

Light

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Edited by DAVID GOW

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and made friends with them. With one little girl he chatted for some time, and finally remarked how curious it was that they were all able to speak English (his own tongue). "Are we speaking English?" said the child, "I think not." And on reflection the man discovered that it was not so. He was under an illusion. He only knew he was speaking a language which all the children, of whatever race, could understand and in which they could talk to him. It was "the tongue which spirits use." Now it is not a matter of importance whether this particular story is true or not. We simply take it as a convenient illustration, because it so well exemplifies what we have found by study and experience to be true. Nor is it at all a "transcendental" idea. In his *Men Like Gods*, Mr. H. G. Wells describes a world of Utopians into which some visitors from our world make a sudden and unexpected entrance. These strange people are many centuries in advance of us, and have an amazing civilisation. There is no language difficulty. The newcomers (one is a Frenchman) find that the Utopians can carry on a conversation no matter in what language they are addressed. It is very puzzling, until one of the "godlike" men explains that they converse by *thought*; although they appear to utter sounds, that is an illusion of the senses. It is simply a question of mental impression—no words are really spoken at all, and the Frenchman who thinks they answer him in French when he addresses them in that language, is, like the English visitors, greatly astonished. Now, if a materialistic author can imagine this, it is making no great demand on our powers of belief to accept a similar explanation in connection with spirit methods of speech.

* * *

WE occasionally complain, more in humour than in wrath, of the mechanistic methods of Science when it investigates psychic phenomena, for there is so much involved in the subject that is quite outside the scientific province, as at present constituted. In a letter we received the other day from a retired barrister he commented on our observation that the incredulity of a certain school of scientific researchers is in direct opposition to the laws of evidence as understood by lawyers. We had said that a thousand well-attested cases of some particular phenomenon seemed to have no effect whatever on such people. Our correspondent agrees, and he writes:—

Unfortunately the scientist recognises no law of evidence but is a law unto himself on anything which relates to Science and which goes counter to his own personal ideas as to what can or cannot be.

Still, we never forget when we are writing of Science that we really mean *scientists* who are as variously human or humanly various as the rest of us. But really it seems sometimes as if, in the eyes of that intellectual fraternity nothing can be proved if it in any way affects their personal prepossessions. We have found it quite a different matter when dealing with lawyers who when they find the evidence for anything to be conclusive, accept the fact, whatever it may be, without further argument.

NOTES BY THE WAY

IN one of the articles by Mr. Ivan Cooke on "The Conduct of a Developing Circle," which we published lately, we noted the statement:

Once a man has caught a glimpse of the Spirit there is never any going back. He cannot stand where he is, for to do so is to be constantly subjected to the attentions of his enemies; therefore he must go forward.

We believe that to be a true word. In one of the many communications we have received from those who, on the other side of life, are still carrying on the work for Spiritualism on which they were engaged while on earth, it was stated that since they had once taken it up they could not abandon it. It was a part of their destiny. And truth to tell, we should imagine that none of them wishes to abandon it. It forms for them a mission and a career in which, in the words of one of them, they give "glad service."

* * *

IT is said that discarnate spirits, although of different nationalities, find no difficulty in talking to each other without using their earthly languages. That might seem perplexing at first, but it is not really difficult to understand. Language is the external side of thought, its material clothing. Perhaps we can best illustrate the point by reference to an anecdote in a book, *A New Heaven*, by the Hon. G. W. Russell, a member of the New Zealand Government. We quote from memory. A man, describing his experiences in the spirit-world, tells how he met with a number of children of different nationalities,

THE R101 DISASTER

WARNING MESSAGES FROM THE UNSEEN.

THROUGH the courtesy of Miss Estelle Stead we are able to give below some notes relating to the recent air catastrophe. They were given by a communicator who claimed to be the aviator, Captain Hinchliffe, to Mrs. Hinchliffe, and another lady, whose name we are requested not to publish.

Message given on July 19th, 1928.

"I want to say something about a new airship that is now being built. You know some of the people that have to do with it, but you won't like to broach the subject. It [the airship] will come down one side [end?] first. They will start without thinking of disaster. Vessel won't stand the strain. I do not want them to have the same fate that I had, as J. was a good friend of mine. It is inconceivable how dense these people are. I have tried to impress them myself."

Message given on August 1st, 1928.

"I want to speak to you again about the condition of affairs at the airship station. I am afraid they are getting things rushed. How can I tell J.? You remember the last bad accident. I wish to goodness it were possible for you to tell J. It may sound silly, but I am certain if things go on there will be a buckling, because some of the wires holding the fabric are not strong enough. If the flight is put off, it is all right. I cannot help thinking there may be trouble. It is not a sufficiently sound job. It is obviously not the right type of dirigible. I have been near there to impress. I want them to have another look over the wires, to see that all is in order. J. *must* know. Just a little going over again may help matters.

"I knew J. well. I wish that he could say I had done a wonderful thing from this side. The airship is not launched yet, but in September. If you could tell J. in confidence and ask him to be more careful. I know what I am talking about."

(Mrs. Hinchliffe adds a note here: "I went to Cardington in September, 1928, to warn J. and again discussed it with him in November, 1928.")

Message given on February 1st, 1929.

"I don't think these dirigibles are able to face climatic conditions. They haven't the wind resistance necessary. They can't cut through the air. They are fairly all right until they get to a certain altitude; the resisting power at that altitude is . . . There is a sympathy with the hydrogen which weakens the tissues where the air combustion gas is kept. You get all sorts of lockings at a certain altitude; you can't get over it. Man has found that if he wants to get over the forces of Nature he's got to follow the way of the birds, fly through, cut through that which is impenetrable. Gas envelopes attract currents. R101 is wrong at the nose; not at all safe. . . . Its maiden flight may be all right; nothing may happen for a time, but the discomfort of the journey isn't worth while, with a great risk, and the risk is there certainly."

Message given on February 25th, 1929.

"He [J.] won't listen at all. He thinks it [the airship] is all right. The whole idea of dirigibles is spending money in vain, from what I know of atmospheric. They are not practical. It has made J. think, though; he has gone over things. If you see him again you will find he has gone over things. I am very dubious about it; perhaps nothing will happen on the maiden voyage, but she is not going to last."

Seance on April 29th, 1929

QUESTION BY MRS. HINCHLIFFE: "What about the airship you talked about, and do you mean the R100 or R101?"

COMMUNICATOR: "It is the R101 I mean, the one at Cardington. J. seemed not interested, although they have added some new defensible beams. I still think it is unsafe and an unsound job. I do not see anything happen yet on its maiden voyage, but there *will* be an accident with it. It is not quite on right lines. I often see Leslie Hamilton* and he agrees with me that from the point of view of dirigibles, the mechanism is not well balanced. Not as good as the Germans turn out. This one is unsound. It may have to have minor things put right or adjustments made at Cardington."

Message received on Sunday afternoon, October 5th, 1930, the day of the airship disaster.

"Will you believe me? I'd like to shoot the whole lot! They had their doubts themselves. That job could not stand up under air pressure and currents, and was caught and had to battle for two hours against the elements. If I, not heavily loaded, and with cubic inches to spare, could not stand up against what I met, what the devil could they expect?—having had the knowledge that the weather had broken, and that there were gales ahead.

"The Navigator,—had the meteorological chart in front of him showing there was bad weather coming from the North, and that they were bound somewhere to come in contact with it before it spent its energy. I tell you quite candidly that recent overhauling of the R101 did show the experts that in the event of a storm or bad conditions she was too top-heavy. Her structure was not such as to make the balance of her girders; on the one side they were uneven. A slight difference, a marginal difference (you've got to think in fractions); and from the beginning to the end she was too heavily constituted. Too much weight for any engines, however powerful, to cope with. She had no resilience at all. The metal framework was far too heavy, not refined enough. The inside slats, which were lately added, were mechanical nightmares, very roughly reconstructed. The technical troubles of the engines were added to by the weight of the ship, already too much for her lifting capacity, and all up weight, while passengers and goods on board further aggravated the trouble. There had been trouble with her engines after each short flight. The engines were not running smoothly from the beginning, but the engineers thought they could run them in. She wasn't able to rise owing to the strain imposed by air currents that distorted her framework so that she could not rise; it had no give. Trouble with plugs (back-fires) added strain. She carried her greatest capacity; strain on engines very bad. All unsafe, only luck might save her. We English haven't got the knack, the concentration or the money. They needed more funds; no money to go on with; whole structure not sound. Another startler will come before long with our aeroplanes. Rotten machines go up, and machines that are not overhauled.

"All flying ought to be looked after and flown by experts only. Greatest care needed with struts. Seasoned wood must be used. Motor car engines have been brought to a fine art; not so, aeroplane engines. Six weeks won't have passed over our heads before someone else will say 'Where are we?'

"They had their meteorological chart; I do blame them. No right to take chances. From beginning to end they had trouble, before they put off, but on account of public opinion they did not turn back. They are now in a state of coma. She broke her back, and they

* Perished in Atlantic flight, August 31st, 1927.

were shut in like rats in a trap. At 10 o'clock the Navigator knew he was up against it; Brancker knew there was trouble ahead. We are a nation of swankers, and there is no bravery in being foolish. Public opinion be damned! All were mad for a couple of hours, no way of doing anything. You couldn't come down in a lady's paddock. A living death; you will hear of two or three other deaths."

SPIRIT IDENTITY

By G. BRASHEARS MUNDY, LL.B.

FOR those who communicate with the Spirit World through the instrumentality of Mediums, the question of the real identity of the communicating spirit is a vital one. And, even if a person be a psychic and able to communicate directly with spirits, it is difficult satisfactorily to establish identity, unless the psychic is able clairvoyantly to see the communicating spirit. Spiritualists who know that genuine messages from spirits can be received through the agency of Mediums, are often too credulous, and inclined too readily to accept the name given by the spirit as real and authentic, even though it may have been borne in earth life by some then great and distinguished personage. On the other hand, those who are not spiritualists, are as a rule too sceptical, and in many cases refuse to accept evidence of identity which should be convincing to them.

Every critical inquirer who has had even a little experience in talking with spirits through the instrumentality of Mediums, knows that spirit-impersonation is a possible thing, and may be expected even from the best of Mediums, who are entirely innocent of any desire to deceive, and simply pass along the message they get from the communicating spirit. And, in the case of trance-messages, the spirit body of the Medium is temporarily ejected from the physical body, which is then taken over by the spirit-control and used as such control sees fit, during which time the Medium is, of course, unable to exercise any supervision over what is said or done.

The reason why spirit-impersonation is so common should be readily understood by everyone who knows that death makes absolutely no change in the character or personality of the spirit, who is thus released from the physical body. The vast majority of people who pass over through the gates of death into the spirit world are still in a low grade of mental and spiritual development. Such undeveloped spirits take delight in fooling credulous people, who communicate through Mediums, and who blindly and unquestioningly accept all spirit-communications as genuine and what they purport to be. They get an especial "kick" in giving names of people who achieved fame and greatness during their earth life. And some Mediums are partly to blame in asking for messages from the former great ones of earth.

The writer knows a dear old lady who is quite clairvoyant, but is not clairvoyant. Just as many humble spirits in the flesh would be delighted to be visited by prominent people, this lady finds great pleasure in conversing with spirits who give her noted names, which she firmly believes are authentic. During a recent visit at her home, the spirits of King Edward VII. and two former Popes were among her spirit visitors, while the shade of Sir Arthur Conan Doyle had that day helped her in some writing she was doing!

In view of the known facts, it behoves everyone who converses with spirits to demand satisfactory proofs of identity, and to insist that they be given. The spirits of relations and friends who have died, can easily give convincing proofs of their personal presence, which impersonating spirits cannot give. And the sooner this is done, the better it will be for the cause of Truth and of real spiritualism.

MR. JASPER MASKELYNE'S "BIG BUT"

SPIRITUALISM was for long a "big butt" for the slings and arrows of the Sadducees. Of late it has changed its rôle and is becoming a battery, keeping up a heavy fire against the forces of materialism. The thought is suggested by an article in *Everybody's Weekly*, by Jasper Maskelyne. It is entitled "I want to be converted to Spiritualism"—a kind of cry from the heart, for which we have some little sympathy. Flamboyant headings of this kind are of course not to be taken too seriously. Still, we gather, from the article, crediting its writer with sincerity, that he wants to be convinced, but is stopped by a big "but." That is to say: Spiritualism may be true, *but* I am not convinced of it.

There is only one passage in the article to which we would pay any special attention. Much of the article seems to be devoted to the idea that evidence of survival after death rests solely upon physical happenings of a supernatural or apparently miraculous nature. This is as though in examining a circle one should pay attention exclusively to the periphery and entirely ignore the centre. If we had to define a wheel, for instance—to take a concrete case—how absurd to describe simply the rim and leave out of account the hub and the spokes.

However, that is a view which may be left to develop itself in the intelligent mind.

Mr. Maskelyne writes that before his father died, he assured his son that he would get in touch with him if this were possible, but not through a Medium. They had always been the best of friends. Their minds were attuned one to the other. Indeed, they had often practised a form of mental telepathy. For twelve nights Mr. Maskelyne occupied his father's bed with all his belongings around him. All the time he lay awake waiting. He received no communication from his father, but, during that time he certainly "saw things." Mr. Maskelyne asks whether the things he saw were in any way connected with another world.

I determined to find out. It was quite simple.

I went to a specialist, told him nothing at all, and merely asked him to give me a thorough examination. When it was over he said, "You're completely exhausted, worn out. You've had no sleep for days on end. You've been 'seeing things.'"

Mr. Maskelyne says that was enough to dispel any illusions in his mind. A little more imagination would show him that physical exhaustion sometimes has a peculiar result in thinning the obstruction of the physical senses—there is an attenuation of the flesh which *may* put the subject of it in touch with spiritual reality. It is a sad pity that the material world should be held to be the test and touchstone of all reality. A study of the latest findings of science should dispel that illusion—it is apparently one of Mr. Maskelyne's illusions.

Having had slight personal relations with the Maskelyne family in the past we would not be discourteous. But we can see nothing valid in his present arguments. They are fallacious—if they are to be taken seriously, as we have taken them, tentatively.

Perhaps the day will come when Mr. Maskelyne's disjunctive "but" will be converted into the conjunctive "and." But that is his own affair, and if he is ever convinced we trust that it will not be until he has made himself fully acquainted with the subject.

On Saturday, October 25th, Dr. Fielding-Ould, President of the London Spiritualist Alliance, gave a luncheon party at 18, Thurloe Square to notable spiritualists to meet Mr. W. H. Evans of Merthyr Tydfil, the well-known writer on the philosophy of Spiritualism.

A CHILD COMMUNICATOR'S HISTORY

By "SCOTIA"

TO believer and sceptic alike, one of the most impressive types of psychic phenomena is that which involves communications from a personality whose identity is unknown to the recipients of the messages, and whose existence on earth at one time, is only proved after research from data supplied in the psychic communications. One of these little mysteries of identity was solved recently in a manner which provides much food for thought.

My wife, who is an amateur Medium and whose psychic powers include direct voice mediumship, has been the means of startling not only myself but a number of worthy Scotsmen who have attended seances in our home; but this particular little drama is, I think, worthy of special note.

One of the first other-world visitors at our direct voice sittings was a little girl or—in deference to the meticulous—a piping treble voice, which set an example in power and clarity to the other "speakers." The voice had all the characteristics of a lovable and lively child, but the identity of the visitor remained a mystery to the sitters, while the Controls on the other side could throw no light on the problem. The little lady proved a highly spirited visitor and never failed (or fails) to make friends with strangers who may attend the circle. One point which she (the voice) emphasised repeatedly was that she had "lots of curls." To her delight, I suggested that we should address her as "Curly," and "Curly" she became. But there was a pathetic note in her persistent request that we should find her "daddy"—a request which, of course, was hopeless without means of identifying the child.

One night, however, a clergyman formed one of the circle and "Curly" immediately made a great fuss of him, and, by direct voice, declared with excitement that he was "like her daddy." In what way, she was asked. "His collar," was the reply. "My daddy wore a funny collar like that."

For the sake of greater concentration on this mystery of "Curly's" identity, the investigation was carried on later through my wife's power of automatic writing. With "Curly" in attendance, the writing Control at our request conducted a cross-examination of the child, giving her replies *verbatim*. "Curly's" daddy, it appeared was a "Ba-baptist," "A Baptist minister?" she was asked. "Not minister—another word." She had called him Daddy but other people knew him as "Mr. X—." He had a church in a certain Scottish town which I shall call "Tabletown."

These answers at first glance, seemed to provide good clues to work upon, but we were thrown on a false scent. The name given was taken to be a phonetic version of a small town in the south of Scotland, but while inquiries were set afoot a strange thing happened.

My wife, on awakening one morning, spoke of a vivid dream she had had overnight in which "Curly" (so the child was called in the dream) was brought to her for succour, having been badly burned. Like most men, I pooh-pooh my wife's dreams; but when she insists that a dream is "different," experience has taught me to pay attention. At our next automatic writing sitting, I put questions to the Controls about this dream. They averred that they knew naught of the vision, but one Control added that "strangely enough, Curly was burned while on earth and that was the cause of her passing over."

At another writing-seance a town in the north of Scotland was mentioned by myself in reference to another

matter. "Curly," who apparently had been "listening," butted into the discussion with the information that her daddy's church was near this town. On referring to a gazetteer I found that there was indeed a "Tabletown" near the northern town as well as that in the south of Scotland. The line of inquiry was immediately switched to the north, the local inquiries shewed that there had been a Mr. X— at the Baptist church at "Tabletown," but he had had several charges later in various parts of Scotland and had died a few years before at M—in Scotland. The fact that this Mr. X— was dead, seemed to throw the mystery into deeper darkness, and, concluding that something had been muddled either by "Curly" or the Controls, we let the matter rest and judiciously evaded "Curly's" continued appeals for her daddy's presence.

Naturally "Curly's" identity was a source of keen interest among the regular members of the circle, and while one member was on holiday in the vicinity of M—he happened to relate the "great Curly mystery" to friends during a discussion of his experiences at our circle. These friends told of a local man who had known the Mr. X— we had traced to M—and offered to make discreet inquiries anent Mr. X—'s family, if any. Their questions to this gentleman were answered in the following fashion:—

"You knew a Mr. X— who died at M—?"

"Yes. He was a Baptist who had charge of 'Tabletown' church. He removed to — and then to — and finally came to M— where he died a few years ago."

"Had he a little girl?"

"Yes," interjected the lady of the house. "Poor little girl. She was burned to death."

And the story was revealed that "Curly" had been fatally burned under particularly tragic circumstances. The clues immediately fell into line and the mystery was solved. But a new puzzle came into being which I will not comment upon. "Curly" had not met her "daddy" though he had been on the other side for several years when we first heard her appeal.

[Although the names have had to be suppressed, they have been furnished in confidence by "Scotia," whose account is corroborated to us by a friend who has visited the circle and is a member of the staff of a leading Scottish newspaper. ED.]

A VISION OF COLOUR

By C. A. DAWSON-SCOTT

MOST people see seven colours—the colours of the spectrum—but I see eight, for I see another in dreams. I see one that is more lovely than the others because it is a combination of light and colour, a shining colour.

In my dream I walk up to a black gate and look over. A path leads away from the gate, turns left at an obtuse angle, and is lost to me. On each side of the path is a high bank covered with low bushes of the hydrangea type, in very full bloom. Such magnificent heads and of a light colour, peachy but iridescent and shot with luminosity. The massed effect is beautiful beyond the loveliness of any flowers I have seen with my waking eyes, possibly because of their transfusion by light and their shining.

The light intensifies the colour and brightens it, yet it remains what we should call pale.

If you ask me what I think I have seen, I would say that death is the black gate over which I look, and the path that small knowledge of the new life which has been vouchsafed to me. The flowers are those we shall see when the gate opens for us those colours, that light, that shining and of a greater beauty than is known to us here.

"IMMORTALITY AND EXACT SCIENCE"

SOME REFLECTIONS

BY CHARLES WICKSTEED ARMSTRONG

PSYCHOLOGISTS tells us that memory stores up, for potential use, all the events of a life-time. Images which our conscious minds suppose to be completely lost are conjured up into the lime-light of actuality, sometimes even in everyday life—as when the other day a verse came back to me that I had neither heard nor thought of for more than forty years—but more notably during hypnosis. The psycho-analyst is an expert in such conjuration.

Biologists are accustomed to seek a *purpose* or use in every bodily organ and function. If they have not yet found out the utility of the appendix, the case is exceptional, and probably does not mean that this organ has no function, but that the physiologist has yet to discover it.

We are, therefore, more than justified in looking for a purpose in stored-up memory. The part of the human brain whose function it is to do the storing is the most marvellous and mysterious piece of mechanism known to us in the universe. In spite of the complete change of all matter in the brain every few years, images are preserved intact. Are we to suppose that this inconceivably intricate and delicate apparatus is purposeless, though all else has its purpose? For bodily needs no such complete records are necessary.

My suggestion is that the object of this careful storing away of images is one of supreme importance—namely the conservation of a complete four dimensional picture of the individual's life for his future use. The brain collects the images and, when they are stored, the psychic entity absorbs them so that they can never be lost. If they were in the brain alone, it seems impossible they should remain unimpaired by the continual decay and renewal of brain-cells, in the course of years.

I think of the soul, after death, having at its disposal the whole and complete range of its earthly experiences, all placed in an equally vivid light—all, that is, *present* to it, with no past and no future. That is what I mean by a four-dimensional picture. I do not suppose it able immediately to grasp the whole, but able at will to fix attention upon any group of point-events it may choose. Thus, at death, the individual view-point, limited at present to three-dimensional perception, may be merged in the Absolute, to which all Time is co-existent. Thus too, any scene of our earthly life, pleasant or unpleasant, may be literally lived again by us in the hereafter, and be as vivid—therefore as "real"—as originally.

Although I do not pretend there is as yet any definite proof to support such a theory, I can hardly be charged with wild guessing or mere speculation, since scientific facts seem irresistibly to lead us in the direction of some such general interpretation.

I would not, however, suggest that we *suddenly* acquired the power of living in four dimensions. We have its rudiments here and now. Not only do we glimpse it in our dreams, as pointed out in my article "Are We to heed Dream Warnings?" (July 6th, 1929), but it plays an important and a noble part in our everyday waking life. Whence does music derive its unequalled charms? A single note has no appeal for us—it is the *sequence* of which we think, and this we image as a whole. Only such simultaneous imagery of several successive notes or bars has power to charm us; and that is four-dimensional imagery. We have, too, many other foretastes here and now of the delights of four-dimensional life, which must be as much superior to the three-dimensional as is a beautifully coloured picture to black and white. It may be that, after death, we are progressively drawn into it.

What is the relation of the individual view-point of position in Time to the Absolute? Do the view-points of all the people we see now living on Earth coincide? If there is any such general agreement, must this not indicate that the general view-point is the only true one, and to those who to all of us seem dead must really be so?

I shewed in my last article that even if the field of vision of humanity, in Time, were known to be one, this would not make it the only possible field, and certainly it could not effect the theoretical co-existence of past and future in Time. But, in addition to this, we find, on examination, that we cannot tell whether the field of vision of humanity which we call "the present time," is one or is different for each individual.

Suppose for a moment that the people around you had lived and played the parts you see them playing at some time which to them was past, or were destined so to do at some future date (according to their reckoning), so that their attention were *not* on those particular point-events simultaneously with your own. Would it make any difference to you? Could you possibly perceive the fact? No. Since those acts of theirs which you perceive have actually formed or will actually form parts of their lives, you will perceive them in exactly the same way, whatever the field of view proper to them in Time. If kinemas are ever made to reproduce not only sight and sound to perfection, but the sensations of all our other sense organs as well, we shall be unable to perceive, while watching a scene, that, to the actors, that scene is, in reality, a thing of the past. But to think of such differentiated view-points may lead us inevitably to a theory of *serial* Time; and we may prefer to believe that humanity has one common field of vision.

Nevertheless the above considerations may make it easier to realise that scenes of our present life may, in all reality, be *re-lived* by us again and again in the hereafter. This may be a very important fact in the divine scheme for educating the human soul; and it would certainly be an immense comfort to many to know that they could in very truth revisit the past at will when the barrier between past and future is broken down, at death.

How does this effect the spiritualistic theory? Evidently it can have no destructive bearing upon it; only, if anything, an amplifying tendency. The belief that our earthly lives must for ever occupy their place in Time need not prevent our believing, too, that life is extended in Time beyond the limits of birth and death. Indeed, a very natural corollary to the suggestions just made would be a belief in reincarnation, our existence being, perhaps, an endless succession of three-dimensional earthly lives, whose object is to concentrate our attention on certain events, with four-dimensional interludes, for reflexion. But this is speculation.

What I feel we may regard as certain is: first our eternal existence in Time; secondly the conservation of a complete memory picture of our earthly life, for use hereafter; and thirdly the educative purpose lying behind the scheme of our lives, whatever this may be.

A SUCCESSFUL PROPAGANDA MEETING.—A crowded meeting was held at the Norbury Cinema on Sunday, October 19th, when Mr. Maurice Barbanell and Mr. Hannen Swaffer gave addresses on psychic evidence and spiritual philosophy. At the conclusion of the addresses, a convincing demonstration of clairvoyance was given by Mrs. Estelle Roberts. The chair was taken by Mr. J. M. Stewart, and the meeting was organised by the Croydon National Spiritualist Church. A vote of thanks, proposed by Mr. Snowdon Hall, was carried with acclamation. A special collection for the S.N.U. Fund of Benevolence yielded five guineas.

"SOME 'PAINFUL FACTS'"

MR. COULSON KERNAHAN REPLIES TO MR. VALE OWEN.

IN his article with the above heading, Mr. Vale Owen says that the "great Society" (my publishers, the Religious Tract Society) "does not love us." As this implies "Nor does the author," may I assure Mr. Vale Owen that I entertain no unkind thought concerning a single spiritualist? In the book which Mr. Vale Owen reviews, I say (page 29) of *The Vital Message* by the late Sir A. Conan Doyle:—"He writes in English, which one pauses again and again to admire for its unstrained strength and simplicity. There are, too, as might be expected from one of the broadest minded, and largest-hearted of men (he and I had been friends for more than forty years, so I do not speak from hearsay) passages of large charity and tender human sympathy"; and on page 34, I speak of "so clear and logical a brain, so great and so generous a heart as I knew the heart and brain of Arthur Conan Doyle to have been."

On page 26, I say, "Spiritualism points proudly and rightly to the great and honoured names of Sir W. F. Barrett and Sir Oliver Lodge," and of the Section, "Life and Death" in *Raymond*, I say on page 28: "Reading this section one forgets that the writer is a spiritualist, for here Sir Oliver Lodge gives us of his best as a Man of Science, a Man of Letters, and a thinker, and of Spiritualism, as Spiritualism, he speaks scarcely at all. That Sir Oliver Lodge one holds in honour and veneration. In all our later literature I recall nothing nobler in intellectual power, in beauty alike of thought and expression, than certain passages in the section, 'Life and Death.'"

To my sorrow, I know Mr. David Gow only by his writings and by correspondence, but Mr. Gow's old friend, and my old friend, St. John Adcock, of beloved memory, said to me not long before he died, "I want to bring you and Gow together, Coulson. You'd love him as I do, if you knew him"—and I can well believe it.

Mr. Vale Owen I have met only once, and was attracted by his gentle and courteous personality. I am, however, not a little amused by his description of my controversial methods. He says that I "omit" this or that fact which might be cited in explanation of the charges I bring against Spiritualism. In the first place, how could I possibly say everything that there is to be said in a sixpenny brochure of 63 pages? It was for me to make my charges, and for him, or anyone else, to reply to them, if any reply there was. But as a matter of fact, it is Mr. Vale Owen who "omits," not I. He writes, "Why devote so considerable a part of the same chapter to poor me, and my delinquencies?" but he omits to state that my book was first published ten years ago, when Mr. Vale Owen's articles in the *Weekly Dispatch* were causing some sensation, and called for some attention from me. The fact that the book was published in 1920 is stated more than once in the sixpenny edition.

He reproves me for mentioning "spiritual whiskies and sodas." What I wrote was as follows: "I hoped and wished to believe that if Spiritualism, with its gross promises of fleshly creature-comforts, seemed to me an unseemly intrusion upon the sanctity, the august majesty, of which we are conscious in the presence of our loved dead, and so vulgarises what is holy, while adding no word of real teaching to our knowledge—I still wished to think of it as no worse than a deplorable delusion," and Mr. Vale Owen omits to mention that the words "spiritual whiskies and sodas" and "spiritual cigars" appear in my book *only as an explanatory footnote* to the words "creature-comforts."

He writes that my book "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."

But the so-called Holy Inquisition originated in AD 1248, and what happened then could never happen now, as Mr. Vale Owen knows, whereas I am writing of Modern Spiritualism which originated, according to Sir A. C. Doyle, in 1848, some eighty odd years ago, with the two Fox sisters. There is and can be no parallel between my little book and the Inquisition.

Most of all Mr. Vale Owen conveniently "omits" all mention of the terrible charges made in my last chapter, and on the subject of those same Fox sisters. May I quote a passage? "It is worthy of notice that Mrs. Jencken (Katie Fox), in a letter to LIGHT, had already repudiated her share in the 'exposure' at the Academy of Music. She died of drink in June, 1892, and Mrs. Kane, the last survivor of the Fox sisters, followed her in March, 1893. Her end was pitiable and tragic. Witness the following:

The tenement house of No. 456, West Street, New York, is deserted now, except one room, from cellar to roof. The room is occupied by a woman nearly sixty years of age, an object of charity, a mental and physical wreck, whose appetite is only for intoxicating liquors. The face, though marked by age and dissipation, shows unmistakably that the woman was once beautiful.

This wreck of womanhood has been a guest in palaces and courts. The powers of mind, now almost imbecile, were the wonder and study of scientific men in America, Europe, and Australia. Her name was eulogised, sung and ridiculed in a dozen languages. The lips that utter little else now than profanity once promulgated the doctrine of a new religion which still numbers its tens of thousands of enthusiastic believers. (This is from *The Medium and Daybreak*, April 7th, 1893, reprinted from *The Washington Star*, March 7th, 1893).

Then I go on to say: "So died, drunken and degraded, the two tragic women to whom Sir A. Conan Doyle proudly points in his book, as the founders of Modern Spiritualism. If the spirits who enticed those two Fox children to respond to their rappings and so to become the founders of Modern Spiritualism, were not aware of the end to which a child's ignorant and curious, but innocent response would lead—here, surely is a terrible witness and warning against dealings of any sort with Spiritualism. If the Spirits were aware, as is not difficult to believe, what the end of that response would be, then the object in view was a black object, and their doings were devilish."

Why does Mr. Vale Owen, who charges me with "omitting," omit all mention even of this last chapter in my book? I will tell him—because he has no answer! If he has, I challenge him, for the honour of the Spiritualism he professes, and in which I am sure he believes sincerely, to come forward with his answer.

I may add that neither my publishers nor I wish to make any profit out of *Black Objects*. At sixpence "for Distribution" it could leave no margin of profit for them, and I have willingly agreed to forego all payment.

COULSON KERNAHAN.

KENSINGTON SPIRITUALIST CHURCH.—The bazaar in aid of the Church funds held on the 15th October in Lindsey Hall by the Kensington Spiritual Church was opened by the Rev. G. Vale Owen and proved a great success. Great credit is due to the many workers for the excellent way in which the programme was carried through. Representatives of various spiritualist churches and societies attended to support the effort, including those of Grotrian Hall, Welwyn Garden City, the Temple, and Cricklewood. The financial results amply justified the enterprise, £37 being credited to the Church fund after the payment of all expenses.

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 PROPOSED LIAISON COUNCIL."

Sir,
It was with feelings of deep regret that I read in your columns the announcement of the premature demise of the proposed Liaison Council. One would have thought that in a movement called "spiritual" every effort would have been made to promote co-operation and friendliness between bodies which can only be described as "rival." I have recently had brought to my unwilling notice a rivalry, a bitterness and a jealousy which must be deplored by all those who are really seized of the great teaching we have from time to time received. It should not be necessary to quote, "charity suffereth long and is kind, charity vaunteth not itself," but this pregnant saying seems to be forgotten by some "spiritualists," if one may judge by some of the letters I have recently seen published in the Press—and elsewhere.

18, Thurloe Square, S.W.7. R. FIELDING-OULD.

"IMMORTALITY AND EXACT SCIENCE."

Sir,—Our old friend the fourth dimension is, I notice about again. The dictionary says: "A body has three dimensions—length, breadth and depth." No name has yet been given to the fourth. If this last could be made clear to the ordinary man, I, for one, should be glad. Some have said it is Time, but that is rather ridiculous; some have hyphenated it to Space, i.e., Time-Space; and again others inform us that the spirits living in the fourth dimension say it is impossible to make us understand it. We have also heard that Speed was the name of this elusive fourth. All this has no obvious relation to the Seven Principles and I hope spiritualists will not be "caught out" frittering their time away on this interesting abstraction. In the meantime most people, believe, will be content to remain in the belief that length, breadth and depth are the only extensions in space that are cognisable by us, and that they will probably continue the only ones, just as there are four cardinal compass points and not five.

E. HARVEY.

DR. ANNA KINGSFORD

Sir,—Mr. Samuel Hopgood Hart's article about the late Dr. Anna Kingsford and her work must surely have set many people thinking, and it is impossible to dissociate the vision of so choice a spirit as hers from her adopted regimen as regards food. The constant interplay as between the various planes of man's being, indeed, must now be accepted as a scientific fact, which our daily experience likewise confirms, and one recalls inevitably in this connection the words of the late Edward Maitland: "The great primary and absolutely certain fact to be borne in mind is the fact that man cannot, by any possibility, subject any region of his nature to the unnatural diet of blood, without depraving every region of his nature, and that in respect to its every function."

But there is a yet more direct method of approach to what, to very many, is a self-evident truth, and that is through the moral consciousness. Let others argue, if they will, about the possibility of so triumphing over the necessity for the interchange to which Maitland refers that the merely physical may be ignored. The challenge to what is highest in us yet continues to be irresistible. Let Eva Gore Booth, this time, express it:—

Alas for him that cannot hear the dumb things cry!
How shall he see the Light Invisible?

FRANK WYATT,

Secretary, London Vegetarian Society.

1, John Street, W.C.2.

"HEALING BY SPIRITUAL AGENCY"

Sir,—I should like to say that in my article on this subject I wished to be perfectly fair to the medical profession, especially as I thought Dr. Worth had good grounds for much of what he said. I therefore made all the allowance my experience would permit. Apparently Mr. Saunders considers me the worse offender of the two.

It is my long connection with Spiritualism of over forty years which has made me doubt whether those on the other side know much more than we do about mundane affairs.

If the Persian physician is so well informed why does he not instruct us about the germ of cancer, also the germs of consumption, catarrh, etc., which medical science has been seeking so assiduously for the past fifty years? Surely as he has spent 750 years studying disease he should be able to throw some light on the subject, especially as he has enjoyed the greater facilities for observation and experiment that Mr. Saunders believes Spirits possess.

With regard to the statement that our brains are given us to "find out," of course this was meant to apply generally. In the present instance the persons to find out are obviously the doctors whose business it is to cure disease. Did all the great inventors invoke the aid of spirits to make their discoveries? How did Huxley, Spencer and Darwin achieve the results they did but by using their brains?

AUBREY CLAIR.

* * *

"ROME, RELIGION AND POLITICS."

Sir,—I am aware of your entirely just objection to theologic "rampaging" in the pages of LIGHT, and will be very careful. Under the heading "Rome, Religion and Politics" you indicate quite rightly, in my judgment, that the "scarlet-coloured Beast" should not be interpreted as symbolising the Romish Church. I should not be writing, however, were it not to call attention, as this question has been raised, to a valuable psychic key, of course rejected by the non-spiritualist modern scholar. For the psychic is still the incredible and may stultify valuable literary output. Dr. Stuart Russell in *The Parousia* "gives forcible reasons" (I quote from the "Weymouth New Testament") "for identifying Babylon (Rev. xviii) with Jerusalem." Fifteen years before Spiritualism and I joined hands I read Russell's book with growing amazement. It supplied me with the solution to scores of New Testament difficulties—the troublesome progeny of creeds and mis-interpretations. Dr. Weymouth's editor writes, "Dr. Russell has contended with well-nigh irresistible cogency for the belief that the fall of Jerusalem and Judaism in 70 A.D. marked a stupendous epoch in the Unseen World," including a Judgment, resurrection from Hades, and other events associated with the Parousia, as it was preached by the apostles. The scholars will have none of it. They prefer to postulate deceived apostles and unfulfilled predictions. They are slow to believe in an Unseen World that counts, though acknowledging it sermonically, hymnologically, and "far, far away." Dr. Clifford, when we consulted him, stated that *The Parousia* had never been answered. Our time is perhaps, after fifty years, still not ripe for this great book; further spadework by spiritualists is needed to set it free.

WILLIAM BICKLE HAINES.

MRS. DONOHOE writes to correct a misprint in her article in LIGHT of 18th ulto. in which the words "tone-deaf," appeared as "stone-deaf," an erratum regarding which has already appeared in LIGHT. She writes: "As a matter of fact my husband had almost abnormally acute hearing, a faculty very necessary in his profession of War and Special Correspondent. But he had no appreciation of the difference between musical tones, and so could not sing."

Light

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LINES OF ADVANCE

A FORECAST

IN earlier years we wrote from time to time of future developments which would place both Spiritualism and Psychic Science on a more satisfactory basis, not only spiritually and intellectually but materially. It was not difficult to make forecasts of coming events, taking our stand on the experience of the past and a study of the trend of things in the then present.

We have lived to see some of those ideas realised. We compare the days when young and struggling societies met in small and inconvenient rooms, with the present time when they are handsomely housed and reasonably prosperous. We can look back on days when both Spiritualism and Psychical Research were held in low esteem—especially the former. To-day there is quite a different "psychological climate," as well as a greatly changed social atmosphere. We have moved on apace. Only the oldest amongst us, who can compare past and present from actual memory and experience, can fully appreciate the difference.

And now in a "stock-taking" mood we would look forward again, and consider very briefly both the needs and the possible developments of the days to come.

What was in earlier years a confused and perplexing medley of activities revolving round a central idea, which may be provisionally described as the reality of an Unseen World, is becoming clearer and more definite. Some of our intellectual problems have been solved, and a tangled skein is being slowly unravelled. We see the lines of connection between things that aforesaid appeared to be unrelated and incon-

gruous. We observe those groups and schools of psychic activity which seemed to subsist mainly on emotion becoming infused with critical judgment and discrimination, and those which seemed to regard the subject as purely scientific and intellectual gaining animation by a closer application to living human issues.

This is in all probability the beginning not only of a greater solidarity but the probable prelude also to a process of clear "differentiation." We use that word rather than "division" or "splitting up," because although the process will be something like that, there will be no element of disruption. It will be like the branches thrown out from the main trunk of a tree or, to take a military metaphor, the organisation of an army into different services—cavalry, infantry, commissariat, and the rest. In short, we expect to see the religious, the scientific, the philosophical and (perhaps) the purely social aspects of the whole subject taking separate and well-organised forms. The arrangement of the component factors in each case will call for much serious thought—it need not be anxious thought. For we have long observed that even in human affairs natural law asserts itself in the end, in spite of all obstructions. It may be the obstruction caused by over-strenuousness and self-determination, or the obstacle caused by a stupid inertia—that last is always the most obstinate barrier—but in the end the obstructions are overcome by the life-principle which, as Basil King has well said, carries always with it a conquest-principle.

It seems to us that while Spiritualism in its comprehensive meaning can never be organised, and was, indeed, never meant to be, it is quite possible to organise those of its component parts which are sufficiently individual and distinct to justify the attempt. There can be the Scientific or Research side, the Religious side, the Philosophical side, and they can be co-ordinated, taking each from the others those elements needed for consolidation. None of them can be quite self-dependent. The higher the organism, the more composite must be the structure.

If we take any average group of people having what are called psychic interests we shall probably find that at least one or two are of the researcher type, while others are simply quiet spiritualists—students or philosophers—and there will probably be some religiously-inclined propagandists of the doctrine of human survival.

The days when our great subject was a rather chaotic medley of minds and activities have passed, or are rapidly passing, and system and order must come in as we advance to the next stage. On its Religious side Spiritualism is spreading far and wide, its numerical strength growing daily. Its Scientific and Philosophical followers are naturally fewer, but they are not of less importance because they are more incon-

spicuous. They represent the experimenters and the thinkers. The Mediums are an indispensable body. In our Programme of the future we would look for some generous provision for their welfare and the careful cultivation of their gifts.

These things will come, the more rapidly if we do not try to force their growth by ill-timed and impatient endeavours, looking only to the external side of things, whether in the way of bricks and mortar or bank balances. Without ceasing to do our part, we can safely confide much to the operation of Natural and Spiritual Laws, and as Progress is cumulative we may well see as much progress registered during the next five years as that which was made in the preceding twenty.

THE VISION OF THE SUFI

(Summary of the address delivered to the London Spiritualist Alliance on Thursday, October 16th, 1930, by Miss Gladys L. Lloyd.)

SCHOLARS assert that the word "Sufi" is derived from a Persian word meaning "Wool." Another version says that the derivation is from the Arabic *Saf* meaning pure—pure from distinctions and differences. It is also said that it comes from the Greek *Sophia* meaning wisdom. Some authorities claim that it is a philosophy of Islam, some that it is Buddhistic, others Zoroastrian—and the Semitic tradition asserts that it existed in the time of Abraham. But in reality Sufism may be understood as contemporaneous with the Wisdom of all time. For while not in itself a religion, it contains the essence of all religion.

All true mysticism is one in essence, whether it be derived from the East or the West. Sufism has no creeds or dogmas—therefore the Sufi does not seek to convert anyone from his own form of faith; he seeks rather to find the correspondences and not the differences in the great religious systems. Thus you may be a Sufi while remaining a member of any church or creed. The Sufi method of Spiritual training does not enjoin asceticism, or Sufism is the religion of love, harmony and beauty. The Sufi mystic is the king and not the tyrant of his body. He knows that the secret of attainment lies not in denying things to the Self, but rather in denying the Self to the Self. He does not retire into the wilderness to commune with his God, for "his cloister is in his heart," and his work is to move among his fellowmen as one who serves.

The Sufi is a worshipper of Beauty—and in all beauty he sees the beauty of his God. With St. Augustine he cries, "I was swept up to Thee by Thy Beauty," and alas, "torn away from Thee by my own weight." For in the words of Pir-o-Murshid Inayat Khan, who founded the Sufi movement the West: "God is beneath all, within all, beyond all and without all things, covering all, surrounding all that is in Heaven and Earth. God is the sum total of all that exists and is knowable, and also of the existence which is beyond man's knowledge. God is the source of all, the beginning of all, the end of all, all-pervading, omnipotent, omniscient, omnipresent, the only Being. God is the Creator, Sustainer, Destroyer, Master, Judge, Forgiver, the First and the Last; God is the depth of each personality and still beyond all personality so God is All, and All is God."

SIDELIGHTS

In the *Sunday Chronicle* of 12th ulto. Mr. Robert Blatchford has an article entitled "My Dead Wife Speaks to Me." It is (very appropriately) the concluding instalment of his life story, and we take this excerpt from his account of his first meeting with Mrs. Osborne Leonard: "After a few minutes the control, Fedra, spoke. She said: 'There is a lady here to see you. She calls you by a name beginning with B. Not the long name, the short name.' I was not expecting that. But I thought perhaps the Medium knew I was Robert Blatchford and not Mr. Roberts. The next message did not mean much to me at the time. It was a statement of fact which had to be proved. And it was proved.

* * *

"Then Fedra said something which made me sit up and take notice: 'She is trying to put her hand in your breast pocket. She says she is pleased you have that in your pocket; but the little one is gone a long way.' I had a pocket wallet in which I carry two of my wife's portraits. One was taken just before we married; the other, a small snapshot taken in 1915. The small one was not in my pocket at the time I sat with Mrs. Leonard. It was in South Africa. How could Mrs. Leonard, or Fedra, know that? I began to think hard.

* * *

"The sitting lasted ninety minutes and I got many messages, all so correct that I could not explain them away, but I need not repeat them here. Fedra had just made a remark when, from a few feet distant from the Medium, my wife's own voice spoke directly to me. She said, in eager, anxious tone: 'Bob, I'm here. I am with you, Bob.' Before I could recover my presence of mind Fedra spoke again and I lost the chance to reply. Did I imagine my wife had spoken? She had been dead nearly two years and I had never since heard or expected to hear her voice. This incident, crowning all the other messages, broke down my scepticism."

* * *

The *Jewish Chronicle* of 10th ulto., gives a message from its New York correspondent referring to the great progress of the Jewish Spiritualist Society at Brooklyn. It says:—"The organisation has now several hundred followers and holds monthly meetings with discussions and demonstrations by prominent Mediums. At the last meeting of the Society over 500 people were present. It is obtaining many members who hitherto held aloof because heretofore Spiritualism in America was almost entirely on a religious plane, and, moreover, part of the Christian religion. Mrs. Matilda L. Levy, of Brooklyn, organised the Society for the express purpose of research without the religious alignment."

* * *

The *Sunday Mercury* of 12th ulto. contains a powerful article "Can Mind Speak to Mind?" by John England, who, in some illustrative cases, relates the following story vouched for by Canon Warburton, late of Winchester:—"The Canon sat and dozed in an armchair. Into his brain came this picture. He saw his brother, in evening dress, come out of a drawing room on to a brilliantly-lighted landing. He saw him take the first step of the stairs and trip, fall and save himself with hands and elbows. So vivid was this reception of thought-picture, that the Canon shouted out to the empty room: 'By Jupiter! he has fallen.' His brother returned, entered the room and said: 'I nearly broke my neck. I caught my foot and fell full length down the stairway.' The time when the accident actually occurred was the time when the Canon received the strange pictorial message."

A QUEEN'S HALL DEBATE

MR. BARBANELL AND MR. CHAPMAN COHEN DISCUSS
SPIRITUALISM.

A SPIRITED debate was held on Sunday, the 12th ulto., at Queen's Hall, between Mr. Maurice Barbanell and Mr. Chapman Cohen, the question for discussion being "Is there a Life after Death?" A large audience listened to the arguments with earnest attention, and the applause that greeted the speakers at the termination of their respective addresses showed that the interest of the assembly had been keenly aroused. The Chairman, Mr. Thurtle, M.P., maintained perfect impartiality throughout the proceedings, and at the close of the meeting it was observed that heated discussions were taking place among small groups of enthusiasts, who lingered in the auditorium for a considerable time in order to continue the discussion informally.

MR. BARBANELL commenced by reading a passage from Mr. Cohen's book *On the Other Side of Death*, in which the statement was made that "To assert survival beyond death is to say that which is incapable of proof." This, said Mr. Barbanell, was not the attitude of Free Thought. He believed that Rationalists and Free Thinkers had, in days gone by, done a great deal of service to the cause of truth, and he appreciated their position, as he himself had originally been a Rationalist. To-night, however, it was his business to present some of the evidence for Survival.

He recounted certain experiences of Mr. Robert Blatchford who, at a sitting with Mrs. Osborne Leonard, received convincing testimony from his late wife, including four unknown facts which he had subsequently verified. Mr. Blatchford had also heard the actual voice of his wife speaking to him in her old Yorkshire dialect. "Now if fraud is to be the alleged explanation, I want Mr. Cohen to explain that voice," said Mr. Barbanell. Mr. Hannen Swaffer, who also had a sitting with Mrs. Osborne Leonard, had heard the voice of the late Lord Northcliffe; Mr. Dennis Bradley, at another sitting, had heard the voice of one of his relatives.

The speaker then dealt with the Valantine mediumship. Voices had spoken to sitters in dialects of Spanish, German, Russian and Italian, and on many occasions the voice of the Medium and the voice through the trumpet were heard simultaneously. Subsequently Mr. Bradley himself developed voice mediumship. It was sometimes alleged that fraud was the explanation, and he challenged Mr. Cohen that night to call Mr. Dennis Bradley a fraud; but he would remind him if he did, that there was such a thing as the law of libel.

Mr. Barbanell then went on to a consideration of the phenomena associated with "Margery," and read part of an address given by Mr. Malcolm Bird in Paris in 1927. He particularly stressed the "mirror thumb prints" received, and pointed out the impossibility of these being due to fraud. In addition to the thumb prints, there was the direct voice of "Walter," the Medium's brother, to be explained; and further, the cross correspondence, particulars of which the speaker gave.

MR. CHAPMAN COHEN, in his first reply, did not attempt to deal with any of these facts, but indulged in a few pleasantries, indicative of the fact that he had no desire to live for ever; he accused his opponent of presenting distorted facts full of omissions and exaggerations, and maintained that no scientific evidence had been produced. His own feeling about the phenomena cited was that either the evidence, as recorded, did not take place, (and that if it did, they were the result of trickery), or else if genuine, they could be explained along lines of abnormal psychology. As an example of trickery he referred to the exposure of Harold Evans, and mentioned

Richet as one who accepted the phenomena, but not the spiritualist hypothesis. In regard to "Margery" he maintained that Houdini had exposed her on several occasions.

On rising to speak a second time Mr. Barbanell made a direct onslaught on the statements made by Mr. Cohen. It was all very well for Mr. Cohen to attempt to be humorous, and to offer his humour with an air of spontaneity, but he noticed that every joke related by him had been said over and over again in years gone by. They had not met to discuss whether Mr. Cohen desired to live after death; the laws of Nature would operate irrespective of Mr. Cohen's desires. If survival were a law of nature, then Mr. Cohen would survive. It was all very well to be accused of exaggeration and omissions, but Mr. Cohen cited Professor Richet without mentioning that Richet said that after 30 years of research the spirit hypothesis was the most likely one. As for Harold Evans, spiritualists had exposed him first. They generally were the first to expose fraudulent Mediums, for they alone knew the difference between genuine and fraudulent phenomena. In Mr. Cohen's book the names of Wm. James and Flammarion were cited to support his theories, but nowhere in this book was it mentioned that both these men were spiritualists; yet it was Mr. Cohen who complained of his opponent's "omissions"!

Further, if the explanation of mediumship were to be found in psychology, he wanted to know how Mr. Cohen would deal with Dr. Wm. Brown, one of Europe's leading psychologists, who accepted the genuineness of the "Margery" phenomena. The name of Dr. R. J. Tillyard had been used by Mr. Cohen with the suggestion that he believed the "Margery" mediumship to be fraudulent; but Dr. Tillyard was to-day a convinced spiritualist on account of these very phenomena. The speaker noticed that Mr. Blatchford was now disowned by Free Thinkers, and ventured to assert that if Mr. Blatchford had reported adversely on these investigations he would be hailed as one of their greatest leaders.

Referring to the life of Wm. Archer, written by Mr. J. M. Robertson, no mention had been made of Archer's investigations into Spiritualism, although he put some of his experiences on record. In addition to the facts already cited, Mr. Barbanell gave in detail the story of Dr. Cushman, who received a very excellent spirit photo of his daughter in circumstances which clearly discounted the idea of fraud.

Mr. Cohen, in his reply, was completely silent on the subject of Wm. Archer, the Cushman photo, Wm. James and Dr. Wm. Brown. He stated, quite incorrectly, that "at every sitting Dr. Crandon always held the Medium's hand." He claimed to have submitted a copy of the "Walter" thumb print to Scotland Yard, and to have received a reply to the effect that it was too faint for them to draw any deductions as to its resemblance to the supernormal thumb print. No indications were given as to how he was able to do this. He cited the name of Dr. Dingwall as one who refused to believe the validity of "Margery's" mediumship, and maintained that Mrs. Piper and Slade were detected in trickery.

Mr. Barbanell then remarked that it was not true to say that Dr. Crandon always held the Medium's hand. Mr. Cohen was obviously in error. Continuing, he said that whenever scientists had examined our phenomena, and had gone on with their investigations, they had accepted their validity. Mr. Cohen had no answer to make to our evidence. Long after his theories had been forgotten, the facts of Spiritualism would stand because they were facts. He maintained that the only explanation of the phenomena, after eliminating a small percentage of fraudulent cases, was that men and women survive death.

The final speech was made by Mr. Cohen, who maintained that even if he alleged fraud it was not his business to give an explanation. COR.

A PHANTOM IN A CATHEDRAL

THERE are many recorded cases of apparitions seen in churches—sometimes the forms of departed persons associated with the particular Church—and there are also a few cases of “apparitions of the living,” as in the instance of the lady known to W. T. Stead and some of his friends, and seen by several of the congregation; he was at home ill at the time.

Dr. Lindsay Johnson sends us a remarkable example of the story told by Miss Moberly, daughter of Dr. Moberly, a one-time Bishop of Salisbury, and recorded by her in a book, *Dulce Domum*.

It seems that a Miss Hamilton, while on a visit to Miss Moberly, attended a service at the Cathedral, sitting in one of the boxes behind the stalls. She observed that her friend, Miss Moberly, was accompanied by seven sisters, all wearing similar bonnets. Her eye fell especially on one sister, whose face she greatly admired for its sweetness, and she saw this lady again standing in a group at the altar rail. Later, however, when introduced to the Moberly sisters (seven of them), she remarked on the absence of the girl who had so impressed her. She asked Miss Moberly where the eighth sister was and the latter laughingly asked whether seven sisters were not enough.

Miss Hamilton persisted that she had seen an eighth lady sitting with the seven Moberly sisters and gave a careful description of her appearance.

Miss Moberly replied that this description applied to her sister Mary, who had died ten years before; she showed her guest an old daguerrotype picture of the dead girl, and Miss Hamilton at once recognised the face as that of the eighth sister she had seen in the cathedral.

Miss Hamilton is stated to have been quite unimaginative and conscientiously accurate in all her statements; so much so that her efforts to avoid any exaggeration in her letters made them “quite prosy.” She died some thirty-five years ago.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH

MR. HARRY PRICE the Honorary Director of the National Laboratory of Psychical Research, paid his third visit to Oxford University on Sunday, October the 19th, at the invitation of the St. John's College Essay Society, which has been established for nearly fifty years.

His address, illustrated by means of lantern slides, was on the control of Rudi Schneider by electrical means and the mechanical control of Mediums generally. Having briefly explained the method used at the National Laboratory, he invited criticism. For more than two hours the question of controlling a Medium was discussed and at the end it was unanimously declared that the method of control used in the Rudi Schneider experiments was useless. The President of the Society, Mr. J. D. Mabbott F.A. (a Fellow of St. John's), was in the Chair.

Mr. Price has also lectured within the precincts of the following Universities: Cambridge, London, Oslo, Paris, Copenhagen, Vienna, and is due to visit Göttingen University in a few weeks' time. This fact is indicative of the great interest in psychic matters which has been aroused in academic circles.

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

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

RAYS AND REFLECTIONS

We often see prejudice condemned—people are told that they should get rid of their prejudices. But I should imagine that if a man were forcibly deprived of all his prejudices he would be a sort of invertebrate—his mind would be without its bony structure. The only safe way to get rid of one's prejudices is to replace them with reasoned convictions.

* * *

I have often observed how much time and energy is wasted in trying to argue people into the acceptance of psychic facts. Even when they seem to be convinced, it is usually found that after a day or two they have reverted to their old scepticism. The school-boy, in the old story, described *ague* as a kind of fever from which people died. He meant *ague*, of course, but he was not so very far out, considering how many of us feel ill when we hear a subject being argued to death.

* * *

A rich and pompous person, a kind of Sir Gorgius Midas, publicly boasted that he was “a self-made man, sir,” “I am glad to hear it,” replied the person he addressed, “for it relieves the Deity of a heavy responsibility!” One reflects, however, that in the long run we have all to be in one sense “self-made.” We are given the raw material of life and have to work it up for ourselves. The Gorgius Midases at least achieve something, even if they go to work in the wrong way.

* * *

It was many years ago that the great Prime Minister, Lord Salisbury observed that Great Britain in its international politics had “backed the wrong horse.” The phrase passed into current use, and when I espoused Spiritualism (to the amusement of some of my friends who chaffed me unmercifully) the term came appropriately into play. It was used by an old newspaper man, now deceased, to indicate my position. Many years later, when the subject had become widely recognised, he dryly remarked, “Well, you seem to have backed the right horse, after all.”

* * *

It is remarkable how many people, having no convictions on the subject of survival, spend a great deal of time, not to say money, in preparing their tombs. When I was in the South of France some months ago, I was shewn in a cemetery a very elaborate tomb on which was inscribed the name of its intended occupant—a nobleman—although he was at that time in the full enjoyment of life. I was told that he had erected the tomb designed to hold the remains of himself and his family, and came occasionally to view it with evident satisfaction. Whether this can be described as a morbid form of enjoyment depends upon how death is viewed—whether as an episode in the life of the spirit, or the “end of all things.”

* * *

Those who are attracted to the subject of animal survival should be interested in the views of the late Sir Edward Marshall Hall, who after referring to the fact that many Christians have been reluctant to accept the idea, wrote: “It has been a great satisfaction to us to learn from messages received (from the other side) that there is a future life for the lower animals, just as there is for human beings. Animals are very happy in the spirit world, and they retain their affection for those who have shown kindness to them on earth. Our pets who have passed over from our earth are not infrequently with us unseen in the same manner as are the relatives and friends who have left this life.”

D.G.

"PSYCHIC PHOTOGRAPHY"

Major C. H. Mowbray writes:—

I have read with interest and some astonishment Mrs. Donohoe's article in the issue of *LIGHT* for October 18th, in reply to a letter of mine which appeared in the issue of October 11th.

Mrs. Donohoe gives a pleasingly poetic interpretation of certain markings, alleged to be psychic "extras" which appeared on certain plates handled by her, but personally I could not endorse many of these interpretations, and moreover they obscure the discussion.

In justice to myself I must recapitulate the circumstances in which I met Mrs. Donohoe. Some time during 1929 she came to the British College to show the results of her efforts in psychic photography, with the request that she might be tested. Mrs. Hewat McKenzie, then Hon. Principal, asked me, as Research Officer, to see Mrs. Donohoe and to carry out some experiments, which I was very glad to do.

During a period of six to eight weeks a series of visits was made by Mrs. Donohoe, and on each occasion I filled Mrs. Donohoe's slides with plates provided by me; these slides I tied and sealed, and Mrs. Donohoe took them away with her and, I presume, kept them in her possession for a week. On her next visit she brought these with her; I found the seals intact and proceeded to develop the plates generally in the presence of Mrs. Donohoe, and on several occasions an official of the College was present. The result of these tests was entirely negative, which was disappointing to us both.

During this same period Mrs. Donohoe claimed that "extras" were being obtained upon the plates supplied by a photographer with whom she was working, and then developed by him. I suggested, reasonably, that she should ask this photographer to allow me to be present, both when he loaded the slides and subsequently developed the plates. She agreed to this, but reported on her next visit that her photographer refused to let me see the use of his "secret developer" under £10. (Note: the words "secret developer" were used by Mrs. Donohoe when giving me the message).

I regarded this answer as most unsatisfactory, but I told Mrs. Donohoe to reply that if any supernormal results whatever were obtained under my reasonable conditions I would willingly give him £10; according to Mrs. Donohoe this offer was refused.

In discussing the results, Mrs. Donohoe informed me on one occasion that on one of the plates an intimate message from a friend appeared in "code." This she was unable to decipher until the photographer suggested the key by which it might be read.

Further research on my part then ended, to Mrs. Donohoe's disappointment and annoyance. She reported the matter to Sir Arthur Conan Doyle, who suggested a photographer from whom she might meet with more sympathetic handling. Some successful results were claimed and Mrs. Donohoe asked me to test her again. I replied that I hardly thought it worth while, as I did not feel that any new conditions were forthcoming which would produce success, and I did not wish to add to her disappointment.

Let me add that I have the greatest interest in psychic photographic results, and have had excellent proof for myself through the Crewe Circle. I have also sealed and developed plates, handled by College students, on which undoubted radio-active images have been obtained—these experiments have been fully reported in the *College Quarterly*.

My position in regard to Mrs. Donohoe's efforts therefore is simply that "no results" were obtained under the conditions regarded by the College (a sympathetic experimenting body) as reasonable for the tests asked for by her; in this view I have the endorsement of Mrs. Hewat McKenzie.

I am aware of the fugitive and delicate nature of early psychic efforts in this field, and I sincerely hope that Mrs. Donohoe's work may be able to stand up to suitable tests on some future occasion; but so far I cannot conscientiously give it my endorsement.

BOOK NOTES & REVIEWS

"GREAT GHOST STORIES," Collected and Edited by Harrison Dale. (Herbert Jenkins; 7s. 6d. net).

Though not specially concerned with works of fiction, *LIGHT* can doubtless spare a little space to notice this collection of ghost stories which, if not perhaps "great," are interesting—in some cases peculiarly so. Some fifteen excellent yarns are included, amongst them being the admirable "Thrawn Janet," by R. L. Stevenson, and F. Marion Crawford's thriller, "The Upper Berth," perhaps one of the most eerie tales of modern times. The introduction, by Mr. Dale, is well worth perusing. F.E.C.R.

* * *

"FREEDOM THROUGH UNDERSTANDING." By E. Geraldine Owen. (Riders. 3s. 6d.).

The title of this little book is its keynote and it is marked by lucid teaching. "Attainment," we are told, "comes through an understanding of oneself . . . Life is the great teacher. First realise the fundamental fact that God is Spirit, then that you are a child of God. To live in this knowledge is to be free from all limitations. . . . When we work from within we have a different set of values, outer things lose their importance."

Gems of thought abound. We are enjoined to cultivate courage as a "vital element for all progress . . . without which we are underlings . . . Refuse to admit that anyone or anything has more power than God . . . The carnal mind must be dethroned and the Saviour, the Living Christ, reign in its stead.

No one can rise from the perusal of this book without benefit.

* * *

"THE TEMPLE OF THE BODY." Sent by the White Brotherhood, through Mabel Beatty, C.B.E. (Riders. 2s. 6d.).

The helpful instructions in this book carry evidence of their origin in advanced spiritual teaching. It is a book to be approached in humility and a willingness to be guided by the wisdom of those who have reached the Kingdom. Favoured is the author who is permitted to pass on such constructive and harmonious lessons. We are urged to realize the words of Jesus—"Blessed are the pure in heart, for they shall see God." The temple of the body should be kept pure. The house of the spirit should be clean if our eyes would endeavour to read the revelations of God. We are told, too, why the human Medium is used by the angels in Rescue Work in spirit domains. Also the chapter on music is most enlightening teaching: "Music is an immortal tongue," and its subtle influence on man divinely elevating when it is of the highest type, but derogatory when he listens to the "vulgar tunes and parodies of music" which some composers inflict upon the human ear.

J.J.C.

ANSWERS TO CORRESPONDENTS

VICTOR FILMER.—These things are irritating, but we have long ago ceased to trouble ourselves over the antics of self-advertising conjurers and indiscreet enthusiasts. These stupidities belong to the fringe of the subject, and have but slight relation to the inner core.

BEL McL. LOWRY (Florence, Italy).—We have your letter, and are glad to hear that you find *LIGHT* so helpful. Sorry we are unable to use the contribution.

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 Friday, November 7th, at 5 p.m. MISS GEDDES

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VOL. IX. No. 3. OCTOBER 1930.

"PSYCHIC SCIENCE"
 (Illustrated)

The British Medical Association at Winnipeg. Fourth Congress of Parapsychology in Athens. "Sensing" at Glastonbury. The L'Estrange sittings. The Rev. William Stainton Moses. An Authentic Case of Clairvoyance. Miss Francis' Mediumship. Animism and Spiritism, "A.C.D. as I knew him," Notes by the Way, Book Reviews.

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 Wednesdays: 3 p.m. Circle for Clairvoyance. November 5th Mrs Rous.
 Thursdays: 3 p.m. Open Circle for Instruction. Miss Earle and Mrs. Livingstone.
 Thursdays: 5.30, Devotional Group. Absent Healing. Miss Stead.

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 Syllabus on Application to Secretary.

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Monday, November 3rd, at 3. Psychometry MRS. B. HIRST
 Monday, November 3rd, at 7.30. Clairvoyance MRS. ESTELLE ROBERTS
 Tuesday, November 4th, at 7.30. Clairvoyance MR. T. WYATT
 Friday, November 7th, at 7.30. Clairvoyance MRS. BURNHAM

LECTURES.

Thursday, November 6th, at 7.30 p.m. MRS. BARKEL
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 Wednesday, November 5th, at 3. MR. GLOVER BOTHAM
 Thursday, November 6th, at 7.30. MRS. F. KINGSTONE

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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.

November 5th. Trance Address through the Mediumship of Mr. W. E. Foster. "Angels."

THURSDAYS, at 8.15 p.m.

General Lectures.

November 18th. Mr. Stanley De Brath on "The Conditions of the New Life." Chair: Rev. C. Drayton Thomas. (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.