

Light

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Edited by DAVID GOW

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CONTENTS.

<i>Notes by the Way</i>	583
<i>Telepathy and the Mind</i>	584
<i>A Case of Levitation</i>	584
<i>The Albert Hall Meetings</i>	585
<i>In the Silence</i>	585
<i>At Sir Oliver Lodge at Downing Street</i>	586
<i>Spirit Communion in the Home Circle</i>	586
<i>Madame Lagrange's Mediumship</i>	587
<i>The Resurrection and its Psychic Aspects</i>	588
<i>Letters to the Editor</i>	589
<i>For Armistice Day</i>	590
<i>Delights</i>	591
<i>Time, Space and Psychic Phenomena</i>	592
<i>The Deathless Army</i>	592
<i>The "Lost Leader"</i>	593
<i>Says and Reflections</i>	593
<i>Psychic Photography</i>	594

SOME years ago we wrote that the truth of life after death which could not easily penetrate the heads of most people might eventually reach their understanding through the heart. It has been so, although it needed a colossal war before the message could be driven home. Even amongst those who in the Great Silence salute the memory of the mighty host who seem to have gone out into the voiceless darkness—even they are showing at last a dim "sense of Eternity," for the message of a life beyond has had many reactions often in the most unexpected places. It is but a few years ago that a body of spiritualists, greatly daring, took the Albert Hall for their Armistice Memorial service. But that service has been held ever since, and has had no small effect in permeating the public mind, for behind this movement of ours, although it is not always sufficiently recognised or understood, is a multitude of unseen workers who make their presence and influence known with ever-increasing clearness. In the years to come the Armistice will have a deeper and richer significance than ever before. It will mean not only the suspension, but the final cessation of the old warfare which in our minds made Life and Death two forces for ever at strife. That strife will have ceased. We shall see but Life everywhere, and death as a mere episode in its triumphant progress.

NOTES BY THE WAY

At last when the day's long silence shall break,
And the darkness rolls away,
The eyes that were weeping shall see when they wake,
Death with the face of Day.
—ARTHUR ST. JOHN ADCOCK.

* * *

WHAT was a curious foreshadowing of the Armistice symbol—the poppy—which was contained in the automatic scripts received between 1909 and 1912 through the mediumship of John Alleyne (Captain Bartlett) and published in LIGHT some twelve years ago. The script commenced "Fortuna fuit, Cælum ruit, labor fruit," and went on to prophesy war. "The weak must suffer, the strong must die . . . chaos—darkness—and a new dawn in crimson skies." And then it spoke of the poppies:—

Red world! Red poppies of forgetfulness in the grave-yard . . . Red poppies in the grave-yard and then Red Poppies in smiling cornfields in the sun. The Poppies cometh to pass before the Day of Christ.

It was Mr. Bligh Bond, we think, who discovered and pointed out the strange coincidence, when on the first anniversary of the Armistice the poppy was selected as the national symbol of the day. The script predicting the Great War was copied and filed in the Archives of the P.R.

THE PRESENCE OF THE SILENT ONE

You do not know what silence is on earth. There is on earth no perfect silence. You cannot go where you will leave sound behind.

Here, in the Sanctuary, was Silence in all its majesty and awe.

Away, beyond the earth, if you could go through the air, you would gradually leave the sounds which are upon its surface behind you. But there would still be the atmospheric friction which would invade silence with a sense of sound.

Even beyond that atmospheric belt there would be, in the ether, sound as a potential element, as planet called to planet in gravitational response.

Beyond the solar system, and between it and other systems in the void of space, you would approach to an idea of silence, while earth would be millions of light years away, unseen, unfelt, almost unknown.

But the ether would be there, and although your ears would not hear any sound, yet ether is the realm of which atmosphere is the ante-chamber, and sound is its neighbour and closely akin.

But here is an atmosphere of what ether should be if ten times refined by sublimation, and Silence is here a thing not negative so much as active in its effect upon those who bathe themselves in its ocean.

Silence here is not an absence of sound; it is the Presence of the Silent One. It is a vibrating entity, but of so quick pulsation that stillness and silence are as one.

—From the Vale Owen Script

TELEPATHY AND THE MIND

[We are asked to publish the following correspondence. It should be explained that the first letter was submitted by us to Sir Oliver Lodge before printing it].

Sir,—In the course of his lecture at the David Thomas Church, Bristol, Sir Oliver Lodge is reported as saying that "Already they [the psychologists and spiritualists] have discovered that mind can operate independently of brain." He then quotes telepathy as proof of the fact. He also states that spiritualists need "curbing."

Now, whilst I have the greatest admiration for Sir Oliver I think he is just a little premature himself, and is giving us credit for more than we claim.

It should be obvious that telepathy between the living cannot be said to prove the operation of the mind apart from the brain any more than the receipt of wireless messages could prove that they might be sent without a transmitter or receiver.

I submit it is only a communication from a discarnate mind which can prove it exists independently.

To admit this would, of course, be accepting the whole spiritualist position, which orthodox science most certainly does not do.

AUBREY TURLE.

• • •

Sir,—The question raised by Mr. Aubrey Turle is not an entirely simple one. I suppose it is a subject on which different opinions may be held. If, as I suppose, he is willing to grant the distinction between mind and brain, there are, in ordinary telepathy between the living, four things to be considered, namely, the mind and brain of the transmitter, and the mind and brain of the receiver. He seems to assume that the impulse originates in the brain of A, and is reproduced in the brain of B. I doubt if that is always so. We very often seem to tap the unconsciousness of A. A message is often sent unknowingly, as when the message for instance, concerns death or illness.

Now we have as yet no theory of telepathy, and I am not prepared to say that even the mind of A has any transmitting power in such a case. The spiritualist view is that it is a third party who conveys the information to B. But that is a hypothesis which, though possibly true, goes further than the established facts actually warrant, and is not acceptable to the orthodox psychologist who admits telepathy.

But even supposing the idea *did* originate in the brain of A, and was ultimately reproduced in the brain of B, how does he think the transmission is managed? One view would liken the brains to transmitting and receiving stations, which is the theory of brain waves; but no such physical process has ever been demonstrated, and the facts seem against it. It looks as if the transmission had to be conducted in a mental manner, so that the *mind* of A acts on the *mind* of B, and that this action is independent of any bodily instrument or physical operation.

It seems to me that this is the minimum hypothesis that will account for the facts, or rather will not account for them, because it is too vague. We do not know what the psychic process is. But I am assuming, as a minimum, that there is a psychic process of transmission, and that is what I meant by saying that mind can operate without material aid.

When transmission occurs from a discarnate mind, there is no question that a psychic process is in operation. But I hold that even in more normal cases a psychic process is necessary.

I should be interested to hear whether this commends itself to Mr. Aubrey Turle, or whether he regards it as still unsatisfactory.

OLIVER LODGE.

Sir,—I agree with Sir Oliver in the distinction he draws between mind and brain, but hold that the mind must always have a brain in which to function. As Professor Richet puts it, "we cannot conceive of a bodiless mind." In this life it has the physical brain, and in the spiritual the etheric one. I believe a brain is necessary to formulate as well as to transmit thought. I would remind Sir Oliver that recently he spoke of life and mind in synonymous terms. I regard life, or mind, as the vital principle which, to be intelligible, must have a mode of expression. I therefore cannot conceive of its existing independently in a purely psychic form.

I agree that messages can be sent unconsciously, and that they can be picked up by other minds than those for whom they are intended, in the same way as wireless communications are sometimes intercepted by strange operators, but I think in most cases A must have been thinking of B, though the message was not sent intentionally.

There are, however, premonitions of disaster in which there is no transmitting mind. How is the information conveyed to B? It seems a case of coming events casting their shadows before. I can only suggest that the mind must be open to receive impressions of this kind, which are registered on the brain in somewhat the same manner as the image is reflected on the photographic plate or the voice recorded on the gramophone.

In ordinary telepathy I do not consider the intervention of a third party a likely explanation.

AUBREY TURLE.

A CASE OF LEVITATION

By "SCOTIA"

ONE type of physical phenomena which strains the average reader's power of belief a great deal in the perusal of psychic literature is that in which Mediums are reported to have undergone levitation.

I am one who has had peculiar advantages in witnessing and testing the powers of a recently developed amateur Medium (whom I shall dub "D" in deference to a need for anonymity), the reality of direct voice phenomena, levitation of objects, materialisation of hands and highly evidential automatic writing, all of which had been brought home to me with great force; but while accepting the privilege of close contact with these varieties of mediumship, I never dreamed that I should be so fortunate as to meet with a case of levitation of a Medium.

It happened that during a dark seance for direct voice phenomena, attended by several level-headed professional men, the sitters and the Medium were amazed by an unannounced departure from the usual procedure of the manifesting personalities. Voices had been heard with great distinctness from the luminous trumpet while it travelled far and high in the seance room when, suddenly, the trumpet was lowered and a pause of unusual length ensued. Conjectures as to what might have gone wrong were being discussed by the sitters and the Medium (who invariably retains full consciousness during the sittings), when the Medium reported an unusual sensation—or, to be more precise, lack of sensation in the lower part of her body, from the toes to the abdomen. The sitters immediately adjacent to the Medium, it so happened, were used to having to deal with occasional nervousness on the part of the Medium, who has been guarded with jealous care from all contact with literature or company which might lead her to hold preconceived ideas on what she should expect in the way of phenomena. (In passing, it may be noted that this policy may account in large measure for the remarkably rapid development of this particular Medium).

The Medium was reassured by her neighbours, who reported having her hands under strict control. As

one of the controllers, I was puzzled for a moment when I felt the Medium's right hand pull my left hand upwards. Without warning, I brought my right hand over to increase the control, and felt the line of the Medium's arm. At this moment the Medium gave a startled cry, saying that she felt she "was going up." For my part, there was no need for her to mention this, for as she spoke I had already discovered that her shoulder was rising steadily upwards and continued to do so until I could no longer reach up far enough with my right hand, and I had to let it slide down her arm until it met my left hand grasping the Medium's fingers.

The sitter controlling the Medium's left side had acted similarly to myself, without prompting, and his findings were similar to my own, save that his greater stature had enabled him to follow the course of the Medium's left shoulder until it reached the climax of its upward journey, which we judged and confirmed later in light by measurement of our respective reaching movements to be three feet or more into the air.

One interesting point was noted. The Medium had been seated in an armchair drawn close to a large oak table. As the Medium rose into the air in sitting posture, her knees collided slightly with the under side of the projecting table-top, and I distinctly felt her body drawn backwards until her knees were clear of the table ere the visitation was resumed.

Despite our assurances, the Medium felt somewhat unicky at her new experience, and it was her agitated sea to be lowered that seemed to mark the climax of the visitation.

Naturally, only the adjacent sitters were able to verify this startling occurrence, and, with a view to remedying this omission, a luminous headband was prepared subsequently for use on the Medium, lest the phenomena could be repeated. And repeated it was.

The manifesting personalities expressed their satisfaction at the success of their "surprise item," but pleaded that the Medium should have greater confidence.

At a subsequent seance, the Medium again reported the queer sensation of loss of feeling in the lower part of her body, and promptly the headband was produced from my pocket and adjusted on the Medium and her hands strictly controlled from that moment.

Like a lamp on an aeroplane, the luminous paint was seen to soar steadily towards the ceiling, and the controllers of the Medium, prepared by the previous experience, made adequate tests to confirm that the Medium was indeed raised into the air by means which must be described as beyond the powers of conjuring or of orthodox science. The phenomenon on this occasion was brilliant, for I had to stand on tip-toes to keep a grip on the Medium's right hand, and my colleague on the Medium's left saw that the headband rose above her head—more than six feet from the floor. I made an effort at one point to pull the Medium down in my section, but I failed to do so and found a peculiarly buoyant resistance meet my effort.

The Medium had behaved splendidly in comparison with the previous demonstration, but when, with her head practically touching the ceiling, she commenced to reel sideways, to her left, her calmness deserted her and her own request she was lowered swiftly, but gently, to her chair.

At the time these demonstrations were somewhat staggering in their novelty to me, but phenomena of an equally staggering nature have ensued in the mediumship, which have done much to relieve the strain which was upon my trust in my own powers of observation. And when all is said, in the presence of advanced physical phenomena even the most experienced investigators fret with things which make them hesitate to speak of them with the emphasis which their novelty demands.

THE ALBERT HALL MEETINGS

AS the eleventh of November approaches, one may look back with gratitude to the founders of the Spiritualist Armistice Day Meetings at Albert Hall, those massed assemblies where, yearly, an army of the living stands silent to salute that greater army of the spirit-world who, in very surety, are present to exchange the sacred greeting. The ceremony, as the Rev. George Vale Owen has reminded us, originated with Sir Arthur Conan Doyle who started the idea by a service at Queen's Hall, and the work was carried on by the Marylebone Spiritualist Association, who, with a fine enterprise, enlarged the scope of the undertaking. To take the huge Albert Hall was a bold move. Disaster might have followed, indeed, it was predicted by many. It would involve a heavy financial loss, said the cautious ones; besides, a half-empty building (for surely the big edifice could not be even half-filled!) would be a glaring advertisement of the lack of spiritualistic support.

But the M.S.A. committee, being assured of the co-operation of their spirit-helpers, went ahead, with gratifying results. Albert Hall, on the first Spiritualistic Armistice Day Meeting, held some eight thousand people. And they were, for the greater part, persons who had acquired conviction of the reality of spirit life and the certitude of communication; for when Sir Arthur Conan Doyle asked those in the auditorium who had obtained personal experience of other-world visitation to rise and testify, practically the whole assembly rose to its feet, almost with the uniformity of a Guards' parade. It was an astonishing, and moving spectacle.

Since then, as we know, the Service has been continued every year, and is likely to prove a permanent institution. Each year it grows in importance, and it is not too much to say that ere long even the Albert Hall will be insufficient to hold the entire assembly. Among those who have spoken at these vast meetings are Sir Arthur Conan Doyle, Mr. H. E. Hunt, Miss Estelle Stead, the Rev. C. Drayton Thomas, Mr. Hannen Swaffer, Sir Frank Benson, the Rev. George Vale Owen, Mr. Ernest Oaten, Mrs. Hewat McKenzie, the Duchess of Hamilton and Brandon, and Miss Lind-af-Hageby.

We may recall here the moving words of Sir Arthur Conan Doyle at the Service of 1927. "We are met here to-day," he said, "to show those who passed away in the Great War that their memory is still green, that their sacrifice has not been forgotten . . . If we live now in safety fearing none (and I trust, causing fear to none), to whom do we owe it? To those who gave their lives, and to whom we send out now our hearts' love and gratitude. We, with our blessed knowledge, know that they are here."

Those were great words. And when the next Armistice Hall meeting is held, be assured that Sir Arthur will be there—but, on this occasion, as one of the invisible army whose cause he fought so gallantly. N.

IN THE SILENCE

Once more, right down the corridor of years,
Remembered footsteps of our loved ones ring,
And still for us the old refrains they sing,
Which make us smile again though through our tears:
So strange and sweet their courage still appears.
Once more we see the brave and martial swing
Of schoolboys, who had all their lives to bring
As sacrifice, and men who gave careers.
Be still awhile; the brightening image grows,
The longed-for face, the smiling eyes come clear;
Maybe it is not memory that shows:
Perhaps in truth our dearly-loved are here,
Praying that we at last may truly see,
And know that blindness is not God's decree.

E. HALL HAINS.

SIR OLIVER LODGE AT DOWNING STREET

AT No. 11 Downing Street, on the 28th ulto., a crowded meeting listened with keenest attention to an address on the reality of a spiritual world, delivered by Sir Oliver Lodge. Mrs. Philip Snowden presided. Sir Oliver expressed his conviction not only that there existed people who had inhabited a physical body which they had left, but that there were other beings who had not dwelt on this earth—angels. Space was inhabited. He believed that it was “pulsating with life and mind; only here and there do we touch it.” We on earth dwelt among shadows; we lived in a world of matter and we thought all was matter. If, however, our eyes were opened, we should be blinded. Through the instrumentality of certain Mediums, who could be controlled by some other minds, discarnate people could at times reassociate themselves with matter.

Spiritualists, remarked Sir Oliver, felt that they were trustees of Truth, but he feared that they were not always wise in their use of it. Those who investigated the supernatural sometimes lost caste, and accusations of superstition and fraud were frequently made. Nevertheless a few men of science had found that some of the things were true; if true they were revolutionary.

In the course of his address, which was received with great appreciation, Sir Oliver said:

“My doctrine is that life exists in space, that mind is a higher development of that, and I presume that spirit is a higher development still, but they all exist in space. In this room, at the present moment, I suppose there are waves passing through from every capital in Europe which if you had a “set” you could apprehend and tune-in to the station you wanted. But you must have the material instrument in order to explore the Universe. I want the parable of the wireless to be thoroughly grasped. It shows that things may exist in space of which we know nothing unless we have the proper means for investigation. This body of mine is an index or demonstration of me—of something which is not in matter at all, but is in space. I believe I have an ether body as well. The matter body has been put on. It only lasts about a century and then you leave it behind, but you don't leave yourself behind. Yourself goes on. Killing the body does not kill you. It spoils the mechanism and prevents you doing anything. You destroy the loud speaker—but you might have a duplicate set.”

COR.

SPIRIT COMMUNION IN THE HOME CIRCLE

By J. J. CADWALADR

IT is only the Home Circle that has kept true as far as humanly possible to its sacred obligation, which realizes the intimacy of spirit communications—the oneness which obtains between us and our friends on the Other Side. The intimacy grows with our spiritual progress and the frequency of their visits. It is a far deeper intimacy than we can experience with any earthly friends, however long we may have known them, or however closely connected with us they may be, for the reason that spirit friends read our thoughts even before they fructify in our own minds! We have been told this often, but it is still difficult to grasp. Is it that the psychology of the soul is to them an open book? Does the trend of our thoughts tell them what the next thought will be, as in

harmony one chord follows another in perfection of sequence? Be that so, how important it is that the right note is struck! How imperative that we be on guard. This has been to some of us one of the many benefits of spirit intercourse—the desire for purity of thought, elevation of thought. When an unworthy thought obtrudes we banish it. We try between our weekly meetings with our spirit friends to maintain a high standard, that the generating station of our mind may emit only thoughts of light and beauty; that our angelic visitors may see even in their anticipatory reading of our thoughts naught but the promise of nobility, generosity, grace—thoughts that faintly harmonise with theirs.

A discordant thought frequently mars communion. Beware of discordant thought—our heavenly friends are attuned only to peace. Pray that before you meet them in close intimacy you, too, may be in spiritual harmony with peace; that no thought be harboured in your mind which, though perhaps dormant, your spirit friend will see coming to life before you realize it yourself.

Much has been said and written on the power and possibilities of thought, but not enough upon the *birth* of thought—how to keep thought conception pure. Blessed are the pure in *thought* for they shall see God. Evolution in all existence is a paramount fact, the beginnings wrapt in mystery. Who can tell where thought begins or describe its embryonic state? We often say, in our colloquial way, “I can't imagine what made me think of it,” or “I spoke before I thought.” Somewhere in the recesses of our mind the thought lay, a vague concept that we wot not of. “Examine yourselves and see if there be any evil in you.” Let not our friends from the land of penetrating vision discover lurking within us the germs of unclean thoughts, the seed of tares that will choke the garden of the mind. Angel eyes can discern the hidden seed and know the thought it will grow into. Do not let us give habitation to doubtful seeds. There are winged seeds ever floating on adverse winds of time seeking a hiding place; evil seeds dazzling to the vision; evil laughter-laden seeds that charm the ear. Guard against them. They are weeds, and take root quickly. When the reaping comes they will be burned in the furnace. Even now they will be as an incubus upon your soul, gradually binding you with their poisonous tendrils; holding you down to pestilential earth; dragging you into the “slough of despond.”

Be careful of pre-natal influences on thought. Prepare the mind for good seed only. Evil cannot flourish where the sunshine of God's love reigns supreme.

We once remarked to one of our Guides that their pre-knowledge was wonderful, and that we on earth were very limited. “It is not wonderful to us,” came the answer. “He Who gives life knows all things. You are indeed limited: all should come here to learn.” The key to spirit friends' pre-knowledge of thoughts is that the Giver of Life imparts it.

White is the emblem of purity. If you would be clothed in white raiment when you have cast off your garment of mortality you must cultivate purity of mind, for your spiritual future is now being woven by the loom of your own thought. Cleanse your thoughts; pray that they may be “washed white.” Dark thoughts weave dark robes, and dark-robed people are relegated to the dark spheres of the world eternal; grey-robed to the grey spheres. But they that are clothed in white raiment shall be presented to the King of Heaven without spot or blemish. And all tears shall be wiped away, and they shall be led into green pastures beside the rivers of still waters!

THOSE who preach fear want power. No good soul has preached fear, for there is nothing to fear. The secrets of God are preserved by God.—From *The Flame of God* by ELIZABETH SHARPE.

MADAME LAGRANGE'S MEDIUMSHIP

By A. L. DRIBBEL

SOME weeks ago I had again the opportunity of testing Madame Lagrange's mediumship, in a private family circle at Brussels, and the evidence obtained was excellent. We formed a group of seven sitters without the Medium; all relatives. Madame Lagrange's psychometric powers are well developed, but she does not seem able to confine her attention to one thing and to one sitter. She picks up an article, gives a description or message, suddenly drops the object to pick up another one belonging to another sitter, and so on, frequently coming back to articles already handled several times. This, of course, makes the taking of notes a rather arduous task, but on sorting them out, the evidence given to the various sitters becomes apparent. Most of it was of a very private nature, and there were also some predictions. One of these (up till now unfulfilled) is rather curious, because three days later Youvani, Mrs. Garrett's control, told me exactly the same thing, namely, that shortly I was going to have a new car. Nothing is further from my thoughts, as my present car is practically new, and I am extremely satisfied with it.

The Medium gave a deceased gentleman's name in a curious way; she gave the first syllable of the surname and the second of the Christian name, for instance, Herbert Williams was given as "Wilbert."

The sitting took place in a drawing-room, and several portraits, single and in groups, were hanging on the walls, or standing on the piano, book-case, and occasional tables. Several times after descriptions and messages had been given, the Medium would say "He" (or "She" is the case might be) is coming out of the picture." Or: "She says that her portrait used to hang *there*," indicating a vacant space on the wall. This was always correct. At another time she would jump up, take a group photo, postcard-size, with eight persons on it, from a bookcase, point unhesitatingly to the person just described and say, "He comes out of the photo and plays now with the second ring on your finger, saying that it is his." (Correct).

Professor Rutot has conducted a series of scientific experiments with this Medium since 1927. The last few sances took place in June and July of this year. M. Rutot is an archæologist of universal renown, and he has at various times submitted to Madame Lagrange objects from pre-historic times, and the impressions which the Medium derives from these articles correspond in an astonishing degree with the scientific documentation existing about such objects.

There is no question here about thought-reading, for instead of naming or describing the object which is presented to her, the nature of which she ignores, she puts herself into the atmosphere of the object, or identifies herself with the ancient proprietor and acts as he or she would have done in the past.

Here are a few of these experiments:—

A number of oblong cornelian beads, which probably belonged to a necklace, were handed to the Medium, enclosed in a carton box. All that was known about these beads, was that they were brought back from Cyprus about fifty years ago, by a traveller. It is supposed that the necklace was recovered from an antique tomb by a peasant of the island, and sold as a curio to the traveller. The Medium gave a detailed description of various scenes which might have taken place in ancient Cyprus. Although no scientific affirmation is possible, the scenes described might well give an idea of the splendid Minoan civilisation as revealed by the magnificent discoveries of the Cnossos palaces.

A bronze pendant wrapped in paper, which was found in Lake Constance, was handed to the Medium. As

before, she did not recognize it, but what she said about it and its former owner can be rightly attributed to the period of the lacustral villages of the Swiss lakes where bronze was very extensively used.

Next, a fragment of cut flint, wrapped in a newspaper, was handed to Madame Lagrange. This piece was very chipped and dented, due to the intense cold of the glacial period. The article was found in the broken flint at the bottom of the quaternarian slime in the phosphate of lime quarries of Saint Symphorien near Mons. Many a magnificent flint instrument dating from the beginning of the Mousterian era has been found in this broken flint, but most of these are split and chipped by the intense cold, which was the cause of the Belgium of that period being overrun by reindeer and the fauna of the Siberian Tundras.

Scarcely had Madame Lagrange touched the wrapped-up article, when she cried out that it is very cold, very cold. "The moon lights up an ice-landscape. There is a smell of rancid oil. I see a naked woman creeping in a bag of skin. I have to go through two hard earth-crusts. There are white otters, large bears, which leave behind footprints. Further, a huge animal like a rhinoceros." These sentences describe in a characteristic way the very special conditions prevailing in the Mousterian era, which immediately preceded the time when the inhabitants took refuge in the caverns of the Meuse region, a period in which the large bear, very plentiful in Belgium, was accompanied by the rhinoceros of the Ice Period, the mammoth, the reindeer and other representatives of the glacial fauna.

During the dictation, it is interesting to watch the efforts which the Medium is making to describe landscapes which she does not understand and to express unwonted and unusual sensations; only the atmosphere is revealed, the article itself remains unknown to her.

A rudimentary flint weapon—a kind of dagger is given to the Medium. This weapon dates from the origin of humanity, and is about a hundred thousand years old. The object comes from the gravel of the ancient quaternarian layers of the thirty metres terrace of the Vallee de la Trouille at Spiennes; it is also wrapped in newspaper. As soon as she touches the article she says:—

"It cuts—there is a whirlwind—it is cold—I go deep down into the earth—I feel I am getting very long teeth—I have a formidable jaw—I am in a forest where my feet sink in a wet mud—I flounder about—it is full of insects—my arms are getting longer, also my nails."

Taking the object in the hand by one of its extremities and holding it like a dagger, the Medium says:—"I feel I am getting bad—I like to strike my neighbours [she makes the movement of stabbing]—I walk—it smells badly here—there is a lot of wind—I am eating fruit.—The sun is red and there is fog.—The palms of my hands are less dark than the rest.—I am getting stupid, I speak with difficulty,—I don't know any more." She tries to speak but utters only shrieks. For those versed in Geology and Pre-History it is quite clear that she enters into the right conditions, and that unconsciously she reproduces with exactitude and to an astonishing degree the characteristics of our prehistoric forefathers.

These experiments were witnessed by M. L. Capriani, Conservator of the Anthropological Museum at Florence, a distinguished psychical researcher.

"RUDI SCHNEIDER."—Mr. Harry Price's book under this title (Methuen) is having an excellent reception from the reviewers by reason of the rigid scientific control under which the Schneider phenomena were obtained. It is a powerful authentication of the reality of psychophysical phenomena and, with the volumes which have preceded it from other investigators using strict conditions, should set the question finally at rest.

THE RESURRECTION AND ITS PSYCHIC ASPECTS

By E. M. HORSEY

MISS MERRY, in her interesting article on "The Risen Body of Christ" (LIGHT, October 11) objects to the theory that the post-resurrection appearances of Jesus were materialisations, on the ground that the view is ultra-materialistic.

Is it, then, more materialistic to think of Christ as temporarily associated with matter *after* His resurrection than before? If it was the will of His Father that He should empty Himself of His glory so far as to become incarnate for thirty-three years in an earth body, is there anything ultra-material in the view that He was able to make His body visible to His friends by obeying the psychic laws which govern materialisation just as formerly He had obeyed the physical laws which govern ordinary incarnation?

These post-resurrection appearances were made for a definite purpose. The disciples had seen with their physical eyes His dead body lifted from the cross. To counteract what must have seemed to them as an overwhelming proof of the end of His existence (except, perhaps, as a disembodied, formless essence) it was necessary for them to have physical proof that the actual Man they knew so well had come through death and had emerged on the other side. Jesus was careful to make them realise that His appearances were objective and not merely subjective visions, as His insistence on the act of eating and drinking shows.

If Christ's risen body were only visible to the disciples by clairvoyance, as Miss Merry maintains, how can these "ultra-material" acts be explained? Thomas believed, when told of Christ's appearance, that the others had seen Him in a vision, and it was to dispel this error that Christ agreed to his request to be allowed to touch Him.

As Dr. Ellis Powell points out, the accounts of the various appearances bear out the theory of materialisation in a remarkable way, although the disciples knew nothing of the laws governing psychic phenomena. The first materialisation took place while it was yet dark; Dr. Powell explains that even Christ had to learn the difficult task of building up the materialised body. This was His first attempt, and to render it even harder, there was only one Medium present. The power was not strong enough to make the body proof against Mary's touch. Hence the command: "Touch Me not, for I am not yet ascended to My Father," implying that there would be time later on when Mary's wish could be gratified. With practice and in the presence of several strong Mediums the power increased rapidly until the materialisation was so perfect that eating and drinking were possible, touch was permitted and even commanded, and the materialisations at last took place in full daylight.

All this is difficult to reconcile with Miss Merry's claim that the disciples saw the Etheric Body of Christ only by means of their "now intensely-awakened clairvoyant sight and 'clair-sentience.'" It seems hardly likely, either, that the five hundred brethren would all have had their clairvoyance intensely wakened at the same moment and have all seen exactly the same vision. And how does Miss Merry explain the words: "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have."

These materialisations (supposing this view to be correct) were withdrawn when the object for which they were undertaken was attained. They were not an end in themselves but the means to an end. They formed the foundation on which the disciples were to build the structure of a living, spiritual faith. It was not necessary to repeat them; they happened, as St. John says, "that ye may

believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in His Name."

It is well known that materialisation is almost impossible to spirits who have progressed very far through the spheres, and Christ's ascension was an object-lesson to the disciples that from thenceforth they must not expect to see Him again in temporary association with a physical body, though their contact with His Spirit would be closer and stronger than ever.

It may be of interest to quote an expression of opinion, differing both from Miss Merry's view and from Dr. Ellis Powell's, which was given to me at a sitting with Mrs. Leonard on October 4th, 1930. I did not lead up to the subject, nor had it been in my thoughts during the sitting, though a short while before I had strongly supported Dr. Powell's theory in a discussion.

"There shouldn't be any physical death at all, no old age, disease or decay; simply a purifying before you leave the earth for a higher plane, just as there is with us. When I move on to a higher plane—it's all right, I shall wait for you, we shall probably all move on in a body, but it won't be for a long time yet. We shan't decay when we move, our bodies will be purified and adapted to the higher rate of vibration. That should be so on earth, but conditions are so rotten at present that decay is inevitable. Christ refined His body so much that He was able to take it, it wasn't necessary to leave it behind. That explains the empty tomb."

(I thought it was dematerialised.)

"What does that mean?"

(I don't know exactly.)

"No one does! No, it was a case of transmutation, purifying. He was able to show His body because He still had an earth body, though it was refined to spirit vibrations."

(You don't think the appearances were materialisations?)

"Not what *you* call materialisations—horrible artificial things. His was the real thing. He had lived such a perfect life that He was able to make His body visible, He didn't have to draw particles from someone else as is done in ordinary materialisations. His physical and etheric bodies were one. We are intended to progress till we can do it too, then there will be no disease or old age, just a gradual going away and coming back sometimes. It is like moving into a higher form, and those in higher forms can still talk to those in a lower one you know."

Of course, from every point of view except that advanced in the Thirty-nine Articles, the disappearance of Christ's body from the tomb is a difficulty. The explanation that an earthquake swallowed it seems hardly convincing. I do not know whether dematerialisation of any but a previously materialised body has been satisfactorily proved.

Assuming that the theory advanced in the above message is correct, it is still difficult to understand why the body was not "transmuted" at once instead of after three days, and also what became of the part which was refined away. Neither does "transmutation" seem any easier to understand than "dematerialisation." Unfortunately the sitting was too near the end to waste the power in argument.

No one has ever yet seen a body in the course of transmutation (though this is no argument against its possibility) whereas many well-balanced observers have witnessed materialisations under test conditions.

The conditions which accompanied the post-resurrection appearances of Christ, as observed and recorded by men ignorant of the very existence of laws governing psychic phenomena, are so much akin to those recorded by modern scientific observers at materialisation sittings that it seems unlikely that this similarity can only be due to coincidence.

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.]

WALKING ON THE WATER

Sir.—Baron Droste's article reported in *LIGHT* of Sept. 27th and the comments of the *Revue Psychique* impel me to inform you that you will find an instance of walking on the water by a man—but like "old Bernd," in trance—in an early number of *LIGHT*. It was probably in the early 'eighties, I used to help Mr. Stainton Moses with the Foreign Exchange, and I remember translating an account in the *Spiritistische Blätter* of a circle somewhere in Galicia, at which the Medium was controlled by a man who said he had been drowned in the lake, or pond, near the house where they were; and then he jumped up and hastened to the water, followed by the sitters, sped across its surface, dived, or sank, and re-appeared carrying a skull, which he said was his. Some years later, Mr. Girdlestone, of Sutton Coldfield, wrote to *LIGHT* for help in finding this account, which he remembered having seen in that paper. I was abroad then, but was able to say between what years it must have been published, which enabled him to find it, but I never heard what use he made of it, if he had other similar facts.

M. Léon Denis told me that every "supernatural" power recorded in the Bible had been reproduced in modern times; I understood him to say he had shown this in his book—but I had not the opportunity of reading it, and forget the title. This was at the Spiritualist Congress at Geneva in 1913.

C. JESSIE VESEL.

* * *

"THE POWER IN PSYCHIC PHENOMENA"

Sir.—May I say that to one researcher at any rate Mr. F. H. Wood's article under this title, in *LIGHT* of October 18th, has been helpful. He indicates the effect which local thunderstorms and magnetic phenomena have on "power."

In our own case a communicator complained of the effect of strong high-frequency currents causing "magnetism" locally, as causing a mist. These high-frequency "vibrations" were part of my ordinary electrical researches and I had no idea they were in any way connected with psychic phenomena. Well, I cut them down to please the communicator and *said* I had switched them off. He complained that they were still there but not nearly so bad. I now tested whether or no he had any knowledge of the matter, and eliminated my own knowledge by closing my eyes. It turned out that he could *see* what I was quite unaware of, for he could tell me when my eyes were closed exactly when I brought these high frequency currents ("magnetism") into operation. I may explain that the switch is infinitely variable.

What F. H. Wood says is exactly right according to these observations; that is to say he being wholly unknown to me confirms my observation from another viewpoint.

We are getting on. I do not think psychic power is electrical or magnetic, and F. H. Wood is pleasantly cautious, but that magnetic and electrical phenomena affect psychic phenomena is probable because those phenomena are all in regions beyond our three dimensions.

A jackboot affects a human being if applied with vigour and scientifically in three dimensions, but the reason a jackboot does this is because it is heavy and increases

momentum. It derives a temporary "power" from the human being who wears it; but the muscular energy which drives it, and the nervous reaction of the recipient, belong to a totally different set of dimensions where energy is the equivalent of solidity with emanations. I speak lightly but F. H. Wood can be assured I take, and will study, his article seriously; this is more helpful to research than a thousand fraud exposures.

Q. C. A. CRAUFURD.

* * *

THE PROPOSED LIAISON COUNCIL

Sir.—The impression left by Captain Leith-Hay-Clark's letter in *LIGHT* of October 25th is that the idea of a Liaison Council has been abandoned. It is not so. As a matter of fact, the Liaison Council has been formed by representatives from the following bodies; Marylebone Spiritualist Association, Stead Bureau, British College of Psychic Science, Spiritualists' National Union, Spiritualist Community, and, in addition, the London Spiritualist Alliance have been asked to send their representative.

This Council is composed of people who have practically all spoken on one another's platforms, and are familiar with the problems confronting organised Spiritualism in London. The only reason that Captain Leith-Hay-Clark's scheme was not proceeded with was that, rightly or wrongly, the representatives of the various bodies felt that, in the form suggested, it was unworkable; I personally wrote to him suggesting a much smaller Council, with the names of the people who could best work together in this way; but his attitude was that he was only interested to proceed with his own scheme. Further, it was felt that there was no need to have a Board Room, pay a rental, engage a Secretary, have a voteless Chairman. Many of us who have been in this movement for longer years than Captain Leith-Hay-Clark appreciate far more the difficulties that lie ahead of us, and are actuated by only one desire, namely, to be of service to our fullest ability. It is obvious to those who are familiar with the *personnel* of the present Liaison Council, composed of Mrs. de Crespigny, Miss Stead, Mrs. Stobart, Mr. Swaffer, Mr. Craze and Mr. Hawken, that any idea of personal aggrandisement is beyond the question. Captain Leith-Hay-Clark should be glad that his scheme has been used, in no matter what form, as long as it has been the means of co-ordinating the various activities of the Movement.

MAURICE BARBANELL.

29, Jewin Crescent, E.C.1.

* * *

Sir.—As one of the rank and file may I express my deep disappointment on reading Capt. Leith-Hay-Clark's letter in your issue of October 25th.

I had hoped the movement as a whole was going to take a tremendous step forward, sinking petty differences and small selfish ambitions in a burning enthusiasm to carry forward the work of the spirit world—the work of God Himself.

How well does Capt. Leith-Hay-Clark say, "Self-aggrandisement . . . is sheer poison to this or any other movement"! I would add that as an aim it is sheer poison in the life of any individual. Surely until one has learnt to forget the small self, to stand aside from it, the mind and heart filled only with the realisation of the glory of life and of its work, one has not begun to live.

One wonders at the patience of our spirit-helpers, whose work is so often frustrated by our petty outlook.

ANNA E. MENZIES (Mrs. John Menzies).
7, Leinster Square, W.2.

Light

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FOR ARMISTICE DAY

SOME ten years ago a letter from "B," one of our contributors, was published in a leading London newspaper on the occasion of Armistice Day. It ran:

The Great Silence will also be a great Seance—the greatest and noblest ever held. Forty-six—or more—million people will be engaged in sending a gigantic thought-wave to the other side. Will it burst the barrier between the two worlds, and shall we get a reply?

We said then that we could hardly expect that even such a gigantic thought-wave could burst the barrier, because it was a natural barrier designed to maintain a necessary division between the two stages of life; that it was divinely so ordered, the division being under the laws of the Eternal Wisdom.

But even in the short space of ten years things have moved on tremendously. The barrier was never at any period rigid and absolute; it has always allowed of a certain amount of communication, and to-day that communication is greater and fuller than ever before. There is a distinct breach in the dividing-walls, and there is much passing to and fro. Indeed, however separate the two states may be, the dividing wall is more apparent than real. While we are under the illusion of the senses the barrier seems real enough. What we are working towards is that "last and largest sense" which "shall make the phantom walls of this illusion fade."

We are entering on a time of great awakening—a new sense—that "last and largest sense" of which the poet spoke is developing. The mourners who once mourned as those without

hope are passing from the old-time stupor of grief. Even those to whom Spiritualism is little more than a name have heard enough to give them a glimmering hope that death does not end all, but is really the beginning of a greater life in a newer and better environment. And there is an increasing number to-day who know beyond all peradventure the truth of the matter.

The message has gone forth, and the Press has taken it up to a degree hitherto unknown. The fact of survival as proclaimed by the leaders in Spiritualism and Psychical Research has become a popular newspaper item—a great triumph in its way, although it was not less true when no newspaper could espouse the matter without suffering in credit and in financial support.

The Great Silence continues as an annual observance, but we expect to see it year by year robbed not of its spirit of reverence but of its sadness. Thoughts are born in the Silence. Doubtless in that annual two-minutes' pause in the world's business, great interior changes are being wrought in the hearts and minds of thousands, so infinitely swift and delicate are the activities of the spiritual consciousness.

"The delusion of death shall pass" wrote that inspired poet Stephen Phillips when, in the year 1900, he spoke of the things to come in the new century upon which the world was then entering. We can see that prophecy in course of fulfilment. The Great Silence, like the dividing wall of death, is itself an illusion—for it is vocal with the greetings and message of those who in the Unseen World keep us ever companioned, and who make our darkness luminous with their love.

THE CENOTAPH

THE West Minster, for all its awful sacredness and surpassing beauty, has for me the taint of an old, a well-nigh universal superstition. Its monuments assume that the Dead are buried, and that their Place of Waiting is a charnel house. Our minds know that there is no Death, and that only bodies lie there forsaken by those who have entered into life. Our hearts are carried away by a superstition which our minds resent.

But from that taint the Cenotaph is free. There are no charnel relics to foul the clean, sweet memory of a million men translated from our darkness to God's Light. Where the Christ leads they follow upon the way of sacrifice. For us, their comrades who were left behind, there is the high assurance that these be witnesses who testify for us that we all have kept the faith and, as a nation, not fallen far short of our ideals. So the little humble monument bears testimony not of the dead and buried, but of the hosts triumphant, leading a nation and an empire which tries to serve mankind, to extend the area of freedom, enlighten the dark places, and broaden God's Place beyond our boundaries.

R.P.

SIDELIGHTS

The following passages are taken from a fine article in the *Sunday Express*, entitled "What Science has taught us about Religion." The writer, Sir Oliver Lodge, writes: "Shall I tell you of how the universe appeals to us, and what science has taught me of Christianity? It matters alone is suffused with life. Not matter alone animated. The whole of space is pulsating with life and mind, with intelligence, with benevolence. Existence the most magnificent thing we can conceive. Nothing too good or too high to be true.

* * *

"Everything we can imagine of good shall exist, not its semblance but itself, when eternity shall fulfil, shall surpass, the conception of an hour. The physical world has been called the living garment of God; it is His mode of manifestation. In extent it is practically infinite; in complexity it exhausts our utmost attention; in beauty it is supreme. This majestic universe is throughout dominated by One Supreme Spirit; it is His Incarnation. Like a cathedral or any other work of art, it was conceived in the mind and then uttered in incarnate form; it was conceived by the Holy Ghost. On the mystery of the Incarnation we need not speculate, and what He was before Incarnation we can hardly express. Of Himself He said, 'Before Abraham was I AM.' Let that suffice."

* * *

In formally opening the new Lytham Hospital (which starts free from debt, owing to a generous donation from a lady, Mrs. Mellor, as a memorial to her late husband) Lord Derby made a felicitous speech which included certain remarks that may be appropriately quoted here. A report of Lord Derby's address in the *Lytham Times* of October 10th tells us that he spoke as follows: "All could have wished that Mr. Mellor had been there to have seen, in their presence, the opening of the Hospital; and yet he [Lord Derby] was one of those who felt he *was* there, and that even in after-life he might see what was going on in this world. It might be a debatable point, but he [Lord Derby] did and would always believe that those who were near and dear to them, and had gone out of their sight, were not very far off; Mr. Mellor that day might be, and he [Lord Derby] believed he was, conscious that his great work there had materialised."

* * *

In the course of an affectionate tribute to the late Sir Arthur Conan Doyle, Mr. Morley Roberts, in the current issue of *The Author*, says, "The great marks of Doyle's nature were his sincerity, his utter honesty and his hatred of injustice. To this hatred of injustice he added a great and very general desire to help those that he could help. What the world, or even those very close to him, know of the aid he often gave to some of his fellow writers, is little indeed. There were times, within my own actual knowledge, when he sought quiet means of helping many, not all of whom perhaps deserved it. I know that it has been said by one of these, who in later years could help others, that in any difficulty of any kind he knew no one to whom he would rather appeal than to Conan Doyle. Doyle stands up in my mind in many ways as an ideal man. . . . There glowed in his very aspect a sense of innate goodness and kindness. No evidence would make me believe that he was ever consciously unkind to any, though I can imagine him full of deep indignation. He carried conviction with him: his word was more than most men's signed and sealed bond. And in his very quietude and reserve there was much strength."

Personal psychic experiences are given by readers of the *Daily Express* in the Scottish edition of that journal of October 17th. Here is the evidence given by R. Smith, 29 Elizabeth Street, Ibrox, Glasgow: "A house in a small garden in a Glasgow suburb was certainly the last place I expected to find evidence of the supernatural. I spent a night with friends, and in the corner of my bedroom was a wardrobe the door of which I could not open. When I had my back to it I heard a creak, and the sound of heavy breathing. I swung round, and saw the wardrobe door open slowly, and then shut. I tried again to open it, but it still resisted my efforts. I switched off the light and sprang into bed, where I lay listening. The only sounds for a time were made by late wayfarers in the street below.

* * *

"Suddenly the room was lit by a glow from the wardrobe, and I heard once more the sound of heavy breathing. The wardrobe door opened, and from it came the figure of a middle-aged man with a rifle. Walking with a slight limp, he made for the door of the room, and disappeared. The room was dark again. The wardrobe door was open in the morning. I learned the wardrobe had been bought from a dealer who told me he had purchased it at a sale at which were sold the goods of a man who had shot his wife and then turned the gun on himself."

* * *

Readers of the *Sunday Mercury* tell, in the issue of October 19th, their personal experiences of premonitions, telepathy and dream warnings. W. B. of Birmingham gives his experience in these words: "One night during the Great War, whilst on active service in France, I had a mental picture of a battle in which a younger brother of mine was badly wounded. The order had been passed along the line to 'stand to!' and I stood with my pack resting on the back of the trench. After a time, being tired, I must have dozed for a few moments. Anyhow, I distinctly saw my brother bayoneted by a Turk in action at close quarters. I saw him crawl away, after he fell, into a hollow, and heard him calling my name.

* * *

"I was in a cold sweat when I awoke, and though I tried to laugh the matter off, the mental picture I had seen remained. When day broke I made a note of the hour and date in my diary. I had no idea that my brother was in the Army, but some weeks later I got a letter from him telling me that he had been wounded and was in hospital. Later, when we met, he confirmed my vision, and although it actually took place in Gallipoli, whilst I was serving in France, I witnessed the happening just as if I had been by his side."

R. 101.

Sad are our hearts, bowed down our heads in grief,
 For these our honoured and courageous dead;
 No more for us their daring feet shall tread
 The giant ship that held their dear belief.
 So short their flight, their shining vision brief,
 As fallen leaves before a tempest sped.
 Their burning hopes were bright as flames that spread
 And trapped them helplessly, beyond relief.

Still man shall win; he will not cease to try
 To force subjection on the mighty air;
 Though ships and planes be shattered, men may die
 Again and yet again, new youth will dare;
 And though our hearts must ache to watch them go,
 We render thanks to God who made them so.

E. H. H.

TIME, SPACE & PSYCHIC PHENOMENA

By F. GILBERT SCOTT, M.R.C.S., L.R.C.P.

THE more one studies psychic phenomena, the more one finds how much there is yet to be discovered. We are, in fact, merely commencing our investigations into the most difficult of all sciences—a science in which we are dealing with the ever-changing and not the ever-constant.

One of the greatest difficulties with which we are beset is the limitations of the human mind; we are, as it were, "earth-bound"—we have to live as if this world of ours were the only possible existence. We consider that our outlook on such fundamentals as Time and Space the only possible conception of such infinitude; we have, on the earth, to live as if position in Time and Space were a reality, and it is, in this way, that we are unable to understand and appreciate some of the problems of "metagnomy." We cannot see, for instance, how prescience of future events can be gained with such exactness, nor how it is that in the "Walter-Margery" control two thumb-prints of the same individual can be obtained at practically the same moment in two widely separated places and through two different Mediums—facts such as these seem to contradict all our ideas of Time and of Space—Time-Space; Time as regards the prescience, and Space as regards the thumb-prints. But when we on this earth-limitation are sharply brought up by difficulties such as these, we begin to realise that our conceptions of the reality of Time and Space may have other interpretations by those whose minds are not so necessarily earth-limited. We may see that position, or, rather, our conception of position in Time and Space is merely relative—and that, strictly speaking, position in Time and Space is merely a human idea—an idea that is necessary for us who live on this earth.

With an alteration of our outlook it may yet be possible for us to understand how a Medium can relate future events as if they had already happened, and how "Walter" can impress two identical thumb-prints apparently at the same moment in two different places.

Space is infinite (or, rather, we can hardly imagine it otherwise); but if we were to throw this earth of ours a million miles to the East, there would still be as much Space to the East of us as there was before. The only thing that we should have done would have been to alter our position relative to the other stars—position in Space is thus seen to be simply a matter of *relativity*.

The same, too, with Time; if we were to "put back the clock" a million years there would be just the same amount of time behind us as there was before. Position in Time, as in Space, is equally a matter of *relativity*—the relationship of one event with another.

In the same way, we appreciate that our ideas of the points of the compass have no real meaning outside this world of ours: N, S, E, and W are simply convenient human terms to denote our position relative to the axis on which the earth revolves. In Space there is no N, S, E, and W—they are simply human expressions of *relativity*. We human beings, in consequence, are obliged to create some artificial starting-points in Time and Space, and it is for this reason that we speak of B.C. and A.D., and have formed latitude and longitude; but Time did not commence at the birth of our Lord, and Timbuctoo might perhaps as well have been chosen as Greenwich—they are simply artificially-fixed points in Time and Space to denote our relative position. To our little minds one of the best ways of appreciating the infinities of Time and Space is to look upon them as two globes or balls (though in all probability there is only one, as Time and Space interpenetrate).

It is more easy for us to contemplate the Space globe, for we can see at a glance that this ball has no obvious points of the compass—there is no North, there is no South, there is no East, there is no West. But if we place a spot of ink on the surface of the ball then we have created an artificial starting point and can denote our position relatively to the spot.

If we put numerous spots on this ball we can measure the distance and angles between these spots, and if we rub out one of these spots and replace it in another point we shall not have changed its *actual* position but only its position *relative* to the other spots.

The same thing happens to Time (but this is more difficult to appreciate) and we cannot state the relationship of one event to another until we have created an artificial starting-spot: and so we begin to understand that positions in Time and Space are simply expressions of *relativity*.

It is quite easy for us as we gaze at the two balls (or rather one) that represent the entire infinities of Time and Space to realise that we are viewing the whole of time, past, present and future—and the whole of space, here, there and beyond. We see the past, the present and the future as one great indivisible whole, there is no yesterday, there is no to-day, there is no tomorrow—these are only human ideas of *relativity*. We see Time as one indivisible unity. So, too, with Space—on the ball of Space there is no North, no South, no East, no West—and before we can speak of such human ideas as position in Time and Space, we are forced to create an artificial starting-point—in the one case B.C. and A.D. in the other N, S, E, and W.

The Medium seems to view events in Time and Space much in the same way as the onlooker does these two balls of infinity. To the "sensitive" there is no past, present and future, no N, S, E, and W.—he is in touch with the whole of Time and the whole of Space, and so is able to relate (what we call) future events as if they were actually happening, and to dig back into the past events as if they were happening in the present. So, too, can "Walter" be, or appear to be, in two places at the same time. He knows no such limitations as we do, as humans; he is no longer bound by our ideas of Time and Space; to him position in Time and Space do not exist. He is conscious of Time and Space in their entirety.

We in the present live, as it were, on the everflowing-crest of the wave of present time; behind us lies the hollow of the past wave; in front yawns the gulf of future time; the water, however, does not move, there is no stream. The present is the crest, the past and future the hollow of the wave.

THE DEATHLESS ARMY

THE great wave of remembrance, of gratitude and of admiration, which will go out on November 11th to those who fell in the war, will not be wasted on the unanswering void. A few—relatively few—of the dim millions know this as a certainty. But the fact remains. The message will be received and will awaken a great response, even though that response will only here and there be recorded in the region of the physical senses. But there will be an influence, an atmosphere of which the sensitive minds in the silent masses will be dimly conscious, though they may not realise its true source. But the closed mind will hear nothing, see nothing, feel nothing of the voices, the visions and the presences. And some few, positive in their nescience, will maintain that there are no signs of the arisen dead anywhere. Alas for them, and for those who take such blind guides as their mentors, who do not know that Death is the gateway to newer Life, and that the Deathless Army still goes marching on.

THE "LOST LEADER"

IN the "Editor's Easy Chair" in *Harper's Magazine* for October Mr. Edward S. Martin discourses on "Conan Doyle and the Spirit World." He refers to the fact that the death of Conan Doyle was "the chief item of news for that day and for several days after, for the world had lost a friend with whom it was well acquainted and whom it had an unusual variety of reasons for remembering and discussing."

Mr. Martin regards Conan Doyle as one of the best-known men of his time, and refers to his creation of the character of Sherlock Holmes as better known than any character of fiction of the present day. Conan Doyle "went into Spiritualism with all he had, a little science, a good deal of sportsmanship, an immense publicity and a vast, tireless energy and experience of life." It was one result of his standing so strongly for communication with the dead that Conan Doyle was "a going concern to the last minute of his life." There is much more in the same strain, most of which is more or less familiar both to spiritualists and to admirers of the great leader who has so lately left us.

On the subject of Spiritualism itself Mr. Martin expresses the view that Doyle was justified in his championship of the subject. He continues: "Of course one does not know exactly where the spiritualist movement is coming out, but it seems to be spreading, and quickening the minds of men in a notable degree, especially in England. To many people it comes as a revelation. It gives them an understanding of many things that were perplexing before."

We are told, too, that the reputation which Conan Doyle staked on the reality of the spirit world was "considerably a sporting reputation." To a man of smaller mould it would have been an obstacle to coming out for anything so hazy and unpopular as Spiritualism. The ordinary man might have been disturbed by fears of what would be said about him. This was not the case with Sir Arthur, who was "a man not afraid of his shadow." And Mr. Martin describes the departed hero as a "big, tolerant, helpful man, always making friends, interested in this life and lucky in his dealings with it."

Further on in the article the writer says: "Of course Doyle will be missed. He was a great publicity agent, but modern Spiritualism has a lot of facts, plenty of them, which are accepted as facts by competent people who know about them. . . . The facts will keep on accumulating and the capacity to deal with them, to understand and interpret them, will doubtless continue to increase as it does at present."

AN ARMISTICE VISION

HE was a typical West Country boy, rather reticent and proud. We called him "Tim" in the office. He didn't quite like our style of familiarity. However, we got on well together. War came and he enlisted—I forget in what regiment—and we heard no more of him despite our inquiries. Then one day—about three months after he had joined up—his father came to the office and told us that his son had "gone"; blown up by a German mine with numbers of others. That was in 1917. Three years passed and on Armistice Day, 1920, I was standing at the corner of Southampton Row and High Holborn during the Silence, when I clairvoyantly saw a massed company of spirit soldiers pass rapidly by where I was standing. I could not recognise any of them, but from somewhere within that company came a voice—almost a shout:—"I am, Tim!"

That was all. I felt sure that it was my former office chum, but must leave it at that. L.H.

RAYS AND REFLECTIONS

It has been said that nothing great can be accomplished by the intellect alone. That is quite true. Intellect in itself is powerless without the driving force of some emotion—it may be the devotion to duty, the love of power, or some other emotion. Intellect—however cold it may seem—is always mixed with some element of emotion, frequently it is pride!

* * *

Speaking recently on the subject of "Hypnotism, Spiritualism and Lunacy," a Mr. James C. Thomson, (described as "President of the Society of British Naturopaths") is reported, by a reputable Scottish journal, to have said, "Anyone could become a Medium by the simple process of eating only negative foods such as white bread, milk puddings and tea." So now we know the secret of mediumship! I wonder what kind of food would lead the individual to develop into a "naturopath"! Possibly a diet of thistles!

* * *

In a paragraph in this column last week I wrote of the schoolboy who described *argue* as a kind of fever from which people died. A misprint turned the italicised word into *ague*, which completely ruined the point. But doubtless the context would have supplied the sagacious reader with the true rendering. Some misprints are both comical and exasperating. I may instance the case of a high-class psychic contemporary in the United States which mentioned Sir Oliver Lodge's book *Why I Believe in Personal Immortality* under the title *Why I Believe in Personal Immorality*! Everybody laughed except the unfortunate editor who naturally had to take the responsibility for something which in the special circumstances he could not well prevent.

* * *

Against foolish credulity we hear many warnings. It might be well to mingle the monition with some warnings against the dangers of a foolish *incredulity*. I have known, even in business life, people, so sceptical of the good faith of others or of the possibilities of some commercial enterprise that they were found to be unfitted for their posts. They discovered plots where there were no plots. They saw signs of treachery where there was nothing of the sort. And in Spiritualism I have known those who are inclined to denounce vigorously some statement regarding psychic phenomena which appeared (to them) utterly incredible, but which those with more experience knew to be entirely true.

* * *

Ella Wheeler Wilcox, the American poet, once told me with a wry smile that on her visit to this country she found that her work was not held in very high esteem by the literary big-wigs. They regarded her much as they would regard Eliza Cook. Yet she wrote much that goes straight to the heart and many of her phrases are fine and linger in the mind. Her work will always be held in high esteem by those who value the poetry of the affections rather than that of the intellect, the type that has been described as "cold poetry." I was led into these reflections by a recent letter from a correspondent who sent me a copy of a note he had once received from Sir Arthur Conan Doyle, in which Sir Arthur had quoted Ella Wheeler Wilcox's well-known lines:

So many gods, so many creeds,
So many roads that wind and wind,
Yet just the art of being kind
Is all this sad world needs.

That these lines were an inspiration to Conan Doyle is not surprising in the case of a man so full of loving-kindness to his fellows.

D.G.

"PSYCHIC PHOTOGRAPHY"

A REJOINDER by MRS. DONOHOE

"CURIUSER and curiouser!" as Alice remarked. So now it is I who made the famous £10 "secret developer" offer and afterwards conveyed to Major Mowbray the melancholy news of its refusal! It is surprising that such a statement should come from Major Mowbray who is, or was, an officer in that Psychic Research Army whose humblest private is supposed to be so meticulously careful over what he states. For the simple truth is that no such offer was ever made or refused. And Major Mowbray ought to know it.

Here is my version of what happened. From the first, Major Mowbray and I disagreed as to how a skotographic plate should be developed, he giving only a few minutes to the process as against the half-hour and more which I and others found necessary. I told him that my local photographer, when he heard from me how these pictures were obtained, decided to follow the method employed for developing star photographs, which are also taken in a faint light, and that I supposed this accounted for his exceptionally clear results. Major Mowbray expressed a wish to watch him developing my plates, but the photographer, when I passed the request on to him, refused on the ground that he didn't wish "to be mixed up in Spiritualism." When, on Major Mowbray's insistence, I repeated the request by telephone, he facetiously replied that anyone wishing to see him develop would need to pay £10 for the "lesson." I duly reported this to Major Mowbray and he, to my amazement and amusement, thereupon sternly denounced my photographer as a fraud, and excitedly asked me to tell him that he offered him £10 to come to the British College and get results from my plates under his (Major Mowbray's) conditions. This message, insulting alike to the photographer and myself, I firmly refused to deliver and, of course, never did, though on each subsequent occasion of our meeting he demanded that I should do so.

I should like to say here that, as was the case with the failure of Major Mowbray's sealed tests, good will probably come out of his present attack on my work. For the photographer in question, Mr. Lansfield of Hampstead, has now kindly offered to prove that he has nothing to do with putting these pictures on my plates. He suggests that I invite two or three responsible persons to go with me to his studio taking their own plates with them: that they there load and seal my slides, and that, when I subsequently report these as ready for development, they again accompany me to the studio and develop them under his supervision, he refraining from touching the plates in any way. Needless to say how gratefully I am arranging to carry out this plan!

Major Mowbray pontifically announces that he cannot conscientiously give my skotographic work his endorment. Good! But why rush into print to proclaim such an unimportant fact to an indifferent world? There are many millions in a like position, and no one wants to hear from them, but from the few who, having successfully tested me, are able to support the stupendous claim I make that these skotographs of mine are the work of the Spirit World and are a part of the rapidly-accumulating mass of evidence for Survival and Spirit Communication.

Ever since I began to get heads I have hoped that I might be so privileged as to bring comfort to mourning hearts by securing authentic portraits of those who have passed into the Spirit Land. That work is apparently beginning. In LIGHT of the 18th October, I gave the testimony of the Rev. Arthur Ford and Professor Arling that one of the heads obtained by me was an excellent portrait of a friend of theirs. And now Mrs. Hennessy of 28 Sussex Square, Brighton, authorises me to say that one of my skotographs is a most unmistakable likeness of her husband. She asserts that it is a better portrait of him than any she has, because it is more like him as he

was in his later years just before his passing. I ask any reasonable being if it is credible that a London photographer could chance to fake these portraits, one of an American, the other of a man whose last days were passed in East Africa and who died there. Before these two pictures Major Mowbray's charge utterly breaks down. I wish I could believe that in bringing it he was actuated by a desire to crush error and exalt truth, for I can respect anyone, however mistaken, inspired by that motive. But the following letter from him written in March last shows that he had then already abandoned the theory which he propounded afresh on 11th October:-

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31st March, 1930.
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Dear Mrs. Donohoe,

Thanks for your letter. I am very glad to hear of your successful test sittings, and I am sure it is wiser for you to keep on with these.

At the time I was making these tests with your plates, there was brought to my notice a very flagrant case of a professional photographer producing fake extras for some spiritualists who were trying for photography, and it naturally aroused my suspicions.

Wishing you all success,

I am,

Yours sincerely,
C. W. MOWBRAY.

I hope Major Mowbray's feelings will not be too lacerated if I reveal that my group in the Spirit World—they are mostly boys—have indulged in a little fun at his expense. The week his first letter appeared in LIGHT they told me they would put his picture on one of my plates, and they did—a quite clever caricature. It is a wooden figure, very stern and unbending, the fierce head supported on a long, stiff neck, the whole in the form of the Noah's Ark personages of our childhood's days, and truncated as they, so that "he hasn't a leg to stand on."

ARTHUR FORD AT GROTRIAN HALL

THE Rev. Arthur Ford, of New York, spoke to two large audiences at Grotrian Hall on Sunday, October 19th. The morning crowd filled the hall, while in the evening as many people were turned away as were able to get inside. In the morning Mr. Ford spoke on the text, "Let us remember those in bondage." The speaker said, in part, "We have all come over different roads to an understanding of Spiritualism. Each has naturally interpreted the phenomena in the light of his own background, educationally, religiously, philosophically. We need to be careful lest we forget that our sceptical neighbour is doing the same thing. Spiritualism, finally, has brought nothing to the race except the proof of survival. What this fact may mean to the individual is determined by that individual. We must develop the sense of appreciation, and steer clear of artificial standards and dogmatic statements."

In the evening the speaker reached great heights of eloquence. The subject was "Christ and the Mediums" and was a masterly address. Arthur Ford is unique in that he is a vivid and eloquent speaker with a thorough understanding of his subject, and at the same time is a Medium of amazing power. Following both lectures he gave clairaudient demonstrations. Full names, evidential details and dates were given to total strangers, with scarcely an error. In the evening the results were carefully tabulated as follows: Nineteen persons were reached. Total of forty-seven complete names and relationships given. Ninety-five per cent. of the messages were recognised at once.

V.R.

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Sunday, November 9th, at 6.30 p.m. .. MR. EDMUND SPENCER
Address, Spirit-description and messages.

Tuesday, November 11th, at 10.30 a.m. .. ARMISTICE DAY SERVICE

Wednesday, November 12th, at 7.30 p.m. .. MRS. H. V. PRIOR
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Tuesday, November 11th, at 7.30. Clairvoyance .. MR AUSTIN
Thursday, November 13th, at 7.30. Clairvoyance MRS. F. KINGSTONE
Friday, November 14th, at 7.30. Clairvoyance .. MRS. CHALLIS

LECTURES.

Monday, November 10th, at 7.30 p.m. .. MAJOR MOWBRAY
"A Lantern Lecture illustrating some experiments with three Modern Physical Mediums.—Messrs. Lewis, Estrange and Lynn."

GROUP SEANCES.

Tuesday, November 11th, at 7.30. .. MRS. B. HIRST
Wednesday, November 12th, at 3. .. MISS L. THOMAS
Thursday, November 13th, at 7.30. .. MR. AUSTIN

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Sunday, November 9th, at 6.30. .. REV. S. B. WHITFIELD

Wednesday, Nov. 12th, at 7.30. (Clairvoyance) MRS. FRANCES TYLER

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

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

A SERIES OF BOOKLETS FOR ENQUIRERS, published at 1/- each (1/2 post free), under the auspices of the L.S.A., provide a reliable introduction to the study of Psychic Science. Those now ready are as follows:—

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

THE ALLIANCE LIBRARY is the most complete of its kind.

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

DAILY EXPERIMENTAL WORK.

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

Sittings for non-members can only be arranged on presentation of satisfactory letter of introduction.

The following Mediums work regularly in connection with the Alliance.

MR. T. E. AUSTIN :	Trance and Normal
MISS NAOMI BACON :	Trance
MRS. E. J. GARRETT :	Trance
MRS. MASON :	Trance
MRS. LOTTE PLAAT :	Normal

TUESDAYS, at 3.15 p.m.

Demonstrations of Clairvoyance, Psychometry, etc
 November 11th. (non-members 2/-) Mrs. Lotte Plaat (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.

November 12th. Address. Mr. H. E. Hunt. "Spiritualism, Science and Unity."

THURSDAYS, at 8.15 p.m.

General Lectures.
 November 13th. 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.