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Edited by DAVID GOW

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IT is sometimes objected that certain phases of Spiritualism are not at all "spiritual"—and objective phenomena are cited as an instance. Without quoting Carlyle, Emerson, George Herbert, or other sages and moralists as authorities on the divinity of all true service, we should say that the spiritual quality of any work turns on the spirit in which it is performed. It has been said that in the judgments of the hereafter it will be the motive that counts. Many men have done great deeds that have been of inestimable benefit to their fellows. But not infrequently their ruling motive has been self-interest. Now amongst Mediums and psychic workers we have found a proportion of self-seeking people and yet the work of these was of value to those who received it in the right spirit. To that extent then the work gained a spiritual quality. But we find that an immense amount of the work is done by people who devote their lives to the service of their fellows, sometimes freely, sometimes gaining no more for themselves than a bare livelihood, and not always even that. Only those who have had a long and close acquaintance with Spiritualism and Psychical Research can realise how much self-abnegating work has been done not only in the name of humanity but in that of Science.

* * *

NOTES BY THE WAY

ASTROLOGY is a subject which, in earlier years, received some attention in our pages, more especially as the late Mr. C. C. Massey, who was regarded as a man of outstanding intellectual capacity in psychical research, was greatly interested in it, and championed the question in LIGHT and elsewhere. That was in the days when Dr. Richard Garnett, the librarian of the British Museum and a man of great learning, also espoused astrology, and his little book *The Soul and the Stars*, published under the *nom-de-plume* "A. G. Trent" is well known. The appearance of a recent book *Astrology*, by Miss Evangeline Adams, which has been dealt with in our reviews, sent us back in memory to those earlier days. But the subject is one which we regard as a by-road and not as belonging to the great highway of psychical research. Still, in common fairness, it should be pointed out that astrology is not necessarily a matter of "fortune telling"—prediction of the future is merely incidental to its study. And prediction of the future, by whatever method it is attempted, is always a precarious matter, given to confound those who rely upon such methods. We once heard a scholarly but sceptical writer say that astrology amazed him, because while his astrological friends could accurately describe many small events, great events usually took them by surprise. We observed an example of this when the Great War came upon us and we found nothing in the astrological journals of the time heralding its approach. At the most there were vague references to the anxious and gloomy conditions of the time: and one leading astrologer, who is now dead, suffered considerably in his business affairs by a catastrophe which he had obviously not foreseen.

A PSYCHIC contemporary prints a brief history of D. D. Home, in the course of which reference is made to the supposed attack on Home by Browning in the famous verses on "Mr. Sludge the Medium." But there is considerable doubt whether Browning really had Home in mind when he wrote the satire. In his brilliant book on Robert Browning, Mr. G. K. Chesterton (who can be acquitted of any partiality either to Home or to Spiritualism) disputes the idea that any reference to Home was intended. He sees no reason to suppose that Sludge, "considered as an individual, bears any particular resemblance to Home considered as an individual." And he is very enlightening on Browning's supposed animosity to Spiritualism. He points out that Browning and his wife were a devoted couple; they were singularly unanimous in their views. Mr. Chesterton considers that "Mr. Sludge the Medium" is not even an attack upon Spiritualism. Indeed, he thinks it would be nearer the truth to call it a justification of Spiritualism! In short, it is a satire upon a rogue who poses as a Medium. Mr. Chesterton holds that Browning had no quarrel with Spiritualism, which his wife followed with such ardour. But he *did* dislike the spiritualists and those who in his day thronged the seance-rooms—the Bohemians, the *quid-nuncs*, the "eccentric or slovenly cliques" of "dubious manners and dubious morals." But surely it is a misnomer to speak of these folks as spiritualists—they were mere hangers-on, gapers and dabblers gathered about a new sensation. The tribe has not yet died out even though some two generations have passed and we have had in the meanwhile the chastening experience of the greatest war of all the ages. It is a little curious, by the way, that Chesterton describes the Medium as *David Dunglas Home* and so does the psychic journal. The name was really *Daniel*.

MEDIUMISTIC COMMUNICATIONS

SOME SPECIMEN MESSAGES

By H. A. DALLAS

THE teachings concerning God and Christ which purport to come from the other side are numerous, and as has already been pointed out, they express various views of truth. As the sun's rays, falling as pure white light on the various substances of matter, are variously refracted, and produce upon the eye of the beholder the effect of different colours and different shades of colour, according to the constitution of the substances on which they fall, so in the mental and spiritual realm the One Eternal Truth is absorbed variously, and is differently refracted by each of the innumerable spiritual beings who "live and move and have their being" in the One Light.

This must be borne in mind in reading the few selections which I have made in order to show that the Voices from Beyond are not silent on the greatest of all themes. I have in each case taken care to make my citations from published records which I have reason to regard as supported by evidence of their discarnate origin. How far the personal equation of the Medium has to be allowed for, it is not possible to discover accurately. The reader must consult the records themselves and study them in connection with the context, if he wishes to form his own judgment as to their probable source. Neither can I estimate to what extent my own mental bias has influenced my choice of the passages I quote. I have not even made any special effort to prevent its doing so. I have not tried to give specimens of *all* sorts of messages, the insignificant and inadequate, the obscure and unilluminating, as well as the worthy and illuminating. Out of a mass of messages purporting to come from Beyond my aim has been to cull a few, which seem to me to embody noble ideals and to express great truths.

Of the names mentioned in my citations, the Rev. William Stainton Moses ("M.A. Oxon"), Dr. J. H. Hyslop, Mrs. Piper, Richard Hodgson (mentioned as R.H.) are perhaps sufficiently well-known to students of the subject. As to Mrs. Underwood, she was the wife of an American literary man who, in a preface to her book *Automatic or Spirit Writing*, wrote:—

I have carefully read Mrs. Underwood's statements in this volume in regard to the communications given and I can testify to their correctness . . . These experiences have convinced her . . . of the truth and reasonableness of the soul's survival of death.

He also referred to the fact that his wife's views on subjects in regard to which she had very pronounced opinions had been vigorously combated, and long discussions between herself and the intelligence using her hand had resulted.

In the messages given through Mrs. Piper's hands, the letters UD are employed as an abbreviation of "understood." This contraction was frequently used.

Here, then, are the extracts:—

CONCERNING LOVE AND THE DEITY

Love the least lovable when your knowledge has saved you from the love of hatred. Hatred of even the detestable lowers the striving divinity within man. (*Automatic or Spirit Writing*, by S. Underwood. p. 139).

QUESTION: *Will you then indicate what trend of thought will be of most use to us until larger knowledge is possible?*

ANSWER: Ye should both essay to put into practice the modicum of spiritual teaching we are able to impart. *Won't you state specifically what that modicum is?*

Patience with the limitations of less favoured pupils—spiritual aspiration individually, humility because of these soul communications, and knowledge of the power of Love. (*Ibid.*, p. 242).

QUESTION BY S.A.U.: *Can you tell us what is the best way to reach the higher spirit spheres?* (By B.F.U.): *It isn't at all likely that there is any short cut to them.*

Love for all humanity is the short cut.

It is not then the intellect so much as the heart—the affectional part of our nature, which develops spirituality?

Intellectual development depends largely on the love element for sustenance and power.

Salvation then comes through love?

Salvation through love always—never through mere philosophic attainment. (*Ibid.* p. 254).

Love towards all, even the meanest of your kind is the highest truth. (*Ibid.* p. 262).

Spirits filled with mutual love can never be really separated. You are hampered in understanding our states by considerations of time and space. You cannot understand how souls can be far apart, as you count space, and yet be, as you would say, intimately united. We know no time, no space . . . Love unites spirits at whatever distance. (*Spirit Teachings*, by M.A., Oxon. pp. 45-46).

Though we have not seen Him, we know yet more and more of the fathomless perfection of His nature, through a more intimate acquaintance with His works. We know, as you cannot, the power and wisdom, the tenderness and love of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth. And while you, poor mortals, dogmatise as to His essential attributes and ignorantly frame for yourselves a being like unto yourselves, we are content to feel and to know His power, as the operation of a Wise and Loving and All-pervading Intelligence. His government of the Universe reveals Him to us as potent, wise and good. His dealings with ourselves we know to be tender and loving. (*Ibid.* p. 153).

God, the Centre of light and love; God, operating in strict accordance with those laws which are a necessity of orderly existence: God, the grand object of our adoration, never of our dread. (*Ibid.* p. 54).

Since Christ came to the earthly world there has been an almost constant revelation of God and of His power. (Dr. Piper, through the mediumship of Mrs. Piper. *Proceedings of the Society for Psychical Research*, Vol. XVI. Part XLI. p. 431).

There is a God, an all-wise, omnipotent God, Who is our guide, and if we follow the best within ourselves we will know more of Him. (*Ibid.* p. 438).

God is very good to us all. It's a mistake not to believe in God.

QUESTION: *And Christ?*

ANSWER: Do you know who Christ was? It's a great mystery . . . You know we were taught that He was the Son of God; well, He was a reflection of God and we are a reflection of Him . . . He is the real reflection, we are the secondary reflections. (Through Mrs. Piper in trance. *Proceedings*, Part XVII. 1890. p. 545). (Sitting with Sir O. Lodge and Mr. and Mrs. T.)

We wish we could impress on all friends who come within our influence in communing, that in proportion to the loftiness of their aspirations is the character of the spirits who come to them. The mental influences of a circle reach even to the world of spirits, and according as they are directed so are the influences that gather round them. God never forces truth on spirits until they are prepared for it. They must go on step by step but they may raise themselves higher and higher by their own efforts as spirits. The influence of the circle determines our power, and the more spiritually the inner senses are developed the more difficult it is to operate through such a Medium, save in a very small and perfectly harmonious circle, the minds of all being earnestly fixed not on earth and earthly things but on spiritual teaching and progress. (See *Spirit Teachings* by W. Stainton Moses, written by his hand whilst he was in trance. Published in LIGHT, Nov. 25th, 1899).

CONCERNING COMMUNICATIONS AND SYMPATHY

QUESTION: *Are there modes of communication between these different spheres?*

ANSWER: Communication depends upon soul-sympathies. (*Automatic and Spirit Writings*, by S. Underwood. p. 92).

Bonds of sympathetic being are stronger than relationship over here. (*Ibid.* p. 100).

Spiritual soul relationship goes deeper and is pointedly superior to mere blood relationship, as ye shall understand when your sense conditions are of no further use. (*Ibid.* p. 95).

M—— has rightly told you that you had entered into this sphere from association and conversation with ——, and from your thought being directed towards him strongly. That is the law of attraction to spirit. (*Spirit Teachings* by M.A., Oxon., p. 270).

It is to the soul that lives in frequent communion with us that we are best able to come nigh. This, friend, is invariable: another part of that unchangeable law which governs all intercourse with your world. (*Ibid.* p. 103).

The magnetic sympathy which we shed around those with whom we are in close communion, is one of the blessed effects which can be wrought by the cry of a human soul reaching upwards to its God. (*Ibid.* p. 103).

ADVICE GIVEN THROUGH MRS. PIPER'S HAND—WRITTEN WHILST SHE WAS IN A STATE OF TRANCE

Be ye not too anxious, but keep in thy memory the thought that thou art not alone, and guarded thou wilt be throughout the silence of thy father's speech here.

(*Yes, I understand*).

Believe ye in the omnipotent and All-wise God, fail not to send thy tender thought to Him . . . tenderest thought . . . and He will guard and keep thee in His holy keeping.

Ponder well, dear friend, and think not, when absent, of these as idle words, but let their meaning be what we desire them to be. In other words, throw thyself in all confidence upon . . . Him and ask for nothing more.

We ask thee to think over seriously and earnestly what our teaching really doth mean, and think that without His will nothing can be. Have charity for thy low creatures who have been less blessed than thyself.

PRAYERS WRITTEN THROUGH MRS. PIPER'S HAND WHILST SHE WAS IN A TRANCE

We ask thee to give us thy tender love and care. Bestow thy blessings upon thy fellow creature and . . . instruct him that . . . help him to be all that thou dost ask . . . him . . . Teach him to walk in the path of righteousness and truth. He needs thy loving care. Teach him in all things to do thy holy will. Teach him to do thy holy will, teach him . . . and we leave all else in thy hands. Without thy care we are indeed bereft. Watch over and guide his footsteps and lead him into truth and light. Father we beseech thee so to open the blinded eyes of mortals that they may know more of thee and thy tender love.

We thank Thee O Father for Thy help.

In His Name we act for thee . . . May all good and deserving mortals . . . seek and find God. (Professor Hyslop's Report. *Proceedings* S.P.R. Vol. XVI, p. 375).

O Holy Father, Thou Divine Being, maker of heaven and earth, we beseech Thee this day to send light unto thy fellow beings.* Keep them, O Father, in the paths of righteousness and virtue. Lead them to know more of Thee and of Thy wondrous workings for the redemption of their own souls. We ask for no more, but leave all else to Thee. *Imperator*. (Given through Mrs. Piper in trance. *Proceedings* S.P.R. Part XLI. p. 477).

* * *

A STRIKING INSTANCE OF TELEPATHIC HEALING

By ARTHUR BUTCHER

WRITING of Hackenschmidt, Charles Cochran in his entertaining book *The Secrets of a Showman* relates that when the famous strong man was performing at the Canterbury he was taken ill, and it was announced that he would be unable to appear for a day or two. Ahrensmeyer, an illiterate fellow, known as "The Cowboy Hypnotist" happened to be in London at the time and he was asked half-jokingly by Mr. Cochran to make good his claim to cure a sick person by mere suggestion, even though he were nowhere near him. The request was made in a well-known Fleet Street tavern. Ahrensmeyer went to the end of the saloon-bar, closed his eyes, put his hand to his forehead, and appeared to be thinking hard. Then he rejoined the party, several of whom were very jocular over the matter.

The next morning Mr. Cochran learnt with astonishment that Hackenschmidt had given his usual performance the night previous. It appeared that he had unexpectedly telephoned to the manager of the Canterbury in the afternoon, saying that he would be able to fulfil his engagement. The time of the message was about the time that Ahrensmeyer had put his hand to his forehead and willed Hackenschmidt to be well again. Mr. Cochran adds:—

"In great excitement I telephoned to Mr. J. M. Dick, the Sporting Editor of the *Evening News*. Two reporters were sent off immediately, one to the Canterbury, and one to Hackenschmidt's lodgings; and the result of their inquiries was to confirm the amazing occurrence. The *Evening News* the same night made a prominent feature of the incident and came out with a contents-bill announcement, 'Hackenschmidt Cured by Cowboy Hypnotist.'"

SIR OLIVER LODGE.—We are informed that Sir Oliver has accepted Honorary Membership of the British College of Psychic Science at 15, Queen's Gate, S.W.7. The College may congratulate itself upon association with a name of world-wide celebrity in the realms of physical science and psychic research.

* A curious expression; perhaps used to suggest Fellowship in one Life—between God and man. Similarly the expression "Fellow creature" occurring above conveys the same idea of fellowship. Allowance must however be made for confusion of terms due to the trance condition.—H.A.D.

LIGHT ON "THE ACTS"

By the REV. A. H. E. LEE, M.A. (Cantab.)

NOWADAYS a battle rages furiously between the friends and foes of Spiritualism: each side condemns the other, lock, stock and barrel. Some ardent spiritualists will not admit that orthodox Christians have any lively belief in the next world and immortality. On the other hand, one often hears the remark that the strongest argument against heaven is the descriptions of it given by Mr. Vale Owen and other seers!

Such a situation is an *impasse*: no immediate further progress will be made in that direction. But is this the *only* direction? Some of us (the present writer included) feel that we definitely prefer Plotinus' description of the "Yonder" to all the Apocalyptic glories of the "Summerland"! In any case, these things are unproven, and perhaps unprovable, by normal experience. But another field of research remains. Columbus aimed at finding a new way to China and the East; the actual result of his efforts was the discovery of a new world in the West. So also the Spiritualistic Movement, aiming at the unveiling of our future, may result in laying bare the past, which—for most of us—may be just as important and possibly more so.

One of the outstanding and solid results of Automatism—now generally accepted—is the psychological experiment by which the Edgar Chapel at Glastonbury was finally located in 1908, and the Loretto Chapel a little later. We may attribute this to the action of discarnate spirits or to the tapping of Cosmic Memory (known to Easterns as the Akashic records) as we choose, but the unquestioned fact remains. Now if automatic script can provide such exact information on a matter which has now passed out of the general public interest, and never concerned more than a limited number of people, is it not possible to go further back still and "tap" hitherto untouched sources of information on questions of far greater importance?

The archæological discoveries of Messrs. Flinders Petrie, Leonard Woolley and others are followed, naturally, with great interest; but there seems little likelihood of finding any MSS containing the (hypothetical) "Ur-Mark" of German critics or the continuation of "Acts of the Apostles" or the declaration of things "most surely believed" of St. Luke. i. 1.

The judicious reader, who will not easily be dazzled or disappointed, will be rewarded by a study of *Paul in Athens*, a script obtained through the automatism of Miss Geraldine Cummins, and published by Messrs Rider and Co. The greater part of this volume presents a full and fascinating elaboration of the adventures of the Apostles in Athens and Corinth, about A.D. 50, of which St. Luke gives a bare outline in Acts xvii. 15—xviii. 18, also of the later work of St. Barnabas and St. Mark in Cyprus and the death of the former, on which "Acts" is silent. While in full agreement with the narrative of St. Luke, the "writer" neither imitates his style nor mentions him (except once) by name. The story of Damaris (Acts xvii. 34) is given in full and harmonises with the supposition of Dr. E. J. Bicknell and others, that she was a foreigner and a courtesan. St. Luke, essentially the woman's Evangelist, mentions her name as a convert, but had no space for details. The conversion of Dionysius, a high official, is full of human interest, and a valuable suggestion as to the authorship of the "Celestial Hierarchies" is given in an Appendix. The opposition of the "Word-Makers" of Athens to St. Paul's Gospel bears out St. Luke's hint (xvii. 18) that he was regarded merely as a picker-up of second-hand ideas. There is a pleasing absence in this book of the showy miracles which disfigure so many apocryphal Gospels. No Jew—probably only a Greek—could achieve the expressive imagery of such phrases as "the

false monies of the mind," "the pure call of a bird," "the Deep Pools of Silence" (death), "plundered by the waves was she" (the vessel) "the wind chuckled and made harsh moan." The speech of Menchas in opposition to St. Paul in the synagogue of Corinth harmonises, curiously, with the lately discovered "Slavonic" Josephus, which describes the rising to make Christ a king, as a serious affair, involving the capture of a tower, but is only faintly referred to by St. John (vi. 15) who was not interested in such matters. Menchas offers quite a new explanation of the Resurrection (probably the Rationalist Press will make use of it!): John, having grown a beard, bore a resemblance to his Master and passed as the Risen Lord. Our "author" does not give any very prominent position to the Prince of the Apostles: but St. Peter is mentioned as having been Bishop of Antioch in Syria, the third metropolis of the Roman world, and a great Christian centre. A variant of the well-known Cry of Dereliction from the Cross is given on page 187: "My God, why hast thou put this shame upon me?"

A previous volume (*The Scripts of Cleophas*) contained a suggestive description of the "Body of Light" into which the Eleven passed temporarily before the election of Matthias: and further hints are given here in two appendices on the Resurrection. The trance condition which has played so important a part from the Pythian oracle down to the modern Medium, is described as "a sleep without a sleep"; the Mesmerists of a century ago called this "sleep-waking." In this condition what we now call "de-materialisation" can be performed: and "if certain powers are evoked and practices followed, the body which hath been emptied of its possessor can vanish . . . yet its parts are compelled to re-appear and in the form which once was theirs." Readers will now see why at the beginning of this article it was suggested that our best guide to the "future state" lies in understanding what has happened in the past.

Miss Cummins is to be congratulated on the two books which throw such useful side-lights on the Apostolic Age. Her readers (be they orthodox or unorthodox) will find themselves much nearer Paul the Man of our own flesh and blood instead of a writer of thorny theological epistles. Romances like *Quo Vadis* have enjoyed immense popularity in the past. *Paul in Athens* will bring candid readers very much nearer to actual facts.

THOSE TRIFLES

IN a script given through Mrs. Dowden last year (1929) the following sentence occurs: "In my sleep I went back to Earth and I saw my wife sitting in her room before her mirror. I could not make her understand that I was beside her, though I pointed to my face in the mirror."

This message came from a communicator, A—R—, whose name I cannot divulge here.

Last April A—R—'s widow, who is somewhat averse from Spiritualism, was dining with me, and in the course of conversation remarked, "But I often see A—'s face quite clearly." I said, "Have you ever *especially* thought so when you were sitting at your dressing table?"

She looked surprised. "Why, I almost always think of him when I sit before my looking-glass," she answered. "I have such a vivid memory of him in connection with a little incident the spring before he died [1928]. He came behind me and I did not know he was there until I saw his reflection in the mirror. He was wearing a grey spring suit and looked so handsome—his face just framed behind my own. I never can forget it."

Neither Mrs. Hester Dowden nor I knew of this little incident, which, though not exactly evidential, is, perhaps, suggestive.

A.G.E.

"HEALING BY SPIRITUAL AGENCY"

MR. W. S. Montgomery Smith writes:—In the very interesting remarks upon the above subject made by Mr. Aubrey Clair in LIGHT of September 20th, one or two points are touched upon which seem to call for comment.

He says—"Those on the other side have done with the old physical body and can scarcely be expected to take any great interest in its treatment or care." It must indeed be a tremendous relief to them to be rid once and for all of any possibility of sickness, but surely they continue to feel the greatest sympathy for persons whom they have loved and left behind, when these are ill or in trouble. Many people, who have got into touch through a Medium with friends on the next plane must have noticed that the "facilities for observation" possessed by these discarnate minds appear to be enhanced in a remarkable degree.

Personally I have no experience of sittings undertaken expressly in the hope of obtaining physical healing. I have had the privilege, however, of occasional communications from a personality with whom I was intimately associated while she was on earth, and on one such occasion was advised, whenever I desired help for myself or a friend, mentally to inform this communicator the last thing at night, or when I found a few quiet moments, whereupon she would not fail to respond to the best of her ability. I have followed this advice many times and the results have, almost without exception, proved satisfactory and indeed in some instances remarkable. How spirits perform healing work we may not exactly know—partly perhaps by impressions made upon the incarnate mind.

Certainly, as Mr. Aubrey Clair says, "our brains are given us to 'find out.'" We are meant to struggle ourselves, not to sit down inertly and let other people do all our work for us. At the same time, when faced by sickness or trouble, it would seem as legitimate to ask the help of a discarnate friend as it is to request the aid of a physician or the advice of an earthly acquaintance.

Mr. Aubrey Clair concludes by remarking that "it is doubtful whether, when our time comes, and we can look backwards along the trail, we should consider the task of repairing our poor earthly bodies . . . one that would repay the expenditure of any great thought or labour." We know very little of the why and wherefore of things. It may appear to us strange, for instance, that a hopeless invalid should sometimes be allowed to linger for months in suffering. It is clear, however, that this earth-life is an affair of supreme importance, and it would seem that there are reasons—not always apparent to us—why it should be prolonged to the furthest limit possible. This at least, is the burden of a message I received at a sitting where the communicator, speaking of a mutual friend on earth who was in unhappy circumstances, had expressed the opinion that this friend would be better on the other side. The message concluded as follows:—"But she (i.e., the communicator) is not allowed to wish for it. She has to take the idea that life has to be nourished wherever it is, the flame kept burning. It is our duty."

THE LATE MRS. E. K. GOW

The mortal remains of Mrs. Gow were laid to rest at St. Pancras Cemetery, Finchley, on Thursday, 16th inst. The Rev. G. Vale Owen, who conducted the ceremony, gave a simple and touching address.

At the time of writing the Editor has received considerably over one hundred letters of condolence with himself and his son in their bereavement, and he feels that words are all too poor to acknowledge so much affectionate sympathy. So far as possible each letter will be answered individually.

THE AIRSHIP DISASTER

MISS Estelle Stead sends us a long message stated to have come from Captain Hinchliffe. It was received by her in conjunction with Mrs. Earle, the lady through whom Hinchliffe first communicated; this led to the cogent proofs gained by his widow of his survival, of which Mrs. Hinchliffe has given such a full account in her lectures and writings.

We give the following extracts from the communication, which came through on the 6th inst. :—

What an awful time I have had! I am in a state of despair. I did not even realise myself the importance of the message I had to give. Do you realise the dreadful responsibility I incurred by telling you about my fears as to the ship? I knew it was unsafe, but I hardly realised it was so horrible a disaster that was to befall it. Oh! if you could have seen the horror I witnessed when men I could have warned in time were hurled into this world, all unprepared for the shock of death. When will people wake up and take notice of warnings? You told many that the ship was unsafe; yet no one heeded my warnings. I told you so over and over again. I hoped that the crash would have been averted; even at the last moment we were working in some way to warn those in command of the ship. But in spite of all their better judgment, they took the risk. I wonder how long human life will be thrown away like this! I know death is not the end but I hold life on earth as important to progress as life here. . . . I shall never rest until I can force my way to men at the head of the Ministry of Air. In some way I must make them realise the dangers of these monsters they are building now. Very soon I tell you a fresh shock will wake them to the realisation of the risks they are incurring by building ships lighter than air without a scientific knowledge of the strain caused by gravitation on so great a surface opposed to its drawing-power. The gas lift was insufficient for the weight imposed on the ship.

I mean to work harder than ever. I trust with God's help to be able to bring so much evidence through that even the Press will sit up and take notice. Let this be known to spiritualists even if you do not consider it good enough for the public.

YOUR GIFT IN PASSING

I can hear in the song of the nightingale
Notes you yourself have sung;
And your breath, when the roses their scent exhale,
Greets me as incense swung.
I can see your dark hair when the moonlight shines
Deep in the reed-fringed pool,
While your arm with the delicate woodbine twines,
Lovingly sweet and cool.
Would the clear, sweet ring, as the village bell
Chimes for a wedding day,
Such a wealth of memory's joys compel
But for your laughter gay?
Are the stars not the brighter because they catch
Light from your shining eyes;
And the sunset in glory your lips would match;
Blush of your cheek, sunrise.
So I must not in selfishness wish you here.
Beauty you loved to give.
By your going such beautiful things are clear,
But—it is hard to live!

E. HALL HAINS

"TONE DEAF" (NOT "STONE DEAF.")—By a printing error, made after the proofs had left our hands, our contributor, Mrs. Madge Donohoe, in the course of her article on "Psychic Photography" in LIGHT of October, 18th, was made to say that her late husband had been "stone deaf." This should have been "tone deaf."

INTELLIGENCE, KNOWLEDGE AND WILL

From W.G.S. (Bogota, Colombia, South America) we have received the following statement of his views concerning the Universal Law and Order :—

1. Throughout Creation we observe Law and Order at work, not standing still. Law and Order are always dynamical and imply Intelligence. Operative intelligence utilises thought. Thought involves Reason, Knowledge and Will. Hence all creation is controlled by Intelligence, Knowledge and Will, which are essentially the foundation concepts for the conception of God. God, therefore, is the Source and Fount of all things.

2. Intelligence, knowledge and will would be useless, could not in fact exist, unless combined with action. Action reveals itself by *creating*. Creation cannot be temporary or casual; it is permanent and continuous. Hence God is ever creating. Infinite space is necessary for the depositing and storage of continuous creation, which is Evolution. Evolution is constant change, and is ever from inferior to superior. Hence evolution implies a rise from a lower to a *higher* form. Man did not fall, but rose. Further, evolution must necessarily affect all life. Life is not merely the revelation of the visible. Life is present in all things—visible and invisible. The visible we know as Matter. The invisible we call Spirit. Spirit is the propelling force behind evolution. Since evolution is continuous creation and obtains its energy from spirit, it follows that life cannot exist without spirit. It follows further that spirit exists in all things—in the gas, in the stone, in the plant, in the animal.

3. Since God is the Source and Fount of all things, spirit must emanate from God. Spirit is the revelation of God throughout Nature.

4. Since Life contains spirit, forms of spirit must undergo evolution. The evolution of a world begins with the nebula. The nebula leads to matter; matter finally produces men, the highest form of material creation. Man originates from the emanation and passes through all the phases of creation. Through all the phases that this emanation undergoes, the individualised spirit that is man acquires knowledge and power—both good and evil. This acquirement is a law of evolution—the preparatory training for man's future.

5. Since Creation is continuous, Life is ever expanding through space or the infinite. Law and order in space signify control by intelligence. The supreme intelligence and control is God. The local intelligence and control are God's emissaries or representatives. *Man will finally have this local control given him.* Hence his training; hence his gradual rise; hence his preparation; hence his acquirement of knowledge. Throughout the millions of aeons of his initiation man is being prepared, trained, *made fit* to have command and power: "In my Father's house are many mansions."

6. The legendary Fall of Man is merely the descent of the emanation; the resurrection is the ascent of the emanation when initiated. Esotericism did not dare to reveal this so-called "mystery" to man. Evolution, being graded, had not progressed far enough for man to be mentally capable of grasping so stupendous and glorious a future for himself. Knowledge is dangerous when not realised. The proof of survival lies in man's knowledge of *himself*. "Man! Know thyself!" Since man is spirit and spirit is God, Spirit is everlasting. God cannot destroy Himself.

7. Ye that find life a void, here will ye find the incentive to live. Ye churches that have failed to fill the void, here is the new religion. Scrap your dogmas, creeds, doctrines. Teach man his future. *God's love is revealed in the future He reserves for man.*

PROPOSED MEMORIAL TO SIR A. CONAN DOYLE

MR. W. R. BRADBROOK, Hon. Secretary of the Conan Doyle Memorial Fund, has requested us to insert the following:

THE myriad admirers of Sir Arthur Conan Doyle, whether his innumerable personal friends, his ubiquitous general readers, or the world-spread fraternity of spiritualists, will rejoice to learn of the definite inauguration of a Conan Doyle Memorial Fund, designed to perpetuate his memory by giving expression to his ideals and establishing the work of his latter years. A little delay has ensued, as ideas regarding the precise form the Memorial should take were so numerous that there has been difficulty in co-ordinating them. After several consultative meetings of some of the leading spiritualists of this country, it was found possible to incorporate the suggestions favoured. The outcome was a meeting held in London on October 14th, Mr. Ernest Oaten presiding.

The Honorary Trustees appointed are Sir Robert Gower, D.C.L., O.B.E., J.P., M.P.; Vice-Admiral Armstrong; Major D. D. Milne; and A. C. Grigg Esq., of Lloyds Bank Limited. Mr. Grigg was appointed Honorary Treasurer. Messrs Milne, Gower and Turnbull, of 16, St. James's Street, London, S.W. were elected Auditors.

The Preliminary Executive Committee is composed as follows:—Mr. Ernest Oaten (Editor of *The Worlds*), Lady Conan Doyle, Miss Mary Conan Doyle, Mr. Denis Conan Doyle, Mr. John Lewis (Editor of the *International Psychic Gazette*), Mr. S. O. Cox, and Mr. W. R. Bradbrook, who also accepted the office of Honorary Secretary, to whom correspondence may be addressed at Bank Buildings, 16, St. James's Street, London, S.W.1.

Preliminary notices to the general Press have already been issued. An appeal to spiritualists throughout the world, which is to be made after the next meeting, will undoubtedly strike a more intimate note as indicating the directions in which it is proposed to further the great work so dear to Sir Arthur's heart. Leading spiritualists of all nations are being invited to organize the Fund in their respective countries.

The Executive rightly hold very practical ideas with regard to the ultimate scope of the Memorial, depending as it does upon the amount realised. The scheme for collection will be most comprehensive, giving opportunities for rich and poor alike to give expression to the fullest possible extent to their admiration for Sir Arthur and their devotion to his principles and ideals.

The Memorial must accordingly prove to be a positive unifying Centre—a radiating influence rather than a palatial institution. It is believed that adequate means will be forthcoming to establish and endow in connection therewith an English Home of Welcome to Spiritualists of every nation visiting London; to raise the standard generally of mediumship and propaganda work; and to ensure care, comfort and sympathetic companionship to all workers who have become sick, weary and worn in the service.

In brief, the sacred edifice that Sir Arthur Conan Doyle was building, stone by stone, was neither church, nor mosque, nor pagoda, but a Temple wide as the world, with windows open to every breeze from heaven; that Truth, Justice, Mercy, Tolerance and Love might make their abode therein. *We must build on!*

Donations may be sent forthwith to A. C. Grigg Esq., Lloyds Bank Limited, 121/5 Oxford Street, London, W.1. Cheques and Postal Orders should be crossed Conan Doyle Memorial Fund.

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.]

HAUNTING MEMORIES

Sir,—I have just read Mr. Bradley's book *Towards the Stars*, and the question he puts to two different spirits: Why is it that the Tower of London, where the most emotional scenes of history have taken place, is not haunted? His communicators replied that despair had so de-vitalised the emotions that they could not be recorded with sufficient definiteness for the clairvoyant's eye to perceive; but I do not find this explanation very convincing. Fear and despair are most powerful emotions and I fully believe that they were recorded powerfully on the ether. In my opinion the reason why these scenes on the ether are not seen (except perhaps by the initiated, who would sense rather than see them) is that there were too many of them; the various impressions obliterated each other like so many pictures on one plate.

E. SHARPE.

* * *

THE PROPOSED LIAISON COUNCIL

Sir,—I regret that it should be necessary for me to have to write asking that you will announce the decision of the following Societies:—

Marylebone Spiritualist Association
Stead Bureau
British College of Psychic Science
Spiritualists' National Union
Spiritualist Community

to cancel their co-operation in the endeavour to obtain harmony and mutual co-operation within the ranks of Spiritualism and Psychic Science, by means of the Spiritualist and Psychic Science Liaison Council which they themselves, in addition to the London Spiritualist Alliance had agreed both personally and by letter to adopt.

It should be put on record that alone out of the six Societies named, the London Spiritualist Alliance has taken active steps to establish this Council, and remains loyal to its undertaking.

True information obtained as to the reason for the action of these five Societies is not available, as the reason which has reached the writer by letter and by report that the Liaison Council was too cumbersome (12-14 members) is obviously incorrect and manifestly absurd, in view of the fact that at the combined Societies' meeting on July 23rd, their votes were unanimous as to this being the most suitable number to form the Liaison Council.

The writer can only think therefore that the time is not yet ripe for complete unity between the various sections, nor does this seem to be universally desired.

It will be clear to the great majority of those interested in Spiritualism and Psychic Science that until the movement as a whole is cleansed of any ideas of the personal aggrandisement of any one individual or of any one society, its path will be thorny, and will be devoid of that progress which the motives it professes so richly deserve, and of the material support which many, who have the means to do so, may now hesitate to give.

The Spiritualist and Psychic Science Liaison Council must temporarily remain dormant until such time as it is borne in upon the Councils of the Societies that without unity there is weakness, that procrastination is folly, and that self-aggrandisement, as stated above, is sheer poison to this or any movement.

NORMAN LEITH-HAY-CLARK.

58, Warrington Crescent, W.9.

"THE RISEN BODY OF CHRIST"

Sir,—May I be permitted to correct your criticism of my article "The Risen Body of Christ"? It is where I speak of the *Transfiguration* that I mention that Christ Jesus is said by some spiritualists to have been the Medium. I did not say this in connection with the scene in the Garden, as you imply. Allow me to quote from Dr. Ellis Powell's account of the Transfiguration, *Psychic Research in the New Testament* (p. 5): "On this interpretation Jesus Himself was the Medium, whose powers were able not only to support the dazzling splendour of His own personality, but to furnish the means for two unique materialisations as well."

ELEANOR C. MERRY.

2/23 Young Street,
London, W.8.

* * *

A LOST DIARY AND ITS RECOVERY

Sir,—I lately had a convincing example of my faculty as a Medium to receive messages guiding me in my search for a lost article.

A few days ago I received a letter requesting a booking for a meeting next year; and I went to my desk to look up the "S.N.U." Diary to see what dates I had vacant. But to my dismay the diary had vanished. My wife and myself spent a considerable time searching for it, in all manner of likely places, without avail.

Eventually, I sat down alone to secure assistance from my spirit-friends. After prayer I took a pencil and received the simple message "My son, it is in the drawer." I wondered what drawer and looked in two but did not discover the object of my search. I began to get disturbed. Were my friends failing me? Again the pencil wrote: "You must keep calm, we are trying." I felt a presence and was apologetic. "But, which drawer?" I asked. Again the pencil wrote: "Back of drawer near window." I went straight, spirit-led, to the top drawers of a chest of drawers—there are two on the top—and opened the one near the window. I turned over the contents despairingly, feeling that the diary could not possibly be there. My hands automatically picked up a tied-up package of pass-books, etc., from my Bank. It had been tied up by a clerk in Watford and sent on to me at my request. I had never opened it. It was still just as I had received it. But under influence my hands undid the string and out tumbled the lost diary. I had accidentally left it in Watford, and the clerk had kindly included it in the parcel.

The wave of exultation which went through me at this conclusion of what might have been a very troublesome affair is not to be forgotten. A speaker cannot afford to lose his list of bookings. As an instance of guidance from the Unseen—one instance out of many—I think it well worth recording.

FREDERICK H. HAINES.

The White House,
Bedmond,
Watford.

MR. R. H. SAUNDERS IN SCANDINAVIA.—A letter received from Mr. Saunders, dated from Copenhagen, tells us that at Aarhus and Esbjerg he had packed audiences and found the Danes quite enthusiastic. At Aarhus he was attended by a choir specially trained to sing a song in his honour and one society engaged a room at a large hotel in Copenhagen and gave him a farewell supper. He writes: "I found the Danes and Swedes most kind and hospitable." He was interviewed by the most important of the Copenhagen daily papers, *Ekstras Tablat*, and a long interview with him was published together with a picture of himself.

Light

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HYPNOTISM & SUGGESTION

DR. William Brown's address on Hypnotism, delivered to the Church Congress at Newport, was instructive and valuable as coming from a considerable authority, for Dr. Brown is the psycho-therapist to King's College, London, and Wilde Reader in Mental Philosophy at Oxford.

He gave some useful hints on the subject of self-suggestion as the cause of a great deal of illness and also as a method of cure—according as to whether the self-suggestion is "bad" or "good." These things will be familiar enough to students of the subject, but it is very helpful that they should be stated by a received authority in the name of modern science.

He warned his hearers not to look on hypnotism as something "uncanny" or "occult"—a needed warning, for the public at large is still in a state of ignorance on the subject. As we mentioned lately, the writer of some recent arguments directed against Spiritualism knew so little of the subject that he even classed Telepathy as something mischievous, the fact being that things unknown are not always taken as wonderful—as the old classic saying has it—they are also regarded sometimes as terrible.

No doubt Hypnotism would have won a greater degree of recognition in the popular mind had it not been replaced to some degree by the use of anæsthetics in medical practice.

There were cases of the successful use of Hypnotism in surgical cases, but these must have been only occasional, for as Dr. Brown mentions, some patients are not hypnotisable, and, indeed, no one can be hypnotised against his will. It is well that he made that point, for some people appear to suppose that a hypnotist can subdue even a will opposed to his own. But Hypnotism is not a process of subjugation; it is rather a matter of what may be described as co-operation between the operator and the subject.

Dr. Brown also repeats what is generally understood to be the case, *i.e.*, that people of deficient mentality are rarely hypnotisable. He tells us too that the ideal method in psycho-therapeutics is to gain the beneficial effects of Suggestion without Hypnotism.

His remarks on Suggestion are well worth consideration. He quotes the stock instance where a person suggests to himself that he shall wake up at a given hour in the morning. This, as we know, is usually successful. He confirms what is often stated by psycho-therapists, *i.e.*, that self-suggestion should be practised when the mind is calm at night; although we have also heard it stated that in cases of sleeplessness the patient should not wait until night when the mind may be in a restless state, but give himself the suggestion at some quiet time in the day.

It is clear that the use of Suggestion as a remedial power means a resort to those finer forces in Nature which are so much more powerful and effectual than the coarser agencies, since the finer powers permeate the grosser ones and control them. But the power of Suggestion is becoming very widely recognised to-day through the teachings of many persons, who, although not scientific authorities, have discovered a scientific truth. While Hypnotism must be left in the hands of the experts, it is possible to give great help to some who are in distress of mind when having to face an ordeal, by implanting a beneficial thought of comfort, courage and confidence. We have seen the process at work time and again. Where the "transmitter" is a person of good will (in both senses) and the "receiver" in a properly receptive state of mind, the result seemed to be generally good. But such experiments are always liable to failure where the person to be helped is sceptical or unwilling. Faith, of course, has much to do with it, and the trained psychologist knows where he can work with effect, and where his efforts are likely to fail. Other aspirants to powers of Suggestion whether on others or themselves, must necessarily learn by experiment and experience.

Dr. Brown stated that while we have no quite satisfactory theory of Hypnotism, we understand

it in a general way. But it is evident that there is still much to be known, for it comes in very significantly in trance-mediumship, where the unseen operators (as they have often stated) act on the Medium's mind by a process analogous to Hypnotism. But they work from the interior side of the mind to its outward expression, whereas the Hypnotist in the external world works from the external to the interior mind. That statement is of course not yet scientific in the ordinary sense of that word. But scientists have still much to learn concerning human psychology, as they would be the first to admit, if questioned.

SIDELIGHTS

In the course of an inspiring article in *Beyond* (October) under the title "Man is more than his Body," Sir Oliver Lodge says: "The permanent element is the character—the will. That is what determines man's destiny. We have risen above mechanism, we are not coerced, we do not run in grooves like a tramcar, we are free to direct our course; we sit at the helm and can choose our path. Many of us are content so long as we keep clear of obstacles and spin along the highway, but some can do more than that; they have, as it were, wings; they can soar out of the dusty highways of vulgar life, at least for moments; they can rise into freedom and beauty, they can sing like the lark and call us poor plodders to share in the ecstasy and the beauty and majesty of the universe, of which they are beginning to catch more than a fleeting glimpse.

* * *

"Man is not fully-developed man as yet, when only a few out-top their fellows; the time will surely come when all will be able to realise their birthright. Much of the present unrest is a groping after higher things, a feeling that this world cannot be all, that education and leisure are objects worth struggling for; that there are prizes beyond the present scope of the average man. Terribly mistaken are some of the efforts; selfishness dogs and amazes the ideals; but sooner or later all this can be rectified. . . . For the individual and also for the race there is a magnificent prospect ahead, and if we set our faces firmly towards the right, and seek for the guidance which is certainly forthcoming, if we try to ascertain what is really the meaning of existence, and get our wills right with that effort which seems to us divine, then beyond these voices we shall attain to peace and to the service which is perfect freedom."

* * *

The *Reading Mercury* publishes a full report of an address delivered at the Central Cinema, Reading, last month, by Mr. Hannen Swaffer. The journal says: "Mr. Swaffer related a number of his personal experiences, and mentioned the Medium Estelle Roberts, who called a man from the audience after a meeting and took a bottle of poison from his pocket. After some questioning the man admitted that he had been out of work and his family had left him, and he had intended to commit suicide. The man was taken care of and his life was saved. People had said that spirit messages were trivial, but surely a warning about suicide was not trivial."

* * *

Writing in the *Worthing Herald* of September 27th in protest against that journal's criticisms of a local spiritualist meeting (the account of which included the remark that "The visit proved singularly disappointing. The speaker

was not merely dull but positively boring, and entirely lacking in personality"), a correspondent says "It was unfortunate that your representative attended and reported on one of the Spiritualist church services when there must, by the account, have been only a partially developed speaker. It is a regrettable fact that many church organisers and committees are not particular enough about the credentials of those whom they engage to demonstrate this great movement; at the same time, the demand of the church is great, and the supply of demonstrators and speakers limited, as is the case in all new movements. Not that Spiritualism is new—it is as old as human nature; but its present demonstration is new, and, unfortunately for the development of Mediums, is contrary to the law of the land, and everyone, committees and Mediums, render themselves liable to the penalties of the law when they practise in public their religion—for it is a religion, although this aspect of the movement is so little brought before the general public."

* * *

The *Sheffield Independent*, in the course of an account of a meeting of the Sheffield Society for Psychical Research, tells how Mrs. Grace Cook related her experiences at an old manor house in Surrey. The journal states: "The manor, said Mrs. Cook, had been haunted for some time, and servants had had their bedclothes torn from them, and had awakened in the mornings with a feeling of dread and misery. In consequence of this, she visited the manor, and held a number of seances. Communication was established, and the spirit, that of a woman, confessed to throwing herself out of a window a hundred years ago, and said she felt very unhappy. By means of the seances she was eventually 'released' and the manor was no longer troubled by the strange visitor."

* * *

The *Evening Standard* of the 8th inst. gives an account, received from Berlin, of Herr Meyermann, an engineer noted for his gift of "second sight." He was appealed to by Mme. Palitzsch whose husband had been lost while on a tour in the Bavarian Alps. The report states that Herr Meyermann was given a photograph of the missing man, and a large scale map of the area in which he had disappeared. "He placed the map on a table before him, held a sidereal pendulum over it, and then, by its movements, described the route which he said Herr Palitzsch had taken. He indicated a spot where he said that Palitzsch had fallen over a cliff, and further pointed to the spot where the body would be found. Search was made, and—the body was actually discovered there."

THE LYCEUM CLUB PSYCHIC CIRCLE

On October 14th Dr. Fielding-Ould, President of the London Spiritualist Alliance, gave a lecture to the Psychic Circle of the Lyceum Club, 138, Piccadilly. The lecture, which dealt with the problems of "Modern Spiritualism and its Implications" was numerously attended by students of and those interested in Psychic Science. Much satisfaction was expressed at the simplicity with which a complex subject was presented, and several of the audience in the course of discussion admitted their indebtedness to *LIGHT* for such knowledge of the matter as they already possessed. It is intended by the London Spiritualist Alliance to hold similar meetings in various parts of London and the country, as opportunity occurs, and these cannot fail to promote the development of a sane and balanced Spiritualism such as we all desire.

"WHAT IS LIFE?"

THE DUALITY OF MIND

(Continued from page 537)

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

I THINK that by this time, if the reader has gone through this series of articles he will see that every man must have these two Minds, and that it is only the ideally perfect man who has the Subjective and the Objective Minds perfectly balanced. Our Lord seems to have been the only person of which we have any record in whom these two Minds were so balanced. The great object then, is to exercise our objective mind to its fullest degree, and never to allow the subjective mind to get the ascendancy; in other words, we must so train ourselves as to keep our subjective instincts, *i.e.*, our passions, in subjection, as St. Paul tried to do in the passage I quoted at the end of my last article. As Hudson rightly says: "The danger lies in an appalling and constantly growing danger in the modern tendency towards the cultivation of subjective powers in utter ignorance of the fundamental laws which pertain to their operation," (Loc. Cit. p.219.) It is a danger which tends to threaten the very foundations of Society, for it presents itself in such insidious guise that the innocent alike with the guilty are in danger of being drawn within its vortex.

The seventh faculty possessed by the subjective mind is the power of moving objects without physical contact.

The eighth faculty is that of Telepathy. Other faculties are those of Clairvoyance, Clairaudience, Materialisation, Neutralizing Gravity and the heat of fire, with many other phenomena, all of which will be found along with many examples in my work *The Great Problem* published by Hutchinson, London, 1928. It is unnecessary to discuss them here as they will be found illustrated by innumerable examples in the Rev. Charles Tweedale's masterpiece and in a large number of other works, many of which will be found in the advertisement pages of this Journal.

"The weaker the body becomes, the stronger does the subjective mind become and the more does it assert itself. Indeed as death approaches, no matter what form it assumes, the moment its inevitability is realized, it is no longer feared, and pain ceases. At the supreme moment the subjective mind takes possession, the objective senses are benumbed, the body is anæsthetized, and the patient dies without pain and without regret." (Hammond, quoted by Dr. Hudson, p. 223.)

In the meantime, as the objective mind ceases to perform its functions the subjective mind is most active and powerful. The individual may never before have exhibited any psychic power, and may never have consciously produced any psychic phenomena; yet at the supreme moment his soul is already in active communion with loved ones at a distance, and the death message is often, when psychic conditions are favourable, consciously received. The records of telepathy demonstrate this proposition. Nay more, they may be cited to show that in the hour of death, the soul is capable of projecting a phantasm of such strength and objectivity, that it may be visible to those for whom it is intended. Moreover it has happened that telepathic messages have been sent by the dying, at the moment of dissolution, giving all the particulars of the tragedy, when the death was caused by an unexpected blow which crushed the skull of the victim. It is obvious that in such a case it is impossible that the objective mind could have participated in the transaction. The evidence is indeed overwhelming that, no matter what form death may assume, whether caused by lingering disease, old age or violence, *the Subjective Mind is never weakened* by its approach or its presence. On the other hand, we know that the objective mind weakens with the body, and perishes with the brain, or at least disappears when

the latter perishes; but what becomes of this mind afterwards we at present do not know

The following summary is taken from Hudson's work above mentioned:—

(1) The Subjective Mind is constantly amenable to control by the power of suggestion.

(2) The Subjective Mind is incapable of independent reasoning by the processes of induction.

(3) Its power to reason deductively from given premises to correct conclusions is practically perfect.

(4) It is endowed with a perfect memory.

(5) It is the seat of the emotions.

(6) It possesses the power to move ponderable objects without physical contact.

(7) It has the power to communicate and receive intelligence otherwise than through the recognised channels of the senses.

(8) Its activity and power are inversely proportionate to the vigour and healthfulness of the physical organism.

(9) It is endowed with the faculties of instinct and intuition, and under certain conditions with the power of intuitive cognition or perception of many of the Laws of Nature (with which we are through our objective means of learning entirely ignorant). Hence it is obvious that the Subjective mind has little in common with the Objective mind in any of the foregoing attributes, powers and limitations.

The Objective Mind has the following properties:—

(1) It is not controllable by Suggestion in the sense that the Subjective Mind is so controlled, *i.e.*, against reason, experience, and the evidence of the senses.

(2) It is capable of inductive reasoning.

(3) Its power of deductive reasoning is very imperfect, especially when compared with the subjective mind.

(4) Its memory at best is very imperfect, and amounts to nothing more than an uncertain evanescent ability to recall a few of the more prominent ideas and impressions which it has experienced.

(5) It is absolutely destitute of emotion.

(6) It cannot exercise the slightest force beyond the range of physical contact; in other words, it cannot act on any body at a distance.

(7) It is destitute of any physical power akin to telepathy.

(8) In order to exert its powers to the best advantage, the organism must be in the highest degree of physical health.

(9) It is entirely destitute of any power akin to intuition or instinct.

From the above two lists of qualities it is evident that no two minds could possibly present such an array of diametrically opposite attributes, thus proving beyond all cavil that these two Minds are entirely different in all their powers, functions and limitations. And I think we have succeeded in proving that the subjective mind is a thing apart from the objective mind, and although the latter may perish with the physical body, or become absorbed by the subjective mind, or return to its original source, still in any case the subjective mind has nothing in common with the Brain, like the objective mind, and from all the facts which we can collect the subjective mind does not perish with the physical body or brain.

Of course it is possible that instead of our having two separate and distinct minds we may have a double mind, or two sets of faculties, the one set perishing with the Brain, while the other set continues after the death of the body. But it does not affect our hypothesis that the Mind is the Soul, and is not affected by the death of the physical body, but survives death and continues on. The whole question is obscure in the highest degree, and offers the most baffling problems. If, for instance, the cells of the Cortex over and around the Cuneus and the

sulci receive the impressions of an object seen by the eye and conveyed to the Ego or Mind, why do the objects not overlap, seeing that the same cones at the fovea receive a hundred different impressions of objects every few seconds throughout the entire day? Think what a jumble of images would be found on a photographic plate were the plate exposed to a dozen different objects every two or three seconds. And yet no one ever complains of the overlapping of images in the Mind. And the same difficulty arises in connection with the ear. Moreover Dr. Durant de Gros made the remarkable discovery in 1885 that if the retina were to be spread over the spiral lamella of the cochlea, the sound waves or vibrations would replace those of the light, and sounds would be *seen*. And reciprocally if the Auditory nerve were spread out over the fundus of the eye, the luminous rays would be *converted into sound*.* It was a brain wave of genius which suggested this, and which has been confirmed by experiments since, but it is in the invisible organ of the Soul, the psychic body which was capable of causing these astonishing interversions. Of course, the optic and acoustic nerves could not be exchanged the one for the other, but as these nerves are only collections of wires which convey the vibrations, the experiments were successfully made by transmitting the sound waves through the optic nerve, and the light waves (or vibrations) through the auditory nerve. However incredible the above statement may seem, it has been amply confirmed by Lombroso, the celebrated alienist. He wrote in 1891, "In my medical practice I came across one of the most remarkable phenomena I have ever known. I had to look after a young girl who during the epoque of puberty had a violent attack of hysteria accompanied by symptoms which none of the doctors could explain. For the time being her eyes lost the power of sight but, wonderful to relate, the patient *saw through her ears*. She could read several lines of printed matter when placed in front of her ears although her eyes were bandaged completely. When a convex lens was placed between her ear and the solar light, she felt her eyes burning, and cried out that it would blind her. She told them with mathematical precision everything that was about to happen. It struck me at the time that spiritualism alone could explain the mystery." (Translated from the *Revue Scientifique du Spiritisme*, August 1907. †)

As Lombroso remarks, after relating this case, "It is the Soul in an active state independent of the body and brain, and not merely a function of the Soul acting through the brain that can explain these phenomena which all materialistic theories fail to account for. When one comes across facts like these which can be verified beyond all cavil, one is compelled frankly to assert that all the dogmatic materialism in the world is powerless to explain these vital phenomena." "It appears to me," he continues, "that these scientists shut their eyes so as not to see what they are afraid of witnessing, just as the priests refused to look through Galileo's telescope when he offered to show them the phases of the planet Venus. Ah! these scientists one must confess are too timid, for they are afraid lest they might discover that they possessed a Soul!"

The reader must not imagine that the above is the only case wherein a person has been proved to have seen without eyes; I can relate quite a large number of similar cases which I have already published both in the *Harbinger of Light*, and elsewhere, and I think that they entirely refute the arguments of Keith and Huxley which I have already mentioned.

(*) "Si la rétine se développait sur la lame sonore remplaceraient la lumière, les sons seraient vus. Réciproquement, si le nerf acoustique déployait ses fibres au fond de l'oeil, les rayons lumineux deviendraient des sons." Durant de Gros "Physiologie Philosophique." Published by Alcan, 1886.

(†) This story will be found in Chevreuil's work, "On ne meurt pas" p. 16.

RAYS AND REFLECTIONS

We never ask for any tenderness for Spiritualism from its critics. It is only errors and fallacies that stand in need of delicate handling and careful manipulation. They are very fragile. They need "soft strokes and warm strokes." But truth and fact can bear any amount of battering.

* * *

The needy Irishman who begged and received a loan from a benevolent visitor, returned thanks in the words, "May your honour live till I repay you"—which, he added, was in effect a wish for long life to his benefactor! Sometimes I wonder whether I shall live to see the day when, although the very fullest proof may still be required of a Medium's genuineness, an accusation against the Medium, however casual, will not be accepted without any proof whatever. That also may mean a long life!

* * *

We should distribute our interests, since a too exclusive devotion even to a great ideal may be mischievous. It has been well said that to the aurist mankind presents itself as a vast collection of ears, and the man who is incessantly brooding on money-making ultimately develops a mind like a cash-register. Mind-control means, amongst other things, the ability either to focus attention on one thing or to take in a variety of subjects and distribute the mind's interest amongst them. This helps to create that sense of proportion which is invaluable in a subject like Spiritualism.

* * *

Many years ago I met a clergyman who in his day became widely known as an author and contributor to one of the principal London newspapers. This gentleman gave much attention to Spiritualism, but although greatly impressed by some of his experiences remained undecided on the question. He said one of the things which most impressed him was a seance at which he was allowed to question the spirits. The replies he said were remarkable. Thus, he asked why the Unseen World did not solve some of our problems, especially in connection with the cure of disease. The answer was that if man were given all the power and knowledge possessed by advanced spirits, this world would be a perfect world which "it was never intended to be." That to him was a piece of revealing truth, and the answer to a question very common even nowadays.

* * *

The news that the policeman is now, in the interests of crime detection, to carry a wireless apparatus in his helmet recalls to mind an anecdote which I have told here before, but it will perhaps bear repetition. Some twenty years ago, or more, I attended one of the early demonstrations of wireless. Messages were sent from one room to another in the same building by Morse code—the transmission of sound by wireless was then unknown. The scientific gentleman who gave the demonstration told me of his annoyance at the way the newspapers were exaggerating the discovery and printing "fairy stories" about it. They said (he complained) that the time would arrive when a man in Edinburgh would be able to transmit a message to another man in London, and that the apparatus used would be so small as to go into a man's hat! The scientist was deeply disgusted at these efforts of the journalistic imagination. To-day Science seems to have gone even beyond the imaginings of those times.

D.G.

"PSYCHIC PHOTOGRAPHY."—Major Mowbray tells us that he is replying to Mrs. Donohoe's article in *LIGHT* of October 18th, and we hope to be in a position to give this reply in our next issue.

AN ACT OF INTERNATIONAL COURTESY.

UNDER the title "A Remarkable Presentation," we gave in LIGHT of June 7th last an account by Mr. Henry Collett of the presentation to the German Embassy, by the Rev. G. Vale Owen and himself, of a Communion Service found in the German Cameroons shortly after the outbreak of the War, with a description of the circumstances under which it was brought to England, and how the lady into whose hands it eventually came desired that it should be returned to the German missionary church from which it had been taken.

Mr. Henry Collett now sends us a letter addressed to him by the Evangelical Missionary Society at Basel. The letter states that the society had learned from the German Foreign Office in Berlin of the return of the Communion Service. In the course of this letter the secretary of the society writes:—

Permit me now to express to you and the Rev. George Vale Owen the high appreciation of the Committee of the Basel Mission, which is deeply touched by this act of kindness and friendship for the German people, and of the respect for the missionaries who laboured for the spreading of the Gospel of our Lord amongst the tribes of the Cameroons. . . . We shall not fail to make known this noble act of international goodwill and Christian fellowship to the many friends supporting the work of the Basel Mission in Germany as well as in Switzerland. . . . May I also ask you to express our thanks to the lady who has kept the vessels during the last years and put them at your disposal to return them to their owners.

* * *

A DREAM PROBLEM

H.S., a medical man, writes:—

Our dreams vary greatly with age. Most are fantastic rubbish. But of course others are significant.

I am very subject to attacks of night-mare, occurring at fairly regular intervals of about once a week, and am eighty-three years of age. These dreams are not brought on by any dietetic error, I may state. As a rule I do not remember any details when I awake. But in this instance those were singularly clear.

I dreamt that, as a younger man—we are always younger in our dreams—I went to see my mother. She proved to be a rather plump old lady—utterly unlike my real mother; and we greeted each other with fond acceptance. Previously I had wandered through countless rooms and passages of a large building. Then an attendant directed me to this old lady and told me that she was liable to epilepsy and had just recovered from a fit. Then I awoke.

Are such dreams as this the reminiscence of experience in a previous existence? We are a healthy family. I have never heard of epilepsy in it; and there had been nothing to direct my attention to that fell disease.

OBITUARY: MRS. VERA MERVYN

WE are informed of the passing from earth of Mrs. Vera Mervyn of 52, Pennard Road, Shepherds Bush, and record the event with deep regret which will be shared by her many friends. Miss Olive Rutherford of Seaford, Sussex, who sends us the announcement, writes: "Mrs. Mervyn, who was a very gifted Medium, was a devoted and Christ-like worker—her trance addresses emanated from a lofty plane of inspiration, and made a deep impression on those who listened to them. As a former member of her home developing circle I feel I am expressing the thoughts of all those who were her pupils, and who thus passed under the instruction of her guides, in recording our gratitude to her and to those who directed our steps in the higher ways of spirit-communion."

BOOK NOTES & REVIEWS

"WINE FROM THE TAVERN," Inscribed by Nargis, Pupil of Inayat Khan. (Riders. 2s. 6d. net)

A book of Sufi mysticism, written with special reference to Omar Khayyam and Hafiz, the line taken being that the "wine" is the wine of truth, and the "tavern" the Pilgrim's heart. Whether the Rubaiyat of Omar Khayyam is really to be interpreted in this symbolic way has been often disputed. Hafiz would probably be more patient of such an interpretation. The brief essays in which Nargis deals with his theme will, however, have an interest of their own for students of Mysticism, and Sufism in particular. It is pleasing to observe that the author stresses the fact that Nirvana means the annihilation not of life, being or consciousness (which are increased a thousandfold) but of the sense of separateness—the "separated self."

* * *

"INTRODUCTION GENERAL A L'ETUDE DES SCIENCES OCCULTES" by René Kopp. (Paul Leymarie; Paris.)

Without attempting to be exhaustive, M. Kopp covers a considerable area of what comes under the general heading of the word "occult"—dreams, hypnosis, telekinesis and a host of other subjects—and these are briefly described and discussed. A section is devoted to ancient occultism.

* * *

"CHRISTIAN NAMES AND THEIR VALUES," by Mabel L. Ahmad. (Riders; 7s. 6d. net.)

The author of *Sound and Number*, and *Names and Their Numbers*, develops further in this present volume the symbolical ideas attached to numerical digits, a subject which, though looked at askance by critical minds, is keenly studied by many occultists, while it presents some arresting features for the curious reader. A list of some hundreds of names in their "digit" order is given at the end of the book, together with "Tables of the Digits: Their Harmonies and Attributes." Thus we find that such names as Adela, Barbara, Clarence and Edmond all resolve into the digit "1" whose influence is the Sun, and whose nature is "peaceful, spiritually inclined in an orderly way." Numerology is an occult sideline as to which (like Reincarnation) it is bootless to argue. One believes in it, or one does not. For those who do, this volume will be welcome not only for its contents, but for the quality of its paper and type.

F.E.C.R.

NEW BOOKS RECEIVED

"BEGGING THE MOON'S PARDON," By Coulson Kernahan (Epworth Press. 2s. 6d.)

"CHRISTIAN NAMES AND THEIR VALUES." By Mabel L. Ahmad. (Riders. 7s. 6d.)

"WINE FROM THE TAVERN." Inscribed by Nargis. (Riders. 2s. 6d.)

"TWO WORLDS ARE OURS." By W. S. Montgomery Smith. (Riders. 4s. 6d.)

"EVOLUTION." Compiled by Basil Crump. (Riders 5s.)

"THE SPLENDOR OF LIFE." By Edward Corse Scott. (Riders. 7s. 6d.)

AN officer wounded in the war whose wound has become septic, desires to know of authentic cases of healing of *septic bone* as distinct from septic tissue. He is averse to amputation of his leg. Answers to S. De Brath, 13, High Park Gardens, Kew, Surrey.

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WEEKLY MEETINGS.

Wednesday, October 29th, at 8.15 p.m. MR. NOEL JAQUIN
Lecture on "Voice Mediumship."

Wednesday, November 5th, at 8.15 p.m.
Mr. Denis Conan Doyle will show Lantern Slides from SIR ARTHUR
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(Limited to 10 sitters. Seats must be booked.)
Friday, October 24th, at 5 p.m. MRS. LIVINGSTONE
Friday, October 31st, at 5 p.m. MRS. BRITAIN

DISCUSSION TEA.

Thursday, October 30th, at 4 p.m. (Visitors 1/6.)

"COMMUNIGRAPH."

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

"THE SEVEN PLANES," TRANCE ADDRESS by Mr. W. FOSTER
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Thursday: 3 p.m. Open Circle for Instruction. Miss Earle and
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Friday: 5.30, Devotional Group. Absent Healing. Miss Stead.

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Friday, October 24th, at 3.30. MR. A. J. ASHDOWN on "Some Scientific
facts with regard to the Reflectograph."

Syllabus on Application to Secretary.

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Sunday, October 26th, at 6.30 p.m. MME. A. DE BEAUREPAIRE
Wednesday, October 29th, at 7.30 p.m. MRS. F. LANE
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Monday, October 27th, at 3. Psychometry MRS. CANNOCK
Tuesday, October 28th, at 7.30. Clairvoyance MRS. E. CASSEL
Friday, October 31st, at 7.30. Clairvoyance MRS. HUGHES

LECTURES.

Thursday, October 30th, at 7.30 p.m. MRS. BARKEL
" Healing by Planetary Rays."

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Thursday, October 30, at 7.30. MRS. BURNHAM

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 6.30 p.m. Mr. Dimsdale Stocker.
 Clairvoyante: Mrs. Annie Johnson.
 November 2nd at 11 a.m. Mr. Ernest Hunt.
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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 3.15 p.m.

Demonstrations of Clairvoyance, Psychometry, etc.
 Oct. 28th. (non-members 2/-) Mrs. E. A. Cannock (Psychometry).

WEDNESDAYS, 3.30-4.45 p.m.

Conversations—for Introductions among members and friends.

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

WEDNESDAYS, at 5 p.m.

Oct. 29th. Address: Miss Margaret V. Underhill "Your Latent Powers" I.

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 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 second fortnight can be applied for by post card. If no 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.