

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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NOTES BY THE WAY

IN *More Guidance from Beyond* by Miss Kate Wingfield, whose mediumship Sir Edward Marshall Hall held in such high esteem, we find it stated on the authority of her guides that from the purely scientific point of view there can be no evidence of a future life. In the mind of the materialist the term future "predicates the same atoms vitalised by the same cosmic force which constituted the individual creation." (Chapter III.) True, the scientific materialist cannot conceive of any human life except that which is expressed in the mortal body. But we think science has advanced a little since the book was written. In any case, we must agree with the statement which appears in the same chapter: "But there is a scientific basis on another plane. By the law of spiritual evolution, which remains, and always will remain, a mystery to the earth-dweller . . . the individual is no longer limited to the 'personality.' The future already exists and has not to be created." The statement is suggestive. Some of us have long held that the key to the problem lies in a discovery of what actually is denoted by the term personality. Sir Oliver Lodge has dealt ably with the question in *Why I Believe in Personal Immortality*, and we need not go into the matter here. We find it sufficient for the present to possess the fullest assurance that the individual consciousness continues, that personality persists, even if the conditions of its post-mundane life are beyond our understanding. It is clearly impossible for the physical brain to describe state outside and beyond the physical order. Poets and mystics gain certain gleams and flashes of the reality but when the loftiest mind fails in the attempt to express the expressible.

OCCASIONALLY, in communications received from the "other side," it is stated that some things are not "permitted." This may apply to the giving of information asked for or the production of some desired manifestation as a test. But some people scoff at this idea, and ask, "Who is it that gives or refuses permission that certain things shall be done?" In short, they are disposed to assign the cause to the natural inability of the communicators to comply with the requests made to them. They say it is merely a figure of speech like that of the pious man who refers to the Deity as specially "permitting" or "forbidding" certain happenings. But, as we have sometimes thought, may not the obstructions or disabilities met with in psychic communication be the expression of a *Will*? That Will may be quite impersonal. We may never be aware of who or what it is that seems to say, "Thus far and no farther," but we find ourselves mysteriously restricted—certain ways are closed to us, even though we have the capacity to tread them if they were open. We become conscious after a time that there is a higher Mind and Will which orders our lives in ways beyond our own range of understanding. There are those who chafe over the slowness of our progress as a Movement. Obstructions constantly spring up to retard our pace. May it not be (as Sir Arthur Conan Doyle once pointed out) that our rate of advance is graded and regulated by higher Powers so that things shall not move too rapidly and that the great revelations shall not be made until the time is ripe for them?

* * *

AN old spiritualist once remarked that if he had been merely a looker-on, observing the course of things in the spiritualist movement, and knowing little or nothing of its realities he would have been disposed to believe in it after seeing how much it had survived at the hands of some of its followers. And indeed some of us can recall the days when, championed at the risk of their fortunes—almost sometimes of their lives—by a handful of devoted men and women, it was at the same time the prey of self-seekers, and many foolish and fanatical persons, who gave out to the world the most irrational ideas concerning it. We recall more than one instance when an extremist, falling into the hands of the law or being otherwise confronted by enemies and critics, threatened them with vengeance through spirit agency! We had known the same kind of thing to happen in the case of religious fanatics who were under the delusion that they were the emissaries of a great Unseen Power. But we grieved to see this sort of thing in Spiritualism, which it was eminently necessary should be kept clean, sane and sensible. But Spiritualism survived these and even more dreadful abuses. We think there is no danger now of its becoming a miserable little sect with a body of doctrine. It should now hold firmly to its central principle—human survival and its scientific proof, and all the great ideas that flow therefrom: a body of truth which can be assimilated by Religion at large.

THE "BRIDGE"

NOTES OF AN ADDRESS BY MRS. ELIZABETH FORD.

AT the first meeting of the Winter Session of the London Spiritualist Alliance, on Thursday, 2nd inst., the speaker was Mrs. Elizabeth Ford, the chair being occupied by Capt. Leith-Hay-Clark.

In the course of her address Mrs. Ford said:—

There are all kinds of bridges—material and immaterial—literal and symbolical. Westminster and Charing Cross bridges, very important if we want to go abroad! The glorious mythological Rainbow Bridge of the gods into the magnificent Halls of Walhalla; the Bridge of Sighs; even the Bridge of San Luis Rey! But one and all convey the idea of a crossing from somewhere to some otherwhere—from some condition to some other state, and not only a place where we arrive at, but the fact of a link that connects the two conditions.

The Bridge we want to discuss to-night is the psychic link between ourselves and the so-called dead—between us who are still carrying on with our responsibilities here and those who have already taken on their new life elsewhere.

Are we sure that there is such a Bridge? Because that conviction is necessary if we are going to satisfy ourselves as to the reality of spirit-communication.

Alluding to modern inventions and discoveries, the lecturer proceeded:—

What is wireless but the invisible, intangible, made real? Intangible still in spite of the reality of its receiving mechanism. There is no greater mystery revealed and made practical to-day than the translation of those invisible etheric waves, and the harnessing of these forces for our use and pleasure; that we may girdle the world in a zone of comradeship.

On every hand these wonders surround us, and how little we ask ourselves how they come about! But once in a while when statements are made and criticisms heard we are brought up sharply to defend our position or refute arguments, and in doing so we might ask ourselves for the first time seriously, what is truth back of all the wonders of psychic phenomena, what is their true inwardness?

We have been told we should rely solely on Providence for our assurance of survival and the answers to our questions concerning it.

Let us ask ourselves what that means.

I take it that Providence means a free gift of something we have done nothing to earn. But are we to expect the manna of truth to drop into our mouths while we stand idly waiting for gifts? I, for one, am quite sure that God's Providence to us is the gift of Mind, Intelligence and Aspiration—and if we bend a determined Will towards the penetration of those mysteries that some would make us afraid of, we may be sure that the light will shine, and understanding follow in the measure we fit ourselves to receive it, provided we go the right way to work.

On the practical side, what is the right way to work? First of all, to hold the conviction that there is such a Bridge, then, believing it, to ask ourselves why we believe it and how we are to cross it.

There are many and various reasons for investigation:

(1) Curiosity—a healthy spirit of questioning, as to whether these things we hear and read about are true or only sentimental indulgences.

(2) Then, we have pleasant intercourse with our fellow-beings here; mind contacts with mind in friendly fashion. And we may well believe that something of the same nature can take place between ourselves and another world, and, believing, try to find the link?

(3) Again, perhaps our material affairs have gone wrong, in spite of our hard work and efforts. Disappointment follows on disappointment and we search for a solution that will mitigate our discontent.

(4) A more fundamental urge to find or build a bridge to the unknown is the loss of those nearest and dearest to us, and no amount of faith in immortality is enough to assuage the loneliness and emptiness of life, till we reach some solution and certainty that they are still with us, and care. But it is not alone personal losses and disappointments that drive us to find peace and security.

(5) Most of us are familiar with a certain sadness that rises sometimes like a mist when we behold a vision of great beauty, an exquisite sunset, a noble work of art, or hear a great poem or a grand symphony. We feel a sense of alienation from an ideal; and a wonder and longing fills us to reach out to that beauty and make it ours.

(6) Some of us are aware of a sensitiveness in ourselves that others do not seem to share. We apprehend things that we cannot account for through the ordinary channels of our senses. What is it? What shall we do with it? Can we make use of it to help others? So, if we are wise, we start enquiring into the subject before we allow ourselves to be persuaded that we can use that sensitiveness, for we cannot play with powers unless we understand them. These powers may become a danger instead of a benefit, much as a fire which warms but can badly burn. From being servants they may become our masters.

This supernormal perceptiveness means that we are getting impressions from something beyond the physical, and this sensitiveness is an extension of the soul—an extension which is necessary in order to come in contact with the other side; it reaches its perfect flower and fruit when trained and stabilised in the form of mediumship, though I do not mean to say that it is confined to mediumship. We are all capable of a degree of soul-extension because the reality of psychic truth is in all of us, inherent in our nature, the very root of our being, though that is not to say that we can all become Mediums.

Our loves and our friendships, our goodwill and kindness to our fellow-beings—what are these but an enlargement of the soul that seeks to find its counter-vibrations and join with them? It is not through the physical, the visible alone, that we express ourselves—it is but the clothing of those unseen vibrations that manifest through and beyond the physical.

More and more the scientists are coming to admit the powers of the invisible, and closer and closer Science and Philosophy are joining hands and uniting to a common end—that of making the Unknown a reality.

Surely progress is not attained by shirking inquiry into a spiritual hereafter while we are still here; but by trying wisely, healthfully, and with guidance, to probe those truths that will not elude an honest search.

If we get a good grip of the fact that the real and lasting is the invisible and the intangible, and that all this that is material and sensible is but a garment that for a time eternity wears, and which vanishes as smoke, then we shall easily be able to take the one step necessary towards a conviction that there is a link between the *here* and the *there*, and our reason will be persuaded that it is inevitable that we shall bridge that gap between this plane and another.

We must put ourselves *en rapport* with those who are willing to come. It is more difficult for them to come to us than for us to call to them, because they have cast off the physical, and move permanently in a soul-vibration. It is their constant state of "being," and the coming back is more of an effort except by memory, than it is for us to join up, because we can partake on occasions of the conditions both here and there by that soul-extension.

Living in that soul-vibration, naturally they must find some kindred condition in us, before they can work. When they throw out those slender cords over the chasm, if we do not take them up they drop back; but if we catch them by our sympathy and love, then more and more are thrown across till they become a strong rope, down which thoughts can pass back and forth unceasingly for our delight.

It is clear that it is we on this side who have to make the act of faith and, making that, proceed to effect it either through our own sensitiveness or by using the means that are to our hand—those channels of communication existent in Mediums, who are the links of demonstration for all of us who have not the gift of that soul-extension to the degree necessary for use by those on the other side; for we have to realise that the psychic vibrations in many of us are so tightly interwoven with the physical that they cannot be separated (as is the case in mediumship) to join forces with the vibrations descending to connect with them.

If we recognise then that Mediums are in some sort a channel to help us to cross the bridge that we wish to use, how are we going to proceed? Obviously by going to seances to get practical experience, because we all know that an ounce of practice is better than a pound of theory; and then, of course, there are lectures and discussions such as we can enjoy in this building throughout the year. Books also are legion. Many writers have given the results of their years of investigation, and I would like to emphasise that neither reading the subject alone nor sitting with Mediums alone will give us the balanced outlook and clear vision that a real knowledge of the subject demands.

It is a subject that has a scientific basis; and if we accept the dictum of a thinker like Sir Oliver Lodge, when he says: "Science has discovered a scientific truth in what religious people have always held by faith," we shall be encouraged to gather proofs for ourselves of things that we have held as convictions of the heart long before we heard of Spiritualism as a science.

The offering we must bring is not only the physical self with its powers of intellect and judgment—but the Soul, the inherent Self which unites with the soul of our medium-channel, which again unites with the essence of the personality communicating. If that soul-sympathy is so necessary between us and the Spirits, it is equally so between us and the awakened, loosened soul of our Medium, whose physical self is to all intents and purposes, absent. That soul is intensively sensitive and impressionable to every wave of vibration, and whether we radiate hostility or warmth, the soul of the Medium becomes conscious of it at once, and corresponding vibrations are set up which definitely affect the tenor of the communications we are getting.

We are all familiar with the complaint, "Oh, if it were really so-and-so, they would never dream of coming to say such ridiculous things as: 'Do you remember the day I fell and hurt my knee?'" or "What an argument we had about planting the garden." But if our friends do not come to us in this simple way, how *are* they to come? Someone who had, let us say, a fine power of expression when on this earth, does not suddenly become a Shakespeare when he passes over. However many steps in progression he may have made since passing, we have nothing to judge by. If he told us that he was in the midst of wonderful things, and that he had attained to great vision or deep scientific knowledge, we could only accept it as a statement, but it would be no proof to us of the identity of our friend. We need not reject it because we do not recognise it. But it is just the homely, trivial things of life, the little intimate details

of every day, unknown to any but ourselves, that give us the clue to identity and persuade us to accept the message.

And we can take comfort to ourselves that the difficulties of proof do not at all lie in our contact with the other world. My own son is somewhere in New Zealand. I do not know where, nor what he is doing; I have not heard for a very long time. If someone unknown to me were to call and say, "I come from your son, and he bids me tell you thus and so," and then proceeds to describe him as 5ft. 11½ ins., fair-haired, blue-eyed, broad shouldered, and a scar over the brow, and other distinguishing marks, do I accept it? Not necessarily. There may be other Dudley Fords, or someone else impersonating him. Many people have characteristics in common, both physical and mental. But when I get something intimate, something that I can recognise as peculiar to him, some detail of our life together, something that fits in with my knowledge of his personality, then I begin to feel that I am getting in touch with someone that I know, and the sum of these things is proof to me and to no one else; and what else is necessary? If that obtains in our life here, why should it not elsewhere? Blind acceptance or blind rejection is equally shortsighted.

Reviewing the motives that have induced us to believe that there is a Bridge that we may cross we find they are six, which may be thus briefly summarised:

- (1) Curiosity.
- (2) The reasonableness of communion with our fellow beings here, why not equally with those on the other side?
- (3) Disaster with material affairs here, and their possible solution.
- (4) To talk with our loved departed.
- (5) Sense of alienation from an ideal.
- (6) Awareness of psychic power in ourselves.

There is yet another. The desire to contact with Minds that have left the impress of their personality on the world as artists or poets, musicians, scientists or philosophers. Is it possible for them to come back and teach us again? I think so. Can we make desire so strong that they will turn the vibration of their thought to earth once more? I think so. And even though we cannot prove it, yet our intelligence can weigh and balance the probabilities.

Mrs. Ford concluded her long address by citing some passages of a remarkable message on music in the next world that she has kindly promised to embody in an article to appear later.

OBITUARY: MAJOR MARRIOTT

WE have just learned with deep regret of the decease of Major R. A. Marriott, D.S.O., on the 16th ult. He had been in failing health for the past two years. About a year ago he became almost completely deaf and his health was so impaired that he was unable to carry out his literary work. He was the author of several important books, including *Arabic, the Language of Christ*, *The Ice Age* and *Comets, their real Nature*. For some years he occupied an official position as governor of an English prison, during which time he gave lectures on Spiritualism to the men who came under his charge, on whom he exercised a powerfully reformatory influence, leading them to aspire to a better life. He literally preached to "the spirits in prison." He also helped in a more practical way, and assisted many a lame dog over the stile. His was a quiet, gentle nature, although he had had much experience as a soldier, having been in command of a Camel Corps in Egypt. He was devoted to antiquarian and scientific studies as well as to psychic investigation. We bid him an affectionate farewell,

THE INSTINCT OF POSSESSION

By H. A. DALLAS.

AT the root of much of the misery of this world lies the instinct for possession, the desire to get rather than to give. We see it in young children, who at a very early age try to grasp and refuse to surrender a toy. This instinct is also a powerful factor in life and an incentive to progress. Certainly commerce would be at a standstill if the instinct became extinct. It must therefore be of value, and however much we may recognise its evil effects it must have a right place in human nature.

At the present stage we are educated largely by illusions; it is only gradually that we discover the truth through illusions. Through experience we learn the meaning of our own nature, through illusory aspects we at last discern the real, and through the very perversion of instincts we reach at last the apprehension of their true significance.

Dr. Stubbs* has wisely said: "The highest justice must be content for a time to see many things continue wrong that cannot be righted without a greater wrong." To deprive man of the instinct to possess would entail a "greater wrong," for the instinct has its uses even in its present illusory condition and at its root lies true value.

The illusion which is associated with it is the notion that a man can obtain *possession* by purchase, or by any merely external action. As a matter of fact we can only possess that which we have the capacity to apprehend; and capacity is an internal experience not an external act.

A man cannot possess a picture even though he pay £1,000 for it unless he has in himself the capacity to appreciate it. He cannot possess music even though he buy the best instrument and engage the most expert musician, unless he has the musical sense. This is true in relation to everything from the lowest to the highest. Food and drink are no good without the capacity to assimilate them; and friendship, the noblest treasure life can bring, cannot be made by any means other than the capacity which one man has to understand and sympathise with another. Unreasonable and unjustifiable jealousy is really the result of a fallacy; it springs from the failure to realise that no one can possess what is not intrinsically his own, and that no one can possess in another that for which he has no capacity.

That the instinct for possession has a real aspect of great import we may gather from the words of the Ideal Man:—"All things that the Father hath are mine."

Why did He say that? Because His Soul was so great that He could delight in and spiritually comprehend all God delights in. "All things are yours," wrote His disciple, St. Paul. He realised that if we can attain to the Christ Mind we too may enter into the possession of all that is God's. Not, however, by any other way than by growth of capacity. In this life mankind is very slow to apprehend this truth; but we hope that when the event of death strips each one of his external possessions the experience may lead to greater enlightenment; not perhaps at once, nor without some pain and sense of loss for those who cling to money-bought wealth down here. When the truth is at last grasped it must not only bring peace to the soul but be a tremendous incentive to progress of a higher kind than what is called progress in this life.

To fit oneself to possess all things would be an impossible task if it were not the Will of God for Humanity. Since this is His Will the necessary training will be given. Here as well as There, whereby we may "apprehend that for which we have been apprehended."

* Study of History.

The first step may involve the sense of poverty, but "blessed are the poor in spirit for theirs is the Kingdom of Heaven." To be poor in spirit means to have learnt that no *external* possession can really enrich the soul.

When that lesson is learned the spirit can advance untrammelled into the possession of that which is its own—the Eternal Kingdom, for it has then discovered, as Dr. Martineau has said, that "There is no such thing as *outside* evidence of matters either human or Divine. It is all reciprocation and response between the inner soul and the outer object."

This brings peace because we shall then know that nothing in Heaven or Earth, no circumstances or opposition can deprive us of that which is our own by virtue of our attainment of the inner capacity to possess it.

ROBERT NIXON, THE CHESHIRE PROPHET

HERE is an account of the once famous Robert Nixon, taken from the *Anthologia Hibernica* of 1794. He seems to have possessed some perverted kind of psychic faculty, but the narrative is rather vague on the point:—

This original, whose prophecies have been so long celebrated, lived in the reign of King James I., and was a mere idiot. He was employed by several farmers, followed the plough all day, and assisted them [their?] meriment at night. He was a short, squat fellow, with a great head and goggle eyes; used to drivel as he spoke, which was in a hoarse voice, and very rarely; had a particular spite against children and would frequently run after them to beat them. The people had a strong reverence for his stupidity; not only relying implicitly on his predictions, but imagining even his silence to be portentous.

He was at length taken into the house of Thomas Cholmondley, of Vale Royal, Esq., where he lived when he composed his famous prophecies, which he is said to have delivered with the gravity and solemnity of an oracle; it being observed that though he could not speak intelligibly when uninspired, in uttering his prophecies he spoke plainly and sensibly.

The most remarkable of his predictions are supposed to have had relation to the Civil War between King Charles I. and his Parliament; the death of that monarch; the exile and restoration of Charles II., the abdication of James II., and the consequent revolution.

Nixon's prophetic fame reaching the ear of James I., he ordered him to be brought to London, that he might see so extraordinary a personage. On being informed of the honour intended him, he wept bitterly and begged that he might not be taken to Court; giving for a reason that "he should be starved there," which, notwithstanding every precaution, tradition says really happened; the officer to whose care he was assigned, going in a hurry with the King from Whitehall to Theobald's, left Nixon locked up without provisions, by which accident he was unfortunately starved to death.

Subjoined is the account the present owner of the painting, from which the print of Mr. Nixon was engraved, has been pleased to give of the accident that put it into his possession:—

"Being on a visit to Mr. Cholmondley, of Vale Royal, in Cheshire, and caught in a shower of rain on horseback about a mile before I got there, I went into a cottage near the road; and stepping on a piece of canvas at the door. I thought it particular there; so taking it in my hand, I found on the side next the ground the face I sent you which, being so odd a one, I asked some account of it, to which the woman of the cottage answered, Lord, it is Mr. Nixon's head, which was thrown out of the Hall house the other day, and I brought it home. From her I purchased it."

THE POWER IN PSYCHIC PHENOMENA

By F. H. Wood, Mus. Doc.

ONE of the problems to be solved by future science is the source and nature of the mysterious power used by spirit-guides in certain forms of communication. Many of us are familiar with the hoarse "Power is done!" at the end of a Direct-Voice sitting. Sometimes the "power" operated in forming partially-material ectoplasm. At other times it enables a spirit-guide to control the hand of a writing Medium. No doubt psychic science will solve it some day. Meanwhile, it is interesting to read what the spirit people think about it.

My own researches during the last few years have been concentrated almost entirely upon the "Rosemary Records," or script and trance messages through an exceptionally good Medium in the North of England. I ask my readers to accept my statement, for the moment, that this particular mediumship has proved itself evidential. Any doubt on that point can be removed by a visit to the Psychic Bookshop and Museum at Westminster, where testimony on a certain episode in Rosemary mediumship may be seen. The Records contain many comments and sidelights upon the power utilised by the Rosemary guides in their communications. "Lady Nona," the Medium's chief guide, wrote recently:—"Your great men have called it by all sorts of names, but do not know what it is. On our side it is certainly not material in form. It seems more like a kind of vitalised waves of ether. I wonder sometimes if electricity has anything to do with it."

Another sidelight, bearing out Nona's view, apparently, is afforded by the strange behaviour of the power during electrical disturbances in the atmosphere. This summer, a promising sitting was spoiled by these disturbances although the atmosphere in our immediate vicinity appeared calm, clear and tranquil. No hint of thunder showed itself to us, but a few miles away a heavy thunderstorm did much damage at the very moment our sitting was disturbed.

Nona's writing through Rosemary's hand was violently interrupted. It suddenly became jerky and almost illegible. At first we thought it was an interloper trying to seize the Medium's hand, but "Nona" writing with the utmost difficulty, explained:—"Conditions round your Earth very bad. I cannot get through somehow. The atmosphere is so heavy and dark. I think there is thunder. Every time I try to get going, the power seems to become detached, like a break in a current of electricity."

Nona was right, and local newspapers the next day indicated the damage caused twelve miles away by a thunderstorm of which we had no knowledge.

Another instance of magnetic disturbance is to be found in the "Rosemary Records" of a year earlier. On that occasion there was no thunderstorm, and the weather was perfectly clear and calm. The sky was cloudless, and the whole countryside was bathed in brilliant sunshine. Imagine therefore our surprise when a guide, writing through Rosemary, told us that he "saw a curious thing to-day which may interest you. There was a sort of mist hanging over the Earth. I could not see the fields or the trees, and everything seemed to be blotted out. Even now, everything is very misty and dark."

Not until the next day did we find from the newspapers that a violent magnetic storm had raged about the Earth that day. Two days later another guide referred to it thus:—"We all felt it intensely. It was like a thick mist. It was certainly a physical manifestation."

Here then is a question for psychic science to answer. Why do magnetic storms, invisible to us, appear to spirit vision as a thick mist?

Further hints that psychic power and electricity are somehow connected are to be found in other comments of "Lady Nona," Speaking in trance-control when the writing failed, she said:—"You will have noticed that if I pause in my writing the power goes: also that I often fill up the spaces, as it were, with irrelevant matter. I do that in order to keep the power going."

On another occasion she wrote:—"I find that if we can keep up the speed [about four times swifter than "Rosemary's" normal writing] it keeps the power up and strong, just as music does in Direct-Voice sittings. It also lessens the chances of the Medium's thoughts coming into contact with my own."

I offer these quotations from the "Rosemary Records" in the hope that they may help scientific workers in this field to formulate a theory on the nature of psychic power. It is just one of many problems that confront us, and only by consensus of testimony can we furnish psychic science with the data upon which it may reach its ultimate conclusions.

SOME "PAINFUL FACTS"

Someone has sent me a little book bearing the menacing title: *Black Objects: Plain Speaking and Painful Facts About Spiritualism*. The author is the well-known writer, Mr. Coulson Kernahan, and the price is sixpence. It bears the imprint of the Religious Tract Society, from which I infer that that great society does not love us. Mr. Kernahan's ideas of the methods of controversy may be estimated from the following facts: he cites the "whiskies and sodas and spiritual cigars" from *Raymond*, but omits to give the explanation which Raymond is careful to give: that these were "what looked like" those things and not the things themselves. He cites the familiar Mosaic inhibitions against the enchanter, witch and consulter with familiar spirits. As, however, I am not a resident in Palestine, but in a country where conditions are vastly different from those which obtained in Palestine about three thousand years ago, and also as I am not a member of the Hebrew Church this does not greatly affect me. What does interest me is a personal reference which the author makes at the end of Chapter IV., "That Mr. Vale Owen's rambling records have greatly advanced the cause of Spiritualism I do not believe." This may be true: but in that case why devote so considerable a part of the same chapter to poor me and my delinquencies? Mr. Kernahan couples Spiritualism and madness together, in the usual manner; but makes no mention of any cases of religious mania, of which I have known a considerable number in my parochial work. Another interesting memory was awakened by the mention of *The Dangers of Spiritualism*, by J. Godfrey Raupert. I remember reading this book years ago. It was one of those tirades against Spiritualism which we young clerics discussed among ourselves. We came to the conclusion that it only gave one side of the case but that, from the author's admissions, one fact stood out clearly and that was that there was "something in it." It was one of the several factors which led me to enquire further, and eventually led me to the convictions I now hold. That, I think, will be the general effect of Mr. Kernahan's little book. I cannot trace any first-hand experience on the author's part; but he has read something about us—not very widely, I should say. It is analogous to the case of an antagonist of the Church who should give a lurid account of the "black objects" and "painful facts" of the Holy Inquisition as constituting a true and faithful picture of the Christian Church. Well, the ordinary reader can be trusted to appraise this book at its true value and, as a cheap and handy brochure for propaganda purpose, I can heartily recommend it to my fellow spiritualists.

G. VALE OWEN.

SURNAMENES AND SAVAGES

TWO questions which occasionally crop up in psychic investigation may be again mentioned. We have dealt with them on previous occasions, although not of late years.

The first question relates to the fact that in some circumstances a Medium finds it difficult or impossible to give more than the baptismal name of a spirit communicator. A few Mediums, of course, like Mrs. Estelle Roberts, give surnames without apparent difficulty; but such instances are exceptional.

The reason seems to be sufficiently clear. The Christian or first name is the individual's own name. It is a more intimate thing than the family name, and its use is confined to the family or close personal friends. Tom Brown is more specially and personally *Tom* than he is *Brown*. In his family and amongst his nearest friends he will hear of himself as Tom a hundred times to every single time he is called Brown. Of course, he may be known also by a nickname (let us say "Spuds") so frequently that it becomes, as it were, part of himself. When he visits a circle or a Medium as a spirit we are more likely to hear of him as Tom (or "Spuds") than Brown. The surname is a kind of formal thing which tends to fall away with other external matters in spirit-life. It is not so easily recalled or transmitted.

The spiritual world is in some matters very much more natural than this one. And that reflection throws some light on the number of Red Indians, Orientals and other "savages" who act as controls.

Our experience is that spirits who on earth belonged to uncivilised races have more facility in handling the machinery of spirit intercourse than the average civilised man. They are more nearly allied to Nature; their minds are not stuffed with artificialisms and prepossessions—their sympathies flow more freely; their intuitions are quicker. In short, let us put it baldly and bluntly and say they have not been *depraved by civilisation*. Civilisation, as we know it to-day, is in many respects hideously unnatural. It is the parent of many diseases and forms of degeneracy, of an immense amount of mental and social prejudice, snobbery and artificiality. It "specialises," and cuts the man off from the largeness of Nature. It is a materialistic and not a spiritual civilisation. Some of the so-called "savages" we meet with in our spirit intercourse are far more civilised in the true sense than the majority of the civilised persons who sneer at them and despise them. They are more intelligent, more natural, more sympathetic. Wisdom, patience, insight and charity are of more account in the spiritual world than scholastic degrees, social dignities, fashionable manners, or a cultured accent. If by a recognition of these truths in spirit-intercourse, the civilised world is helped to get back to some of the primal sanities it will be well.

The primeval savage returning to us from the spiritual world where he has graduated in the essential qualities of life—the things that really matter—cannot have a very high opinion of the superior races who resort to him in the spirit-circle. They have so many diseases to be healed, so many ignorant prejudices to overcome; they are so dull of perception regarding matters which to him are clear as day. They are a stuffy and squalid lot of people, he may well think—although he would be too charitable to say so. They are his superiors in intellect—they can conduct their wars, for instance, with wondrous machines and deadly chemical contrivances—but they are inferior to him in many other matters. The pure simplicities of Nature are to them as strange and difficult as their learning is to him.

That is how we see the matter, which is one to be approached with some breadth of mind, even though not the best man amongst us can wholly divest himself of prejudices of one kind or another.

"IMMORTALITY AND EXACT SCIENCE"

Mr. C. Wicksteed Armstrong, (Barcelona), writes:—

It is evidently difficult, in a short communication, to answer satisfactorily the five questions put by Mr. Derek J. Schove in his letter which appeared in your issue of 27th September; but with your kind consent I will make an attempt.

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

Certainly it is. But the spirit world is a different aspect of existence, and, so far as we know, need not occupy "room" at all, in the material world. How much room does the soul occupy in the human brain?—or the etherial body in the material?

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

As far as I am aware it never was so urged. It is the *mind* that enters into *fuller consciousness* of the real four-dimensional world, after death—or so we may suppose—than is possible for it while attached to the brain. If there is any *body* after death, it can only be, as our present body, three-dimensional to our present understanding, but, perhaps four-dimensional to our fuller understanding later on.

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

All partial or complete sensing of the four-dimensional universe must be alike in kind and can only differ in degree. One should not think of a different *world* for spirits, but merely a fuller consciousness and understanding of the same universe as is known to us.

4. Have we not a speed through Time?

If speed is ratio between time and space movements, then evidently, with our present understanding, we cannot think of speed through Time without being involved in a *serial time*, as postulated by Mr. J. W. Dunne. That is to say, should we suppose, for instance, that our field of vision moves through the Time-Space universe at x units an hour, we either merely state that it moves at the rate of x units in x time-units, or else we appeal to a *new* time dimension with which to measure the other—in fact to a fifth dimension—and so *ad infinitum*. I think we are here in the position that flat two-dimensional creatures would be in, if they lived on a surface, and discovering that their surface was moving ever upwards, at a uniform rate, but being unable to perceive anything outside it, they were to attempt to gauge its speed!

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

It has no such extended powers. It is presumably given us for educational purposes, since it limits our consciousness and forces our attention upon one point-event at a time. Only in proportion as it may cease to operate (except in disease), can we expect to grasp the four-dimensional world.

With deep grief the Editor records the transition of his beloved wife, Edith Kate Gow, who passed away, from heart failure, on Saturday, 11th inst.

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.]

THE REV. GEO. VALE OWEN

Sir,—I should be greatly obliged if you would be good enough to notify your readers that as the Rev. G. Vale Owen is suffering from over-strain and consequent depletion, he has been ordered to curtail his activities as much as possible.

Mr. Vale Owen has therefore been compelled to cancel all lectures outside Central London, and is confining himself for the present to engagements which do not necessitate travelling.

It will not be possible for Mr. Vale Owen to accept any further engagements in the provinces for some time to come, but he hopes the time thus gained will enable him to devote more attention to writing.

J. ENGLEADOW.

4, London Wall Buildings, E.C.2.

* * *

“WITH WHAT BODY?”

Sir,—My previous letter was intended to convey that one portion of the Rev. Charles Tweedale's statements was quoted in earlier correspondence and the remainder in the letter by T.R.R.R. I regret this was not understood.

I do not see that any fuller quotation of Mr. Tweedale's words improves matters. When he says that matter, organic or inorganic, cannot pass through matter, he is correct. But if he avers that matter cannot be so manipulated as to be passed through matter, he enters on the losing side of a debateable question. I repeat: Surely we fail to see wood for trees.

An apport is matter; its texture is altered; it passes through matter; its original density is restored. Surely dematerialisation and rematerialisation are accepted as facts of spiritual science! T.R.R.R. quotes from *Modern Psychic Mysteries* an account of the passage of the body of the Marquis of Centurione through closed doors and of his body being found, later, in a locked stable.

From the phenomena of Spiritualism we have been able to infer that matter, ectoplasm and spirit substance are three degrees of one substance; that all evidence points to the fact that the densest degree is the result of an outward thrust from the highest; and further, that the attractive principle may draw the lower to the higher. The process of materialisation and spiritualisation, and may refer to the creation of a world or the appearance to human eyes of a spirit: to the end of a world or to the disappearance of a physical body.

Mr. Tweedale suggests, naively, that Elijah's physical body may have fallen back with his mantle, but while Elisha concerned himself with the mantle, he utterly disregards the fallen body. And the fifty men who searched for three days must have sought, as many of us do, for confirmation of truths we do not wish to believe.

Jesus was certainly a perfect man and not different from other men *except in degree of development*. Equally true is it that He disappeared in the Temple, and unless we give a thorough materialist explanation that He layed hide and seek around the pillars, we must admit spiritual explanation.

My suggestion was that by His life Jesus had gained supreme power over matter, including His flesh, even to the extent of converting it to spirit-substance. His physical body entered the spiritual world as spirit-substance. It reappeared to His disciples in material form, and probably could do so to-day.

TUDOR A. MORGAN.

ontypridd.

“THE TRANSCENDENTALISTS”

Sir,—Having just read the able and suggestive article “The Transcendentalists” in *LIGHT* of the 4th inst., I am prompted to quote from W. G. Dirk's introduction to Thoreau's *Walden*:—“Transcendentalism is the final deliverance of a vast array of anterior forces”—a definition that appears coincident with the psychical, occult and mystical research your journal stands for.

MONICA BEATRICE GARDNER.

West Hoathby Vicarage,
Sussex.

* * *

“IMMORTALITY AND EXACT SCIENCE”

Sir,—In regard to the question of Mr. Derek J. Schove in *LIGHT* of September 27th, what is the use of trying to apply such theoretical hypotheses as the Fourth Dimension and Relativity to the problem of life's continuance? To postulate a four-dimensional spirit body seems to me to be a making of difficulties where none exist. It is on a par with our Evangelistic friends, who imagine that Death changes us into supernal beings, with knowledge ineffable, in the twinkling of an eye. No; the more simple our conception of the after-life, the nearer we shall get to the truth. Man must struggle upwards by slow (but sure) degrees, and there is no doubt he will be obliged to “pass through” not one, but many “spiritual” worlds during this progress. All Nature's processes are of the gradual kind. This will be no exception.

J. H. SYMONS.

Bexhill-on-Sea.

* * *

DR. ANNA KINGSFORD

Sir,—May I tell you of the great satisfaction it was to me to see in *LIGHT* recently the articles given by Mr. Hart on the life and work of Anna Kingsford. They come at a most opportune time, just before Professor Julian Huxley's proposition to found a religion without God, setting aside the teachings of the prophets, ancient and modern, in favour of a scientific system, leaving out soul and spirit.

A.M.D.

Sir,—Mr. Hopgood Hart's recent articles in *LIGHT* on my mother, Dr. Anna Kingsford, her life and work, have interested me considerably. Apart from any personal appreciation, the work of pioneers is always interesting, and when one has intimate knowledge of their efforts and endeavours it is even more so, especially if one has seen these efforts crowned with success. This success is largely due to Mr. Hopgood Hart's admirable editing of those works and his lectures and writings on these subjects.

During their earth-lives my mother and Mr. Maitland did not see their books widely acclaimed; on the contrary these were in some quarters mercilessly criticised and condemned.

The world was indifferent and often hostile to the spiritualistic movement of which the work of the authors of *The Perfect Way* formed part; but how wonderfully it has progressed, and how science investigating Spiritualism is recognising its reality! In the discourse of an eminent scientist, recently, I noted particularly three things to which he called attention: the recognition of true teaching in all the higher religions (catholicism), the acceptance of the spiritual rather than the literal interpretation of scripture (esoteric faith) and the statement that science has no enmity to true religion but can combine and work with it, at last! Here is the long wished for union of scientific and religious thought.

EADITH KINGSFORD.

Light

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ROME, RELIGION AND POLITICS

MANY simple-minded men and women who have taken the Bible for their guide and comforter have probably read the burning words in Revelation about the "scarlet-coloured Beast" and the Woman "drunken with blood of the saints" as having reference to the Romish Church. Such texts have often been used in sermons and tracts against Popery and Papists—delivered by zealous Protestants like the Kentsites.

But it is well to remember that there was no established "Church of Rome" in Bible times. It was the Roman Empire that the writer of Revelation had in his mind, and against which his visions and parables were directed. If he thought of a Church at all it would be the little struggling groups of early Christians, the victims of the Roman emperors. But even here modern scholarship has shown the need for discrimination. The early Romans were primarily conquerors, colonisers, administrators and lawgivers. They were not remarkable for religious zeal or any kind of fanaticism. They left such things to "those lesser breeds without the law" whom they subdued by force of arms. Where they ruled it was with a statesman-like tolerance of the religions of the conquered races. It is probable that at first they regarded the early Christians with a kind of contemptuous tolera-

tion. But these Christians, it seems, behaved in a suspicious way. It was popularly rumoured that they held secret meetings and carried on mysterious rites. They smelt rather of treason against the State—the patriotic Roman might be loftily indulgent to heretics, but he would not tolerate traitors. And in all probability that is how the persecutions began. The religious element, of course, played some part in it, but it was a minor part. The fact that the Christians would not sacrifice to the Roman gods would come into the indictment as a kind of make-weight. The Roman lawyer would make the indictment as heavy as he could. But the chief count in it would be *treason*, not *heresy*.

We can see in the martyrdom of the Founder of Christendom an instance of the extent to which politics and statecraft rather than religious bigotry dominated the Roman mind. To the Chief Priests and Rabbis, Jesus was a heretic; to the Romans He appeared to be politically dangerous, but to so slight a degree that, but for Jewish bigotry, it is doubtful whether the Romans would have concerned themselves with Him at all. The Roman mind was proud, stern, masculine—a mind in which patriotism was more compelling than religious devotion. The Romans rather despised the gods of other races and came at last to be doubtful about their own. It was evidently not religion that was the main factor in inducing Constantine to embrace Christianity when it was becoming powerful and to make it the religion of the State. It was rather a piece of political strategy such as we are familiar with to-day, when some rising social or political force is conciliated by being given a share in the Government. All through human history, especially as shewn in the career of Christianity, religion and politics (or Statecraft) are inter-mixed. Probably the influence of religion on politics is more salutary than the influence of politics on religion. But the Sacred and the Secular are not easily kept apart. Sometimes the State is at variance with the Church, and sometimes they join forces. We can look back on some historical instances even in modern times.

To-day a new power is rising in the form of Modern Spiritualism in which the two factors, the Sacred and the Secular, are strangely inter-fused. In that respect Spiritualism is probably a unique movement. It holds, in germ, possibilities yet to be unfolded, issues affecting Religion and Science, and tending to bring them at last into harmony. But it is only in the early stages of its evolution. Official Religion and official science still regard it doubtfully, even occasionally with dislike and resentment. Had it been purely a religious question, there is little doubt that by this time it would have won political recognition and freedom, for our country, which has embodied so much of the Roman spirit even to the adoption of Roman law, follows the principle

of respecting religious liberty. But Spiritualism is complicated with other factors—a scientific element, for example; and Science, as scientists complain with some bitterness, receives little consideration from the State, which is usually more hospitable to a new religion than to a new science. There is more political capital to be gained in the one case than in the other, and Spiritualism is still something of a hybrid, not yet being naturally separated into its component parts. But that stage of its growth is advancing apace. It will at last contribute its quota to Religion and to Science, and so, incidentally, to those departments of life severally represented by each. And then Spiritualism will have done its work, and as a separate and distinct thing will disappear. For when any movement—whether sacred or secular—has fulfilled the purpose for which it was brought into being, there is no longer any need for it. That may sound like a hard saying, but to us it is not merely logic—it is right reason.

LEGISLATIVE RELIEF FOR SPIRITUALISTS

ON behalf of the Committee having charge of a Private Bill designed to relieve spiritualists from the operation of Acts of Parliament which injuriously affect them, Mr. Maurice Barbanell requests readers of LIGHT who are acquainted with Members of Parliament will communicate with him at 29, Jewin Crescent, E.C.1. They are asked to kindly give the names of such members and to say if they would be willing to interview the M.P.'s. personally in order to gain their support for the Bill when it comes forward.

SIDELIGHTS

In the course of an article in *The People* of the 5th inst., referring to Professor Julian Huxley's recent deliverance questioning the existence of God, the writer says:— "It seems that scientists of the Huxley type see life as a man may see a flower through a microscope. They become aware of a multitude of scientific facts. They know the structure of a petal and they can study the nervous system of a violet. But they never see the flower *whole*. They lose their sense of proportion. And, while they doubt the supreme miracles, they accept without question taggering postulates to support their own theories."

* * *

"Jazon," whose name is known to us as a contributor, tells a remarkable story of psychic photography in the *Western Mail and South Wales News*. "Jazon" is a native of Barry, but as an officer in the Mercantile Marine travels extensively. While at Seattle he visited a photographic Medium, hoping to obtain a portrait of his wife, a well-known inhabitant of Cardiff, who passed over some years ago. He writes:—"The two photographs were forwarded on to me to San Francisco, but, though there were five extra faces on each (some of them as clear as my own), I was very disappointed as I could not recognise one of the 'extras.' Now, however, on my reaching home, my elder brother recognises several of the older relations whom I did not know or did not remember as a child. One 'extra' whom I thought bore a resemblance to my mother in her younger days now found is the very image of a photograph we have of her before she was married."

Captain James Bruce Leask, according to the *Sunday Dispatch*, is credited with a remarkable gift of second sight which has enabled him to be forewarned of accidents and unusual happenings during his career—he is retiring after thirty-five years as superintendent dock and harbour-master at Sunderland. Employees of the River Wear Commissioners cite instances when the captain already knew what had happened when members of the dock staff went to inform him of mishaps to ships in the dock or some other untoward occurrence.

* * *

The *New Zealand Herald* of August 2nd prints an account of a prophetic dream. A Mr. Timms, who resides in a cottage at Tomoana, had a vivid dream of a tree falling across his house. There was a large tree nearby, and he was so impressed by the vision that he left the place and went to stay at Napier. Four days later the tree was blown down by a gale and fell across the house, striking the bedroom in which Mr. Timms usually slept. The account is accompanied by a photograph of the partially wrecked house after the fall of the tree.

* * *

In the course of an article dealing with what is known as the "Hornby Castle ghost," the *Northern Echo* of 23rd ulto. says:—"It will be recalled that last month Mr. James Blakebrough, of Newstead, Great Ayston, in company with a number of friends, visited Hornby Castle. A snapshot photograph was taken of one of the vestibules, and when the film was developed and prints taken from it the face of a man of foreign appearance was discernible peering from the window. A large volume of correspondence has been received by Mr. Blakebrough from psychical students and authorities upon Spiritualism and supernatural phenomena."

* * *

An article "Spirit Messages from My Husband," by Lady Conan Doyle, appeared in the *Sunday Dispatch* on the 5th inst. She tells in it of how Spiritualism had helped her through the dark Valley of the Shadow of Death which she had to traverse in losing her husband. She says of her knowledge of a life hereafter:—"It makes life so different, so much more worth while, when told of that wonderfully happy and human existence, to know clearly and definitely of the conditions of the future life ahead of one; to know that all you have in you that so often in this life, owing to circumstances, is never able to find expression will have full scope for its development; to know that there will be for you the realisation of a greater personality, the fulfilment of your inner and greater self. I had a very fine Medium spending the week-end with me recently. She had never met my husband. We had a seance in the evening and he communicated with me, and through her (she being in deep trance) he talked of something unknown to anyone. He also repeated to me what he had said to me at our own private family seance the night before, which we, of course, had not mentioned to her or to anyone else. At the same seance he told me of something which would come through to me from Fleet Street the next day. The following morning I was rung up by that very paper twice within an hour."

We learn that Sir Oliver Lodge will deliver a lecture on "The Reality of a Spiritual World" at 11, Downing Street on 28th inst. Mrs. Philip Snowden will preside, and the funds from the lecture will be devoted to the work of the Industrial Law Bureau of the Y.W.C.A. Lady Cynthia Colville, the Countess of Portsmouth and the Hon. Mrs. Alfred Lyttelton and others are acting as patronesses. Tickets may be obtained from the Hon. Secretary, Miss Carbutt, 3, Sloane Court, S.W.3.

PSYCHIC PHOTOGRAPHY

MRS. DONOHOE REPLIES TO
MAJOR MOWBRAY

REALLY, Major Mowbray has much to answer for! On his shoulders the blame must rest if nowadays a certain Hampstead photographer, *my* photographer, gazes with gloomy bitterness at the humble ninepence I and other people hand him for developing a photographic plate for us. For this artist has learnt to his dismayed surprise—has read it, indeed, in the pages of *LIGHT*—that Major Mowbray, whose very name until now was quite unknown to him, once offered a photographer, supposing him to be *my* photographer, £10 to show him the “secret developer” by means of which he put those marvellous pictures on my plates. And since he knows that no such magnificent offer ever came his way, small wonder if, meditating on the lucky person to whom it did come and who was “silly oaf” enough to refuse it, the iron enters into his soul and a cloud darkens his erstwhile sunny brow! Ten noble Treasury Notes! And all gone—or, at least, the offer of them—in the wrong direction! Most exasperating!

With the first part of Major Mowbray's letter I am in agreement, that is to say, I recognise that he, at my request, tested me on four or five occasions with sealed plates and that the results were negative. But the theory he deduced from those facts and stated roundly, and which he again to-day insinuates in his letter, viz., that a photographer fakes these pictures and successfully passes them off on me as the work of the Spirit World, is to me laughably absurd. Major Mowbray gallantly never questions my honesty, but he compliments it at the expense of my intelligence. If I were capable of being so deceived as he supposes, the only place for me would be a Home for the Feeble-Minded and some philanthropist should see to it that I went there without further delay.

When my experiment with Major Mowbray began, I already had obtained—spread over several years—about fifty or sixty Skotographs. Some of them had been developed by recognised professional photographers, such as Whiteley's and Parkes' the Chemists; others by a local photographer (not my present one, but his predecessor in the same building). Also, with the help of various friends, and particularly of a French girl at that time living with me, I had myself developed a number at home. It was thrilling to watch the results coming through. Several were truly remarkable, notably a “pilgrim series” illustrating Sir Walter Raleigh's:—

“Give me my Scallop-shell of Quiet,
My Staff of Faith to walk upon,
My Scrip of Joy, immortal diet,
My Bottle of Salvation.”

Henrietta and I got the Scallop-shell, the Staff of Faith and the Scrip of Joy, but it was she and our cook's husband, hurriedly pressed into the service when I was called away, who got the Bottle of Salvation, and I always remember my pleasure when I saw that truly fine bottle filling up the whole plate, in pleasing contrast with the somewhat diminutive Staff of Faith. Perhaps the Spirit Photographers considered our faith was small in proportion to the “salvation” which was being so generously poured out on us.

The two Skotographs mentioned in *LIGHT* of the 27th Sept.—the Dante scene and the one with the swords—were got during the early months of my experimenting, when I was only concerned with convincing, first myself, and secondly, my immediate circle of friends, and never dreamed of troublesome “tests.”

But when, in 1929, setting to work again after an interval of four years, I found I was obtaining even more striking results, such as heads and spirit code messages, and was, moreover, being urged by my guides to “tell the world,” I thought it behoved me to have proof. Hence my appeal to Major Mowbray.

I was, of course, disappointed at the failure of our experiment, but good came out of it. For Sir Arthur Conan Doyle heard the story and, with that beautiful courtesy which was part of his most lovable character, wrote to me asking permission to test me himself. This he did through Mr. C. D. B. Blood, whose testimony I now record here, together with that of Mr. J. E. Gillingwater, a gentleman who, having heard of my work through his wife and being very sceptical on the subject of Spiritualism, desired to test me. I am particularly gratified that his experiment with me has had the result of bringing him definitely into the spiritualist ranks. To their statements I add one signed by my local photographer.

Statement by Mr. C. D. B. Blood.

I am a photographic expert and am pleased to testify that having, at Sir Arthur Conan Doyle's request, undertaken to make sealed tests with Mrs. Donohoe, the following occurred:—

The first three plates sent to Mrs. Donohoe and returned by her intact were developed by me and proved to be absolutely blank. The next two showed some markings, but nothing strikingly definite. The third attempt was again blank.

I then received a letter from Mrs. Donohoe telling me that her guides wished me to fill and send to her some old slides which she had used for several years and which were therefore “magnetised.” Her guides asked me to arrange a certain hour for the developing of these when returned, so that they might be present. I fell in with this arrangement and the first definite success was the result. Subsequent experiments under the same conditions have given still better results.

28, Gordon Avenue, Southampton. C. D. B. Blood,

Statement by Mr. J. E. Gillingwater.

Dear Mrs. Donohoe,

This is to certify that I have sealed nine plates and have handed them to you with the idea of getting skotographs.

They have all been returned to me intact, and on seven of same certain markings of light, etc. have developed which could not possibly get there by normal means under these conditions. I have placed plates in slides, sealed them, and on their return have developed them myself.

Yours sincerely,

10, Fursby Avenue,
Finchley, N.3.

J. E. Gillingwater.

P.S.—I feel quite satisfied that some unknown power is at work on these plates.

Statement by Mr. H. Lansfield.

Photographer.

At Mrs. Donohoe's request I have pleasure in stating that I have never tampered in any way before development with the plates which she has entrusted to me to develop during the past eighteen months.

(Signed) Harry Lansfield

Hampstead.

Major Mowbray says, “It would be interesting to learn who are the expert photographers who have testified to the genuineness of the expert photographers.” My answer is that no one has testified, nor can testify, to my photographers' genuineness in this matter, but only to mine. He also asks if I am willing to be tested “under proper conditions by some photographer of standing.” Well, I hope the conditions are quite “proper” under which I have been tested, and am continuing to be tested, by Messrs. Blood and Gillingwater, and I at least certainly consider them “photographers of standing,” whatever that may mean. Also I should like to mention that at

RAY'S AND REFLECTIONS

When I see excessively fulsome praise of some great man or woman after passing from earth I think of the old Latin aphorism which, translated, tells us that much of the glory or a name is diminished by eulogy.

* * *

A curious piece of news is that reported in a London daily paper: "A 'monastery' for mediums is to be established in Berlin." Whether it means that a monastery is to be converted into a home for Mediums, or that the Mediums are to become a kind of monk is not clear. But in any case it suggests that mediumship in Germany is to receive some sort of hospitality, which is a hopeful sign.

* * *

Some of the old myths of the ancient world turned on the idea that the gods on Mount Olympus watch the lives and doings of men as an interesting spectacle. One could imagine that the Olympian spectators might derive no little amusement from one of its most comic features. I mean the tendency of the crowd to accept an impostor gladly and to be duped by him, while at the same time they regard the completely honest man with deep suspicion, never being quite able to understand either the man or his motives.

* * *

With regard to the lines quoted in Rays and Reflections in LIGHT of August 30th: "On entre, On crie, etc.," at least three readers have been reminded of some similar lines which may be quoted here:—

La vie est vaine—
Un peu d'amour,
Un peu de haine,
Et puis bon-jour !

La vie est brève—
Un peu d'espoir,
Un peu de rêve,
Et puis bon-soir !

I remember the lines, but I cannot recall the name of the poet who wrote them.

* * *

I was asked the other day if I had much experience of bogus spirit messages. I answered yes, a great deal—mostly "bogus" in the sense that those who receive them, being usually self-deluded, regard them as genuine. There is a flood of such communications after the death of any great man connected with Spiritualism. Some odd complications occasionally arise. Thus, we will say that some of the newspapers have published an error of fact about his career. The would-be Medium (we will say in America) reads the mis-statement, believes it, and producing some verbiage purporting to be a message from the departed hero, includes the error in it, in order, as W. S. Gilbert said, to give an air of verisimilitude to an otherwise bald and unconvincing narrative. That mistake in itself stamps the message for what it is; to say nothing of the rest of it, which is often about as unlike anything the supposed communicator would think or say as could well be imagined. In such cases the method is to reply politely to the correspondent that the message is "not evidential." What one would *like* to say is that the message was a farrago of nonsense and falsehood, and that the sender should be ashamed to produce such stuff and bring it under the attention of sensible people.

D.G

the present moment Messrs. Stanley De Brath and F. W. Varrick are giving me sealed tests, as also are several friends and acquaintances who confess that they know just enough of photography to be able to develop a plate. Surely no more ought to be required of me, or of my guides, by any reasonable being!

But, apart from all this testing, my Skotographs bear incontrovertible internal evidence. How, for instance, could my local photographer, or any other, know what signatures he should put to the code-messages I receive from time to time? They are signed variously by my guides, my husband and my nephews. And here is the story of two of them, whose evidential character lies in what they say:—

At a public meeting a few months after my husband's death, a young Medium whom I had never previously seen, Miss Lily Thomas, gave me one of those messages so apparently "trivial" to outsiders, so fraught with meaning to the recipients. Having first described my husband better than I could have done it myself, she went on, "He wants you to know that he is all amongst the music now, and that whenever you are singing or playing or enjoying music in any way, he is enjoying it with you, and especially he wants to say that *he can sing now to his art's content.*" The message made me exceedingly happy, for my husband when here was stone deaf, and I used to regret this musical deprivation deeply, passionately, and was wont to say that, if on the Other Side a chance was given us to be re-made, he would cry with might and main, "*This time make me a Caruso!*" How good it was to know that he had had his wish!

Now, a few weeks ago, I, as leader of the Investigation Circle of the Hampstead Spiritualist Society, invited Miss Lily Thomas to come and give clairvoyance for us. Two days before the meeting two of my plates on being developed bore messages. These were unsigned to indicate that they came from the Spirit World in general, but I knew who had inspired them. The one read, "All very happy"; the other, "We have grand music and singing."

Within the past few days yet another proof has been given by my Spirit Photographers: When the Rev. Thurston Ford, of New York, visited us in 1928, at a meeting at Grotrian Hall, which my sister and I attended, I mentally appealed to Mr. Ford's guide, Fletcher, to give my sister a message. It was instantly done, and after ten minutes of wavering my sister was at last convinced of the truth of Spiritualism. From that moment Fletcher and my group were friends, and some months later he introduced himself to them and has helped me marvellously in my Skotographic work, specialising in Code messages. When I knew that Mr. Ford would again be visiting our shores, I begged Fletcher to give me his own portrait as a pleasant surprise for our guest. Mr. Ford arrived on the 2nd October. Fletcher got the picture through on the 29th September. I append Mr. Ford's testimony to its evidential nature:—

Dear Mrs. Donohoe,

I am grateful to you for the opportunity to see the "Skotographs" which you mailed to me. One of them is an exact likeness of my old friend Fletcher. It is one of the clearest spirit photographs I have ever seen. For your information I may say that the only photos of Fletcher in existence, so far as I know, are the ones in my home in New York and in the home of his mother in Quebec, Canada. I am certain that no picture of Fletcher has appeared in any book or magazine in the thirteen years since he passed on.

Fortunately, a gentleman who knows Fletcher intimately, and has seen his photo, is in town to-day. I refer to Professor Jean Jacques Arling, Professor of Literature of New York. Professor Arling has just arrived from Norway and I have asked him to verify this photograph of Fletcher. He agrees with me it is a genuine spirit picture. Yours very truly,
October 8th, 1930. (Signed) ARTHUR FORD.

THE DEARTH OF MEDIUMS

BY IVAN COOKE

AT the service held recently in honour of the life and work of Sir Arthur Conan Doyle, ten thousand people gathered. Many times ten thousand know that the truth for which he spent himself is proved beyond question. Millions more must have asked themselves at that time whether the evidence which had been good enough for the analytical brain of Sir Arthur might not also be good enough for them, were they to examine it fairly, and no longer be fobbed off by the pontifical opinions of Bishop This, Professor That, or the flippancy of some journalistic pen. But perhaps few realise that the sole source from which has come evidence valid enough to convince millions, is mediumship. And few still pause to ask themselves how mediumship stands to-day.

This is a serious question, and grows more serious as time passes. In that ten thousand were gathered Spiritualism's foremost workers, its best-known Mediums; but among that concourse how many of the latter were there who could be described as fully-developed, whose mediumship is sufficiently established to produce results not only in familiar and congenial conditions, but for the mourner, the enquirer and the sceptic?

How many? alas! A dozen, a score, two score? Who can answer. But certainly there are few indeed compared with the demand. Only those who know how those few are overworked realise the need for more, a need more urgent because the working life of a sensitive so overworked is short indeed. Who has not known of this or that Medium, hailed as marvellous, whose name is in everybody's mouth, who flares up like a rocket, and then, overworked, sinks into obscurity?

Yet there are thousands only too anxious to develop their gifts. Every autumn in London alone there must be literally hundreds of developing circles formed. Good and patient spiritualists sit week by week for months. And with what result?

"By their fruits shall ye know them"; and the fruit seems meagre indeed. The acid test is the resulting Mediums. Dare I venture the statement that the net product to date has been no more than forty or fifty Mediums, who can be legitimately classed as fully-developed, for the work of the whole movement? Fifty at most, but we need five hundred to-day.

Where then, are we wrong? Are those who desire mediumship always the most suitable to possess it; are our methods of development inefficient; or can it be that we spiritualists have not yet learnt how fundamental a thing mediumship must be in a life that we still regard it as something to be lightly undertaken, to be gained by the irresponsible in a few months?

That we are wrong somewhere is very plain. Of course, a crying need is for centres where sensitives can be trained and developed, always provided that such centres can evolve a more perfect method than we at present possess. But the method can be no more than a detail which will swiftly right itself. Dare one suggest that even after seventy years we still hold too superficial a conception of the whole practice of mediumship? As an instance, is it not true that many of those who offer themselves as sitters in our Circles fail to remember that *good health* is a big factor, and that bodies clogged with starch and poisoned by acidity must prove a handicap? Yet how many circles recognise and enforce stringent rules for diet and internal cleanliness?

But our real error lies deeper. Our conception of what mediumship should and might be must be sound. Surely in the majority of cases we attempt to build without foundation. We try to erect a superstructure of medium-

ship without the necessary base for it to rest upon. We attempt too often to develop the psychic without a corresponding development of the spiritual. There is one base upon which good mediumship can stand; that base is *character*. If mediumship is developed without sufficient strength of character to sustain it, then sooner or later that mediumship goes wrong. I will go further: as I look back I can see that in few cases has a Medium been *permitted* by the Guides to develop until a corresponding growth of character has taken place, and that it is the lack of the latter that in almost every case has hindered or held up development. In the few instances I have known where sensitiveness has *preceded* character; that case has invariably been spoilt by egotism or instability of some other kind.

If this is so then we must realise that to attain sensitiveness calls for drastic self-discipline. If character in the individual, by which is meant stability, humanity, purpose and patience in the face of much disappointment, is the foundation, then surely development of character must precede and accompany development of sensitiveness step by step. But it may be urged that it is impossible artificially to develop character, that the strain and stress of life is the one factor to foster and establish such a thing.

I cannot agree. Life does not always strengthen our fibre; sometimes it rather seems to whittle it away, and we break. The one and certain way seems to be so to quicken the consciousness to the true spiritual meaning and urge of life that a supreme effort is made by the individual towards self mastery. Then, and then only, growth begins.

What better means for this than a truly spiritual Circle?

A slow job? Yes, truly the task of a lifetime. Sooner or later we must face up to this realisation. The development of character, the development of mediumship is no side-line. It calls for devotion, for passion, an utter yielding of self; it is never finished, for always there remain fresh heights to scale. Sooner or later we must realise that even when our training centres are in being, even when the ideal method is found, attainment will rest in the end upon the individual. A training centre can only set the standard, point the path. After the months, or years, in the centre are over, and the budding Medium goes out to practice, still must development go on. The many trials of the mediumistic life must play their part; the sensitiveness which has to live in an insensitive world among unthinking people will learn many a hard lesson. The call to mediumship is never a matter of a few months, but a very serious decision involving the consecration of a whole life.

When those who would be Mediums and those whose business it is to train Mediums realise this hard fact, then we shall get our Mediums.

The Spiritualist, the new monthly which is to be the organ of the Spiritualist Community, is to issue its first number next month, under the joint editorship of Mrs. St. Clair Stobart and Mr. G. E. O. Knight. The price will be threepence, and we are sure the newcomer will be a worthy addition to psychic journalism.

NEW BOOKS RECEIVED

"BLACK OBJECTS." By Coulson Kernahan. (Religious Tract Society. 6d.)

"VOICES FROM THE BEYOND." By J. Hardwick. (Harkell Pub. Co., Niagara Falls, N.Y.)

"WHAT IS LIFE?—Owing to pressure of space Dr. Lindsay Johnson's concluding article has been unavoidably held over until next week.

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Psychic Development	Mrs. Barlow

WEEKLY MEETINGS.

Wednesday, October 22nd, at 8.15 p.m. MISS LILY THOMAS
 Address and Demonstration of Clairvoyance.
 Wednesday, October 29th, at 8.15 p.m. MR. NOEL JAQUIN
 Lecture on "Voice Mediumship."

GROUP CLAIRVOYANCE.

(Limited to 10 sitters. Seats must be booked.)
 Friday, October 17th, at 5 p.m. MRS. BROWNJOHN
 Friday, October 24th, at 5 p.m. MRS. LIVINGSTONE
"THE SEVEN PLANES." TRANCE ADDRESS by Mr. W. FOSTER
 On Tuesday Afternoon, October 21st, at 3 p.m.
 (Members free, Visitors 1/-.)

"COMMUNIGRAPH."

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

VOL. IX. No. 3. OCTOBER 1930.
"PSYCHIC SCIENCE"
 (Illustrated)
 The British Medical Association at Winnipeg, by Henry A. V. Green.
 Fourth Congress of Parapsychology in Athens. Dr. Carl Rothy.
 "Sensing" at Glastonbury, by Mrs. McKenzie. The L'Estrange sittings,
 by D. Conan Doyle and R. Sanders-Clark. The Rev. William Stainton
 Moses, by Stanley de Brath. An Authentic Case of Clairvoyance, by
 Florizel von Reuter. Miss Francis' Mediumship. Animism and Spirit-
 ism, "A.C.D. as I knew him," Notes by the Way, Book Reviews.
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CIRCLES AND CLASSES

Mondays: Demonstrations and Messages with the New Communigraph by the originator and the Medium of the Reflectograph. (By appointment.)
Tuesdays: 3 p.m. Class for Development. Mrs. Sharplin.
Wednesdays: 3 p.m. Circle for Clairvoyance. October 22nd, Mrs. Hirst.
Thursdays: 3 p.m. Open Circle for Instruction. Miss Earle and Mrs. Livingstone.
Thursdays: 5.30, Devotional Group. Absent Healing. Miss Stead.
Fridays: 3 p.m. Class for Development. Mrs. Campbell.
 Syllabus on Application to Secretary.

LIBRARY "AT HOMES" are held every Friday, 3 to 5.30. Members and all interested to talk on Psychic subjects and to see the Library are cordially invited. Tea 6d.

Alternate Fridays, Special Speakers, Discussion and Tea.
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Friday, October 24th, at 3.30. MR. A. J. ASHDOWN on "Some Scientific Facts with regard to the Reflectograph."

SPECIAL NOTICE.

Miss HAZEL RIDLEY, Voice Medium from America, will visit the Library in the early Autumn. (Private and Group Sitings will be arranged.) Apply the Secretary.

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Sunday, October 19th, 11 a.m. MRS. A. F. HOLLOWAY
 Address, Spirit-descriptions and messages
 Sunday, October 19th, at 6.30 p.m. MR. ERNEST W. BEARD
 Address, Spirit-descriptions and messages.
 Wednesday, October 22nd at 7.30 p.m. MRS. J. R. YORKE
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MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.

Monday, October 20th, at 3. Psychometry .. MRS. F. KINGSTONE
 Monday, October 20th, at 7.30. Clairvoyance MRS. ESTELLE ROBERTS
 Thursday, October 23rd, at 7.30. Clairvoyance .. MR. AUSTIN
 Friday, October 24th, at 7.30. Clairvoyance .. MR. GLOVER BOTHAM

LECTURES.

Tuesday, October 21st, at 7.30 p.m. MRS. ST. CLAIR STOBART
 "The Spiritualism Lao-Tzo and Confucius" followed by questions and discussion on the subject introduced.

GROUP SEANCES.

Tuesday, October 21st, at 7.30. MR. THOMAS WYATT
 Wednesday, October 22nd, at 3. MISS LILY THOMAS
 Thursday, October 23rd, at 7.30. MR. GLOVER BOTHAM

PRIVATE SITTINGS can be arranged with the following Mediums:
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HEALING.

Every Wednesday at 2.30 and 7 p.m., and Thursdays at 2.30 p.m. "Medicine Man" the control of Mr. Jones will diagnose and give treatment. No charge is made but a silver collection will be taken to defray expenses.

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6.30 p.m. Rev. Arthur Ford.

Clairvoyant: Rev. Arthur Ford.

October 26th, at 11 a.m. Mr. Harold Carpenter.

Clairvoyante: Mrs. Livingstone.

6.30 p.m., Mr. Dimsdale Stocker.

Clairvoyante: Mrs. Annie Johnson.

Mr. FORD is giving a course of Lectures on
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 Sunday, October 19th, at 6.30. MRS. WORTHINGTON
 Wednesday, Oct. 22nd, 7.30. Personal Experiences. MR. DENNIS GRINLING
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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.

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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.

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MISS NAOMI BACON :	Trance
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MRS. MASON :	Trance
MRS. LOTTE PLAAT :	Normal

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Demonstrations of Clairvoyance, Psychometry, etc.

Oct. 21st. (non-members 2/-) Mr. T. E. Austin.

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. 22nd. Address: Mr. A. E. Hunt. "Spiritualism, Thought and Character."

THURSDAYS, at 8.15 p.m.

General Lectures.

Oct. 30th. Mr. G. R. S. Mead on "The Obscurantism of Occultism." Chair: Capt. E. J. L. Garstin.

(Non-members, 2/-)

Note.—Admission free to members to all ordinary meetings. Non-members cannot be admitted to any meeting except on the presentation of a ticket purchased **Before the Day** of the meeting, or as the guest of a member, who may purchase a ticket at the time of the lecture.

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

FEE FOR MEMBERSHIP ONE GUINEA PER ANNUM.

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

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

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

LIBRARY RULES.

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

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