

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

2596. VOL. L. (Registered as SATURDAY, OCTOBER 11, 1930. a Newspaper) Price FOURPENCE
 (Entered as Second Class Matter March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397. P.L. and R.))

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writer told the story of his receiving exactly the same predictions from seers and clairvoyants far apart and unknown to each other. But although none of the things foretold to him had happened he was impressed by the coincidences of description. That is an instance which we could parallel from our own experience and observation. So long as such predictions remain unfulfilled, the only "supernormal" element traceable in them is the astounding similarity of the delineations of the future given by the clairvoyants in circumstances that put such theories as collusion and chance coincidence entirely out of court. In one or two instances, as we observed, the predictions had remained so long unverified by the events forecast by the seer, that their ultimate fulfilment seemed in the highest degree improbable. On our raising the question with a man who had made an unusually deep study of the subject he replied with an allusion to the strong "psychic field" associated with certain people who consult Mediums and clairvoyants. This psychic field or "aura" contains elements in the way of hopes, wishes, ambitions which, taking the positive aspect of events yet to happen, impress themselves on the minds of sensitives who react to them with a consistency which results in the similarity of the prediction in each case. That is simply a theory, of course, but it is worth serious consideration. We suggest it as a subject for discussion.

* * *

NOTES BY THE WAY

WHAT in psychic and occult subjects there are false prophets abroad who prey on the ignorant and unwary, and fallacies which ensnare the credulous, is common knowledge to the experienced amongst us. We can do nothing to mend matters, but not everything. Some people will only be convinced that an apparent thoroughness is a "blind alley" or beset with perils by going its full length and having to return, or falling amongst the eyes *en route*. There are even those who seem to learn nothing by such adventures, but having traversed the blind alley or dangerous path, will enter cheerfully to another, in spite of all the warnings given to them. This we should term the triumph of hope over experience. It is certainly an advance on the method of timid and over-tentative people who fear to adventure themselves on any road, and so get nowhere and learn nothing.

* * *

PROPHECY, prediction, premonition—these are subjects, or aspects of one subject, that have a fascination for most people, and are an important element in Psychic Science. Records of verified predictions are abundant. In his book, *Why I Believe in Personal Immortality*, Sir Oliver Lodge has recorded a striking example in his own experience. We refer to the circumstances—beginning in 1883—which led in the end to his occupation of his present residence in Wiltshire. The book gives in detail the whole remarkable story. It was a surprising example of a fulfilled prophecy. In considering the subject of fulfilled predictions, we are much interested in some of those which, although so far unverified, may yet come into the category of fulfilment. Some time ago, a well-known

IF we said that human history is largely a matter of action and reaction, as in the swinging to and fro of a pendulum, it would be one of those platitudes which *Punch* describes as "glimpses of the obvious." Yet it is remarkable how the temper of one age can be interpreted and understood by reference to its predecessor. It is so that we interpret what is called the "sceptical spirit of the nineteenth century," although it began rather before that century, with Voltaire, Hume and Paine. That attitude of scepticism was largely a recoil from the wholesale credulity of the previous ages—a credulity that was not confined to the ignorant and unlettered folk, although they were naturally its chief victims. We have only to read some of the popular literature current in the seventeenth and eighteenth centuries to see how preposterous were some of the things in which our ancestors firmly believed. We get some idea of it in the instance of the ballads sold by Autolycus in *The Winter's Tale*, with their amazing stories of the usurer's wife giving birth to bags of gold, and of the singing mermaid. The nineteenth century brought with it a tremendous reaction from this gullibility. It cast out everything, whether supernatural or merely supernormal; and the most comical figures in the intellectual result were the modern Fathers of the Church who abjured ghosts, spirits and miracles as fervently as the Ancient Fathers upheld them. We are not even yet beyond this reactionary impulse although it is passing away. It is all part of a necessary process of clearance—the pity is that it is so largely a mechanical action, not sufficiently guided by that judgment and intelligence which should sift the false from the true, and with due regard to the fact that wholesale scepticism is no better than wholesale credulity.

MATERIALISATION PHENOMENA

IN a recent issue of the *Direct Voice* (New York) Dr. R. Fielding Ould described some of his seance experiences from which we are kindly permitted to quote, as follows :

We held a hundred seances in all. We were about fifteen in number, a simple group of friends banded together with the common idea of elucidating, if permitted, some of the elusive problems of Psychic Science.

Fortunately we had at our disposal an excellent "materialising" Medium, whom we engaged to sit for us exclusively for the modest payment of 15 dollars a week. He was a miner by occupation, of humble origin and little education. The seances were held on Wednesday evening in a flat we had leased for the purpose in Buckingham Gate in the City of Westminster. The flat was furnished to suit the needs of our projected research, a few chairs, a table or two and a small organ were all we thought necessary. It will be noticed that, for all ordinary residential purposes, the flat was really unfurnished.

Our group was made up entirely of friends, all well known to one another, and it was ruled by a committee of five. Every member of this committee was in one way or another technically expert ; one well known in the world of psychic research (Dr. Ellis Powell) was a barrister-at-law, well versed in physical science and Editor of the *Financial News* ; another was an expert electrician, and a third a doctor of medicine given to psychology, and a barrister-at-law of the Inner Temple. As a rule we did not admit more than nine sitters to any one meeting, and strangers, *i.e.*, persons not belonging to the group, were rigidly excluded.

On two occasions only, did we make exceptions to this rule, and what transpired on those evenings shall now be briefly recounted.

Inasmuch as the flat was untenanted and locked up between the evenings of our meetings, and as the Medium arrived unaccompanied, we did not resort to the familiar bonds and restrictions which are in some quarters regarded as a guarantee against fraudulent practices. The Medium was always searched as a preliminary and it was held, after careful consideration, that fraud was impossible under the conditions prevailing.

It should be remembered, that the Medium was introduced into a room entirely strange to him and to which in the intervals of sitting he had no access. Moreover, at every seance he was surrounded by people of experience in psychic research, and whose one determination was that whatever phenomena occurred fraud should be impossible. We were in fact always watchful and wary. In one corner of the seance room we constructed a "cabinet" of black hanging curtains. In this the Medium sat and on each side of the entrance to the cabinet it was the invariable rule for a member of the committee to sit. The phenomena which occurred varied, as might be expected, from week to week—some evenings were almost blank, but this experience happily was rare. It was observed that the variety and intensity of the phenomena were affected chiefly by the atmospheric conditions but sometimes by the psychical condition of the Medium.

When the nights were dry and frosty, phenomena were interesting and often startling, but when the weather was damp or foggy the results were some-

times negligible. In the United States many of the brilliant results obtained may be ascribed to the dry and electrical character of the climate. We invariably commenced our sittings at seven o'clock in the evening.

One night we were about to begin the seance when there came, all unexpectedly, a knocking at the outer door. Investigation showed that a strange lady was waiting outside, asking permission to enter and sit with us. She said she came from Edinburgh and had been sent by a Scotch Medium to visit us. She added that she had been told that at our circle she would receive an answer to some question which was troubling her. Gently but firmly we pointed out that we never admitted strangers ; our visitor, however, pathetically pressed us to allow her to join our circle just for one sitting only. After a hurried consultation the committee gave its consent. We were reluctant, but largely influenced by the fact that the lady had travelled a long way, with a definite and important object in view, and under the precise instructions of a Medium in her own town. Moreover, we calculated that we might experience something of the nature of a test. The writer of these notes was deputed to sit next the newcomer and advised to be specially watchful that none of our precise and well thought-out rules were transgressed.

I should have said that we always sat in a fairly strong red light, whereby it was just possible to see dimly the faces of the sitters in the circle. Luminous slates were also provided, which as a rule lay face downward on the floor, but could be raised at any moment for special illumination. All being arranged, the sitting began, and in a few moments the Medium went into a trance condition. After a few preliminary remarks by the controls there appeared in front of our lady visitor, at a distance of about two feet, the most beautiful head and shoulders of a female figure. This form was draped in some sort of white material which partially enveloped the head and flowed down on to the shoulders. It was lighted up and made clearly visible by a luminous slate, which was picked up by some unknown invisible agency.

Seated where he was, the writer was able to see the figure quite clearly at about two feet distance, and he particularly noted the eyes, eyelashes and eyebrows, which were perfectly defined, and also noted the glistening of the coating of the eyeballs—the conjunctiva. No word was uttered at first, but the figure and face were kept under close observation until perhaps a minute had passed. Then a curious change was noticed ; very gradually the colour left the face and eyes, the definition of the features became blurred, and finally all resemblance to a human face was lost ; there remained only a uniformly brown mass, resembling an oval football. It was impossible to estimate the time occupied in the transformation, but after perhaps ten seconds a further change took place ; gradually, just as they had previously dissolved, the features, details and colour of the original beautiful face reappeared, and once more one found oneself gazing into a countenance marked not only by its beauty but also by the vital and natural appearance of the manifestation.

We were subsequently informed by the Controls that the changes described were due to the ebb and flow of the Power at work on the materialisation.

The figure now drew nearer to our visitor and conversed with her in an undertone, which was not

audible to the other sitters in the circle. Finally, after about two minutes, the slate dropped to the floor and the figure vanished.

At the end of the sitting our visitor was asked if she had received the information for which she had been sent. She replied, "Yes, everything I wanted: I return to Edinburgh perfectly happy." This incident is interesting and remarkable; in the first place, because of the clearly visible changes that took place in the materialised form as the Power waxed and waned, and secondly, because of the fact that the visitor had travelled from Edinburgh by the direction of a Medium unknown to all of us, for a specific object which was fully attained as she had been promised.

THE VANDERMEULEN CALL APPARATUS

By ALEXANDER L. DRIBBEL

ON Sunday, September 21st, my wife and I had the privilege of being received by Professor A. Rutot, the venerable president of the Conseil de Recherches Métapsychique de Belgique. We spent a very pleasant and instructive hour with M. Rutot, who, despite his eighty-one years, is physically and mentally very alert.

The object of our visit was to get first-hand information of the psychic apparatus described in the July number of the *Bulletin* and also in *LIGHT* of March 22nd. This little apparatus, it will be recalled, was constructed by a Belgian industrialist, M. Vandermeulen, acting under the direction of his then recently deceased son, Henri, a lad of fifteen years. Details were dictated through the ouija board by Henri. The instrument, a signalling apparatus which can be put into action at will by the communicating entity, consists of an electric bell attached to a board and connected with an electrical battery; there are two crystal prisms, one covered with resin, a small triangular steel wire acting as a commutator, and the necessary connections. Several of these instruments are now in existence, and M. Rutot showed us one in his study. It stood on a small table, and a post-card portrait of Henri Vandermeulen had been placed between the two crystal prisms.

We examined the mechanism carefully and watched very closely to see whether the vibrations caused by a passing tramcar would cause the bell to operate; we also stamped heavily on the carpeted floor, while Prof. Rutot shook the table and the apparatus, but the bell did not give the slightest sound. We held our hands close to the commutator to test whether any physical emanation or bodily heat might affect the mechanism, but all in vain; it did not function. However, a little later, when we were several yards distant from the table earnestly discussing the apparatus, the bell started to tinkle, then gave a continuous ringing sound. M. Rutot then fetched a ouija board which he laid on a large table in a communicating room. Scarcely had I put my fingers on this apparatus when at a fast rate it spelled out, "Henri Vandermeulen." After the usual greetings our communicator expressed, in a few courteous phrases, his pleasure at meeting us and answered several questions by Prof. Rutot with reference to the telephone apparatus which we desired to test. "Henri" said there was a good chance of success and he would do his utmost. I gathered that he required the presence of a certain spirit lady. "Henri" did not seem certain whether she was there; the only thing he appeared quite sure about was that he himself was present. He seemed to find conditions favourable and remarked that we brought a lot of power. Then he thanked us for having communicated with him and spelled out, "Que le Saint Esprit vous garde" ("May the Holy Ghost guard you").

The communications were, of course, entirely in French. All this while the bell on the distant apparatus had been ringing continuously and we asked "Henri" whether he had finished, to which he answered "Yes."

"Will you stop the bell?" we asked.

"Soon," he replied.

"Can you not stop it at once?"

"There is still too much power."

About a minute later the bell stopped ringing. We shook the bell apparatus to try and make it ring again but it did not give the slightest sound.

I may mention that normally I am not good at writing with the ouija board and the rapid spelling out of the communicator gave me some physical discomfort, and at times considerably distorted the arm and shoulder. The discomfort was eased when my wife, at my request, put her hand on mine.

AN AUTUMN RHAPSODY

By ETHEL A. KNOTT

THE waves are great white fearsome things. They make me feel so little and so afraid. The grey sky swoops to meet grey sea, and there is no kindliness. Even the gulls have taken on strange moods, and I no longer know them. They are of alien kin to me.

And in the forest, the great winds sing together—mighty songs that have no lack of solace; that sink at times to a crooning tenderness which soothes the fear me, and leads me back to the Infinite again.

There are those of us who have felt the vast Invisible holding them close, so that they become absorbed and at one with It. There is no love that can express It, though our poor little human loves are the nearest expression. To slip down, down, into Its opal softness; to merge into the tender, coloured dawn, where all the many-tinted shadows are held together by silver fingers that release them, one by one, till they are scattered to every corner of the Earth! How close to the big, motherly bosom of Earth do the harebells cling, so sure of her protectiveness. How tenderly does our Mother gather up the fading things, whose slender and lovely forms can no longer express the expanding life! For those who know and love the Great Mother, Death is kind, creeping on them in the silent watches of the night between dusk and dawn. The shining Angel sent to summon, to conduct them across the twilight silences, will stand beside them, and they will be aware that release is at hand. Not even now, while they are still prisoners, there are times when the larger Consciousness partly releases them, and they are free to slip aside the shackles, to experience the glad untroubled life of the floating water-lilies, to understand the gay inconsequence of the lark, as it reaches up into the cloudless blue: and again, to realise the wistful cadence of the blackbird's song. (I always feel as if human sorrows were gathered up in his singing, to be returned sweetened and purified.)

The earth is getting ready for its long sleep. The birds stretch wing to wing on their flight for sunnier days. The barns are stacked to overflowing. How can anyone suppose aught ever goes awry? God bless the driving rain that gives added comfort to the chimney sweeper! God bless all women who make Home, be it ever so humble an abode. But alack! the making of Home is well nigh forgotten in the hurry of modern life, which is not Life at all. But the home-making instinct is deep down in the heart of every woman; and the heart of man God planted the will to strive, to toil, art pressed close to Nature's heart, throb for throb—only man too has forgotten the Divine Mother.

Let us give silent thanks for the privilege of toil, wherever and whatever that toil may be, for along that road of service is the Way of Attainment.

MEDIUMSHIP & MORALITY

By W. H. EVANS

THE question of character in relation to mediumship is often discussed. Owing to their religious training people usually associate powers which seem to relate man to a higher state of life with corresponding moral fitness in those who may possess them. Some, of course, think such powers an indication of diabolism, and an evidence of evil spirits; but apart from such people, psychic happenings are often regarded as miraculous, and miracles as a testimony to the divine worth of those who perform them. The prevalence of mediumship is now making it a commonplace thing, and we are beginning to see that, like other qualities of soul, it is a natural—not a supernatural—endowment. Nevertheless, the general tendency is to expect a higher morality from Mediums than from other people. It is not yet realised that just as a gift for painting, poetry or musical composition appears to be independent of moral character, so, equally, is mediumship.

Nevertheless, there is a connection between morality and creative or psychic gifts, for an immoral life debases, and in the end destroys, the creative ability of their possessor. To say that mediumship is apparently independent of a person's moral character may pass as a comment, but it is not an excuse for wrong-doing; and those who do not understand this will continue to be perplexed by the failings of Mediums. Here is a simple illustration. Recently in the course of business a man called upon me and began to discuss Spiritualism. He wanted to know what we believed. I gave him the Seven Principles as a summary with some comments thereon. He agreed with them, but he asked: "What about Mediums, are they good people?" I replied that in the main they were like other folk, and enquired why he asked the question. He then said he was interested in Spiritualism, but having been reared in the Methodist faith, he had some regard for the common decencies of life, and thought Mediums who claim to be channels for spirit-communion should illustrate in their lives the beneficent influence of such communion. He spoke of a woman he knew who is a Medium, but, he added, "she curses and swears dreadfully." I remarked that while she might be a Medium it was evident she was not a spiritualist. For a moment this perplexed him until I pointed out that similar things occurred amongst Christians; that it is not the profession of creed which makes a man a Christian but living the life and following the Christian ideal. To be a spiritualist (I said) means more than the acceptance of certain beliefs, it means endeavouring to live a *spiritual* life, and expressing in conduct the principles avowed. My friend saw the point, but was not entirely satisfied.

I sometimes think that as a body we are to blame for this; there has not been sufficient insistence upon living the life, and a too great readiness to condone looseness of character in any who possess mediumistic power. There is a tendency to regard the possession of mediumistic ability as evidence of some instability, and so to excuse any deviation from moral principle as a mere aberration to be disregarded.

A great deal of criticism is made about the lack of efficient workers; intellectual fitness is demanded, and, Heaven knows, it is sorely needed; but moral fitness, which is of far greater importance seems to be forgotten. If a Medium can, to use a common phrase, "deliver the goods," societies rarely trouble about the kind of life he may be living. I have even heard it said when discussing the matter of engaging Mediums, and the question of their character has come up, that "it didn't matter as they were not known in the district" and that the chief consideration was "whether or no he was a good psychic." Such a

sentiment is abominable, and the low level of spirituality in some churches is a witness to this laxity. Surely people who are called upon to witness to the truth of spiritual existence should strive to express in conduct what they preach. We hear a great deal about "conditions"; what can be said of Mediums who must visit a public-house before a seance and rush to it as soon as the circle ends? There rests upon spiritualists, and especially upon Mediums, a heavy responsibility. In this country the religious aspects of Spiritualism are strongly stressed, and it implies a corresponding moral obligation. If Spiritualism were simply a science, then the question of the moral life of a Medium would not be of such importance. If we claim communion with a higher life, and a superior moral enlightenment, the world has a right to demand that we live up to it. There is a danger of this being forgotten; it is more important to *live* principles than to preach them. Intellectual cleverness, nimbleness in debate are all right, but not all-important. If they are not supported with an equal moral expression, a great deal of harm is done. "By their fruits ye shall know them."

It will be urged that spiritualists and Mediums are no worse than other people. Perhaps so, but it evades the point. It is demanded that they be better, because they claim a superior enlightenment. The world does not demand that we should be saints, but simply that we endeavour to live our gospel. Fortunately many do try, and it is these who are the real saviours of the movement. Ultimately the success of a movement depends upon the average members of it, not upon its outstanding personalities. This is often overlooked. The success of any movement depends upon the earnestness and sincerity with which its members practise its principles.

A MINIATURE PSYCHIC LIBRARY*

TO know what Spiritualism is involves considerable study, patient research and an extensive course of reading. Not everyone has the time for this. The casual enquirer, the man-in-the-street, even the moderately advanced student, feels the need of a handy reference library. This need has been met by the issue of five paper-covered booklets by authoritative writers, the first of which, *Demonstrated Survival: Its Influence on Science, Philosophy and Religion*, by Sir Oliver Lodge, has already been noticed in LIGHT. This little book is receiving a well merited welcome. Another of the five that remain to be published is *Human Survival and Its Implications* by Miss Helen Alex. Dallas, whose name is known and honoured by readers of this journal. Two more of this series that have recently emerged from the press deal with psychic phenomena. In *The Physical Phenomena of Spiritualism* Mr. Stanley De Brath covers, with admirable succinctness, the outstanding features of the area comprised in that title; the principal physical manifestations are briefly described, and their inferences adduced, and there are some fourteen illustrations. The Rev. C. D. Thomas writes on *The Mental Phenomena of Spiritualism* in a lucid and helpful manner that should make his little treatise very acceptable to the enquirer. The fifth and last booklet, *The Psychic Faculties and their Development*, will be ready for sale shortly. It is the combined work of Miss Helen MacGregor and Miss Margaret V. Underhill, with an Introduction by Dr. R. Fielding-Ould, and should prove a valuable aid to those who desire to study the unfolding of incipient psychic gifts. Here then, for the insignificant sum of five shillings, the enquirer can obtain a complete, invaluable and authoritative psychic library in miniature.

* Published by L.S.A. Publications Ltd. 1s. net, each

ERRORS IN SPIRITUALISM

A VOICE FROM THE PAST

HERE is a chapter of forgotten history, still instructive and still with some degree of application to the spiritualist movement.

It should be first explained that Andrew Jackson Davis, whose works are invaluable to those who seek to understand the principles of mediumship and spirit communication, severed his connection with popular spiritualism in America many years before his death. He found it impossible to retain his connection with a movement, which, as he held, had become a hot-bed of ignorance, superstition and self-seeking. And indeed the Nemesis that eventually descended on the subject in America reducing it from a nation-wide movement to almost complete eclipse, rather confirmed his view.

In 1870 Davis, in the United States, publicly protested against some of the errors prevailing in popular Spiritualism, several of which he specially enumerated. In those days Mr. J. J. Morse, the famous English trance-Medium, as just beginning to be known, his addresses, under the control of "Tien Sien Tie," the "Chinese philosopher," attracting wide attention, even in the London daily Press. In December of that year Davis's objections were brought under the attention of the Chinese control. We give below the replies of the controlling spirit, who was asked to comment upon some of them.

ERROR No. 1.—That departed spirits, both good and evil, continually float about in the earth's atmosphere.

REPLY: This is only partly true. Spirits do not visit earth unless their inclinations draw them. Death breaks the ties that bound them to earth, and many demand rest after the change. The greater number of spirits do not know they can communicate, and it is but a small minority who interpose in the affairs of men, and "float about" in the atmosphere.

ERROR No. 2.—That evil-disposed characters, having led in their active sins, linger around men and women, both day and night, in order to gratify their unsatisfied passions and prevailing propensities.

REPLY: That is only partially true. We think the answer is contained in the reply just given. "Bad" men are such as have defective organisms, and their "evil" thoughts and actions originate chiefly from these organic defects. At death they part with the imperfect body, and the memory of their former habits alone remains. They are often with-drawn from the old here of attraction by other influences, so that but comparatively few spirits follow their downward course indicated in the "error."

ERROR No. 3.—That all known mental disturbances—such as insanity, suicide, licentiousness, arson, theft and various evil impulses and deeds—are caused by the direct action of the will of false and malignant spirits.

REPLY: This is absurd. We had well-nigh said we were ashamed of those who would entertain such a belief. These mental inharmonies are the result of physical imperfections. They may, in certain instances, be increased by the will-power of spirits, but they have their origin in the physical organism of the afflicted persons.

ERROR No. 4.—That certain passionate spirits, opposed to purity and truth and goodness, are busy breaking up the tender ties of families, and take delight in separating persons living happily in the marriage relation.

REPLY: Only true in the exception; false in the general rule.

ERROR No. 5.—That spirits are at all times subject to summons, and can be "called up" or made to "appear"

in circles; and that the "Mediums" have no private rights or powers of will which the spirits are bound to respect.

REPLY: We spirits, being free individual entities, can either answer or disobey. Some disorderly spirits do not respect the private rights of the Medium; but these are exceptions, as Mediums have rights which intelligence is bound to respect.

ERROR No. 6.—That spirits are both substantial and immaterial; that they traverse the realms of solids, and bolt through solid substances, without respecting any of the laws of solids and substances; and that they can perform anything they like to astonish the investigator.

REPLY: That is another of the crude ideas that grow up around super-physical subjects. A spirit is the subject of law, and therefore not the master of law; and all its acts must be done in accordance with the laws of its existence. The ability "to astonish the investigator" is always limited by the amount of knowledge possessed by the spiritual operator. A spiritual personage is substantial and material, and reason tells us that it cannot be the opposite at the same time. We might point to the under-lying idea that has been clothed in such crude thoughts, namely, the omnipotence of intelligence.

ERROR No. 7.—That every human being is a Medium, in one form or another, and to some extent, and that all persons, unconsciously to themselves, are acting out the feelings, the will, and the mind of spirits.

REPLY: As the belief is here stated it is *false*. All men are certainly not under the influence of spirits. Our experience tells us that all men and women are [potential] Mediums, but the right conditions for the development of the faculty are absent, so that practically it does not exist. Its partial distribution would be an injustice; and reason tells us that if one person is a Medium all may be so.

It will be seen how clearly the problems were handled, even sixty years ago, and that Davis's criticisms were substantially supported by the spirit-communicator.

PSYCHIC PHOTOGRAPHY

Major C. H. Mowbray writes:—

I was much interested in the article in *LIGHT* of 27th ulto. about Mrs. Donohoe's photographic results. This lady shewed me her photographs some time ago when I was Research Officer at the British College. I was much impressed and tested her for several weeks with entirely negative results. I then found out that Mrs. Donohoe had been in the habit of having her plates inserted into the slides by a certain photographer, taking them away with her and after retaining them for some days, taking them back to him for development, when marvellous results were found on the plates. I suggested to Mrs. Donohoe that I should go and see the plates inserted in the slides, seal them, and then go back and see them developed in my presence. The photographer refused to let me see this "secret developer" under £10, so I immediately offered him that amount if he could produce any psychic markings under proper test conditions. He refused and I drew my own conclusions. It would be interesting to learn who are the expert photographers who have testified to the genuineness of this photographer; and would Mrs. Donohoe be content to be tested under proper conditions by some photographer of standing?

To save correspondence I might add that for my tests I used both slow and fast slides and developed with both weak and normal developer, including a weak solution of amidol prepared according to Dr. Crandon's formula, which is always used for developing the "Margery" photos, and which I have found entirely suitable for developing plates exposed by flash-light.

[Mrs. Donohoe's answer to Major Mowbray will appear next week.]

"THE RISEN BODY OF CHRIST"

Eleanor C. Merry writes:—

I am an interested, though not a regular reader of LIGHT, and I have lately been unfavourably impressed by the expression of a certain point of view in regard to the "risen body" of Christ. The idea has been put forward that the actual physical body of Christ, with "flesh and bones," was seen after His Death with *physical sight* by the disciples; and in the case of Thomas, handled physically. Elsewhere in spiritualistic literature I have read that the appearance of Moses and Elias with Christ on the Mount of Transfiguration is regarded as a brilliant example of materialisation—thus also seen with physical sight—and Christ is described as the Medium who brought this materialisation about. This is a mode of thought which strikes me as ultra-materialistic.

On the other hand, the anthroposophical occult teaching of Rudolf Steiner, with which I am familiar and in agreement, and which I should like to put before your readers just in connection with these points, shows the following: In the first case, the Etheric Body (in the sense of Occult Science) of Christ Jesus was so absolutely and wholly permeated by the forces of the Cosmic Christ—and that means by supreme Divine Power—that after the death of the physical body, which was received into the earth during the earthquake, which also rolled away the stone, this perfected Etheric Body "rose" (as indeed every human etheric body rises, but only to be diffused into the Cosmic Ether)—*in all respects still having the form and figure of the physical body*, glorified, and being visible and tangible to the now intensely-awakened clairvoyant sight and "clair-sentience" of the disciples. Their "eyes were opened" to behold Him.

In the case of the Transfiguration also, the tremendous force of Christ enabled the disciples to be perfectly clairvoyant and clairaudient at this moment of lofty climax in the life of the Redeemer. Their physical bodies were unable wholly to assimilate the mighty effects of the vision.

A remarkable corroboration of this interpretation occurs in the vision of St. Paul. "He was 'seen' of me also," he says; but in this case after the Ascension, and therefore in the Etheric Aura of the earth; or in other words, "in the clouds" (an occult expression) as He will be seen again at the second Advent as a real etheric bodily Presence. Naturally this "seeing," both St. Paul's and that which will come to humanity in the near future, is also *with etheric and not physical sight*. Rudolf Steiner's marvellous series of lecture-cycles on the various Gospels should be read for further accounts of these matters.

One should realise from the foregoing—even if it is not wholly accepted—the immense and far-reaching harmful influence that can be exerted on spiritualists and others by the constant practice of "psychic phenomena" of the class of materialisations, as proof of survival; though they may have their value from quite another standpoint.

A mode of thought that professes to be a spiritual one thus tends to become infected with the poison which is so insidious and deadly when one habitually stresses the bringing down of spiritual (or otherwise super-sensible) forces into the realm of matter. It materialises the very heart and kernel of Christianity. For the spiritual can only be "proved" in its own realm.

Man stands in the midst between two great Cosmic Powers, or Beings:—the one tempts him to bring down what is Spiritual and "fix" it (even temporarily) in matter. The other Power tempts him to dissolve the material; and hence to lead it away from the metamor-

phosing and transfiguring energy of *redemption* (as shown in the Resurrection) into a vague and mystical spirituality. Christ is the true equilibrating Centre between these Powers. Hence His Resurrection was a perfect demonstration of all elements being redeemed, each in its own sphere:—the Earth and Water by the presence in them of the Christ-filled material body (in the grave); the Air and Fire by the presence in them of the Christ-filled etheric body (in the "clouds"); the "Heavens," or Spiritual Spheres, by the presence in them of the Divine all-pervading Christ-Being Itself, yet all interchangeable and undivided.

[We insert this article in the interest of free expression of opinion on this often-discussed subject. We would however, like to point out that the statement "Christ is described as the Medium who brought this materialisation about" is hardly correct. The gardener is generally regarded by spiritualists as having been the Medium. Further, it is not supposed that the appearance of Christ to Mary was in "His actual physical body" but that the body Mary saw was built up from the physical body of the gardener by that mysterious process which is familiar to all who have witnessed the phenomena of Materialisation. These were the views expressed in several articles and addresses by the late Dr. Ellis T. Powell, after a close examination of the Greek text of the New Testament].

A WELSH HEALING CENTRE

MISS Helen Wright sends us a letter in which she speaks in high appreciation of the healing work now being carried on at Ebbw Vale by Mr. Mark Dyer of Newport, who, she tells us, attends at the newly-opened Spiritualist Temple every Monday for the purpose of giving trance-diagnosis and "Magnetic treatment." He is ably assisted by Mr. W. E. Brake, the President, and Miss Edith Blewitt; the three principal workers give their services without remuneration. Miss Wright says: "During the week Mr. Brake (who is in charge) gives two treatments to each patient, under the inspiration of his healing Guides—thus following on those given by Mr. Dyer. It was most interesting to watch Mr. Dyer, in trance, giving treatment and instruction (and possibly very comforting clairvoyance as well) at one and the same time. The method of diagnosis for absent patients is for a lock of hair—handled by the sufferer only—to be brought in an envelope. The Control then sets to work rapidly giving out not only the conditions of illness and the treatment needed, but many characteristics of the patient. No hint, no word is allowed that may give a clue; and a most convincing part of the proceedings is to view the astonishment of the person who brought the envelope. It leaves no doubt in one's mind as to the power possessed by the Controls.

"Mr. Brake has done magnificent spade-work; he and Mr. Dyer together in complete harmony are doing a work that calls for recognition. The Controls of the former are strong and most capable, and have definitely proved their ability to perform their intentions and fulfil their promises."

In conclusion Miss Wright appeals for assistance and donations to further this work. These will be gratefully acknowledged by her, at 81, Talgarth Road, London, W. 14., or by Miss Edith Blewitt, Central Chambers, Bethcar Street, Ebbw Vale, Mon.

We are asked to announce that the two violin recitals by Mr. Florizel von Reuter at Grotrian Hall which had to be postponed from May until October owing to an injury to his finger, will take place on Friday evening, October 17th at 8, and Friday afternoon, October 24th at 3. He will be assisted by Miss Phyllis Newman and Miss Mary Conan Doyle. Mr. Charlton Keith will be at the piano.

LETTERS TO THE EDITOR

[The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.]

A HISTORICAL COINCIDENCE

Sir,—Recalling "Walter's" statement explanatory of his absence from one of the sittings held about the time of the passing of Sir Arthur Conan Doyle, to the effect that he had been attending the entry into the other world of a great spirit, I think the following extract from Baring-Gould's *Lives of the Saints* will interest your readers. It is given me by a friend F.H.P. to whom I desire to make acknowledgment :—

A citizen of Constantinople betook himself to the church of St. Theodore in the hope of obtaining some benefit from the intercession of that martyr. He waited three days in vain ; then, just as he was about to leave the church in despair, St. Theodore appeared. "I," said the vision, "and the other saints whom the poet Joseph has celebrated in his canons have been attending his soul to Paradise ; hence my absence from the church."

The passage appears in the chapter on "St. Joseph the Hymnographer," Vol. 4 (April) p. 48 of the new (1898) edition of *The Lives of the Saints* by S. Baring-Gould.

FREDK. BLIGH BOND,
(Editor of *Psychic Research*)

American Society for Psychical Research, Inc.,
15, Lexington Avenue,
New York.

* * *

"CLAIRVOYANCE AND BLINDNESS"

Sir,—L.G.'s question in your issue of Sept. 20th raises an interesting point. One can understand dreams of persons and scenery by blind people who once saw, but individuals who were always blind have not even his visual memory.

A friend of mine, blind from birth and a famous composer, is undoubtedly mediumistic in the musical sense, and receptive to impression from his musical guides, but my efforts to correlate his dream-perceptions to terms of ordinary sight have always failed.

In the Rosemary Psychic Records, of which I have written elsewhere, is an incident which may interest L.G. "The Lady Nona," Rosemary's powerful guide, seemed much interested in this blind friend during his recent visit.

"He never feels really alone, Doctor," she told me. Then, reading my unspoken thought as she so often does, Nona went on :—"Of course he will see in the next world ! No physical disability of your plane can affect the life on ours. Spiritual disabilities, yes ; but not physical ones. He will see as well as you or I, but only as his spiritual sight enables him. No doubt it is impossible for you, on earth, to conceive an existence where the five physical senses do not dominate. But in his case—and you may verify this later—I think when he does come here he will not communicate with earth very much, for this reason : very often it is a *visual* memory which encourages your spirit-friends to communicate with your side. It seems to be a *visual* remembrance of happiness or unrest which they carry to this side, and this holds them to Earth. Very often, as the visual memory fades, the memory of names and places passes with it, and all becomes vague and cloudy. I had almost lost all visual memory of my own earth-life, and when you became interested, had to search for these earth-memories to bring them back, disjointed, brief, and very confused."

Nona's explanation hardly bears on L.G.'s question, perhaps, but it may interest other readers.

FREDERIC H. WOOD

Blackpool.

VITAL ENERGY AND SURVIVAL

Sir,—In the article of September 13th, "The Problems of a Materialist," Mr. Sterling's theory that "the energy generated during life may continue to be expended for a time after death until it is completely dissipated" seems inconsistent with the experiences he quotes—granted that these have a psychic origin. According to his theory, the energy, being a gradually declining one, would presumably be less after death than before it. And yet it was able to produce results that would have been clearly impossible in life.

How would Mr. Sterling account for that ?

T.R.R.R.

* * *

THE PROPOSED NEW JOURNAL

Sir,—We would refer you to a letter appearing in your issue of September 20th, signed by Mr. Maurice Barbanell, and dealing with Particulars of a new Psychic Weekly Newspaper, in which Mr. Barbanell, for himself and Mr. Hannen Swaffer, repudiates any knowledge of the Particulars sent out by us to certain selected people to whom introductions were given.

It is perfectly true that these Particulars were not submitted to the two gentlemen in question prior to being sent out, for the simple reason that it was not thought necessary, especially as we had every reason to believe that subject to the finances being forthcoming their association would automatically follow.

The writer having found such very considerable sums of money himself does not feel inclined to let the project disappear ; therefore the paper will go forward into production, the address remaining 56, Moorgate, E.C.2.

For and on behalf of

NATIONAL PSYCHIC PRESS LIMITED,
W. J. MERIFIELD,

Director.

* * *

THE PSYCHIC BOOKSHOP

Sir,—We would refer you to a letter published by you on September 27th from Sir Robert Gower dealing with the Psychic Bookshop.

To prevent there being any misunderstanding we would recall the undermentioned facts :—

(1) On July 30th we communicated with Lady Conan Doyle in connection with the possibility of an offer for the purchase of the Psychic Bookshop being submitted, subject to the finances being forthcoming.

(2) On August 9th we were referred by Lady Conan Doyle to Mr. W. T. Livingston.

(3) Mr. Livingston interviewed Mr. Merifield several times.

(4) An offer in writing was made for the purchase of the Psychic Bookshop on August 19th.

(5) This was accepted, in writing, on the 19th August upon the behalf of the Executors of the late Sir Arthur Conan Doyle.

(6) Particulars of the project were then sent confidentially to selected people by us with a view to raising the necessary finance. We, ourselves, were not in any way responsible for the statement regarding Lady Conan Doyle's health, and immediately it came to our notice that it gave pain we apologised and stopped the Particulars.

It is very regrettable that a project which was commenced in all good faith and enthusiasm, and, also one which had been welcomed by those who should know as being very desirable, should have occasioned these letters, but originals of the whole correspondence and the fullest facts are available at any time at the registered office of the Company, 56, Moorgate, E.C.2., to any *bona-fide* enquirer.

For and on behalf of

NATIONAL PSYCHIC PRESS LIMITED,
W. J. MERIFIELD,

Director.

Light

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

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

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

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

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THE LAW AND PSYCHICAL RESEARCH

SOME ten or twelve years ago we took part in the agitation directed against the Vagrancy Act, or rather that particular clause in it which was wrenched from its original intention and employed as an engine of oppression against mediumship. As the Act was passed in 1824, before psychical research was known, it was clear enough that the clause was not framed to put down psychic faculty or mediumship. The fact that Spiritualism has taken to some extent a religious form no doubt played a part in the matter—religious feuds are always the bitterest, and it was clear that hostile religious sects or denominations were not too scrupulous in the use of the weapons they employed against those whom they regarded as enemies.

But putting that aspect of the matter on one side, it was clear enough that to the uninstructed mind, mediumship was too easily classed with fortune telling and other shady activities masked under the description of "psychic" or "occult." It was clear, too, that great discrimination would have to be used, and that what was needed was some form of legislation which would recognise genuine mediumistic activities carried on under responsible conditions, as against those shams and counterfeits the abolition of which is as much in the interest of Spiritualism and Psychical Research as in that of the community at large. Considerable progress has now been made in this direction, through the efforts of a Parliamentary Committee working with some of the leading societies. It will be remembered that

the last public action of Sir Arthur Conan Doyle was his appearance as leader in the Deputation to the Home Secretary, and it is earnestly to be hoped that the long effort in which he took so great a part will be at last crowned with success. It is not only a religious question. Had it been purely that, there is little doubt that our national love of religious freedom would speedily have settled the matter, for no Government dare suppress religious liberty. But it is a scientific matter likewise—it means freedom to experiment and investigate in connection with a set of human faculties, hitherto neglected or misunderstood.

We have little doubt that the increasing recognition by the public of the reality of psychic faculty will do its part in providing some of the pressure necessary to enforce justice.

We lately read a pamphlet in which Spiritualism and Psychical Research were attacked in the name of Religion; and Telepathy was mentioned as something which it seemed desirable to suppress. We wish it were all as simple as that! For the application of any Act of Parliament against Telepathy would have about as much chance as an attempt to suppress gravitation. We know that in the end there can only be one termination to a combat between man-made law and the laws of Nature. But the growing intelligence of mankind is not nowadays disposed to wait supinely for things to settle themselves in this way. All our freedom to-day has been gained by hard fighting and strenuous work. And it must be so in the present case. Every sympathiser with the wrongs inflicted on a struggling Science—to put it no higher than that—can do something towards the creation of the healthy public opinion in which no form of injustice can hope to flourish.

THE FAIRY FIDDLER

Away in the misty moorland glen
Where the Elf-Folk dance with the Wee Brown Men
And the rowan berry burns haughtily
As she tells of the wind's inconstancy,
'Tis there I am bound by the far faint rune
Of the Fairy Fiddler's silver shoon.

Where the harebell waves from tufted grass,
There never the foot of a man may pass;
For the painted fireflies glance and gleam
Like the golden thoughts in a goblin's dream,
And the ghostly coppice of oak and pine
Holds a legion of imps from the Moonbeam Mine.

When I lay me down in their wondrous car
I travel so quickly from star to star,
That the Earth and the Moon are as glow-worm lights
That flash o'er the field of the blurred blue heights;
For it's there I am bound by the far faint rune
Of the Fairy Fiddler's silver shoon.

ETHEL ARCHER.
(Author of *Phantasy*, and other Poems.)

LOST ATLANTIS

FROM Mr. E. N. Beecher, of Ohio, we have received the report of a communication obtained through the mediumship of Mr. George Cole, and purporting to come from a former inhabitant of Atlantis. Many psychic students are inclined to look askance at this type of message, and with good reason; so much of this sort of thing proves, on analysis, to be mere subconscious romancing on the part of the "Medium." However, the present report, though having no evidential quality, presents certain points of interest and we give below a portion of the message, which purports to come from one "Yermah," described as a chief of the Atlanteans. It belongs to an order of communications which Sir Oliver Lodge classes as "unverifiable matter," and although we are unable to endorse it, the message of Yermah may be of interest to readers of LIGHT who study the problem of the Lost Atlantis.

Our continent was the Meropus of Theopompus—the Atlantis of Plato—was known through historical records to Posidonius, Pliny, Ammonianus, Marcellinus and Tertullian, but with the destruction of literature at Rome by the Goths and Vandals, and the burning of the library at Alexandria, Egypt, all history of Atlantis and its people has been lost.

It was the Atlanteans who waged the first war against the Greeks, and there is still a history of that war buried in the Chambers of the Pyramid of Cheops by the Egyptians, which spirits have reached but mortals have not.

The city . . . still exists in ruins of fallen temples, dislocated arches, columns lying in the bed of the ocean. From this city Tuscan architecture has its origin.

There still remain great aqueducts, castles, palaces, and innumerable dwellings, and all overlooked by the Acropolis mentioned by Plato, and crowned with a temple of which the Parthenon of Athens is a copy.

The city is now inhabited by Antennæ—giant Crustacea (crabs) walk its streets while Polyyps (?) wave their tentacles over the walls of the buried city.

The walls are now clothed with blossoming Zoophytes over which sea-weed and fucus instead of ivy throw a vegetable mantle.

Such is now the City of the Sun.

Mr. Beecher compares this with another message stated to have been received by Mr. Charles R. Miller of Brooklyn, N.Y., the communicator in this case claiming to have seen Alexandre Dumas. Here again we find nothing that could be dignified by the name of evidence, but certain portions may be appropriately quoted, for comparison, and as a matter of speculative interest.

The main thoroughfare from this city of the deep is bordered with rocks and carpeted with seaweed, and the only travellers upon that thoroughfare now are the fish of the deep, who come and go from the subaqueous city in uninterrupted procession—over mountains and through valleys traverses this great thoroughfare once alive with mortals of a lost race—the Atlantean Race. . . .

Now under the eyes of the spirit beholder lay an immense city—its roofs torn off, its temples fallen, its arches dislocated, its columns lying amid scoræ from which one can recognise the subsequent Egyptian architecture.

Further on are remains of a giant aqueduct; here is the high base of a stupendous Acropolis with the floating outline of a magnificent Parthenon.

This then, is one of the great cities of the sunken Atlantis, the ancient Meropus of Theopompus, the Atlantis of Plato and known to Posidonius, Pliny, Ammonianus, Marcellinus and Tertullian.

As those who have studied the question are aware, the physical evidences for the reality of Atlantis are not inconsiderable. Pierre Termier, the French geologist, in an essay published by the Smithsonian Institute some years ago presented a strong argument from geology, and although the writings of Professor Le Plongeon on his explorations in Yucatan have been unfavourably criticised, some of his discoveries were certainly highly significant. At present, however, the subject is very speculative, and in its details given up to what, so far as psychic communications are concerned, is altogether too suggestive of subliminal romancing.

SIDELIGHTS

Mr. Hereward Carrington contributes a long and interesting article in the September issue of *Psychic Research* on "Psychical Phenomena Among Primitive Peoples," being a resumé of psychic evidences in Africa, India, China and elsewhere. He quotes one case, reported in the *Times* by Mr. David Leslie, a well-known hunter and explorer, who says: "I had sent out my native elephant hunters with instructions to meet me on a certain date at a selected spot. I arrived there at the appointed time; but none of my hunters had put in an appearance.

* * *

"Having nothing much to do, I went to a native doctor, to see what the man would say. . . . He demanded the names and number of the hunters. I demurred at first but finally did as he requested. The doctor then made eight fires, one for each hunter, and cast into them roots which burned with a sickly-smelling smoke." After which, the writer tells us, the seer took some "medicine" and appeared to fall into a trance. "Recovering from the trance, he raked out the ashes of his first fire, and described the appearance of the man represented by it, adding 'this man has died of fever and his gun is lost.'

* * *

"He then said the second hunter had killed four elephants, and described the shape and size of the tusks. He said the next had been killed by an elephant, but that the gun was coming home all right. Then he described the appearance and fortunes of the next, adding that the survivors would not be home for three months, and would travel by a route different from that agreed upon. The affair turned out correct in every particular, and, as the hunters were scattered over a country over two hundred miles away, the man could hardly have obtained news of them from other natives. Nor did the diviner know that he was going to be consulted."

* * *

The *Winnipeg Evening Tribune* of August 29th, gives a report of a luncheon at the Fort Garry Hotel, attended by delegates of the British Medical Association, at which an address was delivered by Dr. T. Glen Hamilton, whose name is, of course, familiar to readers of LIGHT. Dr. Hamilton described some of his psychic experiments, and told of the seance-room photographs he had taken. Some of these, he remarked, might appear ridiculous, but he had taken every possible precaution to assure that they were genuine. Specimens of these photographs were shown to the assembly, among them being photos disclosing the movement of a table from floor to mid-air, and one showing a human face within a mass of ectoplasm.

* * *

Dr. Glen Hamilton remarked that he had entered on his experiments in a spirit of "cold curiosity," following the scientific method, rigorously controlling all experimental details, and making repeated observations and tests. Complete records had been made, and photographs taken whenever possible. He spoke of the "uninformed criticism" that hindered the "new struggling science," but "he was satisfied that they [psychic researchers] were fighting on the side of unconquerable allies, truth and time."

“WHAT IS LIFE?”

THE DUALITY OF MIND

By DR. GEORGE LINDSAY JOHNSON, F.R.S. (ITALY)
(FELLOW OF THE FRIEDRICH WILHELM ACADEMY, BERLIN)

THE Soul, or Psyche, is nothing more nor less than the Subjective Mind. All subjective phenomena are therefore in the same category. All our emotions, religious or otherwise, are consequently psychic phenomena, and belong to ourselves after our physical death. So are our laughter, our loves and our hates, our griefs, our self-consciousness, our individuality, our personality, and conscience, our sense of the Holy (as Prof. Rudolf has it) our thoughts and our dreams; and every one of our spiritual Gifts, as Paul insists on, is purely psychic, and consequently the exclusive property of the Soul, and with the Soul survives death. As we shall see, many of these psychic phenomena come to the front when the person dreams, or is put into a hypnotic sleep.

Now the first distinctive characteristic property of the subjective mind, which differentiates it from the objective mind in a very sharp and unmistakable manner, is the fact that the soul or psyche is highly amenable to control through suggestion. This property has been recognised for many years past by Braid, Bernheim and all the Members of the Berlin, Nancy and Paris Schools. The second proposition is that the Subjective mind appears to be incapable of inductive reasoning, especially when it is open to suggestion, for the simple reason that when it reasons at all, it is obliged to take up its premises from the objective mind, or during the hypnotic condition, from the mind of the hypnotist, and the suggestions which flow therefrom.

But from those suggestions it will reason deductively with the most astonishing precision, and the more so because the memory of the soul is apparently perfect, without the slightest hesitation or flaw! Indeed the storehouse of this god-like memory is perhaps the most astounding fact in the whole of psychology. We have only to compare it with our objective fleeting memory, which we acquire with such labour, and which slowly, or oftentimes almost instantaneously, fades away from our consciousness, to perceive the vast gulf which separates the two kinds of memory—to become convinced of the truth of what we have just remarked. Our subjective memory will marshal all such facts as are within the storehouse of its amazing range, but at the same time it will persistently ignore all facts which militate against the suggestion. Indeed it is like a very clever and cunning counsel, who puts before the jury every fact which will help his case while entirely ignoring the slightest piece of evidence that appears to militate against it.

So we see that the subjective mind cannot marshal facts which are in any way opposed to the suggestion which happens to be uppermost at the time. Every experimental Hypnotist, and indeed every member of the Freudian or Jung School of psychology will admit it at once. I think most psychologists will assure us that the power of reasoning deductively from any given premise is practically perfect, at any rate when the conditions are favourable. I think this will throw some light on many obscure problems of psychic science, such as, for instance, prevision or foretelling the future, in other words prophecy. And I think this may be partly due to the astonishingly accurate power which the soul possesses of deductive reasoning from known facts, and partly from its faculty of telepathy, through which the subjective mind has the power of getting at facts which are hidden from the objective mind.

That man has a Soul, has throughout the Ages been a matter of intuitive perception, and I think that this belief, almost amounting to a conviction, in the minds of men in

every country, among every kind of people, holding every form of philosophy, among every tribe of every nation, from the dawn of Civilization up to the present time must constitute a very strong argument, although not a definite proof, in favour of a Soul and its correlation—a future life. Now our friends the scientific Materialists will tell us that the reason why they do not believe in a future life is that the mind is dependent on the condition or state of health of the body and especially the brain. (See Sir Arthur Keith's arguments in *Where Are the Dead?* page 1-7 and Prof. Julian Huxley's, page 30-37). Then they tell us that when the body gets tired, the brain also becomes fatigued, and the memory follows suit; also that many diseases of the brain are accompanied by all kinds of mental aberrations, and signs of imbecility—or insanity and dementia. “Consciousness, feeling, memory, will—all that we count Mind—disappear the moment we withhold its supply of oxygen and energy. Life as we know it has always had a material basis; a physiologist cannot imagine how life could be possible apart from matter.” (Keith, page 3 Op. cit.).

If we turn to Huxley, we find the same worn-out arguments which we have heard *ad nauseam*, although doubtless the authors imagine that they are telling us something exceedingly original and clever. He says (p. 33) “Finally there is the ‘evidence’ of Spiritualism. I have read a good deal of this [?] Some ninety per cent. is either fraudulent, or childish, or both. The remaining ten per-cent testifies to curious faculties in the Medium, but definite evidence of survival, as opposed to interesting manifestations of the subconscious or possibly telepathic or clairvoyance [how these scientists love these words!]—that appears to me wholly lacking.” But then here these two scientists never read the works of Dr. Geley, of Osty, or have they the slightest acquaintance with the writings of Bozzano, of Prof. Richet? Or ever looked inside the three volumes of Flammarion, *Après la mort*, *Autour de la mort*, and *Après la mort*, or the work of Prof. L. Chevreuil, *On ne meurt pas*, a work which has been crowned by the French Academy of Sciences? Had they done so, it seems to me impossible that they could have written these two articles in the book *Where are the Dead?* unless they were either ignorant of the evidence, or else had refused to examine the evidence with an open mind, which these works above quoted afford.

Besides, if they knew anything about a subject which they are evidently grossly ignorant of, they would know that spiritualists place far more reliance upon the evidence supplied by those who are not Mediums at all, or by non-Mediums, or at any rate non-professional Mediums, among whom fraud is an almost unknown quantity, than by Mediums of untried reputation. And lastly the both of them appear to be unaware of the profound difference between the Objective and the Subjective minds, for had they been aware of this, surely they would have mentioned something about it in their respective essays in the work above mentioned.

I admit that most of the articles in the book *Where are the Dead?* are mere piffle, and entirely unconvincing, but that does not invalidate my argument in the least.

The fourth characteristic of the Subjective Mind is that it is endowed with a perfect memory, and not, as we all know, the very unreliable one which the Objective Mind possesses. This Subjective memory retains all impressions and ideas however faint, for all time, and it admits of no variation in power among different persons. Sir William Hamilton remarks in his *Lectures on Metaphysics* (p. 236):—“The evidence on this point shows that the mind frequently contains whole systems of knowledge which, though in our normal state they may have faded into oblivion, may in certain abnormal states, as madness, febrile delirium, somnambulism, catalepsy, etc., flash into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had for a long period been eclipsed or even

extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored, and what is even still more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of conscious memory in the normal state. This degree in the phenomenon of latency is one of the most marvellous in the whole compass of philosophy."

It is almost inconceivable, but nevertheless true, "that a hypnotic subject can be so trained that, even in an apparently normal condition, he can be caused to memorise a whole page of printed matter, by gazing upon it for only a few seconds of time."†

The fifth faculty of the Subjective Mind which distinguishes it from ordinary (objective) intelligence which we exercise by reasoning, consists in its extraordinary power under certain conditions, of apprehending by intuition, and without the aid of the process of induction, the laws of Nature. This extraordinary faculty seems almost divine, nevertheless it is fact. Our Lord possessed this faculty of intuition to perfection, indeed he appears to have been the only one who possessed the power of independent perception of the laws of the Soul. In a word, it was this power, which has been recorded by the Evangelists, that convinced millions of people that he spoke as no other man has done, and that what he said was the absolute truth.

The sixth characteristic of the subjective mind consists in the fact that it is the exclusive seat of all the emotions. The Objective mind is merely cold, deliberate reasoning intellect, and while in our physical bodies it is the dominant power in our dual mental organization.

We might say here that instinct is for the most part a purely subjective gift. It obviously acts independently of reason or intelligence. The writer disagrees with those who maintain that instinct is merely reason which has become automatic through being handed down through countless generations, such as we find in the Bees, and ants. Most, if not all, instinctive acts can undoubtedly be traced to the Cerebellum, Medulla Oblongata and spinal Cord, and not to the true Brain, or Cerebrum at all. Hudson (Loc. Cit. p. 216) defines Instinct as follows:—"Instinct is that innate faculty of the Subjective Mind which all beings (i.e., Men and Animals) possess, by which they are impelled to perform certain volitional acts without being prompted thereto by the Objective mind, which acts are preservative of the well-being or life of the individual, or of the species to which it belongs." The acts of a new born infant are purely subjective, its Objective Mind is at that early age merely blank. The infant immediately after birth moves its lips as in the act of sucking, which act it does the moment it gets an opportunity, just as a chick immediately it merges out of the egg, commences to pick up grains of corn, as perfectly as if it had been practising that act for years past. The first years of its life are purely selfish, and it lives a savage existence, a state of barbarism pure and simple. It is only as it grows up that a struggle between the Subjective instinctive propensities on the one hand, and the restraints of reason, knowledge and discipline become evident; as the Apostle says:—"I find within a law that when I would do good, evil is present to me. For I delight in the Law of God after the inward man: but I see another Law in my members, warring against the Law in my mind, and bringing me into captivity to the Law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans vii. 24).

† *Where are the Dead.* By various authors, Cassell & Co., Ltd., 1928.
 † *A Scientific Demonstration of a Future Life,* by Thomson J. Hudson, p. 214. G. P. Putnam's Sons, Chicago, 1904.

RAYS AND REFLECTIONS

In its innermost spirit all humanity is a single being. It is only when we recede from the centre that distance and separateness come in.

* * *

It is said that we can only gain from life what we are capable of taking in. Certainly its possibilities are not bounded by our capacity to understand them. And some of the differences we notice are not so much differences of actuality as differences of apprehension, for we are all contemplating the same things.

* * *

In the early history of railways we read how the nation swung from the extreme of unjustified scepticism to the other extreme of insane credulity. The opposition to railways, in short, was followed by a kind of railway mania. That is why we are in no hurry for the general acceptance of Spiritualism. We do not want to see obstinate unbelief converted suddenly into an orgy of superstition. We must seek the golden mean between believing too little and believing too much.

* * *

We should not rebel against change. It is the one thing which preserves us from decay and, in the order of nature, from death. In the inscriptions on old Highland tombs instead of the statement that the occupant of the tomb "died" on such and such a date the phrase used in the Gaelic is "changed his life." The description of death as simply a change of life was not a mere euphemism. The Gaelic races believed it until their intuitions were stifled by an unnatural theology.

* * *

A Johannesburg correspondent sends me an amusing story, with a moral that will be sufficiently obvious. A woman who had discovered a hidden hoard of Kruger sovereigns in the native quarter in Doornfontein consulted a native witch-doctor with a view to locating further treasure-trove. The witch-doctor told his client to hand over the money, saying that after "talking to it" he would be able to determine where much more was hidden. Obediently she handed over the sovereigns (thirty in number) in a milk-can—and is now looking for the witch-doctor and the money, both having disappeared.

* * *

At the Eatonswill garden party, it will be remembered, Mr. Pickwick told Count Smorltork that the word politics "comprises in itself a difficult study of no inconsiderable magnitude." Such a description might also perhaps be equally applied to the word Spiritualism. At any rate, it is not easy to say all that so comprehensive a word comprises. Some years ago I witnessed a theatrical sketch in which the subject of Spiritualism was brought in. The principal performer contorted his face, wriggled about and made imaginary mesmeric passes; and I learned with a mild surprise that *this* was Spiritualism. On another occasion I listened to a well-known sporting peer who took part in a spiritualistic meeting. He said he has been asked by a friend what it was that spiritualists did, and he had replied that if his friend visited the meeting he might be provided with a tip for the next racing event! One learns after a time to take these things with composure as part of the human comedy.

D.G

THE CONDUCT OF A DEVELOPING CIRCLE

By IVAN COOKE

VI. THE BROTHERS OF THE SHADOW

MENTION has been already made of the "tests" to which those developing psychic faculties will be subjected. Assuredly those same tests will come to those of your Circle who are becoming sensitive before the gifts of the Spirit become theirs in full measure. Indeed, until a Medium has been tried and tried again, until spiritual shortcomings of which he has perhaps been ignorant are disclosed and mastered, it would be dangerous to grant those gifts. And without doubt the "Brothers of the Shadow" are the "testers."

Of these "Brothers," sometimes called the "Adversaries," you will find reference in most volumes of automatic writing, from those of Stainton Moses to the Vale Owen script. It is necessary to realise that the Brothers are not "devils" nor malignant spirits such as our Catholic friends revel in while writing their anti-spiritualistic pamphlets. Indeed, really good "devils" seem exceedingly scarce. During a long experience I have not met with *one*, let alone the hordes that are supposed to infest Spiritualism; nor have I yet met an individual who seems likely to become one when incarnate. Rather would they seem to be the spirits of those whose failings met with neither legal nor social condemnation on earth, those same failings being of the Spirit rather than the flesh. If during earth life these persons had given way to, say, depression, self-pity, self-assertion, self-aggrandisement, or any of the many shortcomings which may be summed up in the word *Self-centredness*—well, that was their affair; surely they hurt no one but themselves?

Did they not? I wonder . . . But suppose they have carried over such failings to the other side; suppose that, still unchanged, they are allowed by a Medium's Guides to contact and influence one still on earth who is becoming sensitive enough to be open to such influences; suppose that this sensitive also possesses, wittingly or unwittingly, the very same failing or failings as does the spirit who would obsess him; and suppose that these same feelings are thus played upon, magnified and aggravated—what then?

Then follows a very difficult and strenuous testing-time for the prospective Medium. The little weakness, the little failing, once hardly noticed perhaps, is now a sore, a torment requiring constant watchfulness to keep it in subjection. "Watch and pray," said the Master. Yes, watch and pray indeed must a Medium if he would remain master of himself. In the stress of these new circumstances he wonders—why is he left to fight alone? Where are those Guides who had promised him protection, what need of this bitter struggle against the enemy within and the enemies without? Yet, though seemingly alone, he must struggle upward, for there is now nothing left for him to do; he cannot go back because once development of the psychic and spiritual side of the nature is commenced, once a man has caught a glimpse of the Spirit there is never any going back; he cannot stand where he is, for to do so is to be constantly subjected to the attentions of his enemies; therefore he must go forward. Many a fall and failure must he endure, yet in the end victory must be his. For until he at last masters this weakness or rectifies that failing upon which the "Brothers" cling and work, never will he be master of himself, or know a secure peace of spirit.

And at last, when the bitterness of the struggle is over, he will realise that, after all, he has not fought alone; that not by his own strength has he conquered, but only by the measure of his faith, his prayer and dependence on the Beyond; he will realise that though

seemingly alone he has been protected and guided all the way.

And then he will know that only by the struggle he had endured has he gained that strength and spiritual stamina which those who would exercise the gifts of the Spirit must possess.

Again, the "Brothers of the Shadow" do not drag a man down to drink, drugs, or debauchery; they are neither spectacular nor dramatic in their methods, but very subtle; one can see the effect of their workings throughout our movement in the shattered harmony of Circles, on Church committees, in broken friendships, and jealousy between individuals.

It is strange and sad to see so much of the work of the spirit people apparently undone. Yet one may be sure that those who fail in their testing and become the centres from which spread friction and trouble, will rise again to triumph later when other opportunities offer. Still the work goes forward; Circles remain harmonious and unbroken, Churches flourish and grow, Mediums develop, our movement spreads in spite of all opposition. Yet the harmony of every Church and every Circle, the spiritual stability of every individual is well and thoroughly tried out. Of this we may be sure, for how else can our work be established on the rock of self-mastery rather than the sands of dependence on the protection of guides?

Your own Circle, however, will not suffer. Each sitter who develops will be tested—that is sure; but the testing will come in his daily and individual life, in the way he faces up to life with all its burdens and problems. Let no one seek to throw the sole blame of his failures on to the "Brothers"—the root of the trouble lies within, the responsibility for himself rests with the individual.

Into your Circle the "Brothers" will not come. They cannot. You will have built so strong a spirit of service and mutual helpfulness, so strong will be the protection of the Guides that these hostile forces will be unable to penetrate. Therefore each and all of you will know that there is one place in which he can surely find peace and renewed strength to face his difficulties. Week by week, month by month, year by year (why not?) will your Circle grow in strength and unity. You and those in the Beyond will be more and more closely banded together in a bond that must leave its mark on each individual life. Guides great in wisdom and understanding will come, and you will know the wonder of their peace and presence. They will teach you to grow in spirit and in truth. The work and influence of your band will and must extend, for you sit not for yourselves alone. Permission will be granted in time for others to be admitted; the records of your Circle may be circulated or published; the Mediums you train will go out to spread the truth.

There is no greater factor for spiritualising the life, the outer and the inner, than a Circle conducted for service and selflessness, no truer path to the spiritual Way.

A "SPIRITUALISTS' CALENDAR" for 1931 has been compiled by "Heather B." The aphorisms and reflections are almost entirely from Teachers in the Beyond and will afford inspiration and encouragement to all sympathetic minds. Copies can be obtained, price 1s. (1s. 2d. post free) from the Secretary, London Spiritual Mission, 13a, Pembroke Place, W.2., the London Spiritualist Alliance and the Psychic Bookshop. Orders for over-seas mails should be given now.

MRS. MILLOTT SEVERN.—We learn with much regret of the illness of Mrs. Millott Severn, so well known to spiritualistic circles in Brighton. She was taken seriously ill while on a Mediterranean tour with her son Dr. Adolph Severn, and her husband Mr. Millott Severn has had to go to her at Marseilles where she is lying in a hospital having to undergo an operation. It is gratifying to know that she is progressing towards recovery.

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Tuesday, October 15th, at 8.15 p.m. .. MR. FLORIZEL VON REUTER
 Lecture: "How a spirit succeeded in proving its identity." (Personal
 Experiences.)
 Private appointments for experiment and demonstration with the Author
 Board, with Mrs. Von Reuter, may be booked through the College.)

GROUP CLAIRVOYANCE.

(Limited to 10 sitters. Seats must be booked.)
Monday, October 10, at 5 p.m. MRS. CANNOCK
Monday, October 17th, at 5 p.m. MRS. BROWNJOHN

ANNUAL GENERAL MEETING.

Tuesday, October 15th, at 7.30 p.m.

"COMMUNIGRAPH."

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

REV. ARTHUR FORD, of New York.

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OL. IX. No. 3. OCTOBER 1930.
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Monday: Demonstrations and Messages with the New Communigraph by
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 appointment.)
Tuesday: 3 p.m. Class for Development. Mrs. Sharplin.
Wednesday: 3 p.m. Circle for Clairvoyance. October 15th, Mrs. Glover Botham.
Thursday: 3 p.m. Open Circle for Instruction. Miss Earle and
 Mrs. Livingstone.
Friday: 5.30, Devotional Group. Absent Healing. Miss Stead.
Saturday: 3 p.m. Class for Development. Mrs. Campbell.
 Syllabus on Application to Secretary.

LIBRARY "AT HOMES" are held every Friday, 3 to 5.30. Members and all
 interested to talk on Psychic subjects and to see the Library are cordially
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Monday, October 10th, at 3.30. Mrs. Grace Cooke on: "The Consciousness
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Miss HAZEL RIDLEY, Voice Medium from America, will visit the Library
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Thursday, October 16th, at 7.30. Clairvoyance .. MRS. ANNIE JOHNSON
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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 8.15 p.m.

Demonstrations of Clairvoyance, Psychometry, etc.

Oct. 14th (non-members 2/-) Mrs. Lotte Plaat (Psychometry).

WEDNESDAYS, 8.30-4.45 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.

Oct 16th, Trance address through the Mediumship of Mr. W. E. Foster "Man a Trinity."

THURSDAYS, at 8.15 p.m.

General Lectures.

Oct. 16th, Miss Gladys F. Lloyd on "Sufi Mystic Philosophy."

Chair: Dr. Robert Fielding-Ould.

(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.

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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.
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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.
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