,—Would any of your readers be so good as to let me have the title of any books dealing either wholly or partially with the subject of Animal Souls?

I am very interested in this subject as I have observed spiritual qualities so often and in such a high degree in animals.

"ANUBIS."

\* \* \*

## PREDICTION OF THE FUTURE

Sir,—In your "Notes by the Way" of September 6th you speak of the seer, who predicts the future through following a chain of sequential causes to see where these are likely to lead, and whose deductions are not infallible.

But there are rare cases in which a future event is seen accurately as if it were photographed even to minute important details. This looks as if a seer sometimes goes ahead of Time; as if instead of standing on the "separate platform" (so to speak) of events to study whether they may lead, he somehow goes on ahead of Time and actually watches the events come in! Thus the seer's accurate vision does not affect the question of free will. As your correspondent of August 30th wrote, "something *must* happen . . . In the exercise of our free will we are going to do or to say certain things"; and the seer sees them beforehand.

T.R.R.R.

\* \* \*

## "WITH WHAT BODY DO THEY COME?"

Sir,—Mr. Tudor Morgan cannot have read my letter when he states (LIGHT, September 20th) that I said that the physical body cannot pass through matter. I was quoting the Rev. Charles Tweedale. Expressly against this I quoted the case of the passing of the physical body of the Marquis de Centurione Scotto through closed doors.

T.R.

\* \* \*

Sir,—It is a pity that your correspondents did not take the trouble to quote the whole of my statement: "The physical body cannot pass through a closed door, nor vanish into thin air." The spirit, or etheric body, has often been seen to vanish, and also to pass through floors and walls, sink into the floor, or rise through the ceiling but there is no case on record where the mortal or physical body of a man has been seen to do so. This is the normal state of affairs. Christ was a perfect man and there is no reason to believe that either his physical body or his spiritual body differed from that of other men in its essentials. Paul says, "Flesh and blood cannot inherit [permanently occupy] the Kingdom of God," and there is nothing to be gained by endeavouring to make out that Christ's mortal, or physical body was an exception to this rule and entered permanently into the Heavenly life. There is no proof that Elijah's physical body ascended into Heaven. We read that his mantle dropped from him, and it is very likely that when the separation of his spirit and his physical body had been effected, that the latter would fall to earth also. When seen at the Transfiguration he was evidently not in his physical body for he vanished at the termination of the manifestation.

Weston Vicarage,  
Otley, Yorks.

CHARLES L. TWEEDALE.

## "HEALING BY SPIRITUAL AGENCY"

Mr. R. H. Saunders writes:—

DESPITE the mountains of incontrovertible evidence for psychic phenomena accumulated from all countries, there are some who still dispute it, there are yet others who question the equally indisputable fact of healing by spirit agency, and yet daily, hourly, phenomena happen, and spirit-healing pursues its beneficent work, as thousands can gladly testify.

Personally, I have dealt with some 600 cases, mostly those despaired of by doctors, through the very agency Mr. Aubrey Clair is so doubtful about. I do not belong to any healing circle, preferring to work as a free-lance, but there are numbers of such circles doing great and good work. "Trust in God, and keep your powder dry," is a wholesome maxim, but Mr. Clair's advice to use our brains to "find out" things is quite inapplicable here. I have no medical knowledge or training; how can I "find out" myself by "practical means" the many diseases afflicting humanity, or "suggest a cure"? I rely upon the spirit who has never misled or disappointed me, Abduhl Latif, the great Persian Physician, who practised in Baghdad 750 years ago. The cures accomplished by this good and able spirit are testified to by the hundreds of letters I hold from grateful patients, the great majority of whom I have never seen, and who reside in all parts of the world. An hour or so spent in perusing these letters (at any time at Mr. Clair's disposal) would alter a sceptic's opinion.

Mr. Clair thinks 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." No statement could be so wide of the mark. Those who have devoted their lives to the study and practice of healing, carry over at their transition (and this is a fundamental belief of the whole subject) all the knowledge they possessed here, and with still greater knowledge supplemented by those who have preceded them, are keener than ever to continue the beneficent work they pursued on earth. The first thing they ask, after the period of rest is over, is to be given a position in a spiritual healing band. So far from their faculties of observation being limited to our own, as Mr. Clair states, they are vastly augmented in all that concerns their work, and permit an examination of our earth frame in a way impossible to them on this side. To imagine universal knowledge on their part is unreasonable and it is equally so to think there is no broadening of their faculties when emancipated from the flesh.

I give a concrete instance of spirit-power. I receive letters daily from unhappy sufferers; I take half a dozen to a seance, trance or direct voice. Of course, the Medium knows nothing of the contents of these letters, yet Abduhl Latif never fails to read them, to comment on them, to give an elaborate diagnosis (confirmed in due course by the patient or friends) and to suggest the proper treatment. He traces the trouble to certain early incidents unknown to me, and not mentioned in the letters even, and reveals the most comprehensive knowledge of the physical and mental condition of the patient. How can any reasonable person dispute spirit agency here? But our good friend Abduhl Latif is quite indifferent to praise or blame, and carries on regardless of anyone's opinion.

However, Mr. Clair says that "some do get cured by supernormal means," so we must be grateful for the admission.

I should like to deal with my friend, Dr. E. H. Worth, in his statement that he "cannot find a tittle of evidence that our spirit friends are better informed on the subject than we are," and show him that he is quite wrong, but I fear I have taken up sufficient space as it is.

## Light

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## SPIRITUAL LAW AND THE COMMERCIAL SPIRIT

IT was not many years ago that we heard a successful business man remark of Spiritualism that from a general observation of the subject it seemed to him that there was "money in it." We listened with amusement to this large and airy proposition, delivered with the pontifical air of the commercial expert. We remembered that most of those who had embarked on the subject, with a view to helping it forward, and bringing its truth before the public, had found it anything but lucrative—they had often suffered in reputation and pocket. We knew that the Mediums who demonstrated its facts were for the most part an impecunious tribe. Even the rogues and impostors who sought to batten on the subject had usually a sorry time of it. They were frequently exposed by spiritualists, or they fell into the hands of the law and were punished by fine or imprisonment—they rarely or never achieved any permanent success as money-makers in this particular line. We have known several instances of attempts to use psychic powers for commercial or gambling purposes, but the results were as a rule bitterly disappointing. So-called "occult" methods, as with astrology, numerology, and other methods of divination, fared no better. They reminded us of the people with "infallible systems" who are so warmly welcomed at Monte Carlo and other gambling resorts, the systems being nearly always more profitable to the banks than to the "backers." We never thought it necessary to moralise on the subject or to utter reproaches against those who sought to "profane the mysteries" or to turn spiritual truth to sordid ends. We knew that the true mysteries cannot

be profaned; that spiritual laws cannot be degraded. They are proof against all attempts at violation.

We think it not impossible that there are in the world people who know the secret of accumulating great riches by supernatural means, but who are never tempted to use it. We have heard some strange stories in this direction from those in whose word we felt we could confide. But we were content to let the facts speak for themselves. We had frequently met those who desired to find commercial possibilities in Spiritualism. They were quite indifferent as to whether those possibilities took the form of wholesale exploitation of mediumship and psychic phenomena—mental or physical—or the more dubious paths of "occultism," or "black magic" (whatever that may be). We had known persons who for many years had "tried out" various schemes for making a fortune by methods of divination, but who never appeared to derive any satisfaction from their experiments, and usually in the end were as poor or even a little poorer than when they began. It may be that the "scheme of things" is so designed that all such attempts are fore-doomed to failure.

We hold that while there are great riches in Spiritualism, they are not material riches. The two forms of wealth are practically incompatible. There have been and are spiritualists who have amassed or inherited great fortunes in the worldly sense. But we never heard of any who owed their abundance of material possessions to the exercise of spiritual or psychic powers, and we never expect to do so.

It may well be that the scientific exploration of the "Borderland" will yet result in great scientific discoveries capable of commercial exploitation by financial syndicates. But such results will by the same fact cease to be Spiritualism or any part of it. For Spiritualism to us is a life, and although to some it may provide incidentally a method of livelihood—as in the case of religion and its ministers—the "road to riches" will always lie elsewhere. And quite naturally so. For that materialistic ends must always be gained by materialistic means is so self-evident a proposition as to need no argument.

### TO MY SON

When I from you pass hence, think not of me  
As one that lies corrupting in the earth;  
Nor vision me as one of recent birth,  
Alive, but knowing naught of Earth or thee.  
I never shall have died: shall still be free  
To love and help thee, and in times of dearth  
Perchance inspire to deeds of sterling worth,  
For God oft uses simple tools like me!  
And (lest you think Hope dreams where Faith would lead)  
I had no Faith or Hope, but God is kind,  
Gives hearing to the deaf, sight to the blind,  
And Knowledge e'en to fools; so when my need  
Had made me humble, when my pride had sped,  
He gave me converse with my so-called dead.

F.S.H. (Natal).

SIDELIGHTS

In the course of a letter in the *Southend Times* of Sept. 11, a correspondent, B. Samuel, B.A., of 16, Preston Avenue, E.4., replies to a previous contributor's criticisms of Spiritualism. As the letter is worth quoting, we give it, in part, as follows: "One of my sisters (Mrs. Payne, 41, Annis-Road, E.9.) has sent me the personal card which I quote below. It is her wish that I should send a copy of it to you in the hope that somebody may be helped thereby."

\* \* \*

Then follows the testimony of the writer's sister, Mrs. Payne: "In reply to the assertion that only evil spirits can communicate I should like to record what happened to me in April, 1917, before I knew anything about Spiritualism. I had a very vivid dream that my mother was with me, and in my dream she said, 'I always did understand each other, but—nestle to the Cross.' Next morning I had just told my mother to my younger sister who was bringing me an cup of tea, when the postman brought the message that my son had been killed in action. Surely that was the message of an evil spirit!

\* \* \*

Five years ago, while in hospital with rheumatism, I dreamed of my dead father. He said to me, 'In quietness and confidence shall be your strength.' That same night I was found to be suffering from cancer of the stomach; and the message helped me wonderfully in the treatment and operation which followed.

\* \* \*

It seems to me that the reverend gentleman who says that spirit-communications can only come through a medium must be wrong. I could give other and similar instances, but I know space is precious. Through it I can say 'Thank God for His love, and for those who are allowed to be our ministering angels.'

\* \* \*

A correspondent of the *Wolverhampton Express and Star*, W. J. Grant, M.D., F.R.C.S., of Sidney House, Walsbury, discusses, in the issue of September 12th, his views on survival of Sir Oliver Lodge, whom he refers to as "the doyen of our British school of scientists, whose probity is beyond reproach." Says Dr. Grant: "No man is more imbued with the scientific spirit; none has pursued intricate researches during a long and honourable life with greater care to verify his observation before making any deduction therefrom. Even a decade ago lesser men, unfitted by knowledge or mental equipment to controvert his views by a logical argument, attempted to gain cheap victory over him by declaring him to be 'in his dotage' and by making other observations equally offensive to good sense and manners. Still, we see him yet, now long past his allotted span, clear of brain, vigorous of body, and free of intellect—a veritable reincarnation of the epædic school-men of old—pre-eminent amongst his scientific peers and commanding from them that respectful attention due to a man of his outstanding personal qualities and intellectual attainments. What opinions, therefore, we may hold on the subject, Sir Oliver tells us that he has studied certain phenomena, that he has applied to these by his admittedly unsurpassedly trained mind the exacting requirements of the true 'scientific' method and that he has thereby arrived at definite and reasoned conclusions, the obvious that denial of these is not established by anything that appeals to pseudo-scientific popularisers."

Dr. W. J. Grant continues: "Thirty years ago Haeckel, the prophet of atheism, established a world-philosophy on the baseless assumption of an eternal and indivisible atom. He gave his doctrine to the world as an established scientific verity. But two years later a patient Frenchman, by name Curie, discovered radium, and the elaborate pseudo-science of the hasty Teuton was revealed for the weak stuff it was. I suggest likewise that on this subject of spiritualism it will be the careful observations of such men as Lodge which alone will enable science to make any pronouncement whatsoever. Vague generalisations and out of date philosophies can offer no opinion of any value."

"THE PROBLEMS OF A MATERIALIST"

Mr. F. C. Constable writes:—

In the article in *LIGHT* (September 13th, p. 475), under the above title, there is a quotation by Bertrand Russell to the following effect: "I believe that when I die I shall rot, and nothing of my ego will survive." This, I think, meant that when a man dies he dissolves into matter? But in the quarterly review *Psyche* in an article entitled "Materialism, Past and Present," (Vol. V, pp. 115—120) he states:—

The old solidity is gone, and with it the characteristics that, to the materialist, made matter seem more real than fleeting thought . . .

And he also says:—

The conclusions of the above discussion would seem to be that, as a practical maxim of scientific method, materialism may be accepted if it means that the goal of every science is to be merged in physics. But it must be added that physics itself is not materialistic in the old sense, since it no longer assumes matter as permanent substance. And it must also be remembered that there is no good reason to suppose materialism metaphysically true: it is a point of view which has hitherto proved useful in research, and is likely to continue useful wherever new scientific laws are being discovered but which may well not cover the whole field and cannot be regarded as definitely true without a wholly unwarranted dogmatism (cf. *Psyche*, Vol. V, p. 358, "The Dematerialisation of Matter and Imagination").

MR. JAMES COATES—ANOTHER VETERAN

IN our issue of 20th ulto. was an article dealing with Mr. James Boyd, a spiritualist who, being born in 1838, has memories of Spiritualism extending over seventy years. Following its appearance came a letter from Mr. James Coates announcing that he will shortly pay us a visit—probably he will have called before these lines appear. Mr. Coates entered upon his 88th year on September 4th, after about half a century as a psychic investigator and Medium. He resided for some years at Rothesay, Bute, where he devoted much attention to the mediumship of the direct voice and psychic photography as set out in some of his books to which we would direct the attention of inquirers. It is interesting to record that Mr. Coates, when a young man, gave lectures on Mesmerism in Glasgow and there made the acquaintance of a younger man, Mr. W. Buist Picken. For many years the two lost sight of one another. When they met again it was in the office of *LIGHT*, both having in the meanwhile been drawn into psychic inquiry, Mr. Coates on the experimental and Mr. Picken on the philosophical side of the subject.

## "WHAT IS LIFE?"

### THE NATURE OF THE SOUL

By GEORGE LINDSAY JOHNSON, F.R.S., (Italy)  
(Fellow of the Friedrich Wilhelm Academy of Scientific  
Research, Berlin).

IN a previous article I pointed out that it is the Soul which perceives, hears, feels, thinks, loves and hates; that has self-consciousness and individuality. I also pointed out that we have a double mind or soul—an objective and a subjective mind; and it is one of the objects of these articles to prove this statement. The fundamental axiom on which my argument is based is this: that there is no function, emotion or organ of the human mind that has not its distinctive and correlative use. Furthermore, I intend to prove that man has a dual mind. That is to say, every person has a soul, which is not single but dual. These dual minds are both immortal in a sense, for, as I have repeatedly insisted, that which never had a beginning can never have an end; like energy (which is likewise immortal), it may become lost as it were by becoming dissipated into space, just as heat, when it escapes from the engine after it has done its work, radiates away into space and becomes lost, as far as doing any further work is concerned. So, in like manner, the objective part of our souls is entirely dependent on the physical brain, and when that perishes at death is lost—though whether it returns to its source, or merges into the subjective soul again I am unable at present to say.

In any case the objective soul is so bound up with the physical brain, as to become useless the moment the body dies, as Keith, Huxley and all the physiologists correctly tell us; whereas the subjective soul can function when entirely separate from the physical body, and can clothe itself with another body that is entirely different from and independent of the physical body, and is likewise immortal, but differs from the objective soul in possessing self-consciousness and personality, and remains a concrete independent reality after leaving the body; in other words, it is a Spirit.

Now the reasons for this astounding statement will be presented in this article. They are based on facts, for as Bacon pointed out, nothing can be known with certainty except by an appeal to facts and by inductive reasoning.

That every living thing must have a soul, whether it be animal or plant, I have already assumed, if not proved, for all life has some degree of intelligence, and as life is a property of the soul, or what we choose to call the soul, since it cannot be a property of anything else, we are compelled to take it for granted, although we cannot find it at the end of our scalpels, or see it through our microscopes. I have just said that each of us has a dual mind—an *objective* mind which is so bound up with the physical body that the one cannot manifest without the other; therefore when the body dies, the soul, although still existing, cannot have any objective consciousness or faculties—and a *subjective* mind, which survives death can, in the human being at any rate, not possess consciousness, self-consciousness, personality and individuality, but faculties such as we possess in our present life, e.g., memory, perception, thinking, feeling and the like, and many of them to a far higher degree than we have ever been conscious of before, but entirely different in detail.

Now I am prepared to prove and demonstrate that man possesses attributes and powers independent of each other, but so different in degree and properties that we are compelled to conclude that each one of us is endowed with two distinctly different minds.

In the first place, I shall endeavour to show that the brain is by no means the sole organ of the mind. The brain of man is far more highly developed than that of any other animal, as shown by his reasoning powers;

yet notwithstanding this he is surpassed by numberless animals, in the ability to perform acts instinctively—by beings far lower in the scale than we find to be the case in the vertebrate animals; such, for example, are the ants and the bees. Now if instinct were seated in the brain, man would certainly show a development of this faculty far exceeding that of any other animal. In the Reptiles and Amphibia a part or even the whole of the brain can be removed without much loss or suffering, but though their intellect is naturally impaired, this is not the case with their faculty of instinct. Thus I have read in more than one zoological treatise that when the head of a snake is cut off, the animal will seek refuge at once by diverting its body to its hole, for even when its head-end is turned away from the hole, it will immediately turn round and find it without the least difficulty. Moreover, if the brain of a frog is destroyed, and the animal is placed in a pool of water, it will commence to swim just as if it were uninjured, and if an obstacle be placed in front of its head the animal will stop its movements, but will commence to swim, the moment the obstacle is removed. Even monsters (e.g., human beings born without a brain), so some physiologists tell us, will perform the act of sucking, and if we are to believe Dr. Hammond, will cry during the night if the light in the room be extinguished, thus proving conclusively (if Dr. Hammond's observations are to be relied on) that the faculties of instinct and sight do not reside in the brain.\* Of course, in all these cases the spinal cord and Medulla and Pons Varolii must have been intact, otherwise life would be impossible, for the heart and lungs would cease functioning. Brain disease may exist to a large extent without any experience of uneasiness, or even the slightest indication of mental restraint or aberration of any kind. Even when accompanied by paralysis there has often been unabated intellectual power. Dr. Ferrier says, "that not merely extensive lesions in one hemisphere may be latent as regards mental symptoms, but even the entire hemisphere may be disorganised with a like negative mental result."†

The writer once removed a whole teaspoonful of brain-substance from the brain immediately behind the roof of the orbit, without any signs of mental deficiency resulting afterwards; in fact the patient was not a penny the worse, and Flammarion relates a case in which the entire hemisphere was one mass of purulent matter, while the patient did not appear to suffer mentally to the slightest degree. Even when brain disease occasions delusions and mania, there is often abundant evidence of the power of accurate reasoning. In Trousseau's *Clinique Medicale* he mentions a case in which an officer received a ball that passed through both frontal lobes of the brain from one temple to the other, unaccompanied by any signs of mental aberration or deficiency, or any sign of paralysis; in fact the accident appeared to do him no harm of any kind, until the supervention of inflammation of the central substance which occurred shortly before his death, after which, during the post mortem dissection, the extent of the wound could be distinctly traced through both lobes.‡

Dr. Harlow showed a case before the Medical Society of Boston in which an iron bar 3ft 7inches long and 1½ inches thick, weighing 13 lbs (!) was blown by a charge of powder clean through the frontal lobes, emerging near the top of the head. Within an hour of the accident the patient was able to give an accurate and concise account of it! He ultimately completely recovered, save for occasional attacks of epilepsy, and retained complete possession of his mental faculties until his death twelve years afterwards.

\* *A Treatise on Insanity* by Dr. Hammond, Appleton and Co., 1882.

† *Localisation of Cerebral Disease*. (p. 6.)

‡ *Bateman's Aphasia*, (p. 19), and quoted by Prof. Calderwood (p. 479.)

RAY'S AND REFLECTIONS

Whenever we have what we esteem to be a true doctrine we should be willing that it should be tested to the utmost extent, even by ridicule. Otherwise it would seem that either we dread the result, or we regard our truth as some cherished personal possession which might suffer by rough handling.

\* \* \*

An amusing little story was given recently in the *Wall Street Journal*. A gentleman of the Old South—an American, needless to say—was discussing the hereafter with one of his coloured servants. "Sam," said he, "if you die first I want you to come back and tell me what it's like over there. And if I die first, I'll come back and tell you what it's like." Replied the darky, "Dat suits me, Massa, but if you dies first, Ah wants you to promise me dat you'll *come back in de daytime*."

\* \* \*

I have been reading with some amusement a pamphlet issued by a sectarian body against Spiritualism. The writer of the brochure is quite thorough-going. He classes telepathy as occult and pernicious and denounces it with vigour. Here we have the theological type of mind. The scientific type in such circumstances would simply have denied telepathy altogether. Both are out of date to-day, almost as much so as the opponents of the steam engine, gas-lighting, and anæsthetics. Evolution takes no account of either theological or scientific sign-boards.

\* \* \*

One of the considerations that induce the sane thinker to refuse the idea of Determinism—fixed fate—in human affairs is that *life goes on*. There is no fixity or finality. The Greek tragedy depicts a combination of circumstances all moving inexorably to a bitter end. And the play has to stop at that point. If the play-wright had to continue it he would have to revive some of the characters and re-cast his scheme in order to continue the action. Life does this continually, and so scouts the logic of the Fatalist, while at the same time introducing sufficient of coercion and inevitability to teach the advocate of complete Freewill that he cannot have things all his own way.

\* \* \*

I find it rather difficult to accept the argument frequently urged that disease arises solely from the failure of humanity to obey the laws of health. No doubt it does in many cases; possibly in all cases where the human being is concerned. Even the diseases of domesticated animals are sometimes traceable to their association with the human world. But disease, considered in itself, can hardly be held to have a human origin, if we consider the maladies which afflict animals in a wild state where they never come into contact with man. I was reading some time ago that signs of disease are found in the bones of animals which lived before human civilisation began—prehistoric creatures. What laws of health did these animals disobey? No; it seems more probable that disease is one of the defects inseparable from the earlier stages of evolution; human folly is answerable for perpetuating these defects and even aggravating them. Human wisdom by co-operating with Nature in the work of evolution will gradually abolish them. In the meantime I am reminded of the dictum of Sir Frederick Treves who, addressing the Philosophical Society of Edinburgh, said: "But for disease the human race would have been extinct long ago!"

D.G.

All these stories go to show that the brain by no means accounts for all the facts, and that it will not explain any things, unless we assume that the mind is partly, and often to a large degree, independent of this organ. Dr. Hammond tells us, "that some idiots evince a great instinctive talent for Music and Mathematics, which though capable of development as are other instincts, are nevertheless innate." That Man possesses a Soul and has been, since the dawn of civilization, a matter of intuitive perception, i.e., "all people have a strong belief that there is something in Man that appears to be a distinct entity which is capable of sustaining an existence independently of the body." (Hudson). This was strongly maintained by Plato and Socrates, is believed in by nearly all the Eastern races and by the Indians, whose philosophy is saturated with it. This idea is a part of the religions of China; Confucius constantly refers to it. Buddhism, Shintoism and Taoism, religions which have been accepted by the Japanese from time immemorial, support this doctrine.

In order that the duality of our mind can be maintained, we must admit the following propositions:

- 1) Man possesses attributes and powers independent of the other, and irreconcilable with each other except on the hypothesis that he is endowed with two distinct minds.
- 2) That each is capable of independent action while the other is in complete abeyance.
- 3) That each must possess powers and limitations not possessed by the other.
- 4) That each must in the normal man perform functions which the other is incapable of exercising.
- 5) That one mind must normally be subordinate to the other.
- 6) That there must be evidence of survival of one of them after the extinction of the other.
- 7) That each of the foregoing propositions must be demonstrated by facts which are susceptible of no other interpretation.

In a later article I hope to demonstrate the truth of the above propositions. The two minds, then, are the objective and the subjective minds, as I have already said. If we can prove the above propositions I think we have sufficient evidence to base our belief on the separate existence of the Soul, and its power of functioning apart from the physical body; in other words, survival after death.

THE QUEEN'S HALL MEETINGS

THERE was a very numerous attendance at the meeting of the Marylebone Spiritualist Association on Sunday evening, the 21st ulto., when Mr. Ernest Hunt spoke "The Reality of the Spiritual World."

The ultimate reality is always the invisible," said speaker. "Our present life needs the illumination of spirit, and if this were more fully recognised the problems that face the world to-day would stand a better chance of solution."

Included in this much appreciated address was useful advice concerning the best way to investigate psychic phenomena, special reference being made to the great aptitude of the clairvoyant Medium to physical as well as psychic conditions.

At the after-service Mrs. Barkel gave some most successful clairvoyance with evidential messages.

WIMBORNE.—We are informed that a new Spiritualist temple has been completed at Ebbw Vale, Mon. The building, which was formally opened by Miss Helen Wright, has been erected largely through the generous assistance of Mr. Mark Dyer.

## THE CONDUCT OF A DEVELOPING CIRCLE "DISTRESSED" SPIRITS

By IVAN COOKE.

ONCE trance control is established in your Circle, it may not be long before you get a "distressed," or "lost" spirit brought to you for aid. These are not "evil" spirits. They seem not to have differed greatly from most other people when on earth except that circumstances have apparently not awakened them to any of the spiritual realities of life—or death. They seem to have lived a narrow, egotistical earth life, rigidly and relentlessly shutting out all life's deeper issues of the thought of death; to have concentrated on non-spiritual things until their lives became so cased in materialism, intellectualism, or pleasure, that the spirit, the divine spark, has lain almost or quite dormant. When they come back you will learn, at first hand, what happens to such after death and what might happen to you and me if we should not strive after the things of the Spirit while we are here.

These spirits do not realise that they have passed through death and still survive. They only know that they have passed out of the familiar into a dream-like life of mist and bewilderment. Frequently they are unaware that they are controlling the Medium. Most are troubled and afraid; tell them whom you are and for what purpose you are met; use gentleness, wisdom, tact and kindness. Sometimes the shock of learning that "death" has gripped them breaks down that resentment and self-centredness that once shut them off from practical help.

Ask your visitor to pray; a single "God help me!" may suffice to break the self-made barriers.

Sometimes you may obtain evidence from these strangers; they may volunteer their name, former address, and circumstance of their former life. Occasionally these can be checked and found correct, but such information is frequently unreliable. But if you succeed, you have strong testimony to lay before the sceptic.

A word of warning, however; fascinating and merciful as such "rescue" work is, it is better not to concentrate too much time upon it. The strain is considerable for your Medium.

### DECEASE OF MR. CHARLES STANTON HILL

It is with regret that I record the passing of Mr. Charles S. Hill, one-time Trustee of the American Society for Psychical Research. Mr. Hill was a lawyer, by profession, and practised for many years in Boston. He was not only a man of great intellectual power, but also a trial lawyer of unusual skill. Furthermore, for many years Mr. Hill had been a deep student of the occult, and in such matters probably had no superior in Boston or New England. For this reason it gave the greatest satisfaction to the "Margery" Group that he consented to join them in 1925 in the investigation of phenomena connected with that mediumship.

Although, as stated, Mr. Hill had been a student of the supernormal for many years, he had never, up to 1925, received what he considered convincing evidence in the realm of psychic research. In the presence, however, of Margery's phenomena he very soon became a pronounced believer in her extraordinary powers, and his conviction increased in intensity as time went on.

Unfortunately, two years ago Mr. Hill suffered from what was probably a stroke from which he never entirely recovered.

Because of Mr. Hill's great intellectual and critical powers it can well be believed that the Margery Group rejoiced in his hearty co-operation with them. But his presence meant much more than this, for he was what might be called a perfect "sitter." Always critical, he

was still the soul of wit and wisdom, and the merry repartee between him and "Walter" will never be forgotten by those privileged to hear it.

As already intimated Mr. Hill was a man highly endowed with occult knowledge and development. This being so I cannot but anticipate that he will be speedily and cordially welcomed as an associate by that group of great souls, who, we believe, in co-operation with us are trying to establish the all-important fact of inter-communication between this plane of existence and the next.

MARK W. RICHARDSON, M.D.

### A GENERATION AGO

(From LIGHT of October 6th, 1900).

Here is an instance of the need of our testimony. *The Church Times* prominently prints a sermon by the Rev. John Wakeford, in which we find the following statements: "Without the continuous use of the Sacraments the soul cannot be nourished into deeper life." "The Church plainly declares that the Sacrament of Holy Communion is necessary to salvation, and as plainly bids those who are withheld from Communion by sin or scruple of conscience to have recourse to confession."

No nourishment of the soul into the deeper life, and no salvation without "Holy Communion"! It is idle to say that our Spiritualism has nothing to do with that. In a sense, it has everything to do with it. Our deepest truth is that spiritual life depends entirely upon thoughts and affections. If priests and sacraments can give good thoughts and pure affections, well and good; but, even in that case, the thoughts and affections nourish the soul and save, not the priests and sacraments as such: and it is monstrous to affirm that good thoughts and pure affections can come only through priests and sacraments. It is precisely at this point that the true spiritualist can most usefully intervene.

### BOOK NOTES AND REVIEWS

"VOICES FROM BEYOND." By Henry Hardwicke, M.D. (Harkell Co., Publishers, Niagara Falls, New York, 1 dollar).

This is an excellent little book. We are told in the Foreword that it is an attempt on the part of its author to put into readable form certain well authenticated facts concerning psychical phenomena. It is accordingly cast in the form of conversations between three people of education and intelligence, and in that way conveys a large amount of information concerning psychical evidence. The discussions are keen and full of interest. It is a book that should have a wide appeal in the United States. For this country its price may prove a disability for it is considerably higher than such a small book would ordinarily fetch in our own book market. L

### SPIRITUALISTS' NATIONAL UNION OF CANADA

Mr. M. S. McGuire, President of the Union, in a letter heralding the coming of the Rev. Arthur Ford, of New York, to this country, writes: "The S.N.U. will hold its Annual Convention in a few weeks' time and the indications are that the year ahead will result in great things for the Cause here. We send greetings to spiritualists everywhere."

### ANSWERS TO CORRESPONDENTS

J. M. BUCKRON (Picketberg, C.P.).—We have redirected your letter as requested.

C.E.B. (London, N.).—You do not give your name or address and it is not our custom to take notice of anonymous correspondence.

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**WEEKLY MEETINGS.**

Wednesday, October 8th, at 8.15 p.m. .. .. . MR. EVAN POWELL  
 Lecture: "Physical Phenomena from the point of view of the Medium."

**ANNUAL GENERAL MEETING.**

Wednesday, October 15th, at 7.30 p.m., followed at 8.15 by a Lecture.  
 "How a spirit succeeded in proving its identity."  
 Personal experiences of Mr. FLORIZEL VON REUTER  
 Private appointments for experiment and demonstration with the Additor  
 Board, with Mrs. Von Reuter, may be booked through the College.)

**DISCUSSION TEA.**

Thursday, October 9th, at 4. (Members 1/- Non-members 1/6.)

**GROUP CLAIRVOYANCE.**

(Limited to 10 sitters. Bookings must be made.)  
 Friday, October 3rd, at 5 p.m. .. .. . MISS JACQUELINE  
 Saturday, October 10th. .. .. . MRS. CANNOCK

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

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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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**Wednesdays:** 3 p.m. Circle for Clairvoyance. October 8th, Mrs. Livingstone  
**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.

**Syllabus on Application to Secretary.**

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

Members and all interested to talk on Psychic subjects and to see Library,  
 cordially invited.  
 Friday, October 10th, at 3.30. Mrs. Grace Cooke on: "The Consciousness  
 of Spirit."  
 Members Free. Non-members 1/- Tea 9d.

**SPECIAL NOTICE.**

Miss HAZEL RIDLEY, Voice Medium from America, will visit the Library  
 the early Autumn. (Private and Group Sitzings will be arranged.)  
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**Wimbledon Spiritualist Church.**  
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**Monday, October 5th, 11 a.m.** Holy Communion. .. .. . MR. R. A. BUSH  
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**Monday, October 5th, at 6.30 p.m.** .. .. . MR. RICHARD A. BUSH  
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**Monday, October 5th, at 6.30.** .. .. . MR. GEORGE PRIOR  
**Wednesday, October 8th, at 7.30.** (Clairvoyance) .. .. . MRS. E. NEVILLE

**SPECIAL LECTURE.**

**Friday, October 3rd, at 7.30 p.m.** CAPTAIN LOWRY, F.R.C.S.  
 Subject: "The Road to Success." Admission by Ticket.

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**MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.**

**Monday, October 6th, at 3.** Psychometry .. .. . MISS J. PROUD  
**Monday, October 6th, at 7.30.** Clairvoyance .. .. . MRS. ESTELLE ROBERTS  
**Tuesday, October 7th, at 7.30.** Clairvoyance .. .. . MRS. HIRST  
**Friday, October 10th, at 7.30.** Clairvoyance .. .. . MR. THOMAS WYATT

**LECTURES.**

**Thursday, October 9th, at 7.30 p.m.** .. .. . MRS. BARKEL  
 "The Moon's Influence on our Aura."

**GROUP SEANCES.**

**Tuesday, October 7th, at 7.30.** .. .. . MR. THOMAS WYATT  
**Wednesday, October 8th, at 3.** .. .. . MR. GLOVER BOTHAM  
**Thursday, October 9th, at 7.30.** .. .. . MRS. ESTA CASSEL

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Clairvoyante: Miss Campbell.

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 Secretary: Miss Mercy Phillimore.  
 Hours: Daily 10 a.m. to 6 p.m., Sats. 10 a.m.  
 to 1 p.m.

Telegraphic Address: Survival, London  
 Telephone: Kensington 3788  
 Railways: District Metro.  
 Tube: Piccadilly.  
 Buses: 14, 30, 49, 74, 96

THE SYLLABUS OF THE AUTUMN SESSION and A BROCHURE CONCERNING THE ORIGIN, AIMS, AND ATTITUDE OF THE ALLIANCE ARE NOW READY AND WILL BE SENT POST FREE ON APPLICATION.

People resident in the country and not able to visit London for the purpose of Psychic Study are specially referred to the Brochure, page 12, for information concerning assistance for home study offered them by the Alliance.

A SERIES OF BOOKLETS FOR ENQUIRERS published at 1/- each under the auspices of the L.S.A. provide a reliable introduction to the study of Psychic Science. Those now ready are as follows:—

1. HUMAN SURVIVAL AND ITS IMPLICATIONS by Helen A. Dallas.
2. THE MENTAL PHENOMENA OF SPIRITUALISM by Rev. C. Drayton Thomas.
3. THE PHYSICAL PHENOMENA OF SPIRITUALISM by Stanley De Brath, M.I.C.E.
5. DEMONSTRATED SURVIVAL: ITS INFLUENCE ON SCIENCE, PHILOSOPHY AND RELIGION by Sir Oliver Lodge, F.R.S.

THE ALLIANCE LIBRARY is the most complete of its kind.

NEW CATALOGUE. Owing to unavoidable delay in revision and printing, the issue of the New Catalogue has been delayed. It will be announced when ready in this column.

## DAILY EXPERIMENTAL WORK.

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

Sittings for non-members can 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 3.15 p.m.

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

## WEDNESDAYS, 3.30-4.45 p.m.

Conversations—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 their account to turn down the leaves or to *disfigure the pages with 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 Librarian, as they will be held responsible for any damage which might with ordinary care have been prevented.