

Light

on

Spiritualism and Psychical Research

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PRICE TWOPENCE

MEDIUMS WHO VANISHED

FOUR CASES OF TRANSPORTATION RECALLED AND EXAMINED

By DR. NANDOR FODOR

PROFESSOR LOW'S prediction of human transportation by wireless (in his book *Our Wonderful World of To-morrow*) has lent a certain topicality to the problem of vanishing Mediums. The phenomenon is so rare that one may be excused for considering it extinct. Mrs. Guppy died 18 years ago, traces of Herne and Williams have been lost for 50 years, and F. F. Craddock has ceased practising Mediumship since Sir Walter Gibbons died. The fact that he is still alive and able to comment on his experiences makes the study of his four cases of transportation of particular interest. So much more so as the evidential value of the original accounts is scanty and will go down as such in research literature unless his recollections can strengthen the weak points.

The first book which records Mr. Craddock's strange disappearance in the course of Mr. Henry Llewellyn's experimental seances at Burslem, Staffordshire, is Gambier Bolton's *Psychic Force*. It gives one case in full and makes a short mention of another. The quotation, however, is not as accurate as it should be. I shall go to the original source—an article by Mr. Henry Llewellyn in *LIGHT*, November 7th, 1896 (p. 535-6), in which we read :

"One Sunday evening, a few of us were sitting at Mr. Craddock's home when, under a low gas light, the Medium passed into the cabinet entranced. The cabinet was formed in a corner of the room from which opened a door which led into the cellar beneath the room we were sitting in. There was no way out of the cabinet except through the door down the cellar, and there was no way out of the cellar except up the grid in the front street. The front door was locked, and there was no one in the house but those who occupied the seance room. I held the curtains together in front of the cabinet with my hands, and also with my feet on the floor, waiting for the Medium's guides to proceed with the ordinary phenomena.

"We waited some time and, nothing having occurred, as we thought, I opened the curtains to see if the spirit-friends were going to do anything, when to my surprise, I saw the Medium in a cataleptic state (with his hands still fastened behind him) suspended horizontally across the top of the cabinet, with his feet and head just ledged on each end of about two inches of boarding. I opened the curtains for all the sitters to see, and closing them again, I was hoping that he would be put on

terra firma at once. Hearing no movement for some time, I opened the curtains again, when to our consternation we found the Medium was missing altogether and the cellar door was undisturbed. (It is necessary for me to state here that this cellar door was covered over with a curtain and tacked around over the opening, so that any disturbance there must have been detected, although it was only done to keep the draught out of the cabinet; and, apart from that, as stated before, it did not lead into the room where he was found, only up the street grid, and through the front door which was locked).

"I closed the curtain again, when we all heard the Indian control, 'Foebear,' dancing the entranced Medium in the next room, out of which he came when the door was opened, still entranced and his hands still tied behind him."

It is rather unfortunate that the cabinet happened to be in the corner beside the cellar door. For, in spite of Mr. Llewellyn's assertions to the contrary, the facts stated in his account do not rule out a normal explanation. Mr. Craddock was a very athletic man in his younger days. He could bend a steel bar with ease. Slipping his hand out of the knot (no mention is made how tightly it was secured), by a not impossible feat of gymnastics he could have raised his body over the ledges across the corner and, by pressing hard against the wall with both head and feet, produce a state of bodily rigidity. The cellar door was tacked "around the opening" only, which means that by gathering in sufficient slack the tacks could have been replaced into the original position from the other side of the door through a narrow slit. Grids in cellars are usually small and covered with cobwebs. Unhappily, Mr. Llewellyn's account omits all description of the grid; from which one may conclude that he either considered its examination superfluous or that, in absence of any assertions to the contrary, the grid *could* have provided an exit. The locked front door, unless the key was inside (of which no mention is made), would not keep the owner out of his own house; the fact that there was no one in the house could have assured an unnoted entry.

I do not say that, because of all these possibilities, the feat was accomplished in the manner described, but I do say that when such possibilities are not definitely ruled out, the case cannot be considered evidential.

The second case of Mr. Craddock's disappearance is referred to thus by Gambier Bolton: "On another

occasion, Mr. Craddock was found to be missing, and was discovered in the bedroom directly over the place in which they were sitting."

MR. CRADDOCK'S STORY

Before I succeeded in finding the original account of this occurrence, I had the pleasure of visiting Mr. Craddock at Letchworth. He recalled the incident vividly and said:

"Mr. Llewellyn desired to make a fool-proof experiment. He placed two men at the door of the seance-room, another two at the door of the adjoining room, and himself tacked down the curtains of the cabinet in which I sat. He was bending down to push in the last tack when he felt a gentle slap on his face. He looked up. I was not in the cabinet. Simultaneously, the people in the adjoining room cried out that I was there. How these things happen I haven't the slightest idea. I was in trance, and when I came to I had the sensation of a bump and of a nervous shock.

"When Mr. Llewellyn's story was published, a certain Mr. Sanke, of Henley, challenged me and promised a £100 if I would repeat the experience in his presence. Mr. Llewellyn consulted my control, Dr. Graham, and he promised to take me, in a state of trance, through the walls into the next house. On the appointed day, however, the challenger did not turn up. A great pity that was," Mr. Craddock added wistfully. "I felt that I had been cheated out of a hundred pounds."

After considerable searching, I found Mr. Llewellyn's account of the story in *LIGHT*, November 7th, 1896 (p. 536). It reads:

"At another time, I found him missing from the cabinet and heard him in the bedroom over the roof of the cabinet, to which he must have passed through the seance room by [past] me had he gone in the ordinary way, which he certainly did not.

"The third and last time, he seems to have passed out of the cabinet by me, although I was still holding the curtains to the floor with my feet, and the other part with my hands. I felt his hand pat me on the face distinctly as he passed me, apparently in a dematerialised [invisible] state and entranced, and directly afterwards I heard him in the next room, though I had never for a moment thought that he had left the cabinet, as I supposed that the hand had been merely forced through the curtains to pat me on the face."

As both Gambier Bolton and Mr. Llewellyn (in the first part of his statement) speak of a room *over* the cabinet, Mr. Craddock's recollections obviously apply to the third transportation. His account is more vivid and detailed than Mr. Llewellyn's. We may pass over discrepancies between the two, but we cannot

sufficiently regret the absence of mention in the contemporary account of so important an item as the guards.

The story of the challenge still remains to be traced. But "the next house" figures in a fourth and last transportation account, which Mr. Craddock, at the time of my visit, did not recall, and which I found reported by Mr. Llewellyn in *LIGHT*, January 23rd, 1897. After describing an interruption caused by the descent on a sitter of an irate wife, it says:

"Some anxiety being felt for the condition of the Medium, inquiries were made, without breaking the circle, as to the effect of the disturbance; but, no reply being given, a sitter nearest the cabinet struck a low light, and with Z. went into the cabinet in search of the Medium and found he was gone! Perceiving the stair door open, which led out of the cabinet into the bedrooms above, they went up, but could not find him there. Just at this time, a violent knocking was heard by all at the front door, and I went to it and found my wife there, who told me that the Medium was at my house, about a hundred yards down the opposite side of the street. I followed at once and found that the Medium had come into my back kitchen, knocking down from a shelf near the roof some boxes and shells, which lay scattered about, whilst the occupants of the house declared that from the middle room in which they were seated, and into which the Medium was led in a dazed condition, they heard a double fall and a groan, apparently in the kitchen. 'Dr. Graham' wrote through the Medium on a piece of paper: 'I have saved the Medium from six hours catalepsy.' So ended a most remarkable seance. The Medium had been in my house 15 or 20 minutes when I arrived there."

OUT OF LUCK

Here again we are out of luck. Mr. Craddock moved into another house and, unfortunately, again sat in a cabinet which had a door at the back. As the door was open and no mention is made of Mr. Llewellyn's back kitchen having been locked from the inside, what was to prevent the Medium from passing in a normal or entranced state out of the house and entering through the kitchen door?

It is a great pity that, in Mr. Craddock's case, so little precaution was taken by Mr. Llewellyn (whom Gambier Bolton describes as a "keen investigator"), to ensure evidential conditions. There is no doubt that, in the prime of his years, Mr. Craddock must have produced highly interesting phenomena. Had Mr. Llewellyn been successful in leaving to posterity one unchallengeable account of Mr. Craddock's vanishing phenomena, our debt of gratitude to him would have been very great indeed.

SHORT-CUT TO SPIRIT PHOTOGRAPHS

It is, of course, well known that there are hundreds of ways of producing "psychic" extras by fraudulent means. Some of these are extremely simple and effective. The following is a casual paragraph from an article on Divining by T. Bedford Franklin, B.A., F.R.S.E., in the *Journal of the British Society of Dowisers* for June:

"When I was quite a boy I discovered that certain kinds of cardboard, if irradiated in strong sunlight for some time and then packed up with a photographic plate in the darkroom and left for some days, actually exposed the plate under the cardboard, while a control experiment with a piece of card which had been kept in the dark produced no result. I amused myself cutting out ghostly figures in this card, irradiated them in bright sunlight, and produced images on the plate in the darkroom with them. These plates were then used in the camera to take photographs of individuals or groups in the ordinary way and on development showed the ghost as well as the group. Yet I fear these results could hardly be accepted as evidence of the existence of ghosts."

THE
QUEST
CLUB

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8 p.m.

Vice-Admiral J. G. ARMSTRONG
on
"Evidence for Survival from Personal Experiences"
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Demonstration of Clairaudience
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Dr. T. GLEN HAMILTON

A TRIBUTE—By HORACE LEAF, F.R.G.S.

I MET Dr. T. Glen Hamilton in the autumn of 1929 under exceptionally pleasing circumstances. My itinerary through U.S.A. and Canada took me to Winnipeg, where the Doctor resided and carried out his valuable experiments. His name had been established as one of the really efficient psychical researchers, and all Spiritualists in Great Britain were deeply interested in his work. Their enthusiasm was owing to the broad-minded, fearless attitude he had taken regarding the spirit-hypothesis as a possible explanation for much of the supernormal phenomena he was receiving through his two Mediums. Furthermore, he was labouring with great skill and scientific precision without regard to anything but the truth. For many years his efforts had resulted in extraordinary manifestations of both the mental and physical mediumistic orders, yet he had practically done nothing to attract public attention. The reason for this was his determination not to make known his discoveries until there could be no shadow of doubt as to their genuineness.

In strict accordance with the scientific method, he decided to accumulate sufficient data to remove doubt and rule out all possibility of fraud, mal-observation and coincidence. He had everything in his favour so far as his Mediums and sitters were concerned—the former were non-professional, whilst the latter were educated, intellectual people with no axes to grind.

He very kindly invited me to be his guest during my stay in Winnipeg, and in this he was supported by his charming wife. Mrs. T. Glen Hamilton impressed me as thoroughly qualified to help her husband in his investigations, as she had a strong mind, was truth-loving and unemotional where research was concerned.

One needs to live with people to be able to judge their real dispositions and mental force. Four days is not long, but during that period I was constantly with Dr. Hamilton, who acted as chairman at the meeting arranged for me by the local Spiritualist Church. His presence on the platform was a guarantee to the public that they were to hear a reliable service.

As a platform speaker he was quiet, efficient and unassuming, impressing one as a thorough master of his facts and as unlikely to be deceived as to try to deceive. But as a conversationalist he excelled. My conversations with him on the subject of our mutual interest rank as among the most impressive and illuminating that I have had with those who have won recognition as authorities on psychic science.

LECTURE TO AN AUDIENCE OF ONE

One night, after an extremely busy day at his medical duties, Dr. Hamilton lectured to me alone in his study, illustrating his comments with lantern views and photographs, with the same enthusiasm and care that he would have bestowed upon a crowded hall of scientists. Some of his remarks were devoted to explaining what he regarded as the cause of katatonic or muscular reactions so common among Mediums when passing under "control" or into unconscious trance. His theory seems to have been original, as I have never read it or heard it put forward by anyone else.

He attributed them to instinctive resistance due to the desire of the unconscious mind to maintain the mental and physical independence of the individual. The fact that the Medium's consciousness desired the "control" to act through his personality could not entirely restrain the instinctive reactions, although it could modify them. He believed that katatonia occurred in every case of real "control," although in many instances it was slurred over. In a fully-expressed case, the resistance of the instincts could be traced from the slightest muscular twitches to the intense muscular contractions which preceded the moment of actual "control" or entrancement. As soon as the apex of the katatonic curve was reached, the resistance collapsed

and the "control" was through. He had some excellent photographs of his own Mediums illustrating this theory.

The manner in which he conducted his seances for materialisations equalled the best classical examples, and convinced me that he was destined to carry a step further the work along this line that had been done by Baron von Schrenck-Notzing.

I am writing from memory, and if it serves me rightly there were sixteen cameras of different sorts to meet various requirements in Dr. Hamilton's seance room, five of them being in the cabinet. All were focussed on the Medium and controlled by electric switches in the care of the Doctor himself.

AT A SEANCE

At the seance I attended, "Walter," one of the presiding invisible operators or spirits, was much in evidence, and he and the Doctor worked out their plans in direct voice in the presence of the entire company.

Present at the seance as a contributing factor was the Medium with whom Dr. Hamilton had conducted his earlier experiments. She was primarily a mental Medium with, apparently, the kind of personal magnetism which aided the materialising Medium. Through her, messages were often received from the communicating spirits relative to the experiments that were being carried out. The Doctor has fully described these proceedings in his various writings.

I was immensely impressed with the fine feeling of sympathy and understanding which prevailed. The Doctor's handling of the Mediums inspired confidence without weakening the scientific control of the proceedings. In this way he got the very best out of their supernormal powers.

The only cold experience I had in Winnipeg was the weather. Snow came suddenly at the end of September and so I caught the first train to Chicago, whither I went in search of sun and warmth. A few months later I met one of the members of Dr. T. Glen Hamilton's experimental circle in London.

"Why did you leave Winnipeg in such a hurry?" he asked.

"I didn't like the cold and snow."

"Why, winter didn't set in until January," he replied. "Then we had 16 degrees below zero!"

Such is the hardy Canadian spirit. Save me from its winter weather, but I shall be happy to sit with the Hamilton circle again.

WONDERS OF DOWSING

Dowsing has developed of late years to a complex science of almost unlimited possibilities. A peep into the Journal of the British Society of Dowsers opens up vistas of unsuspected magnitude. We read in one place that "the effectiveness of dowsing from a car has been recognised for some years . . . Even dowsing from aeroplanes has proved feasible. A member of the British Institute of Dowsers was employed for some time during 1934 to prospect for water and oil from the air in Argentina, and other successful cases have been recorded." As, for instance, the case in the January *Le Chronique Des Sourciers*, in which M. de France describes how, whilst his son and Count François de Clarmant-Tonnerre were flying in an aeroplane in the neighbourhood of Amiens, his son with a rod at a height of 300 metres was able to locate considerable streams and lines of high tension cables.

In another French paper, *La Prospection A Distance*, there is a description of General de la Gontrie's experiments before a meeting of diviners to show that the divining rod reaches to thoughts on a definite material object and gives the characteristic reaction both in the operator concentrating and in another operator in mental connection with the former.

THE LIFE-WAVE MYSTERY

Mr. SHRAPNELL-SMITH'S INVESTIGATIONS

REFERENCE was made in LIGHT (May 30th) to an instrument by which Mr. E. S. Shrapnell-Smith, C.B.E., G.C.S., claims to be able to detect from a photograph whether the subject is dead or still living. We wondered if the instrument entirely dispensed with the human element or not.

We have now before us the June issue of the *Journal of the British Society of Dowzers* (published at Backwoods, Lindfield, Sussex) with a full report of an address by Mr. Shrapnell-Smith on "The Life-Wave Effect in Photography." This address answers our query and discloses highly interesting information on Mr. Shrapnell-Smith's researches.

The human element, we learn, is not dispensed with. The instrument is a pendulum, made of an amber bead on a vertical steel needle, with a silk thread suspension. The experimenter's elbow rests on a solid block of india-rubber and the bead is held at rest above the centre line of the forehead in the photograph.

"The result came as a beat for a male (or counter-clockwise circle for a female) within a few seconds."

"I have examined," Mr. Shrapnell-Smith says, "during the past two years, close upon 2,500 photographic prints and reproductions, these investigations having involved some 20,000 observations . . ."

"The theory on which I have been working can be briefly stated thus :

"(a) Each of us is a broadcasting installation from which individually characteristic waves of energy (photons) are being transmitted into and through space.

"(b) Amongst the most sensitive receptionists, by reason of their individual identifiable qualities, are existing photographs (negatives or prints) of any person under consideration. There is the equivalent of a common material oscillating frequency.

"(c) When brain, heart and nerve-cell have all ceased to function there is no longer a wave-train to be accepted, and all photographs which were previously co-responsive now show no result when tested.

INDIVIDUAL LIFE WAVES

"This brings us to the simple inference that, just as it is useless to try to tune in to Daventry when that station is not transmitting, so must one fail to get the life-wave of a dead person by any method which is effective when he or she is alive.

"There is nothing difficult nowadays in the conception of an individual life-wave. There are roughly 2,000 million people in the world, yet coincident fingerprints are almost unknown. There are many thousand times as many wave-lengths and wave-frequencies, without taking into account that in space some or all of them may spin. The possession of a specific and individual life-wave corresponding to the inherent ego of each member of the human race is held to be a reality rather than a probability.

"The point at once arises, on this premise or supposition : can one tune in on a selected individual's life-wave if it is still being propagated? And if so, by what methods, and with the use of what instrument? I am hopeful that, before long, by some adaptation of the photo-electric cell and with some type of sensitive oscillation, it may be possible to do this without employment in the circuit of living nerve-cell energy. To-day, precisely as in the Abram's diagnosis, a record is unobtainable without recourse to a human being whose sensitiveness is such as to fit him or her to provide the essential coupling action between pure physics and brain, nerve-cell, spirit, mind, or whatever may later on be proved the true source and/or channel of the energy changes involved."

Mr. Shrapnell-Smith says that he has never reached 100 per cent. accuracy over a number of photographs. It has seldom been better than 90 per cent. It has fallen

as low as 50 per cent. on a test set of twelve. He admits that "unless and until 100 per cent. accuracy is achieved, no practical use can be made of this study. It is clear that at times, and under certain conditions, which as yet are not fully ascertained, the energy quanta are insufficient to register when a photograph is taken; at other times there may be interference, or bad reception, or bad transmission, when tests are made on an individual."

WAVES OF ENERGY

What are the "characteristic waves of energy (photons)" of which Mr. Shrapnell-Smith is talking? He furnishes the answer by the following quotation from Sir James Jeans' *The New Background of Science* (p. 175) : "The observable ingredients of the external world are those which directly affect either our instruments or our senses. At first sight these may seem to be of a vast number of kinds; actually there is only one—the impact of photons. It is obvious that the imprints on photographic plates, which play so large a part in modern experimental science, are the result solely of the impact of photons, and that all optical and photometric effects must be the same. It is less immediately obvious how effects such as galvanometer deflections, which measure the passage of an electric current, or thermometer readings, which measure temperature, or the pressure of an ear-drum, which registers the arrival of sound-waves, can be caused by the impact of photons. Yet they are; neither a physical instrument nor a sense-organ can exhibit an effect unless energy is in some way transferred to it, and all energy which is transferred from one object to another consists of photons. We are not, of course, speaking of photons in the limited sense of bullets of light, but in the more general sense of bullets of energy, which we reach by extending the concept of light to all possible wave-lengths and frequencies. In brief, all instrumental effects and sense-impressions depend on the transfer of energy, and all transfer of energy is by photons. So great a simplification may seem almost too good to be true."

It appears, therefore, that Mr. Shrapnell-Smith is simply building on Jeans. All he has to prove is the "common natural oscillating frequency between the human broadcasting station and the photograph." This will be very difficult of proof until entirely mechanical means are evolved. For the success of the pendulum may be explainable by other than physical means. Mr. Shrapnell-Smith sets out with a definite objective : to find out whether the subject of the photograph is dead or alive. If he has clairvoyant or psychometric impressions they would tend to externalise through the motor mechanism. The swinging of the amber ball may not be due, if such is the case, to the "common natural oscillating frequency," but to his own psychic and physiological mechanism. He may, of course, retort : how do we know that psychometry or clairvoyance is not the result of the same process! As long as we cannot answer him, his theory holds its own. Whatever the process, however, it is the result which matters; and the researches of Mr. Shrapnell-Smith certainly open up a fascinating field of inquiry.

N.F.

VOICE OF THE DEAD POPE

According to the *Morning Post's* report from Rome (June 8th), the beatification of Pope Pius X., now in process, will be speedily followed by canonisation. Among his miracles to be examined is this : While about to light a large votive candle by the tomb of the Pope, the late Cardinal Merry del Val heard the voice of the dead Pontiff shout a warning, and saw a vision of Pius X., beckoning him not to light the candle. The Cardinal had the candle examined. Inside it was discovered a stick of high explosive.

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 RESURRECTION BODY

Sir.—I beg gratefully to acknowledge Miss Dallas' courteous letter with reference to my comments on "The Resurrection Body" (LIGHT, 30th May). The only advantage that I can possibly claim in this matter is the fact of my knowing Welsh, and of having the Book of Common Prayer in that language—the Welsh translation indicating what is implied by "the resurrection of the body" in the words of the Apostles' Creed (Morning and Evening Service), viz., a physical resurrection. This is the "stumbling-block" to so many churchgoers, and the very thing that the enlightened Origen took exception to. He would heartily agree with Miss Dallas' version—and illuminating account. Certainly anyone who has taken the trouble to investigate Spiritualistic phenomena would, also.

The late Archdeacon Wilberforce, D.D., truly said: "The weakness of the Churches (orthodox) as opposed to the strength of the psychic investigation is in their ignorance of the future life, and in their misapprehension of Scripture concerning it."

Referring to a certain "interpretation" that Miss Dallas kindly alludes to, may I here mention also that the words . . . "yet in my flesh shall I see God" (Job xix., 26) are frequently quoted to support the erroneous theory of a "physical" resurrection; this is entirely a mistranslation, as a Hebrew scholar has pointed out; actually, in the original, "out of" or "apart from." This agrees with St. Paul's words: "Flesh and blood cannot inherit the Kingdom of God." Llandrillo, Merioneth. J. W. PARRY.

PEACE CRUSADES

Sir.—So much has been written and spoken recently on the subject of Peace and Goodwill that it is evidently very much in people's thoughts to-day. Enquirers ask what can be done to help forward a World Peace movement? An effort has been started in which all can join. This is to keep a two minutes' silence each Sunday at 10.15 a.m., during which prayer and thoughts are concentrated on Peace, Goodwill and Brotherhood among Nations. Those who realise the power of thought will easily understand the immense influence for Peace thus spread abroad if, say, a million people will join in this weekly silence.

A leaflet is being distributed, supplies of which can be obtained from the undersigned.

Ashridge, Compton,

Nr. Winchester, Hants.

STUART PLOWRIGHT.

MR. FRANK LEAH'S WORK

Sir.—Having read in LIGHT of May 16th Mr. W. A. Napier's experiences with Mr. Frank Leah, I should like to relate a recent one of my own—one of many I have had with him.

Ten days ago, I came up to Town and commissioned Mr. Leah to do a portrait of myself. He was prepared for me when I arrived, but had no sooner attempted to block in my features when he saw another face superimposed over my own, said it was my father's and gave an accurate description of him and his condition before passing.

My father was so persistent, that Mr. Leah felt himself in difficulties with my portrait, and in his whimsical way said ultimately: "There'll be no peace about the place until I've got rid of the old man." He at once placed fresh material on his drawing board and did a speaking portrait of my father in his last earthly days—at 80 years of age to be precise—in roughly just over a minute.

The likeness is so good that I have sanctioned the use of it for lecture purposes along with a photograph I

have since obtained from home for purposes of comparison.

After that, the interference went and Mr. Leah was able to continue my portrait in his own well-known masterly fashion. I have to thank him very greatly for his patience under such trying circumstances, as it took up a great deal of his time, which such a busy man as he is cannot well spare.

Harrogate.

(Mrs.) M. E. BLAMIRE.

SPIRITUALISM AND RELIGION

Sir,—In her recent address at the meeting of the Spiritualist Community at Grottrian Hall (as reported in your issue of May 16th) Mrs. St. Clair Stobart reiterates her contention that Spiritualism and Religion are two separate and distinct things, and adds that Spiritualism lacks all appeal to the emotions.

In both of these contentions she is, I submit, profoundly mistaken. Her error lies in speaking of Spiritualism as if it merely afforded proof of Survival and stopped short at that, whereas that is merely the first rudimentary step in the subject—a function performed, indeed, by Psychological Research.

Having proved the existence of another world, it is then necessary to see what information and illumination the spirit-denizens of that world have to convey to us. Even a cursory examination and knowledge of some of the best-known spirit-communications show that these teachings are shot through and through with Religion and make a most striking appeal to the religious emotions. They so thrill the imagination and feelings, in fact, with their spiritual power and inspiration, that they evoke exclamations of wonder and admiration from some eminent divines—witness, for example, the comment of the late Rev. John Lamond in his preface to *The Harmony of the Spheres*, received through the hand of Mrs. M. Livingston: "I have read this book with a feeling at times approaching awe, so reverential is its treatment of the themes pertaining to God and human destiny."

Other works in the same category, and full of the same remarkable spiritual power and illumination are: *Spirit Teachings* (Stainton Moses); *Thus Saith Celphra*, and other works of this series received through F. H. Haines; *Pheneas Speaks* (Conan Doyle); *The New Nuctemeron* (Livingston); *The Hill of Vision* (John Alleyne and Bligh Bond); *The Road to Immortality* (Myers-Cummins); and many others.

In the face of these facts, it is surely time that Mrs. St. Clair Stobart ceased to make such misleading utterances on the matter at issue. Let her read, or re-read these works, and she will find ample ground for changing her views.

W. HARRISON.

Mrs. NASH AT THE L.S.A.

Mrs. Nash, of Walsall, who is to give private trancesittings at the L.S.A., South Kensington, for a fortnight from Saturday, June 15th, to Saturday, June 29th, has a well-established reputation in the Midlands and comes to the L.S.A. on the recommendation of a member who has benefited by her Mediumistic gifts. There is certain, we understand, to be a good demand for her services, so that members who are interested would do well to make early application to the Secretary for particulars.

RECVLVER LODGE. Private Convalescent Home, Beltinge, Herne Bay
Miss Estelle Stead thoroughly recommends Reculver Lodge for patients recovering from operations, or needing special care and diet and medical nursing. The house is charmingly situated on the cliffs, 150ft. above sea level, 200 yards from the sea. The air is the finest in England. Fees from £4 4s. per week. No Extras. Phone: Herne Bay 750.

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

THE TEST OF TRUTH

SPIRITUALISM is primarily a matter of fact. The first question regarding it—the question on which all its importance depends, is: Is it true?

Is it true that man is a spirit-being? That he survives the death of the physical body? That, in certain conditions the so-called "dead" can demonstrate their survival by communicating with their friends on earth? The answer to each of these questions is an emphatic "Yes." The accumulated literature of Psychical Research and Spiritualism contains proof which, on patient examination, have convinced the most cautious inquirers, including a fair representation of first-class scientists, of professional men and women, and of average "men in the street." That evidence is available for all who care to consult it; and we commend to inquirers the advice of Mr. Stanley De Brath that they should begin by reading what men like Sir Oliver Lodge, Sir William Crookes and Dr. Alfred Russel Wallace have got to say.

Spiritualism is true; and its implications are therefore of tremendous importance.

In regard to Religion, Spiritualism confirms the basis on which all the great religious systems have been founded; but it also calls in question many of the dogmas and beliefs which, in the course of time, have become associated with these systems. As "Imperator" (a communicator who has been identified as Malachi, the Old Testament Prophet) wrote through the hand of Stainton Moses:—

"We deal with old opinions as Jesus did with the Jewish Law. He apparently abrogated the letter, while He gave to the spirit a newer and nobler meaning. We do the same with the opinions and dogmas of modern Christianity as He did with the dicta of the Mosaic Law and the glosses of Pharisaical and Rabbinical orthodoxy."

When these messages were received some fifty years ago, they were regarded—even by Stainton Moses himself—as revolutionary. To-day the teaching of "Imperator" finds wide acceptance even in circles where his name is unknown or his reality as a being independent of his Medium is questioned.

New proof of this is found in a booklet entitled *Christianity as a New Religion* (Lindsay Press, 1/-), containing a lecture delivered in connection with the recent General Assembly of Unitarian and Free Churches by Dr. Percy Dearmer, Canon of Westminster Abbey. Dr. Dearmer uses words and arguments very similar to

(Continued at foot of next column).

HOW CAN PSYCHOMETRY BE EXPLAINED?

By H. A. DALLAS

HOW far do the following incidents support the hypothesis that the knowledge shown by psychometrists is due only to their own faculty of "awareness," or the hypothesis that it is the result of contact with other minds?

A friend of mine recently had a sitting with Mrs. Ruth Vaughan, and handed her an object connected with a friend of hers. Mrs. Vaughan's control remarked: "I cannot tell you much about her, she is in this world." (Correct).

My friend then remarked: "Ask my father and mother about her, they know." Immediately, a clear and detailed description followed, occupying some minutes.

In this case, it seems as if communication from her parents' minds is the most probable explanation. Otherwise, why was the control unable to give further information until advised to apply to them?

Some years ago, my brother-in-law, Dr. Colles, carried out an experiment in psychometry with Miss X., a lady known personally to him and to me. She was a gifted psychometrist. She had been in correspondence with an invalid in the Midlands who was much interested in her faculty. Dr. Colles asked this man to send a small amount of earth in a box for Miss X. to handle. He could not collect it himself, being confined to the house, so he asked a friend to collect the earth for him. When this man had gathered up some earth for transmission, he passed a spot where, a short time previously, a severe accident had occurred. When the psychometrist received the earth, she had a vivid impression of this accident, with many correct details. As the earth was *not* collected at the scene of the accident, the incident suggests that it must have been the thoughts in the mind of the collector which were the source of her information.

Doubtless the tragic accident was present in his memory as he passed the spot; we may surmise that if he had known nothing about it, or if the invalid, the sender, knew nothing about it, Miss X. would not have been able to describe the occurrence.

The full details of this incident were published in the *Occult Review* over 25 years ago.

The hypothesis that Mediums are endowed with faculties which make them extensively aware of facts is, of course, quite compatible with the theory that their knowledge is obtained by contact with other minds, apart from whom they are not aware. There is no real alternative in these hypotheses.

The fact is that what F. W. H. Myers called the "inconceivable oneness of souls" is really more extensive and more constantly operative than we realise. But whilst we are "here in the body pent," obstructions hinder these operations in various ways, obstructions which we must individually remove by personal effort.

(Continued from previous column).

those of "Imperator." "We have to eliminate those doctrines or principles which Jesus did *not* teach," he says. "They are not necessarily untrue; for many true things are not to be found among the recorded sayings of Christ; but they are not part of His Christianity, and therefore they are not binding on those who follow Him . . . There can be few scholars left who think that He used a Trinitarian formula, and instituted Christian baptism, though fifty years ago it was generally believed that the words to this effect were heard by the Apostles and written down by St. Matthew, an inspired and therefore infallible historian."

Just because it is true, Spiritualism can help Religion—and Christianity in particular—by providing standards by which opinions and beliefs can be tested.

LOOKING ROUND THE WORLD

ROBERT BURNS AND SPIRITUALISM

IT is not now generally known that the name of Robert Burns, Scotland's national poet, was closely associated with some of the earliest literary efforts to popularise Spiritualism in England. Yet it was so.

By the kindness of a Yorkshire friend, we have recently had an opportunity of examining the earliest copies of the *Yorkshire Spiritual Telegraph*, the first of the considerable line of English Spiritualist journals of which *LIGHT* is now the doyen. The first issue (little more than a small leaflet) is dated April, 1855, only three years after the arrival of the first missionary of modern Spiritualism from America.

That issue (which was published at Keighley, in Airedale) had been preceded by a leaflet, entitled "Communications from the Spiritual World," the contents of which consisted entirely of messages and verses purporting to come from Robert Burns and his quondam friend Dugald Stewart—a truly remarkable combination.

NOT BURNS AT HIS BEST

In the leaflet, Spiritualism had been acclaimed by the *soi-disant* Burns as a "glorious cause, worthy of the highest ambition and of the most generous sacrifice of a noble mind," and its traducers were scarified in verse as follows:

Let bigots rage and rant and roar,
The truth will spread the more and more,
And soon will reach from shore to shore,
With wisdom blend and part no more.

Yorkshire lovers of Burns protested that doggerel verses like this were an insult to the memory of the Poet; and the first issue of the *Spiritual Telegraph* was almost entirely taken up with a vigorous but unconvincing attempt to prove that it really was Robert Burns who was inspiring its producers.

Later issues became more varied, but the spirit of Burns continued, apparently, to brood over all the issues we have been privileged to examine—without any appreciable improvement in his alleged poetic flights.

REINCARNATION AND SURVIVAL

In view of the series of reincarnation stories recently published in the *Sunday Express*, it may be worth while to ponder the curious tendency for a personal application. The reaction of the average man to reincarnation "evidence" is that his own previous terrestrial existence must needs be considered as being involved. It is this personal application from which all the enthusiasm for, or bitter opposition to, reincarnation wells up.

Curiously enough, we do not meet with the same tendency as regards individual survival. There are many excellent instances in which spirit-return has been proved up to the hilt. Yet each of us desires personal proof, as if the survival of a fellow-being would not involve our own continued existence. If the same caution were displayed regarding reincarnation which we note regarding survival, much heated discussion would be eliminated. After all, no proof has yet been adduced why reincarnation, if true at all, should be of universal application. If some people may return for another earthly existence to fulfil a mission, for instance, some may elect not to do so. The medal must have two sides. There is room for both schools of thought in psychic philosophy.

MRS. DE CRESPIGNY

Published particulars of the will of Mrs. Ch. de Crespigny, late Hon. Principal of the British College of Psychic Science, show that she left £2,016 (net personalty £1,712).

QUEST CLUB TREASURES

THERE are few "exhibits" of more interest to the psychic student than the note-books in which, through the hand of the Rev. W. Stainton Moses, "Imperator" and his band set down the messages which have since been given to the world under the title of *Spirit Teachings* and *More Spirit Teachings*, after first appearing in the pages of *LIGHT*. And it is not as widely known as it should be that these note-books are at present in the rooms of the L.S.A. and Quest Club, where they can be seen by those who are interested.

There are many other attractions in the Quest Club rooms, including the remarkable inspirational pictures of Glastonbury Abbey painted by the late Capt. John Bartlett (John Alleyne), the automatist of the "Glastonbury Scripts." Visitors to London—especially those from a distance, should make a point of seeing them.

QUEST CLUB PUBLIC MEETING

Vice-Admiral J. C. Armstrong is to be the speaker at the Quest Club meeting at Caxton Hall, Westminster, on July 4th, when Mrs. Helen Hughes is to give another demonstration of her wonderful gift of clairaudience. From the 1st to the 6th of July, Mrs. Hughes is to give private sittings at the L.S.A.

MRS. GLEN HAMILTON CARRIES ON

We learn from a letter from Miss May Walker (who is about to return from America to England) that Mrs. Glen Hamilton intends to carry on with her husband's work, a tribute to which we publish on page 373 of this issue. No details are available, but, presumably, the news means that Mrs. Hamilton will keep together the Winnipeg circle in which Dr. Glen Hamilton obtained such striking results. Many eminent men of science showed interest for these sittings. We hope that Mrs. Hamilton will have every success.

MR. LAJOS PAP

After a five weeks' series of sittings at the International Institute for Psychical Research, South Kensington, Mr. Lajos Pap, the Hungarian apport Medium, left London on Saturday last for Budapest. The Medium's state of health was not satisfactory, and it did not seem advisable, we learn, to continue the sittings over the period originally stipulated.

Dr. Elmer Chengery Pap, the Honorary President of the Hungarian Metapsychical Society, who brought Mr. Lajos Pap to London, has also returned to Hungary. A report on the series of ten sittings will be published in the autumn.

THE GADARENE SWINE

Dr. Oscar Parkes, in making a historic retrospect of obsession, at his recent L.S.A. lecture, referred to the case of the Gadarene swine (Matthew viii, 28-34), and expressed the view that, apparently, for the dispersion of the obsessing entities of the two men from the tombs, "a wider field was necessary than we are accustomed to consider nowadays." This is support for the Biblical account that the five thousand devils were transplanted into the swine. As another, more humane and perhaps more rational explanation, it is worth recalling a contribution to a discussion at the L.S.A. some time ago by Dr. Nandor Fodor, in which he advanced the view that the panic of the swine becomes more intelligible if we suppose that they had seen "something." Animals do have psychic perceptions. It is not an impossibility that the swine were frightened by the sight of the entities which Jesus drove out of the two men; for, after all, why should obsessors kill the bodies which they succeed in capturing, and why should they, particularly, choose a dumb animal?

SPIRITUALISM'S MOST VALUABLE WORK

By LILIAN WHITING

SPIRITUALISM in its inclusive sense has become so largely a factor in the general life of the community, of the nation, of the world, that it has ceased to be the exclusive possession of the sect that claims the name. Spiritualism and Materialism are the two great divisions; and whoever is not a Materialist must therefore inevitably be a Spiritualist.

If the communicant of any sect, the Episcopal, the Baptist, the Unitarian, the Methodist, the Catholic church—what you will—were asked if he were a Spiritualist, he could not as an adherent of the Christian faith reply in the negative. He might explain that he was not affiliated with the specific sect of the Spiritualist; but he could hardly be a believer in the Divine Father and in the divine laws of the universe without being, in the great essentials, included in the general order of Spiritualists, because he is surely not a Materialist.

You will tell me, however, that this hardly touches the real soul of the belief which is the conviction and the knowledge of open communion between those in the seen and unseen; between those who are still in the physical body and those who have withdrawn from it. And it will be said, and rightly, that all professing Christians do not accept this communion as a truth. This belief is the main issue that distinctly stands for Spiritualism and Spiritualists.

Still the proportion of the religious world who do not recognize the communion of spirit with spirit, between those still dwelling in and those who have withdrawn from the physical body, is much smaller than is perhaps usually realized, and to a majority of even the people who have opposed this belief, when it is presented clearly and truly, as one of the divine laws, and as a law exemplified in the most impressive manner by Jesus himself—there are few who do not concede its possibility, and who do not begin to approach to that possibility that ultimately results in acceptance of the truth.

Perhaps the most valuable work that Spiritualism has done is the fact that its essential truths are so widely and increasingly penetrating into nearly all sects and cults, that they are becoming the spiritual treasure of untold numbers of people who do not call themselves by name. To "destroy" this potent and marvellous aspect of Spiritualism would be to destroy the most essential and the most vital principle in our general religious life. [From *The Progressive Thinker*, Chicago, May 25th].

LOURDES AND ITS CURES

LOURDES and its cures formed the subject of an instructive lecture delivered by Lieut.-Colonel N. P. Clarke at the British College of Psychic Science on Wednesday evening last week (June 5th).

Beginning with a historical resumé of the events which led up to the recognition by the Roman Catholic Church of the Grotto at Lourdes as a place of healing, Colonel Clarke described impressions gathered during a recent visit, when he had conversations with doctors and others who attended to the Pilgrims. There was, he said, very strict examination of patients before and after alleged cures, and a very high standard was set. But, after allowing for cures by suggestion—which were not regarded as "miraculous"—there was no doubt that cures did take place which could not be accounted for by any known laws and which were, on the contrary, apparently directly opposed to known laws. These were spoken of as "the work of God"; Colonel Clarke's suggestion was that these cases were similar to cures obtained by healers with the assistance of "spirit-doctors," and that the conditions necessary for psychic healing were provided by the gatherings held at Lourdes.

READING PSYCHIC COLLEGE

READING Society for Psychical Investigation was founded some six years ago by about a dozen people who were keenly interested in Psychical Research. One of these was Mrs. Berry, who for many years previously had kept the flame of interest alive under the most adverse and discouraging circumstances.

A meeting was called at Willison's Hotel, and the Society was launched. Mrs. Champion de Crespigny was an original member and our first President. Our debt to her is immense. We became affiliated to the British College and have adopted their constitution and rules almost entirely. Mrs. de Crespigny remembered us to the end, and left us quite a useful addition of books for our library.

We soon found that we required rooms of our own, and about three years ago we rented rooms at 3 Valfry Street.


Things have gone ahead since then, and we have recently acquired our own premises—Downs House, No. 11 Bath Road, which we are having altered so as to provide us with a hall to seat 120 people, a library, lounge, secretary's office, seance room, etc.

In launching out on our new venture we are anticipating the future, in that all the moneys we require are being raised by mortgages; but we feel that if we were to wait until we saved the necessary moneys we might be neglecting for some years the opportunity of assisting large numbers who are eager for information and guidance. The scheme under which we are working has been very carefully considered, but as it yet remains to be fully proved, I shall not say more about it. Those who are undertaking the ultimate liabilities are quite satisfied that the financial risks they run are practically negligible. Our membership has increased, and from enquiries which keep coming in will continue to increase.

The new premises are to be opened by Mrs. Hewat McKenzie at the end of July.

T. DUDLEY PARSONS.

Divine justice must bear some relation to human actions. The natural penalty for being a bad man is not to be baked in an oven; it is to become a worse man, and to banish oneself from the presence of God, here and hereafter. [Dr. Inge in the *Evening Standard*.]



From a Thousand Fathoms Deep

The Secret Knowledge of a Lost Race

Choked into stillness by the rising waters were the words of wisdom of a vast forgotten people. Majestic structures once stood where now is naught but the ocean's roar. By what mysterious means did the survivors reach Egypt's shore? What magnificent wisdom did they bring as their heritage?

Before death sealed their lips they imparted to secret Brotherhoods their knowledge. The Pyramid stands as silent testimony to their greatness. There began the schools of secret wisdom; the traditions of this knowledge have come down the ages as a guide for those who seek happiness and mastery of life. For centuries the Rosicrucians have searched out and perpetuated this store of fascinating truths.

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FOREIGN NOTES

REAL MEDIUMSHIP

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To begin with, he definitely states that mediumship is really a pathological condition, and hence, for the ordinary person, undesirable. Our whole education, our experiences, our life on earth, seek continually to bring about the perfect co-ordination of soul, mind, and body; in other words, the perfect balance. Mediumship is the result of non-co-ordination, or dissociation between these three, and therefore harmful to progress.

Mr. Wheeler, however, makes a great distinction between the natural, *born Medium*, and the Medium by training and development; "An acquired sensitivity," he says, "is an entirely different thing from a natural sensitivity."

Civilisation has speeded up at a rate far exceeding that of our spiritual evolution; and it is largely the nervous tension of modern life that has caused what he terms "the vogue for mediumship," because of loss of equilibrium and balance. Everyone is eager to see, to hear, to become a sensitive, instead of desiring to remain, or to become, a well-balanced human being. And what do we gain by such sensitivity, asks the writer? "Mediumship is a burden rather than an advantage. Think of the horror of knowing in advance the tragedies about to break up the lives of those we love! Of seeing disclosed before our eyes the black patches in the auras of those we meet, indicating some incurable disease; seeing those evil entities that haunt the low dens of vice, or that intrude into the surroundings of those who give way to jealousy, anger, and resentment. A thousand times better to shun rather than to seek such over-awareness."

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LAW OF EQUILIBRIUM

The Editor of the same Journal, *L'Astrosophie*, in another article stresses the importance of the *Law of Equilibrium*: the Cosmos, he maintains, is Supreme Equilibrium. In applying this to prayer, he teaches that the necessary counterpoise of *obtaining* is *giving*; without offering something in return, our prayers will remain stillborn. Long ago there was an instinctive appreciation of this law: sacrifices were offered to equilibrate the protection or special favour of the gods; and the greater the favour demanded, the more precious the object or person sacrificed—one's own priceless possession, one's own child. To-day the law still holds good: even for the bestowal of spiritual gifts, we on our side must be ready to sacrifice our time, our earnestness, our own efforts.

MODERN MYSTICS

IN his new book, *Modern Mystics* (John Murray, 10/6), Sir Francis Younghusband gives us a wonderful picture of the mystical experience as coming into expression through certain spiritually advanced souls of our own times.

The clear reasoning and masterly pen of the writer have produced an absorbing account of this rare experience, showing that in Hindu mystic, in Moslem, Roman Catholic, in Protestant Society woman or Welsh Revivalist, the main features of this higher state are the same, however much the details may differ. "No two," he says, "would be alike. All would be different. This is the law of the universe. *And another law is that the greater is the difference of the parts, the deeper is the unity of the whole.*"

To some readers the last chapters of the book would prove the most interesting. In them the author reviews the accounts of this uprush of the higher awareness as given both of and by the mystics themselves and points out the conclusions that may be drawn from such analysis. One passage in particular, in Chapter VI., would alone make the reading of the book worth while. In its simplicity and clearness it is so arresting as almost to take one's breath away. Sir Francis writes:

"How can we explain the fact that the mystical experience does not come to all? It comes only to those who have most earnestly striven after the ideal of highest perfection and have been ready to make any sacrifice for it. But it does not come to all even of these. There is an element of favour, of grace, in it. May we explain it in this way? We cannot suppose that the Spirit of the Universe is acting with uniform pressure at every moment on every component part of the universe. More likely is it that the Spirit is working now with great intensity, then with less, here upon this part, there upon that; just as the spirit of me, I, am acting upon my brain cells with great intensity now while I am thinking out what I shall write on this page, and then with hardly any pressure while I shall be asleep in the night; here upon the cells of my brain, and in an hour's time, there, upon the cells of my muscles as I put my legs into action to go for a walk.

"And supposing a particularly aspiring cell of my brain had the ambition to know me, and strove and struggled to become aware of me—of that mighty being with whom it could feel it was intimately connected. And suppose that on one rare occasion, just as the cell was striving hardest to know me, it so happened that I was trying to express myself through it in writing a page of this book, then *the efforts of the cell and the efforts of myself would coincide*; the cell would find a tremendous rush of my spirit bearing in upon it; it would wellnigh collapse under the terrific strain, but it would have had the satisfaction of having attained its heart's desire of becoming aware of that power—of me—who had given it life and continually sustained it.

"And that certain cells of my body actually do have an impression of me imprinted on them is proved by the existence of millions of germ cells in my body, any one of which is capable of reproducing in my offspring every characteristic of me, from my fundamental disposition down to the colour of my eyes. The cells of my body do bear the impress of me. We can understand, therefore, how a man may bear the impress of the universe out of which he was born and of which he never ceases to be a component part; and how the mystics in their supreme experience are simply becoming aware of the Spirit of the Universe: as a germ cell, or a brain cell, in my body might become aware of me."

M.A.B.

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists

See Page 383

SWEDENBORG'S CALL TO HIS MISSION

By REV. G. A. SEXTON, Minister of the New Church
(Swedenborgian)

THE description of the Spiritual Worlds that have been given us by Emanuel Swedenborg were not given *through him* by any spirit, but *by him* as descriptions of what he actually saw, heard, and touched, with his own sensations. Those who study his writings deeply, often speak of these things as being revealed *through him*, instead of *by him*; but, in expressing it thus, they mean, not that some spirit spoke through his organs, but that the Creator himself used Swedenborg as an instrument, to give to the world a complete authoritative description of things that could not be known in any other way, and which, if only learned by fragmentary and unauthoritative information, coloured by the personal characteristics of human minds, would not be altogether reliable.

The beginning of Swedenborg's spiritual mission may be compared in some ways to the experience which started St. Paul on his Christian work, inasmuch that it was a vision of Jesus Christ; but it differed from Paul's conversion in that it was not a turning of one who had previously been persecuting, as in the case of Paul; but it was the culmination of a life of preparation by devout reverence and study of the Bible.

In most cases, where any person is granted an unusual experience, he describes it by relating the experiences as they occurred to him; which gives his readers an interesting account of the order of events; but Swedenborg so submerged his own personality in the message that was given to him to describe, that the personal side of his experiences has to be gathered from small references in his writings, and from recorded conversations of those who talked with him personally. The first full opening of his spiritual sight seems to have been a preparatory one, giving the instruction to restrain the natural appetites.

After that first preparatory vision, Jesus Christ appeared to Swedenborg one morning, standing beside his bed. In case anyone should suggest that the time and place of this vision pointed to the possibility of its being a dream, it must be explained that the quiet time, just following sleep, before the affairs of this world have taken the attention, is the time when the spiritual life can be most easily appreciated, and, therefore, the time when it is least difficult for the spiritual senses to be brought into activity. In Swedenborg's case, as he often affirms, most of the things seen by him were in all different times of wakefulness during the day; but naturally, this most important vision was given at the time of the Mind's greatest receptivity of spiritual influences, partly because it was the first, and partly because of its great importance.

The Lord (which is the title by which Swedenborg always speaks of Jesus Christ) appeared robed in a garment of royal purple, and remained present for about a quarter of an hour, while He gave Swedenborg his commission. The actual words spoken are not recorded, but the message was that a New Age was about to begin on the Earth, which would be brought about by great changes in the Spiritual World, involving the clearing away of the evil that was interposing itself between the Earth and the Heavens. This, Swedenborg tells us, is what was prophetically foretold in the vision to St. John at Patmos. The instruction went on to tell Swedenborg that his spiritual sight would be opened, so that he should see and describe these things as they took place, and also that he should describe the nature and conditions of the Spiritual Worlds, and the relationship between them and the Earth.

He writes in a letter to the Landgrave of Hesse-Darmstadt (Document 246), "In your gracious letter you ask how I came to have intercourse with angels

and spirits . . . deign to receive favourably the following reply. The Lord our Saviour foretold that He would come again into the world and institute a New Church. He predicted this in Revelations XXI, 22, and also in several places in the Gospels, but as He cannot come into the world again in person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of that Church, by his understanding, but also publish it by means of the Press; and, as the Lord had prepared me for this from my childhood, He appeared himself in person before me, His servant, and sent me to do this work. This took place in the year 1743; and He afterwards opened the sight of my spirit and thus introduced me into the Spiritual World, granting me to see the heavens, and many wonderful things there, and also the hells; and to speak with angels and spirits; and this continuously for twenty-seven years. I declare in truth that this is so. This took place with me on account of the Church, which I have mentioned above, the doctrine of which is contained in my books."

From this it will be seen that Swedenborg's teachings are definitely Christian.

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A NEW CENTRE SOCIETIES PLEASE NOTE

I have a large house on the corner of Margaret Street, within a few yards of Cavendish Square and Oxford Circus Tube Station. It contains about 35 rooms and has an oak panelled staircase, lift, and also a back entrance. This would be a marvellous position for a new centre or meeting place for the propaganda of Spiritualism. Being personally interested in this movement, I am willing to make very favourable terms with any Group or Society to whom this may appeal, in fact I will take a personal interest in such Society. Please communicate with me direct.

G. S. FERDINANDO,
Audley House,
Cavendish Square, W. 1

FOREIGN NOTES

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Real mediumship—the natural, inborn sensitivity of the very few—Mr. Wheeler recognises as the precious gift of not more than one person in a million. Such persons are leaders of the race in its march towards progress—the advance guard in evolution. "From them," he writes, "we get few so-called 'evidential' messages, but rather inspirational teaching. To this category belong communications of the highest value, such as *The Scripts of Cleophas*, by Geraldine Cummins, and *The New Nuctemeron*, by Marjorie Livingston; these two Mediums are on the true path of Occultism."

LAW OF EQUILIBRIUM

The Editor of the same Journal, *L'Astrosophie*, in another article stresses the importance of the *Law of Equilibrium*: the Cosmos, he maintains, is Supreme Equilibrium. In applying this to prayer, he teaches that the necessary counterpoise of *obtaining* is *giving*; without offering something in return, our prayers will remain stillborn. Long ago there was an instinctive appreciation of this law: sacrifices were offered to equilibrate the protection or special favour of the gods; and the greater the favour demanded, the more precious the object or person sacrificed—one's own priceless possession, one's own child. To-day the law still holds good: even for the bestowal of spiritual gifts, we on our side must be ready to sacrifice our time, our earnestness, our own efforts.

MODERN MYSTICS

IN his new book, *Modern Mystics* (John Murray, 10/6), Sir Francis Younghusband gives us a wonderful picture of the mystical experience as coming into expression through certain spiritually advanced souls of our own times.

The clear reasoning and masterly pen of the writer have produced an absorbing account of this rare experience, showing that in Hindu mystic, in Moslem, Roman Catholic, in Protestant Society woman or Welsh Revivalist, the main features of this higher state are the same, however much the details may differ. "No two," he says, "would be alike. All would be different. This is the law of the universe. And another law is that the greater is the difference of the parts, the deeper is the unity of the whole."

To some readers the last chapters of the book would prove the most interesting. In them the author reviews the accounts of this uprush of the higher awareness as given both of and by the mystics themselves and points out the conclusions that may be drawn from such analysis. One passage in particular, in Chapter VI., would alone make the reading of the book worth while. In its simplicity and clearness it is so arresting as almost to take one's breath away. Sir Francis writes:

"How can we explain the fact that the mystical experience does not come to all? It comes only to those who have most earnestly striven after the ideal of highest perfection and have been ready to make any sacrifice for it. But it does not come to all even of these. There is an element of favour, of grace, in it. May we explain it in this way? We cannot suppose that the Spirit of the Universe is acting with uniform pressure at every moment on every component part of the universe. More likely is it that the Spirit is working now with great intensity, then with less, here upon this part, there upon that; just as the spirit of me, I, am acting upon my brain cells with great intensity now while I am thinking out what I shall write on this page, and then with hardly any pressure while I shall be asleep in the night; here upon the cells of my brain, and in an hour's time, there, upon the cells of my muscles as I put my legs into action to go for a walk.

"And supposing a particularly aspiring cell of my brain had the ambition to know me, and strove and struggled to become aware of me—of that mighty being with whom it could feel it was intimately connected. And suppose that on one rare occasion, just as the cell was striving hardest to know me, it so happened that I was trying to express myself through it in writing a page of this book, then *the efforts of the cell and the efforts of myself would coincide*; the cell would find a tremendous rush of my spirit bearing in upon it; it would wellnigh collapse under the terrific strain, but it would have had the satisfaction of having attained its heart's desire of becoming aware of that power—of me—who had given it life and continually sustained it.

"And that certain cells of my body actually do have an impression of me imprinted on them is proved by the existence of millions of germ cells in my body, any one of which is capable of reproducing in my offspring every characteristic of me, from my fundamental disposition down to the colour of my eyes. The cells of my body do bear the impress of me. We can understand, therefore, how a man may bear the impress of the universe, out of which he was born and of which he never ceases to be a component part; and how the mystics in their supreme experience are simply becoming aware of the Spirit of the Universe: as a germ cell, or a brain cell, in my body might become aware of me."

M.A.B.

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists

See Page 383

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DIARY OF EVENTS

LECTURE. Thursday, June 13th, at 8.15 p.m.

Capt. E. J. LANGFORD-GARSTIN on "Re-incarnation"
Chairman—Mrs. Marjorie Livingston.

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)
June 18th—Clairvoyance—Miss Lily Thomas.
Answers to Questions—Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)
June 19th. Mrs. Bertha Hirst.

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).
June 14th—Miss Jacqueline

NEW SYLLABUS ON APPLICATION.

DAILY ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Medical Diagnosis and Psychometry: Ruth Vaughan.
Monday, Wednesday (morning) and Thursday.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.
Devotion Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

L.S.A. AND QUEST CLUB NOTES

VISIT OF MRS. HELEN HUGHES

ON Thursday, July 4th, under the auspices of the Quest Club, a meeting will be held at the Caxton Hall, Westminster, S.W.1, when the well-known clairaudient, Mrs. Helen Hughes, will give a demonstration of her powers. On former occasions, Mrs. Hughes has delighted people with the clearness of her messages, and has been the means of carrying conviction to many souls. We are sure that she will, by her clairaudient powers, again help to establish in many hearts the truth of human survival.

The speaker on that occasion will be Vice-Admiral J. C. Armstrong. Keep this date open and make this evening a really wonderful time.

MEDIUMSHIP

The value of those powers grouped under the term Mediumship is continually being exemplified in the work of those Mediums who give sittings at the Alliance. No doubt people consult Mediums for many reasons: some in the hope of getting into touch with some loved one who has passed through the valley of silence; others because they are interested in philosophical questions, or who have a scientific interest in the powers exercised by Mediums.

This aspect of our work is undoubtedly of great value, and many a weary soul goes out from some sitting refreshed and strengthened to bear the heat and burden of the day.

Whether the best use is made of the knowledge gained is a question which often comes to mind. The adding of another fact to one's store of knowledge does not take one very far; it is by the application of the facts of life to our daily problems that growth is achieved. How many follow the fact of human survival to its logical end? This pragmatic test we must apply to any item of knowledge we may glean. A fact is a truth clothed in matter, and we should try to discover its value; how it may help in our daily lives. That the

knowledge of survival gives comfort we know; can it do more? It should fertilise the mind and make it more ready to press on to the principles which underly the facts of Spiritualism. That is of supreme importance, but it is often overlooked and passed by.

HEALERS' TRAINING CLASS

Brig.-General G. C. Kemp, C.B., C.M.G., is now holding a class for healers, where any who have the precious gift of imparting health may be instructed in the art of healing. A sound knowledge of technique is of great value, and the potential healer will always be the better for having it. It is natural in Spiritual Healing to learn gradually to depend upon the impressions received, for it is a co-operative service in which, at least, three people take part—the guide, the healer and the patient. Given complete co-operation between them, fine results will follow. If the healer has a knowledge of the principles underlying his work he can increase his power and co-operate more effectively with the unseen helpers. Moreover, he will the more readily perceive the reason for any alteration in procedure he may be impressed to make. It is a pleasure to note the growing interest which is being displayed in this part of our work. In conjunction with our other services, it makes for completeness. The class is now filled; the next class will be formed in September.

MR. FRANK LEAH IN THE CHANNEL ISLANDS

Mr. Frank Leah recently visited our branches in Guernsey and Jersey. On Monday, 3rd June, he gave a lantern lecture at the Richmond Hotel, St. Peter's Port, Guernsey, organised by the Area Representative, Mrs. M. Crowe.

This lecture was the first of its kind in Guernsey, and lasted for two and a half hours. The audience were so enthusiastic that even after that length of time they were reluctant to let Mr. Leah go.

In an excellent report of the lecture the Guernsey "Star" quotes Mr. Leah as saying:

"His duty was to prove to them that the dead did survive, and as proof of this he showed them first his portraits of those spirits who had shown themselves to him in the presence of relatives or friends, and then photographs of the dead taken in life and sent to him after the drawings were finished. In most cases the results of the comparison were startling."

Mr. Leah's visit to Guernsey was followed by one to Jersey, where he delivered a lantern lecture in the drawing-room of one of the members of the Branch. This meeting was organised at very short notice by Mr. F. S. Edridge, the Area Representative, and the enthusiasm and interest shown were remarkable.

It is quite clear that the interest in our subject in the Channel Islands is intense and deep.

In Jersey, a member of the audience enthusiastically recognised a drawing of a spirit friend.

DEVOTIONAL HEALING GROUPS

Mondays 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4; Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession and Haunted Houses Group, Saturdays, 3—3.30.

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GROUP CLAIRVOYANCE
(Members, 2/6; Non-members, 4/-)
(Eight sitters only. Seats must be booked)

Friday, June 14th, at 5 p.m. Mrs. BRITTAIN.
Monday, June 17th, at 3 p.m. Miss A. GEDDES.
Friday, June 21st, at 5 p.m. Miss JACQUELINE.

WRITE FOR SYLLABUS

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Sun., June 16th. Speaker: Mr. H. ERNEST HUNT.
Clairvoyante: Mrs. HELEN HUGHES.

Sun., June 23rd. Speaker: Miss LIND-AF-HAGEBY.
Clairvoyante: Mrs. HIRST.

For particulars of weekday activities at Headquarters,
Marylebone House, 42 Russell Square, W.C.1
Apply Secretary: MUSEUM 0676

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SUNDAY, JUNE 16th.
11 a.m.—Mr. T. W. ELLA.
6.30 p.m.—Mr. ERNEST MEADS.

WEDNESDAY, JUNE 19th, at 7.30 p.m.
Mrs. ANNIE PATTERSON. Clairvoyance.
(Silver Collection)

FRIDAY, JUNE 21st, at 8 p.m.—
Miss JACQUELINE, Lecture.
Subject: "Auras of all Living Things." Visitors, 1/-

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At Home—Friday, June 14th, at 3.30 p.m. Mr. ROBERT KING.
Subject: "The Occult Development and Normal Life."

Friday, June 21st, at 3.30 p.m.
Mrs. TAYLOR will give a "Talk" on "Have Spirits Shadows?"
followed by discussion.

Tuesday, June 18th, at 8 p.m. Mr. HARRY BODDINGTON.
Talk on "The Kilner Screens" with Demonstrations.
(Members 1/-, Associates and Visitors, 1/6)

Wednesday, June 19th, at 3 p.m. Miss CANNON.
Circle for Psychometry. (Limited to 8)
(Members, 3/-, Associates and Visitors, 4/-)

HEALING.—Mondays, 2.30 to 4.30 p.m. Wednesdays, 5 to 7 p.m.

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SUNDAY, JUNE 16th, 1935

11 a.m.—Mr. HORACE LEAF. Clairvoyant: Mr. HORACE LEAF.
6.30 p.m.—Mr. J. ARTHUR FINDLAY.
Clairvoyante: Mrs. Annie Johnson.

Sunday, June 23rd, at 11 a.m. ... Mrs. ST. CLAIR STOBART.
Clairvoyant: Mr. R. E. Cockersell.

Sunday, June 23rd, at 6.30 p.m. ... Miss ESTELLE STEAD.
Clairvoyante: Mrs. Helen Spiers.

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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, June 17th—Speaker: Mr. G. H. Lethem.
Clairvoyant: Mr. R. E. Cockersell.

Wednesday, June 19th—Speaker: The Ven. A. F. Sharp, M.A.
Clairvoyant: Mr. George Daisley.

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write
to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry; Class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.
2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium by appoint-
ment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2 p.m.—Spiritualist Community Public Healing Service.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write
to Miss Michell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)
Members, 3s.; Non-Members, 4s.

Thursday, June 13th. 3 p.m. Mr. Glover Botham
June 19th. 2.30 p.m. Mrs. Dolores Smith. 6.30 Mrs. Evelyn Thomas
June 26th. 2.30 p.m. Miss Lily Thomas 6.30 Mr. R. E. Cockersell

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Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.
Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn
Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Thursday, June 13th, at 7.30 p.m.
Mrs. Rose Livingstone—Demonstration of Psychometry.
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SWEDENBORG'S CALL TO HIS MISSION

By REV. G. A. SEXTON, Minister of the New Church
(Swedenborgian)

THE description of the Spiritual Worlds that have been given us by Emanuel Swedenborg were not given *through him* by any spirit, but *by him* as descriptions of what he actually saw, heard, and touched, with his own sensations. Those who study his writings deeply, often speak of these things as being revealed *through him*, instead of *by him*; but, in expressing it thus, they mean, not that some spirit spoke through his organs, but that the Creator himself used Swedenborg as an instrument, to give to the world a complete authoritative description of things that could not be known in any other way, and which, if only learned by fragmentary and unauthoritative information, coloured by the personal characteristics of human minds, would not be altogether reliable.

The beginning of Swedenborg's spiritual mission may be compared in some ways to the experience which started St. Paul on his Christian work, inasmuch that it was a vision of Jesus Christ; but it differed from Paul's conversion in that it was not a turning of one who had previously been persecuting, as in the case of Paul; but it was the culmination of a life of preparation by devout reverence and study of the Bible.

In most cases, where any person is granted an unusual experience, he describes it by relating the experiences as they occurred to him; which gives his readers an interesting account of the order of events; but Swedenborg so submerged his own personality in the message that was given to him to describe, that the personal side of his experiences has to be gathered from small references in his writings, and from recorded conversations of those who talked with him personally. The first full opening of his spiritual sight seems to have been a preparatory one, giving the instruction to restrain the natural appetites.

After that first preparatory vision, Jesus Christ appeared to Swedenborg one morning, standing beside his bed. In case anyone should suggest that the time and place of this vision pointed to the possibility of its being a dream, it must be explained that the quiet time, just following sleep, before the affairs of this world have taken the attention, is the time when the spiritual life can be most easily appreciated, and, therefore, the time when it is least difficult for the spiritual senses to be brought into activity. In Swedenborg's case, as he often affirms, most of the things seen by him were in all different times of wakefulness during the day; but naturally, this most important vision was given at the time of the Mind's greatest receptivity of spiritual influences, partly because it was the first, and partly because of its great importance.

The Lord (which is the title by which Swedenborg always speaks of Jesus Christ) appeared robed in a garment of royal purple, and remained present for about a quarter of an hour, while He gave Swedenborg his commission. The actual words spoken are not recorded, but the message was that a New Age was about to begin on the Earth, which would be brought about by great changes in the Spiritual World, involving the clearing away of the evil that was interposing itself between the Earth and the Heavens. This, Swedenborg tells us, is what was prophetically foretold in the vision to St. John at Patmos. The instruction went on to tell Swedenborg that his spiritual sight would be opened, so that he should see and describe these things as they took place, and also that he should describe the nature and conditions of the Spiritual Worlds, and the relationship between them and the Earth.

He writes in a letter to the Landgrave of Hesse-Darmstadt (Document 246), "In your gracious letter you ask how I came to have intercourse with angels

and spirits . . . deign to receive favourably the following reply. The Lord our Saviour foretold that He would come again into the world and institute a New Church. He predicted this in Revelations XXI, 22, and also in several places in the Gospels, but as He cannot come into the world again in person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of that Church, by his understanding, but also publish it by means of the Press; and, as the Lord had prepared me for this from my childhood, He appeared himself in person before me, His servant, and sent me to do this work. This took place in the year 1743; and He afterwards opened the sight of my spirit and thus introduced me into the Spiritual World, granting me to see the heavens, and many wonderful things there, and also the hells; and to speak with angels and spirits; and this continuously for twenty-seven years. I declare in truth that this is so. This took place with me on account of the Church, which I have mentioned above, the doctrine of which is contained in my books."

From this it will be seen that Swedenborg's teachings are definitely Christian.

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CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 8, Phenomena. At 8, Educative lecture and discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

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H. ERNEST HUNT

Three Lectures on "THE GREAT LAW" will be repeated on Thursdays, June 20th and 27th and July 4th. Tickets, 2/- or Course 5/- Public Speaking, Fridays. Other lectures, consultations, treatment and advice.—The Studio, 20 Woodstock Road, Bedford Park, W.4 Write Secretary or Phone Chiswick 2446

Phone: ARCHway 3996
Great Metropolitan Spiritualist Association Ltd.
WORTLEY HALL, Seven Sisters Road, Finsbury Park, N.4.

Sunday, June 16th—

11 a.m.—**MOON TRAIL SPEAKS**
6.30 p.m.—Address by Mr. H. J. Edwards.

Clairvoyance: Mr. George Daisley.
Moon Trail is available for private sittings.
Terms on application to the Secretary.

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