

Light:

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Edited by **DAVID GOW**

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For nearly fifty years, from its founding in 1881, LIGHT was the organ of the London Spiritualist Alliance, and now, once again, after a nine years' absence, it has come back into our hands under the auspices of the L. S. A. Publications, Ltd.

Nine years means much in Spiritualistic matters, and we are conscious that the paper in its present form is inadequate to represent what is now a world-wide movement.

We wish to meet this requirement.

LIGHT occupies a unique position and it is our desire to make it the leading journal in the world dealing with the vital subjects of survival, and spirit communication, as proved facts.

It is proposed not only to improve the form and increase the size of the paper, but to strengthen our connection with the movement everywhere, *by inviting correspondence from its leaders in all parts of the world*, with special reference to the various Societies, which are such a source of strength to it, in the United States, Canada, and other of the Dominions, thus keeping our readers in touch with its latest developments.

Apart from news—and news as an aid to conversion is of no little importance—every encouragement will be given to sound and scientific research, and authenticated records of such work in mediumship and psychology will be always welcome.

Dealing with a subject of which so much is still to be learned, the co-operation of our readers will be valued and their views and experiences can be sure of sympathetic consideration, for it will be our ambition to make LIGHT in a special sense a link between all who take it in. Its advice and counsel will always be at their disposal, and its columns open to the serious discussion of every aspect of Spiritualism and Psychological Research by all shades of opinion, so far as the capacity of the paper will allow; a capacity which must depend on the great increase in circulation which we feel we have now a right to anticipate, and for which we rely on the energy of our present subscribers to find new readers to meet what must prove a considerable outlay and place the paper on a sound financial footing.

Mr. David Gow, who, for the past sixteen years has so ably edited the paper, will continue to do so.

The tone and status of LIGHT will be improved, not only in its Editorial but in its Advertisement columns, since we are now sole Proprietors.

Address any suggestions or improvements, which will be welcomed, to the Secretary. Complaints to the Circulation Manager, LIGHT, 16, Queensberry Place, S.W. 7., will receive immediate attention.

Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe

"Whatsoever doth make Manifest is Light!"—Paul.

No. 2572. VOL. L.

[Registered as SATURDAY, APRIL 26, 1930. a Newspaper.]

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NOTES BY THE WAY.

To the man of clear vision it will often occur that most of the false judgments of the world are due to prepossession and prejudice, usually unconscious. That is to say, a man is apt to erect in his own mind a standard of how things *ought* to be, or to take up the position that some particular doctrine being true (in his judgment) everything he meets with must be judged by it. So it comes about that constantly we find the facts of Spiritualism examined and either accepted or rejected in accordance with their agreement with Christianity, or rather the examiner's idea of what Christianity really means. It is not always so exalted a standard. Sometimes it turns upon the question whether some psychic fact agrees with the teachings of Mme. Blavatsky, or Mrs. Eddy, or some other supposed authority. Some day it may come home to the average man that if he is setting out to discover the truth about things, he should begin without any preconceptions or "fixed ideas" in his mind. He must not be prejudiced in favour of or against anything. In short, he must be willing to think for himself, to stand on his feet, to make his own observations and his own conclusions. It may seem an almost impossible ideal, but he can get somewhere near it, if he is firmly resolved to be himself and not to be warped by any consideration of authority or fear or self-interest. That was Emerson's position when he said, "It is only when a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail." To such a man death will be seen to be an event of as little real importance as it was to Emerson, who when he was told by a religious zealot that the world was about to be burned up, quietly remarked that he could get along very well without it.

* * * * *

Let us suppose the existence of a circle the members of which converse by the direct voice with their departed friends. The evidences of personal identity are abundant. There is exchange of greetings and recollections, advice is asked and given—there are

intimate conversations. Sometimes not only the mental characteristics of some departed friend are given, but the voice is itself unmistakably the voice of that friend as it was known in mortal life. Such circles are not at all uncommon, although the evidential quality is not always of the best. Enter the strictly scientific psychical researcher. He observes that the Medium is not tied up, that the room is darkened, that, in short, there is an entire absence of "test conditions". More usually the scientifically psychical researcher is not present. He only reads an account of the happenings, and at once proceeds to cast discredit on the whole business, offering what the members of the circle know to be ridiculous explanations of what occurred. It is freely suggested that the scientific gentleman is a fool, for what have conjuring tricks and ropes and cages to do with the matter? The fact is that the researcher is not a clear thinker—his vision is a limited one. For him everything centres about the idea of a phenomenal *voice*—a "voice from the void" with no scientific explanation or warranty. As a scientist he is interested only in the material side of the matter. He wants the voice produced under strict conditions in the laboratory so that Science shall learn something about it. All the manifestations of mind and personality leave him unimpressed. Cold Science—so far—knows nothing (officially at least) of any life but physical life, or life normally manifested in the material world. The road for scientific investigators, then, leads naturally through physical manifestations of a supernatural kind. This may not at once mean proof of human survival, but it will break down certain prejudices and extend the scientific view. That is how the matter really stands.

PERMANENT PSYCHIC CENTRE AT GENEVA.

The Permanent Psychic Centre at Geneva (its official title being Centre Permanent International de Conférences et de Congrès de Recherches Psychiques de Genève) of which the President of Honour is Professor Charles Richet, is arranging to hold its first Congress in Geneva from the 6th to the 11th of October next.

The objects of the Centre are (a) to arrange periodical congresses; (b) to endeavour to obtain the co-operation of the most eminent persons in all branches of science; (c) to conduct psychic study along lines which will appeal to philosophers and men of science; (d) to publish reports.

At the coming Congress special attention will be given to telepathy and to scientific instruments for the registration of super-normal action. Reports on these matters will be presented to the Congress and will be considered as the basis of discussion. Reports will be in English, German, French and Italian.

The provisional committee of the Permanent Centre includes Dr. R. Santoliquido, Dr. Charles Baudouin, Dr. Hans Driesch, Professor Grandjean, Dr. C. G. Jung and Dr. E. Osty. The secretary is M. Raoul Montandon, 2, rue de l'Athénée, Geneva.

WHAT IS LIFE?

BY GEO. LINDSAY JOHNSON, M.D., F.R.C.S.

(Continued from page 183.)

I said at the end of my previous article that further investigation has shown me that something more is required for life to become extinct than mere temporary cessation of internal changes. And this is where the Spiritualist leaves the path prescribed by the orthodox physiologist and enters a new field of exploration and investigation.

Life, whether on this material plane or in the spiritual world, is due to the soul (or soul and spirit), and the material physical body is vitalized through it. In fact, we may say that the chief function of our earthly body is to put our soul in direct communication with the physical objects around us, and to enable us to be in direct communication with these objects or to perceive them by means of our five senses. Apart from the body, the soul is out of its element, and behaves as awkwardly on the physical plane as does a Seal or Walrus when out of the water. But on the spiritual plane the soul soon finds itself in its natural element, and adapts itself to it as does the seal when it re-enters the water. Clairvoyants have affirmed, over and over again, that immediately a person dies, they perceive a white mist or cloud which forms immediately above the dying person's body, gradually assumes the shape of the body, and forms an exact replica of it, so that in most cases they can actually see the corpse, and just above it the semi-transparent form of the spiritual or astral body. In many cases a fluidic cord, like the placental cord which unites the child at birth with its mother, can be seen connecting the two bodies, and at the moment of death, this almost immediately dissolves away so that the astral or spiritual body rises and vanishes completely out of view. It is only when this cord is severed that the person can be said to be really dead. If only a few people had witnessed this phenomenon, one would place very little value on their evidence, but when the same appearances have been reported by independent observers at different times, and in different parts of the world, and all agreeing on the main features, one is compelled to believe them, although one may never have witnessed them oneself, as I have stated in Proposition 9 in Chapter 1 of my book, *The Great Problem*. Moreover, it is well known that some of the Fakirs in India after closing the orifices of their nose and mouth and other parts of the body, will allow themselves to be buried for several days in a coffin filled with sand or earth, and when they are taken out can be restored again to life. But in all these cases the vital cord connecting the soul with the body has remained intact. The existence of an ectoplasmic cord connecting the physical with the astral or spiritual body was well known to the ancients. Evidently the writer of the Book of Ecclesiastes, although a hopeless pessimist and a Sadducee and Materialist to the core, refers to it, when he says in the poetic language of the day, "Or ever the silver cord be loosed, or the golden bowl be broken . . . then shall the dust return to the earth as it was, and the spirit shall return unto God who

gave it." (Eccles. xii, 6). Moreover in the Aramaic Gospel recently discovered in one of the Monasteries in Thibet, and translated into English by the Rev. Mr. Ousley in the year 1923,* we find the following passage in the Gospel of St. John when recording the raising of Lazarus, "And when he had thus spoken he cried with a loud voice, 'Lazarus come forth', And he that was as dead came forth bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus said unto them, 'Loose him, and let him go'. (When the thread of life is cut indeed it cometh not again, but while it is whole there is hope). Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him."

This ectoplasmic cord will be found mentioned in a great number of works on Spiritualism, and as far as I have found, they all agree as to the main facts. I think the existence of this cord may be considered as an established fact. So that in giving a definition of life, we must bear in mind that life can and does manifest itself just as well out of the body, as it does within the material body itself. In fact the body is in many ways more of a hindrance than a help for the soul to manifest itself, as all Spiritualists with any experience will tell you. The idea that life can be manufactured in a test-tube, as Dr. Bastian, and Dr. Burke tried to prove by innumerable experiments, was long ago refuted.

But although these experiments were entirely fruitless, still a great many scientists affirm that life must have had a beginning. Of course if it can be proved that life is a form of force or energy, then it must be eternal and immortal, for physicists tell us that neither force nor energy can be destroyed; they can only be changed into other forms of energy. Thus we can convert heat into motion, light or electricity, but we cannot destroy it, although we can disperse it and so lose it in space; but although lost to us, it still exists. Moreover all physiologists are agreed that every egg is derived from a previous egg. *Omne ovum ex ovo*, or *Omne vivum e vivo* if you prefer it, facts which alone seem to me to demonstrate the immortality of the soul. Hence the old riddle "Did the first egg come from a hen or the first hen from an egg?" has no meaning, and the answer must be "Neither is true." It is ridiculous on the face of it for anyone to affirm that life can be manufactured *de novo* in a test-tube, for the simple reason that all kinetic life exhibits intelligence, although it may be of such a low order as to be imperceptible, for if a chemist could manufacture life by synthesis in a test-tube, he would be able to manufacture intelligence *de novo*, and consequently he could make anything he

* This book, *The Gospel of the Holy Twelve*, is not the same as the *Gospel of the Twelve* which was condemned by Pope Gelatius in the year A.D. 494 as heretical. It is however, the earliest known copy of the Gospels of the four Evangelists, and is reputed to have been sent to one of the monks in Thibet to be preserved, because during the reign of Constantine, immediately after the great Council of Nicaea, the Gospels then extant were submitted to the *Correctores*, i.e., monks or priests who erased or altered such passages as appeared to clash with the Dogmas of the Church. These had become sadly corrupt long before the year A.D. 325 which by the way is about the date of the four Codices from which our Authorised Versions of the Gospels are translations. This book, *The Gospels of the Holy Twelve* may be obtained from "The Order of the At-one-ment and United Templars Society," Paris, Jerusalem, and Madras. It may also be obtained from the Secretary, O.T. and U.T.S. at 3 Evelyn Terrace, Brighton

leased, in fact he would almost place himself on a level with the Deity.†

But we have not answered the question, "What is life?" We know an enormous number of facts as to what life does, and how it acts on matter, but we have not the slightest idea as to what it is. If I were asked to give its origin, I should say: in stating its genealogical tree, that,

The substratum or father of Matter is Force, or Energy.

The substratum or father of Force or Energy is Intelligence.

The substratum or father of Intelligence is Life.

The substratum or father of Life is Soul, and the substratum of Soul is Spirit.

In this way we arrive at the conclusion that Spirit is the ultimate source of everything in existence, not even excepting the Soul, which undergoes perpetual evolution although immortal. For it is evident that spirit can be directly traced to the Deity, who is spirit, so that Force and Energy may be considered as a sort of interaction or intermediary between the Deity and all other Spirits, which therefore include ourselves, since we are merely embodied or materialised spirits. This, in the writer's opinion, is the simplest, and perhaps the only rational way of conceiving the Cosmos. Now if Life is the origin of intelligence (and according to the above definition life is the visible manifestation of the Soul and spirit), then it logically follows that every living thing, even the lowest organisms, must possess not only traces of intelligence but also a soul.

When an animal or plant dies, what becomes of its soul? For it must obviously exist if it be immortal. In the case of man, i.e. ourselves, we Spiritualists have no doubt whatever; for there is abundant proof that we live and actively carry on in some form of self-consciousness and rational existence the moment the Ego or soul and Spirit leaves this outer covering which we call our body, and which latter decomposes or breaks up into simpler organic compounds, and therefore ceases to exist as an entity. This disintegration happens to every living thing, excepting perhaps the lowest organisms which multiply by fission or budding, and which in a sense may be considered as being immortal physically. At least that is what the Biologists and Physiologists tell us. Moreover the spiritualists believe, and I think they are justified in so doing, that those animals which have been our companions and shared our affection on earth still exist and are able to recognise and love us on the other side—at least for a time, the time depending on the degree of affection which they shared with us. What becomes of them later on we have no knowledge.

We are gradually becoming more and more convinced that the body is merely a necessary adjunct or mechanism, which the soul forms around it, for the purpose of maintaining its relationship with the outside world around us, and of giving rise to, or in other words of producing a material form, through which it can exercise its functions. It is impossible to understand how a mere accumulation of cells and

† The fact that even the lowest organisms show traces of intelligence is well known to Biologists. Thus, if a speck of the plasmodium of Myxomycetes, be placed on a piece of moist blotting-paper, it will be found to crawl towards an infusion of dead leaves, and away from a solution of Quinine, or Cyanide of Mercury. Again, when a water Polyp (*Hydra viridis*) is about to release a bud from its stem, and an amoeba is in the neighbourhood, the latter will be found to circle round the Hydra, eagerly watching for the bud to become detached, in order to devour it. And even in plants traces of intelligence may be seen, as for example, amongst the insectivorous plants. Thus, if a piece of foreign matter be dropped into the cavity of the Venus Fly-trap (*Nepenthes*), if unsuitable for nourishment, it will speedily be rejected, whereas if an insect be dropped in, the lid will at once close over it and remain so until the nourishment is abstracted, after which it is vomited out.

nerve-fibres in the brain can account for our self-consciousness, and more especially for our dreams and sub-conscious emotions, which evidently go on continuously while our normal consciousness lies dormant. Hence we are compelled to admit that there is something else outside and beyond the mere mechanical and physiological activity of our nerve-cells and brain matter. We therefore, for want of a better mode of expression, call this "something else"—this unperceived and unmeasured quantity, the Soul. And when we perceive and ponder over the orderly arrangement of Nature, not merely in this world of ours, but throughout the visible Universe; when we recognise the harmony and order which appear to regulate everything in the inorganic world, and which are apparent in an infinitely greater degree in all living things, we feel compelled to recognise the existence of some overwhelming Intelligence, or Universal Mind, which is ceaselessly at work, exhibiting its action through the eternal and unalterable Laws of Nature. And so it comes about that we cease to remain materialists, and we are obliged to confess that the material and visible Universe is only a part of a part, and that there is something immeasurably greater beyond it all. As Pope says in his immortal *Essay on Man* :—

"All Nature is but art, unknown to thee,
All chance direction, which thou canst not see;
All discord harmony, not understood,
All partial evil, universal good.
And spite of pride, in erring reason's spite
One truth is clear, whatever is, is right."

(Copyright.)

(To be Continued.)

AN ANECDOTE OF ABDUL BAHA.

As a pendant to our notice of *Abdul Baha in Egypt* (Riders. 6s.) we cull the following passage from the book, as illustrating the prophet's shrewdness :—

... There were fifteen robbers in Bagdad. They raided many houses during the nights. The government and police were unable to find their whereabouts. One night they robbed the stores of several Persian merchants and, according to the law of capitulation, the Persian Consul did his best to catch them. This Consul was, however, very greedy and avaricious, and he thought more of his personal profit than of finding the robbers and of giving back to the merchants their stolen goods. One morning Abdul Baha arose early and came out of the house. He saw in the court fifteen uncouth men waiting for him. Their spokesman told him that they were the band of robbers, and that in order to escape the wrath of the Consul and his rapacity, they had come to take refuge under the shelter of Baha-Ullah and become Bahais. Abdul Baha inquired about their whereabouts, gave them a little advice, and sent them away. Then knowing that if the goods were taken by the Consul, they would never be returned to their owners, he sent one of the believers to the chief of the band, requiring him to return everything, which he did without any protest. The merchants, in turn, received quietly all their stolen goods without the mediumship of the Consul. But when the Consul heard of Abdul Baha's part in this affair, he was very wroth, because the matter had been taken out of his jurisdiction. He had expected to fatten his pockets, and not succeeding in this he forever afterward tried to injure the Bahais on every occasion.

MEDIUMSHIP IN AMERICA.

By HORACE LEAF, F.R.G.S.

It is very evident that certain forms of Mediumship are much better in the United States of America than elsewhere. Various suggestions to account for this have been advanced, chief among them being that of climatic conditions. I suppose temperament also has something to do with this; not necessarily the temperament of the Medium, but of the people at large.

Americans are more sentimental than Europeans, and more easily persuaded, a fact which they are loth to admit. They have an extraordinary inclination to respond to anyone they regard as an authority, and act with a spontaneity which is surprising. This certainly has something to do with the high percentage of correct mediumistic "messages" at public meetings. The average American has a love of the mysterious and is perhaps more superstitious than most other Westerners.

These favourable dispositions are taken full advantage of by the fraud as well as by the genuine Medium. I have often admired the clever way in which well-known Spiritualist workers exploit their audiences. The fraud is just as deserving of admiration from the same point of view, and he "gets over" where the genuine Medium may fail, owing to the great esteem in which the Americans hold success.

Americans have no respect for failure, and it is, in consequence a fine loop-hole for the deceiver to walk through—they never crawl through! A bold front is absolutely essential to success in almost anything. Even prisoners in court appreciate this fact and assume an attitude of absolute carelessness, as if being indicted for a bad crime is nothing to be ashamed of. I have seen a prisoner light a cigarette in court and chat laughingly with the warder immediately after the jury have retired to consider their verdict upon which a sentence of from two to ten years depended.

On several occasions I have witnessed something of this spirit manifested by pretended Mediums, whose tricks were apparent to any thoughtful person, but who carried on with tremendous success because of their brazen impertinence and self-possession. One great drawback to this is its unfavourable reaction on genuine mediumship. To compete with these frauds is no easy thing. There has, however, resulted, I think, one excellent feature: genuine Mediums have been compelled to develop their supernormal gifts to the highest degree of efficiency to hold their own with the tricksters!

So extraordinary are some of these Mediums that the European observer is rendered almost breathless; such results seem to be theoretically impossible, yet they are undoubtedly genuine. I have seen a Medium read ballots for an audience of two hundred and fifty people who have sent up their written messages without any chance of the Medium consulting them beforehand, and he has read scores of them, sometimes repeating the exact contents of the envelopes. This Medium could give the full names of the living and the dead connected with the inquirer, the names of cities wherein property was situated, the exact nature of business involved, the trades individuals followed, how much they expected to receive for something they desired to dispose of, and almost anything normally connected with life, all with amazing facility and accuracy.

I was sitting on the platform with the Reverend C. L. Sharp, of Fort Worth, Texas, when he leaned over to me and asked me for a piece of paper on which he immediately wrote the full Christian and surname of an acquaintance of mine who is dead, assuring me that his spirit was with me. Soon afterwards, with a group of friends, I met Mr. Sharp, who suddenly turned to my sister-in-law and gave

the double Christian and the surname of her first husband's mother, declaring that her spirit was communicating it. While eating in a restaurant he mentioned to my own wife several names of deceased relatives, and then asked her who called her by a pet name, which he straightway mentioned, although I had never heard it before. It was perfectly appropriate to one of the deceased relatives of Mrs. Leaf.

I mention these instances as examples of how vigorous are the psychic faculties of some American Mediums.

Another remarkable Medium is the Reverend Will Erwood, Missionary-at-Large, under the auspices of the National Association of Spiritualists of America.

It is interesting to notice what may be called the "personal equation" of mediumship, no two Mediums working exactly alike. Mr. Erwood is one of the most thorough message-readers I have ever heard, and is wonderfully exact. There is more evidence of survival in his readings than in some of the message-work of other psychics, and I am hopeful that he may visit Great Britain early in 1931. In addition to his excellent psychic gifts he is a fine speaker and writer; on the whole the best all-round Spiritualist platform worker in America.

Mr. Erwood seems seldom to make a mistake, and has the power of tracing his messages to their very source, as it were, which renders his results even more impressive. His manner is unassuming and refined. He is, perhaps, the most cultured platform Medium-speaker in the United States. He would be an invaluable acquisition to Spiritualism in Europe.

In Minneapolis I sat in a materialising seance which made no deep impression, but left me wondering why people and spirits waste their time in such inconclusive efforts. I have no reason to doubt the genuineness of the proceedings, and feel sorry for any spirits who took the trouble to manifest under conditions which made it impossible for anyone, without an excited imagination, to recognise the luminous forms that drew aside the curtains of the cabinet to show themselves to the expectant audience. Fortunately, there was no charge for this exhibition, rendered nugatory from the first by the dimness of the light.

My impression is that, with few exceptions, British Mediums are better private test-mediums than our American cousins. This is better for the cause, apparently, as striking public supernormal phenomena is not good from a philosophical point of view. The remarkable public demonstrations given in America have depreciated the teaching side of Spiritualism. The public presentation of the philosophy is secondary to the phenomena. A strong taste for message-reading has been developed, and it is quite trying, in some instances, to lecture seriously as one is so conscious that the audience is impatient for the phenomena to commence.

This must not be construed into meaning that American Spiritualists are devoid of a knowledge of the philosophy or of taste for it. Many crave it and will do anything to get it, but they are in a sad minority. It has been one of my special aims to introduce what may be called the European point of view, and for this reason I have held classes at any city I have stayed in for a week or more, and large numbers have attended these lectures, the same people coming to whole series. Better students cannot be wished for.

My own psychic powers are always more active in America than in England, due to the bracing electric atmosphere. So rich is this country in electricity that it is painful to touch metal in some places owing to receiving an electric shock. If one runs across a carpeted room, scraping the feet through the felt, and then touches a person an electric spark is obtained. This must, to some extent, make the inhabitants quick and vital, a well-known characteristic of Americans. I have little difficulty her-

getting full names and most intimate information bearing upon survival, an experience gratifying to myself as well as to the individual for whom the information is obtained.

During my visit in 1928 I confined my activities to the eastern, middle-west and north-west provinces, travelling by automobile from the Atlantic to the Pacific Ocean, and visiting Canada. On this trip I have been far north of the U.S.A., with one or two visits to Canada, and am now taking the south-western route through Kansas, Oklahoma, Texas, New Mexico and Arizona to California, where I am to conduct a special campaign of nine meetings in as many days in various cities, including Los Angeles. I shall also visit Mexico. It is said that Spiritualism is growing in that much disturbed country owing to the gradual weakening of Roman Catholic influence. Good Mediums are there, and, on the whole, these are conducted in a more devotional way than in U.S.A., where the devotional element is not very strong. My return to England is timed for the end of May, 1930.

THE WOMAN OF ENDOR.

BY FREDERICK C. WINCHESTER.

To my way of thinking, the Bible is the most wonderful book in the world. It would, indeed, be more correct to call it a library. The reason I think so is because it has not only withstood the attacks of its enemies, but it has survived shocking treatment by its friends.

One case need only be referred to in passing. Some time back Sir Arthur Conan Doyle justly rebuked Bishop Barnes for saying: "the descendants of the Witch of Endor found many clients". As Sir Arthur correctly pointed out, the "Revised" version of the Bible (which, by the way, has been in existence for fifty years) simply calls her the "Woman" (and not the Witch) of Endor.

Childlike impressions are often very good, but in the interests of truth and correct thinking, when we become adults, we should carefully and prayerfully re-read the Bible.

Turn to the first book of Samuel, chapter xxviii. We find that King Saul had been severely carrying out the old Mosaic Law against "those that had familiar spirits and wizards". While the intention of this law was good, the execution of it was thoroughly bad.

As General Smuts pointed out, the other day, the "witch-doctor" is still a terrible curse in Africa. But it is quite another thing barbarously to put to death poor old women, just because they were deformed, or had become the objects of rustic suspicion. Yet this sort of thing happened in Great Britain, the Continent and the New England States. It is very sad reading and may truthfully be called the "witch mania".

In the story of King Saul we have the very strange spectacle of a persecutor (who had lost direct relationship with God) seeking out the very type of people whom he had been so bitterly persecuting. His namesake in the New Testament had a very similar experience.

Is not history repeating itself to-day? Think of the long list of agnostics and atheists who have become ardent Spiritualists. This fact has appealed to me very strongly, particularly as I had many battles with the Secularists in my earlier days.

There must now be hundreds of people in the Spiritualist movement who originally considered Spiritualists to be either fools or humbugs. They simply inquired out of idle curiosity—they scoffed, but remained to pray.

How many people are there who deny the existence of spirits, and who would yet be afraid to sleep in a haunted house? I have often met

people who tell me they do not believe in "this sort of rubbish", and yet, shortly afterwards, they have told me one or two "hair-raising" stories from their own experience. This sort of thing is continually being found in literature, where one least expects it. The explanations given are too foolish for words.

Refusing to face facts is cowardly and contemptible.

This woman of Endor must have been a brave and spiritual woman, as is proved by two facts:—

(1) She remained true under persecution.

(2) She was generous, for not only did she press food upon Saul and his follower, but she killed the fatted calf for them.

In the parable of the "Prodigal Son" which, by the way, could be more appropriately called "The Father's Love", stress is laid upon the killing of the fatted calf, as a supreme act of love and charity.

The appearance of Samuel at the seance is quite in harmony with his life in the flesh. When quite an innocent little lad, he heard a voice at night, which was so plain, that he thought it was Eli calling him. The story is graphically told in the first book of Samuel, chapter ii.

It was a terribly tragic message to give to so young a child, yet it was verified to the letter. His last message also foretold overwhelming disaster. In both cases the message was completely unexpected, and that bogey so often trotted out nowadays, "the sub-conscious mind", is put out of the question.

There is no doubt about the truth of the narrative as it is so much at conflict with the priestly interest. Under the priesthoods of both Eli and Samuel, the Jewish Church was very materialistic and the sons of both priests were rogues. It seems extraordinary that the priestly influence should allow this narrative to remain. Might not the Christian Church take a lesson from the Biblical writers, and face the truth? Modern Spiritual Science proves the truth of the Bible.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)

A MESSAGE FULFILLED.

Sir,—Your readers may remember that in your issue of September 21st, 1929, there appeared a short article by myself dealing with a psychic message (received August 31st) telling of an accident that would happen to one of the Italian competitors in the forthcoming Schneider Trophy Contest and also saying that England would win the race. This forecast was sent to the editor of the *Wharfedale Observer* who testified to the receipt of it four days prior to the Schneider event. The message also spoke of coming serious earthquakes in Japan within three months. In the last week of the three months (November 19th-20th) there was recorded a big earthquake which was severely felt on the Atlantic and Pacific coasts of America and broke nine submarine cables. As no mention of Japan appeared in the papers, however, I communicated with the authorities in Japan and through the British Consulate at Tokio I have received observations from the Government Observatory which showed that there was a strong shock of earthquake in Japan felt over a radius of 300 miles on November 20th, and thus the prediction has been verified.—Yours, etc.,

CHARLES L. TWEEDALE.

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Nr. Otley, Yorks.

LIGHT.
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TIME AND THE HOUR.

An erudite article in *The Quest* on the nature of Time, psychically considered, tempts us to some reflections on the simpler aspects of the matter. Time according to one philosopher, is something which smooths away, regulates and adjusts all the obstructive elements in life. That is, of course, one aspect of the subject. We are sufficiently familiar with the idea of the "healing hand of Time" in the case of grief, and of the notion that it is Time which at last exposes the truth or falsity of things about which we are in doubt. But one thing which has struck many of us is that in happy states time appears to pass with intense rapidity, while in periods of sorrow or suspense it goes with leaden feet. That may be called emotional Time. Again, we have all noticed that some people seem to accomplish in an hour as much work as others with less concentration do in a whole day. Time, then, seems to have an elastic quality, although that is so only in appearance. The time measurement of the clock or the almanack remains as rigid as an iron bar. It is much easier to say what Time seems to be than what it actually is. It may not be at all affected by our consciousness of it—our "sense of time"—and yet there are some wide differences as between the mortal state and the spirit state in regard to the Time order. We know that a spirit returning for the first time to communicate with earth seems to enter our state at the precise moment at which he left it, as is frequently illustrated in mediumship, yet we cannot imagine that the spirit dwells in a world "where Time is not"—it is probable that in the spirit-state there is a condition corresponding to our Time—there are duration, progression, change. It may well be, however, that if, in the poet's words, "we live in deeds not years, in thoughts not breaths," we are subjects of Time only so far as we live in some lower region of externals and appearances.

We were lately shown some long communications from our departed friend Miss Felicia Scatcherd. They abounded in evidential points—there were, for instance, categorical statements on matters quite outside the knowledge of the Medium and the sitter or sitters. These were found on inquiry to be perfectly correct. In one passage Miss Scatcherd mentioned that she had met on the other side spirits who had passed "beyond Time". That, she said, was a state she had herself not reached. We interpreted "Time" in this connection to mean the *Time consciousness*, for a completely stationary state is unimaginable. It suggests the unconditioned nature of the Absolute.

It would appear that to each of us as relative beings Time is very much what it seems to be. To some of

the mathematicians it is a Fourth Dimension. But to none of us is it a matter safely to be ignored. We have as Sir Oliver Lodge once said, to take serious account of it, and treat it as a reality even if it is not.

TO MISTRESS JOY.

ON HER TWENTY-FIRST BIRTHDAY.

Dear Child,—It is a great privilege for age to congratulate youth, and on this morning of your twenty-first birthday I send you greetings, good wishes, and age's benison. The hill of life is before you for your climbing, and I would not have you miss one of its joyous ecstasies, even as you cannot miss some of its difficulties. But the difficulties are to make you strong, and the present joys are a foretaste of what waits you in full measure on your long journeyings.

Life's fulfilment for a woman lies in home-making, and her crown and glory in the new life that lives from her. Be not misled, child, by those who prate of lesser aims and disdain the sweet servitude of high purpose. Love comes not to fruition at the office-desk, neither is life's message transcribed on many typewriters, nor does a latchkey unlock the door of dream. Woman is love incarnate. So hold your hopes and your visions, but be wise in your choosing. See that your man be worthy to be the father of your children, and hold him ever to you by the strength of your own sweetness and the beauty of your spirit.

Life's journey here is before you: fear nothing. You will have many opportunities for adding wisdom to your sweetness and sweetness to your wisdom. Meet all things and all people with graciousness and strength; in essence life is spiritual. By the alchemy of your love you may turn material stresses into spiritual gain, doubt into faith, tears to joy, and even fickleness to fealty. Life is not lived in a day, a month, or a year; it is the span from cradle to grave, and every moment is precious for your growth. And growth is slow. But hold steadfast to love, O my child, and build it in spite of everything; even in the depths build love. Then its majesty and strength and power will live in and through you, glorifying your life and irradiating the lives of others.

And after this life and its journeyings begins, sweet child, the greater life, more hills to climb, more ecstasies and finer joys. Here is but the tuning-up of our little human orchestra, the learning of the instruments and the lore of music's discoursing. The symphony is played in the halls of heaven. So, lass, I would have you look large at life; it is a long, long story, and there are many chapters. This is but a short one here, yet out of it grows the next and all the others. You have your melody to play, your page to write, and I pray the good God and his holy angels to keep your heart so attuned to his love that all your music be sweet and all your writing true and lovely.

What more can I wish you, child? I can but commend you and all your days to the care of the great Father of all, praying that your life be sweet and wise, and thanking Him that he has given to age the high privilege of asking benison upon the sweet graciousness of youth—and joy.

H. ERNEST HUNT.

With the next issue LIGHT will enter upon a new stage in its career. As our readers know, the journal has now come under the control of those who have psychic interests closely at heart, and who desire to continue it on lines that are worthy of the best interests of the psychic movement. Starting with the issue of May 3rd, LIGHT will be enlarged and improved, and we feel confident that this change will be welcomed by old and new readers of the journal.

PRESIDENT LINCOLN AND THE SPIRITUAL WORLD.

Mr. George T. Bell of Westmount, Quebec, Canada, who was at one time a prominent Canadian railway man, and is to-day well known in Psychical Research circles, sends us a cutting containing an article from his pen entitled "Lincoln and his Invisible Cabinet", which appeared in the *Montreal Gazette* of February 12th last.

In the course of this article he refers to a book dealing with Abraham Lincoln's experiences in Spiritualism first published by Mrs. Nettie Colburn Maynard in 1891. That book went out of print, and in 1917 a new edition was produced and the copyright registered by Mrs. M. E. Cadwallader (Progressive Thinker Publishing House, Chicago). We have you a copy of this edition, although we are not clear whether its title (*Was Abraham Lincoln a Spiritualist?*) is the same as that borne by the original edition—probably it is.

Mr. Bell relates that Mrs. Maynard's family resided in Hartford, Connecticut, and that in 1845 psychic manifestations took place in their residence. Ten years later Mrs. Maynard (Miss Nettie Colburn as she then was) discovered her gift of mediumship. Some time afterwards she met Mrs. Abraham Lincoln at the house of a Mr. Laurie in Georgetown, and gave such striking evidences of her power as a trance Medium under spirit control that Mrs. Lincoln insisted that her husband, the President, must hear the messages given through Miss Colburn. Subsequently (it was in December 1862) Miss Colburn was invited to the White House and met the President and Mrs. Lincoln. The President's greeting was, "So this is our 'little Nettie' that we have heard so much about." He then proceeded to ask her questions about her mediumship, and while answering them, she passed into the trance condition and in that state conversed with him for more than an hour. Not until afterwards did the Medium learn from her friends the nature of the conversation, a portion of which related to the Proclamation for the abolition of slavery. He was solemnly adjured not to abate the terms of the Proclamation and not to delay its enforcement, as a law, beyond the opening of the year. He was assured that it was to be the crowning event of his career, so that he must stand firm in his convictions, and perform without fear the work which had been assigned to him by an over-ruling Providence.

In the story, as related by Miss Colburn, it is suggested that the President thought that the message came from Daniel Webster, for in reply to a question from a gentleman present as to whether he recognised something peculiar in the style of address, he looked at the full-length portrait of Daniel Webster which hung on the wall, and replied, "Yes, and it is very singular, very." He also admitted, in reply to another question, that it needed all his nerve and strength to resist the pressure which was being brought upon him to defer the enforcement of the Proclamation.

Mr. Bell, in the article under notice, quotes from the book some remarkable details in connection with Lincoln's meetings with the Medium, for he visited her also at the house of a Mrs. Cosby. On that occasion a control known as Dr. Bamford strongly advised the President to go to the front and encourage the soldiers who were in a state of great discontent. This advice was obeyed, the President visited the

Army of the Potomac and by his presence infused fresh courage into the troops. As Mr. Bell remarks: "The success of the visit is a matter of history too well known to bear repeating."

By a curious coincidence we find that *Psychic Research*, the organ of the American S.P.R. for March, contains an article bearing on the same subject. It is entitled "President Lincoln's Manifesto for the Abolition of Slavery", and gives the narrative of Colonel Kase, a Philadelphia railroad builder, who visited Lincoln bearing a letter from a Medium named Conkling. It is an extraordinary story of psychic influence and direction. Meantime it is interesting to note that Col. Kase says that on his visit to Lincoln, whom he found with Mrs. Lincoln, he observed a young girl whose eyes were closed walking towards the President from the other end of the large parlour. Addressing the President she said, "Sir, you were called to the position you occupy for a very great purpose," and then proceeded to speak for a long time on the emancipation of the slaves. Although the name is not mentioned in Colonel Kase's story, it is clear enough that it was Nettie Colburn to whom he refers. He evidently did not know who it was, for he speaks of her as "a little girl", and his account adds to the quality of the evidence for Lincoln's guidance from the spiritual world in the great crisis of the Civil War and the abolition of slavery.

SIDELIGHTS.

In the course of a debate at Leicester on the subject "Does the Bible condemn Spiritualism?" reported in the *Leicester Daily Mercury* of April 9th, Mr. S. J. Hickson, who took the affirmative side, is reported to have said, "God forbids man to question the dead. The Bible condemns the practice of Spiritualism, and affirms that it is a capital crime to communicate with the dead. Every spiritualistic medium who is in this hall to-night is under sentence of death from God." At this point, says the journal, there was a "Hubbub".

* * * * *

Continuing, Mr. Hickson remarked that "Spiritualism puts God and Buddha on the same level. Spiritualists believe that Christ rose from the dead with the flesh of the Lord to materialise." There were then cries of "Rubbish!" and "Don't insult my intelligence!" In the course of his reply Mr. Barbanell said: "Without psychic phenomena there would have been no Christianity. The triumph of Christianity is the triumph of Spiritualism. The miracles of the Bible can only be explained by Spiritualism. If you take all references to Spiritualism out of the Bible there is nothing left. If the Bible condemns Spiritualism why did the Lord communicate with the dead? The Lord held a seance on the mountain-side and Moses returned in spirit."

* * * * *

In an article: "What I think of Margery" in *The Banner of Life* (April 5th) by Cary S. Cox, the writer pays a fitting tribute to that famous lady and her husband. She says: "I have watched the development of this great Medium with perfect confidence and faith in the spiritual source of her work and its great value to the human race. It is a brave Margery and her courageous husband that have persistently proclaimed the truth and fearlessly walked in where preachers, priests and so-called scientists feared to tread. Long may they live and the spirit world protect them."

The Editor has gone abroad for a few weeks' holiday. Personal letters will be forwarded if desired.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

YOUTH DISCUSSES SPIRITUALISM.

A band of clever young people discussed Spiritualism at the Caxton Hall on Friday night, April 11th. They had a full house; in fact many were turned away. There had been a good deal of speculation beforehand as to how the younger generation would acquit itself. It was an experiment, and like all experiments there were doubts as to the result. It can be said briefly that the result was a triumph. Those who came to scoff remained to applaud. Some of those on the platform had practically no experience of public speaking, nevertheless they conducted themselves like veterans.

The meeting was under the chairmanship of Mr. Denis Conan Doyle who handled the situation with the right touch of quiet authority which would have given great pleasure to his father, had Sir Arthur been able to be present. The chairman began by reading a message of affection from his father conveying greetings to all present. "The old order is changing," said the message, "the older workers one by one are dropping out—getting their promotion. . . . We are looking to you, the younger generation, to catch the flag as it falls from our hands. Victory is certain. . . . It is splendid for us older folk to see you younger people going into the battle."

Mr. Denis Conan Doyle then briefly outlined the objects of the Survival League. It was an attempt to unite all the numerous bodies who recognised that life after death and communication with the departed were provable facts; beyond that point there were many divergences of opinion. Nevertheless that one important link united them all. "We feel sure," said the chairman, "that if we can all unite we shall be able to show the world our strength." Before calling on the first speaker he paid a graceful tribute to the work of Mrs. Dawson Scott, to whose enterprise the Survival League and the present meeting were due.

MR. DENIS GRINLING then addressed the audience. He said he had started his investigations into Spiritualism when he was at Cambridge in 1919. Then he had some sixty sittings with Mrs. Osborne Leonard and, furthermore, had tried to develop private mediumship in his own home. His mother had developed voice mediumship and he had heard a large number of voices which carried unmistakable proofs of identity. On one occasion he had so clearly recognised the voice that he had said to his unseen communicator, "Stop. Do not tell me who you are. I know!" He advised newcomers to the subject of Spiritualism to prepare their minds by a course of reading. Books by Richet, Schrenck-Notzing, Crookes, Lodge and others would be of inestimable value to the beginner. "In this subject," he said, "it is necessary to have a sense of humour and a sense of reverence." In some communications he had received from his brother, through the mediumship of Mrs. Garrett, the spirit communicator had given the opinion that the confused state of mind in which hordes of young men had been sent across to the next world in the late war had had the effect of setting up some kind of temporary barrier between the two worlds. He suggested that this kind of mental confusion would be avoided if people were better instructed as to the next stage of life. Mr. Grinling said he did not desire to offer any opinion as to the accuracy or otherwise of this statement, but he suggested that it was at least a reasonable theory.

MR. ANTHONY BRADLEY, the next speaker, said he recognised that the subject of life after death was intermingled with a great deal of theological prejudice and that in matters of religion there must be liberty of choice and latitude of opinion. His own religious leanings were more towards the Catholic faith. He made no apology for admitting that his personal interests were rather more centred on this world than on the next. Nevertheless he had given a good deal of thought to the next world and had been

very fortunate in having certain facilities for that study. The majority of persons were, perhaps, not particularly interested in the after life but in surveying the various creeds, philosophies, and schools of thought, he had come to the conclusion that proof of survival was only supplied by Spiritualism. The previous speaker had remarked that he had recognised one voice, but Mr. Bradley had been lucky enough to hear three recognisable voices at sittings held with the Medium Mr. Valiantine. He had heard the voices of his uncle, of his aunt and another relative. His uncle's voice was unmistakable in tone, and the mode of expression was exactly that of his uncle. He also felt himself fortunate in having the guidance and assistance of his father, Mr. H. D. Bradley. Perhaps his father might have certain faults, but no one could deny his honesty. (Loud applause). He, the speaker, had not yet formed any definite view as to whether or no people would lead a better life here if they were convinced of a life hereafter. In any case, however, he felt sure that the recognition of the reality of the life to come was of the greatest importance. "I am convinced beyond doubt of the proofs of survival," he concluded.

The next speaker, MR. WALTER SCOTT, won the hearts of his audience by his amusing air of detachment. He was not particularly interested in anybody's views or opinions, neither did he care in the slightest whether his audience believed what he was saying. He had all his life been thoroughly satisfied as to the reality of survival; he seemed to regard the matter as almost commonplace. Ever since he was a child he had been in association with a "companion" who used to help him over his difficulties. When he spoke about this companion to the grown-ups he was not believed. The companion, however, had been associated with him all his life—he called him "Mr. X." "He used to give me," said the speaker, "pictures or anecdotes dealing with incidents in the past lives of some of my friends." By way of example the speaker mentioned an occasion when he met an American lady. There had come into his mind an impression; it was the picture of a large hall, brilliantly lighted and with certain machinery and strange furnishings. There seemed to be fluff floating in the air. This vision at first had no meaning at all for Mr. Scott until he mentioned it to his companion who knew exactly what it represented. In her early life she had been connected with a cotton factory. The "floating fluff" was connected with cotton manufacture, and the lights were explained by the fact that the work had been carried on at night-time.

"Frequently when I am in the company of three people I see five people, or six," said the speaker—amid loud laughter, in which he himself joined. He would not, however, attempt to explain this; he recognised the difficulty of making people understand an experience which they themselves had never had. He had spoken of these things but "people thought I was mad so I ceased talking about them."

Mr. Scott mentioned that his father had died some ten years ago. He added: "I can often see him. He gives me advice, much of which I never take. (Laughter). But the point is that I do not care whether anybody believes me or not, I am entirely indifferent to what anybody believes."

He had often been asked, "How do you see these things?" It was extremely difficult to explain. Unless one had experienced the phenomenon one could hardly appreciate what it entailed. First of all he began to see "out of the tail of his eye". It was really a matter of awareness. It was quite true that one cannot see what is going on behind one, but one can become aware of it. However, he would not try to explain this thing as he felt the impossibility of putting into words something which had to be experienced in order to be understood.

MR. R. SANDERS-CLARK, a young airman, was the next to address the meeting. He had had a number of psychic experiences but would confine himself to one. He had been flying at an aerodrome all the

RAYS AND REFLECTIONS.

morning and was smoking a cigarette in the shade of his aeroplane wing. It had been arranged that he should take another flight after lunch. Suddenly a voice poked in his ear; it seemed to be the voice of a Chinaman and told him he must not take his machine up again that day. That voice appeared to be objective; some might argue that it was a subconscious effect. There was a point worth recording in this connection, however; he was wearing a regulation flying cap with ear flaps, and on raising one of the flaps the voice seemed to be much clearer, just as would have been the case had it been an ordinary voice speaking. "I felt a bit frightened," said the speaker. "I did not know what to do. I realised that I could not go to my instructor and say 'Please, sir, I do not want to fly this afternoon because I have been told not to do so, by a Chinaman who isn't there.'" (Loud laughter.)

However, Fate stepped in and decided the question. Before the time came for the afternoon flight Mr. Sanders-Clark became indisposed and was quite unable to fly. Another pilot then took up the machine which Mr. Sanders-Clark had intended to use. This machine crashed. It was due to no fault of the pilot but to a technical defect in the aeroplane.

About a year later this Chinaman had spoken at sittings with Mrs. Garrett and discussed the episode of the aeroplane crash and given a number of proofs that he was an independent personality.

The speaker had been struck with one thing. He had heard this voice several times and every time he heard it he was standing in a shady place. Although he did not know whether this had had any special significance, it was at least suggestive.

The last speaker, MR. MAURICE BARBANELL, remarked that he was not there to dogmatise. There was a good deal of room for views and opinions although on the subject of life after death and spirit communication he and all on the platform were in entire agreement. These things were facts in Nature. He had found himself in disagreement on one point or another with every speaker who had preceded him, but that, however, was of small importance. Survival and spirit communication were part of the law of Nature. He did not agree with the suggestion that the subject of life after death was looked upon with apathy. He had no desire to speak about his own activities, but he had addressed audiences numbering many thousands and there was no apathy; quite the reverse. The apathy was much more apparent than real, and it was due to a conspiracy of silence on the part of the newspapers. Such a meeting as was being held that night, on one of the greatest subjects in the world, was perhaps the most important event in London at that time. The newspapers, however, would probably present to their readers next morning, as a matter of the greatest interest, the fact that Mr. So-and-So, the well-known boxer, was indisposed. (Laughter).

"You will survive, whether you wish it or not," said the speaker. "You are not consulted as to whether you wish to be born, neither will you be consulted as to whether you desire to live after death. It is part of the law of Nature."

Continuing, the speaker said that years ago he was an atheist. He was now a Spiritualist because of the evidences he had received. They had convinced him although they might not convince others. He was getting weary of the ridiculous criticisms of the subject which were put forward in the Press. It was sometimes suggested that Spiritualism ought to be examined by scientists, and then some newspaper would come out with a critical statement on the subject by some scientist who had never examined it! To pass judgment on a subject which one has not thoroughly examined was not scientific. (Applause.) People talked of Spiritualism as though it were solely to do with the life after death. It was more than that, it taught one how to live one's life here and now.

After the addresses a number of questions were put by the audience and these were skilfully handled by Messrs. Barbanell, Grinling, and Bradley.

There is a theory that human personality is made up chiefly of a bundle of emotions, ideas, thoughts and mental activities generally. If this is the case—and probably it is—it becomes easier to understand telepathy, visions, premonitions and the like, because the same ideas and emotions acting in many minds may conceivably establish points of contact. The same thought in several different minds—even of strangers far apart—might well produce curious coincidences, although only now and then would these be observed and noted.

* * * * *

We should be sympathetic with the scientist who will not accept a psychic phenomenon unless he sees it himself, because there are many people who are not scientific who have yet a rooted prejudice in the same direction. They will read a thousand well-authenticated instances of psychic happenings and remain unimpressed. I recall the case of a man who related to a friend a remarkable death-warning that had come to his mother and was afterwards verified by her demise. "Well," said the first man, "even if it had been my own mother I would not have believed it. I want something to happen to me." His friend suggested that any evidence of death-warnings thus gained would be rather costly!

* * * * *

In other days—hardly ever to-day—LIGHT used to be the target for little tracts or scriptural texts designed to warn us against the error of our ways. On one occasion a reference was made to I Timothy, chapter iv, 1st verse, which runs:

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

Now this was distinctly disingenuous on the part of our correspondent, because I remembered that part of the doctrines of those "seducing spirits" is expressly stated as "forbidding to marry and commanding to abstain from meats". Now there are two highly respectable communities amongst us who do these things—I need not be invidious and mention them! One can imagine their wrath if their practices were condemned as being "doctrines of devils".

* * * * *

The death at an advanced age of Mr. Edward Clodd, the distinguished Rationalist writer, recalls to my mind an exchange of letters between us at the time when he published *The Question* ("If a Man die shall he live again?") which was a violent attack on Spiritualism and the idea of any life after death. That book was reviewed in LIGHT by the late Dr. Ellis T. Powell who gave it scathing criticism. Mr. Clodd in one of his letters to me wrote of his sorrow that such a criticism should have proceeded from one whom he had known well in City finance (Mr. Clodd was at one time Secretary to one of the great Banks). He lamented that so capable a City man should have been drawn into psychic superstitions! It was quite clear that he did not realise the position; but our exchange of letters brought us into a relationship of mutual respect, although he expressed himself puzzled that I could write to him in a friendly way, our views being so strongly at variance. Mr. Clodd's violent animosity to everything savouring of religion was a matter of humorous comment amongst some of his friends whose affection and respect for his fine human qualities and his outstanding ability made them indulgent to his scepticism.

D. G.

A LABOURER IN THE VINEYARD.

Mrs. A. Boddington, whose passing on March 31st we recorded recently in LIGHT, was a Medium of highly developed powers and a lady whose character was marked by self-sacrifice. Her early life was sad and chequered, being hampered by poor physical health. She obtained much benefit, however, under spirit guidance and her psychic gifts then began to develop, until they reached a very high level of quality. In those days mediumship was entirely misunderstood by the general public, and she suffered from the persecution that so many of the early pioneers in this movement have had to endure. She assisted in founding the Camberwell Society, and it was there that she met Mr. H. Boddington, whom she married in 1894. Mr. and Mrs. Boddington then devoted themselves whole-heartedly to propaganda work. Their first joint effort was to attempt to co-ordinate the work of the South London societies in 1895 under the title of The London District Council.

Under the inspiration of Mr. John Adams, who later became President of the S.N.U. in 1896, they arranged open-air meetings in Battersea Park.

The recital of the manner in which Mr. and Mrs. Boddington overcame their early difficulties would make a long story and would redound greatly to the energy and persistence of both.

It was largely due to Mrs. Boddington's courageous efforts that the May Meetings in South Place Institute were established in 1902 when she took the platform with a number of co-workers; including the Rev. Page Hopps, Mr. Will Phillips, Alderman D. J. Davis and others.

By means of her clairvoyant and clairaudient gifts she was able to give advice to a large circle of persons who derived the greatest benefit, in their private lives, from her counsel. Not infrequently this advice had to do with financial matters, although this feature of her psychic gift was entirely absent in her relations with her own private home circle. Mr. H. Boddington says: "In the home I never remember receiving advice on business matters but my wife's mediumship saved numbers of people from financial ruin." Her help and counsel was freely and ungrudgingly given to all who sought her aid, and the loss of her earthly presence will be keenly felt by a very wide circle of grateful friends and also by her family, to whom we of LIGHT desire to offer our expressions of sympathy.

THE PHAINO.—A new instrument, of the planchette or ouija type, but in simpler form, has just been placed on the market. It consists of a hardwood pointer running freely on ball-bearings, used in conjunction with a cardboard strip, mounted on linen, and containing letters of the alphabet. Good results are claimed for this little apparatus, which has the merit of being simple, and easily portable. In calling attention to the "Phaino", we would point out (though it should scarcely be necessary) that the power resides not in the instrument itself, but principally in the individuals who use it—a truism to the instructed, but one which is not always appreciated by the novice. However, there should be no misunderstanding on the part of those who use the "Phaino", for the proprietors have included a leaflet, giving directions for use, which contain much wisdom. Do not (they say) experiment in a spirit of levity; remember that communicators are human and not infallible; discourage unworthy and unreliable messages; remember that confused influences may be at work, and (important advice!) do not believe every message you receive, but apply tests as a check on reliability. These valuable hints alone may be worth the modest sum of five-shillings, for which the "Phaino" retails, the wholesale agents being The Two Worlds Publishing Co., Ltd., 18, Corporation Street, Manchester.

NOTES ON NEW BOOKS.

"Abdul Baha in Egypt." By Mirza Ahmad Sohrab. (Riders. 6s.)

After sixty years of exile, in 1908, Abdul Baha travelled through Egypt, Switzerland, England, France, Germany, Austria-Hungary, the United States of America, and Canada, promulgating his ideals for World-Peace. For eight years the author of this book accompanied him. Many readers of LIGHT will remember the peace-pilgrimage, and will have pleasure in deriving from Mirza Ahmad Sohrab's pleasant pages a more intimate knowledge of Abdul Baha's personality and thought. Naturally the author is inclined to the view of his beloved Master as origin of the great peace-propaganda movement, rather than as one of its conspicuous effluents from a more interior source—from the world of spirits, the true source of our most spiritual movements.

The portrait of Abdul Baha, facing the title-page of this volume, well represents the man of wisdom described by his affectionate disciple who, in the beginning of his Diary, proclaims "the Bahai Path" as one which leads to the Kingdom of Eternity. Of World Conflict and its Remedy he writes:—

Whether we live in the East or in the West, the invisible Power of God is unifying our scattered forces, and training us for the service of His Kingdom—the Kingdom of Universal Love and inter-racial Amity. . . . The keen competition, which is carried on by the captains of industry and finance, the rumbling discontent and social unrest of the labouring class, the bigotry and fanaticism of some of the religions, the heat and bitterness with which fanatic controversies are upheld between the sectarians, the spirit of superiority with which some nations look upon others, the lust of conquest, and the desire for the extension of territory, the social and political rivalries between nations and governments and the hatred and enmity existing between antagonistic races—all these forces clashing against each other, apparently aggravate the situation and make confusion more confounded. But the Power of the spiritual conscience has come to stay, bringing healing under its wide, outstretched wings. Abdul Baha believes that this Power alone is the solvent for all these puzzling problems. Here and there may be found some medicine to give temporary relief, but the lasting and permanent cure is the Spiritual Power of Love, which unites all people and sets at naught their seeming differences. This Power alone transforms hearts, inspires spirits, uplifts minds, reveals the secrets of Truth and unfurls the banner of divine brotherhood.

For Mirza Ahmad Sohrab the Bahai heart is a garden, and its gardener is Abdul Baha. The foregoing excerpt exhibits the Bahai movement of thought from the mountain tops, but in this volume the reader accompanies the Master into lowland places. There are accounts of many small tea-gatherings at which Abdul himself presided. In contrast to the extract already given, here is, a small one, forming a little story of *The Fleas of Acca*, wherein the Eastern reverence for life, even in its lowlier forms, is displayed in the gentle humorous recital:—

Abdul Baha had a mat and a long Persian fur coat. The latter was his garment by day and his blanket by night. When he covered himself with it, an army of fleas, hiding in the ambuscade of fur, attacked him . . . but he outwitted them by turning the coat and using its other side. Then for an hour he slept, until the wily, indomitable fleas would find their way to the inner side. Every night he had recourse to this manœuvring eight or ten times; yet, notwithstanding this, he was by far happier and more joyful than sleeping on a fine bed in the hotel.

B. P.

"THERE are thoughts that never merge into consciousness, which yet make their influence felt among the perceptible mental currents, just as the unseen planets sway the movements of those that are watched and mapped by the astronomers."

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MEMBERS' MEETING.

Wednesday, April 30th, at 8.15 p.m. ... MR. J. McINDOE "Objective Voice Phenomena." (President Glasgow Spir. Society)

GROUP CLAIRVOYANCE.

(Limited to 10. Bookings must be made.)

Friday, May 2nd, at 5 p.m. ... MRS. BRITAIN

VOL. IX. No. 1. April, 1930

"PSYCHIC SCIENCE"

Frontispiece. Portrait of J. Arthur Hill, author of "Psychical Science and Religious Belief" Madame Lotte Plaat, a fine psychometrist (with portrait) Mrs. Hewat McKenzie, Teleplasmic Thumb-prints. (Finely illustrated). Messrs. E. E. Dudley & J. Malcolm Bird. Remarkable recent experiences with "Margery".

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CLASSES and CIRCLES.

Tuesdays, 3 p.m., Class for Psychical Development ... MRS. SHARPLIN

Wednesdays, 3 p.m., Circle for Clairvoyance (April 30th) ... MRS. ROUS

Thursdays, 3 p.m., Class for Development ... MISS ERNLE AND MRS. LIVINGSTONE

Thursdays, 5.30 p.m. Devotional Groups (Absent Healing) ... MISS STEAD

Fridays, 3 p.m. Class for Psychical Development (first class May 9th) ... MRS. CAMPBELL

SPECIAL NOTICE.

During this session instead of the usual "At Home" on Friday, "At Homes" will be held on alternate Fridays at 3.30. Friday, May 16th, Mrs. Mabel Beatty will give a short address on one of the chapters in the book "Man Made Perfect", followed by a discussion. (Tea 9d.)

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Sunday, April 27th: 11 a.m. ... MISS MARIAN MORTON

Address, Spirit-descriptions and messages.

Sunday, April 27th, 6.30 p.m. ... DR. W. J. VANSTONE

Wednesday, April 30th, 7.30 p.m. ... REV. WALTER WYNN

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Sunday, April 27th, 11 a.m. ... MR. H. ERNEST HUNT

Sunday, April 27th, 6.30 p.m. ... MR. ERNEST BEARD

Wednesday, April 30th, 7.30 p.m. Clairvoyance. ... MR. GLOVER BOTHAM

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Participation in the following activities is confined to Members and Associates

MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.

Monday, April 28th, at 3. ... Psychometry ... MRS. KINGSTONE

Tuesday, April 29th, at 7.30. Clairvoyance ... MR. VOUT PETERS

Thursday, May 1st, at 7.30. Clairvoyance ... MR. E. SPENCER

GROUP SEANCES.

Wednesday, April 30th, at 3. ... MRS. CANNOCK

Thursday, May 1st, at 7.30. ... MRS. KINGSTONE

SPECIAL MEETING FOR CLAIRVOYANCE.

Monday, April 28th, at 7.30 ... MRS. ROBERTS

Friday, May 2nd, at 7.30 LECTURE by Mrs. Beatty, O.B.E.

Mrs. Beatty will speak about the writing and teaching of her book "Man Made Perfect", and questions will be invited afterwards.

DIRECT VOICE SEANCES.

Monday, April 27th, at 8. ... MRS. HENDERSON

Friday, May 2nd, at 8. ... MRS. HENDERSON

PRIVATE SITTINGS can be arranged with the following mediums;

MRS. ESTELLE ROBERTS MRS. CANNOCK MR. GLOVER BOTHAM

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6.30 p.m.—Speaker, Rev. W. Whincup

Clairvoyante: Mrs. Roberts.

May 4th, 11 a.m., Rev. Dr. Lamond.

Clairvoyante: Mdme. Cassel.

6.30 p.m., Mr. Fredk. Haines.

Clairvoyante: Mrs. Johnson.

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May 6th. Miss FRANCES CAMPBELL.

Wednesdays, 3.30 to 4.45 p.m. Conversazioni.

Wednesdays, at 5 p.m. Trance Addresses, through the Mediumship of Mr. W. E. FOSTER.

May 7th. "The Aura."

Wednesdays, at 5 p.m. Discussion Classes.

Leader: Mr. H. ERNEST HUNT.

May 14th. "The Physical and the Astral Selves."

Thursdays (alternate) at 8 p.m. General Lectures.

May 1st. Mr. H. AUSTEN HALL, on "The Mediumship of Mrs. J. W. Garrett." A Personal Experience. Chair: The Secretary.

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.

SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM, which falls due on the first of January, the Alliance provides a centre for enquirers and for convinced Spiritualists, where meetings, lectures, and investigations are regularly carried on.

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Bibliography id. (classified list of books useful for the student).

The Secretary attends every day, from 10 a.m. until 6 p.m., except Saturdays, and until the conclusion of lectures, and is at all times prepared to meet enquirers.

Value of Reading before Experimenting.

The Alliance strongly advises the enquirer first to undertake a preparatory course of reading, even if it be comparatively short. Communication between the two worlds probably operates naturally and frequently without conscious awareness on our part. Those communications of which we are intellectually and emotionally aware, depend upon the exercise of the psychic faculties, which are by no means simple.

The enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results. It should be remembered that in every psychic experiment the initiative and constructive work is from the spirit world. The medium is in effect a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during a seance.

The extreme delicacy of the psychic states should never be overlooked. The mediumistic gift is subject to constant variations in power and sensitivity. A variety of factors go to make either good or bad conditions. The gift itself varies in power. The psychic state of a medium may harmonise with the psychic state of the sitter, or it may not. The experiment is influenced not only by the state of mind of the sitter at the time of the experiment, but by his general mental condition and character. As in ordinary human society, some people mix with their fellows more easily than others, so in psychic experiments some combinations are favourable and others unfavourable. Every sitting is thus in the nature of an experiment. The sincere enquirer with an open mind will receive experiences of a supernatural nature, and usually, when he has the co-operation of an interested spirit friend, he will sooner or later obtain evidence of the identity of his friend.

Psychic experimentation naturally involves subtleties of a psychological nature, the variety of which can never be understood without some acquaintance with the whole range of psychic phenomena.

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OBSERVATIONS

The Psychic faculties are very delicate, and subject to the influence of definite thoughts of the sitter.

A strong suspicion, without any justification, that the medium is dishonest, combined with a determination to find deception, would act adversely upon the medium who, in the supernatural state during the period of the sitting, is highly sensitive to suggestion.

It is to be observed that there is a close parallel between mediumistic states and those of ordinarily hypnotised subjects.

An open mind and complete passivity is necessary. Honest criticism in the inquirer is natural, but active criticism causing mental activity during the sitting should be avoided.

A critical analysis should be made after, but not during the sitting.

NON-SUCCESSFUL SITTINGS

It is unavoidable that some sittings will be failures for several reasons:

Sitter and medium may prove psychically unsuited to each other.

The psychic power fluctuates independently of the will and often of the knowledge of the medium. It is not like a telephonic message.

It should be understood that sitters sit at their own risk as to whether results are satisfactory or otherwise. If a medium be *conscious* of lack of power, no sitting will be held, and the fee will be refunded on application to the Secretary.