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Light

A Journal of Psychological, Occult, and Mystical Research

Edited by DAVID GOW.

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NOTES BY THE WAY

AS time advances, the ideas of mankind undergo many revisions. It is strange how the portion of humanity which has progressed along purely intellectual lines, having outgrown—as it supposed—certain ancient superstitions, is being compelled to admit that with all their fantastic simplicity, there are deep and true ideas behind many of them. An instance in which a revision of view will doubtless have to be made in times to come occurs in the matter of what is known as animism—the doctrine that natural objects possess a life and intelligence of their own—a "soul," in fact. That was a belief of early man, but it has a truth in it. Let us take the instance of suns and planets and their movements. We need not assume that they are sentient beings, but they are certainly directed by intelligence—they are, as it were, the organs of a greater form of life. Cicero attributed to the stars "intelligence, reason and design," and felt that they should be included in the number of the gods. We need not accept these statements too literally, but we can see that they were not wholly the outcome of blind superstition.

* * *

IN ancient days the Romans had a shrewd saying, *Qui custodiet custodes ipsos?* That is to say, custodians are appointed to take charge of a certain matter, but—who is going to take charge of the custodians? In other words, should not some attention be given to the kind of people who set out to test, let us say, psychic photography? Why is the Medium the only person placed under surveillance? Everyone familiar with the

delicate nature of psychic phenomena is aware how large a part the sitters play in the matter. But the point comes home to us very directly in a case of which we were recently informed. A certain "investigator," utterly sceptical of the reality of psychic portraiture, visited a Medium for this phase of evidence, and to make sure that his own conclusions should be established, took with him a set of plates which he had carefully "faked" beforehand. Fortunately the trick was detected, or we should have had another case of "fraud" that would have been at once gulped down by the unbelievers without hesitation, since they are very much the victims of that bias which they are so quick to detect in the other side.

* * *

WE find on our files a contribution which has long escaped attention, but which, at the present moment, is rather appropriate. It is from W. G. (Bristol), who suggests that gravitation is possibly the result of positive and negative electricities. "Let us take it," he writes, "that the side of the moon turned towards us is positively 'charged'—the effect, then, would be to attract towards itself a body of negative electricity on the earth and repel a corresponding body of positive electricity on or in our planet." W. G. suggests that this might account for the tides, a mass of water being heaped up (towards the moon) owing to the induced negative charge of electricity. Conversely, the tide on the opposite side of the earth would be caused by the heaping up of the water through its association with the repelled positive charge of electricity. Another contributor has suggested that attraction and repulsion are only different aspects of the same thing, the apparent "pull" and "push," being simply the result of the attempt to reach some Universal Centre outside of Space and Time. This effort may either draw it towards or repel it from the earth. But that argument is beyond us. It is altogether too transcendental, although we are beginning to see how arbitrary and often artificial are the divisions we make in our minds between things which look separate but are in essence the same thing.

* * *

A COUNSEL OF BUDDHA.

Do not believe anything merely because it is old, or has been handed down for many generations; do not believe anything on account of many people accepting it, nor because there is written testimony shewn for it; do not believe anything because presumption is in its favour or because it has the authority of teachers and priests. But whatsoever after thorough investigation and reflection is found to agree with reason and experience, or is conducive to the good and benefit of mankind and the world at large—only *that* accept as true, and shape your life in accordance therewith.

THE RELATION BETWEEN MYSTICISM AND PSYCHICAL RESEARCH

By A. E. WAITE.

(Concluded from page 235).

THERE is every kind of opinion on the Spiritistic Subject, from that of the easy believer who accepts anything and is personally affronted when the cheating Medium is caught in some flagrant act, to those who are incapable of conviction on any evidence and those who, after long research and many wise delays, have found that there is but one conclusion possible, and this upon the affirmative side. I wonder how many have realised the point of unadorned fact on which I am insisting here—that the vast and ever growing body of psychical evidence might never have come into existence had a simple system of rapping not started communication with alleged disembodied spirits at a place called Hydesville, in a then obscure corner of the United States. I am thinking not only of all that is evoked from the past by such names as Wallace and Crookes, Zöllner and Aksakoff, Myers and Gurney, but am dwelling on researches like those of Prince and Hyslop into the dark night of human personality, the case of Doris Fischer, and so forth. I say that one and all are of that which has come into our hands as part of an inheritance from Hydesville. A noisy tinker, if you like, may have played the poltergeist there, but he has helped us to open doors, and we have passed onward in that region where Dale Owen heard “footfalls on the boundary of another world” and sometimes more than footfalls in a “debatable land.”

I have mentioned personality and the dark night which encompasses its praeternormal states. Is not the whole subject a research followed in our own being? Great self, little self: “if I could understand what you are, and all in all, I should know what God and man is.” I know only now that it is by a gift within you and me that “news from the invisible world” comes to us, if indeed it comes; that messages are produced by X from some whom we have known and loved; that the friend with whom I walk in the garden sees not alone garden blooms but radiant flowers which are not grown on earth; that I read and perhaps cherish the script which has come automatically through another who has been tried and is trusted. That which is manifested without in each and all is from within. In you and in me, and in those like me and you, is all Psychical Research pursued.

We are the door and we are the house behind, the Temple “self-withdrawn, far sinking into splendour”; we are the gate and the way beyond the gate; we are the means of communication with the other side of life, on the understanding that there is another side; and whether or not it may seem strange words to use at a Meeting of the London Spiritualist Alliance, there is not alone within us a world unseen, but it is in virtue of this hidden realm, and so only, that the freedom of all worlds is ours, their immediate next hereafter and those realms that stretch beyond. In summary therefore, MYSTERIUM MAGNUM or not, the Psychic Secret is within us. So also is the Mystic Secret, the Secret of the Spirit. And this is one side of the Mysticism which I offer to your contemplation in this rather unpremeditated paper.

While Psychical Research investigates those powers within us which operate in occurrences termed abnormal and puts us in communication at its highest with another

world of being, the Research which is called Mystical is pursued also within. It is not, however, undertaken to investigate and account, if it can, for our occasional clairvoyance, clairaudience, the prophetic gifts in which past, present and future seem dissolved into a “now” *continuum*, or for that far stranger state in which the so-called dead and living are able to meet together and prove themselves one unto another, which is the claim-in-chief of Spiritualism. It explores that part or aspect of our inward nature which Plotinus describes as the Divine in man, which in virtue of some bond of union, some kinship or root-identity, has apprehension of the Divine in the universe, and can and does, on the faith of all records, all the wide world over, enter into states of experience wherein there is no distinction between the soul and the Highest. It is as if there were not only a door within us that opens on the “hither hereafter” but one also which gives entrance to a world or sphere ineffable, of which Spiritualism has scarcely dreamed, an apex and a crown of being, and that we participate there in a free fruition of the “Divine event, towards which the whole creation moves.” The records concerning it are a great story of progress and development in the hidden life of the soul, as Spiritualism tells us of an upward and onward growth from realm to realm beyond the life of earth. In both cases that which is begun here is continued and will be completed there; and as according to Spiritualism those who have been great and good here and now make their beginning hereafter in a higher sphere than others, so in the scheme of the Mystics that is not lost which the soul attains on earth, but for ever there is growth in union.

It will be seen that the analogy in its unfolding, from what I should term the authentic ground, becomes more broad and general; that the relation is of things in their likeness one unto another: it seems to me good and true, within its definite field, but there is no need to press it. On the significance of the root-identity we can hardly dwell too much, and my desire is to earn your agreement on this part of the subject. It is as if I were seeking, as indeed I am, to consecrate Psychical Research, by reminding all of you that it is pursued in the same subject as the quest for God; and this has been followed, as I have intimated, through ages and nations, in all the great religions. Does it not suggest something to your own dedications and the way of their pursuit? There is nothing in this great world of ours so sacred as the soul of man. For me it is like a Reserved Sacrament on a High Altar in a Holy Catholic Church, and my own soul brings to its contemplation always the reverence of symbolic lights and incense, of invocation and inward prayer. Does it seem to you as to me that there should be a sanctified intention on the part of those who are proceeding to experiments with the soul? I am not asking to be interpreted over-literally; but I would like to say a Mass of the Holy Ghost, or even a Mass of Union which is not in any known Liturgy, before I shared in a seance of chosen people to receive messages from that other side of things, towards which all our hearts are turned. The astral bells and the psychic lights, the ectoplasmic hands and arms, these and the rest of them are of such and so great importance as we may choose to allocate thereto; but I tend to think that we should be concerned in other directions than

those of a physical kind. The stringent tests are good and their justification is ample, but they are checks on that side only and would be left therewith. I am wondering whether a circle for spiritual communion, operating along these lines, with becoming patience and zeal, might have a story of its own to tell at the end of two or three years—or ten, if you so prefer to think—and whether the colophon added to the record might deserve to be like that which Caxton appended to the last book concerning the Holy Grail in the *MORTE ARTHUR*: he certified that it was “a story told for one of the truest and holiest in this world.” I think surely that the house of such a research might seem like Corbenic, a place of many spiritual hallows.

I have said nothing, nor is it possible here, of how Mystics pursue their quest, or of states and stages of inward experience that are reached therein. There would be a long course before me, much as if I should attempt to tabulate the methods of Psychological Research and to enumerate its leading subjects. The master-texts are ready to the hands of all, with a little pains in finding. Their practical profit is in proportion as we can separate the vital part, that of the marrow and essence, from the overgrowth of encompassing doctrine and counsel belonging to their particular age and place. In the proper understanding, like Psychological Research itself, this also is the study of a life; but its practice is a life in life.

May I offer, for your reflection, what seems to me a key to understanding on the whole Mystical Work? It is from no old authority, as of Eckart or Ruysbroeck, pseudo-Dionysius or him who was St. John of the Cross, but the excursus of a modern writer whose name may be unknown to you, as it was to myself till I read his important contribution in a recent *Revue Métapsychique*. It is specified as an introspective study of consciousness and is by M. Frank Grandjean, Professor of Philosophy at the University of Geneva. It is on the “I” and the “Me,” on that which contemplates within the personality that is also within, on that which judges and that which at need condemns the latter; while on the other hand it considers the secondary and more passive self which turns occasionally to look upon its master and judge.

The thesis presents a plea for the fuller recognition and investigation of the active centre of consciousness—the independent “I” within us—affirming that it is knowable in part, if not in fullness. Impassibility and immobility notwithstanding, it is said to be a richer and more substantial source of vital and thinking energy than the objective “Me.” It is held to prove by its existence that we are not made for this life only: it is our super-terrestrial individuality and cometh from afar.” It watches through all our life and looks on us in the throes of death. It is that which subsists through the successive lives of man; but there is no suggestion that these are lived on earth. They may be on earths of the Summerland or Swedenborg’s earths of the universe and earths of the starry heaven, of which we have all heard. It is in fine the part of Divinity within us. Our Swiss Professor might decline to be classed as a Mystic: let him be listed howsoever he pleases, or refuse any chair but that of philosophy in the conventional and official schools. The labels do not signify. He who has certified to a part of Divinity within us will know and must agree that those who would know and attain the Divine in the universe must explore their higher selfhood. And the secret of the union on which all our hopes depend, of that which is called the Christhood, is the secret of a spiritual marriage between this Watcher from above, this Higher and All-Holy Mind and the mind described as below, as the material

and objective “Me,” it being understood that all such terms are confused and confusing, even when they are not in defiance of our English tongue. It must be understood above all—as it seems to me—that there are not two personalities and that there is only one mind, one soul alone of man, as I have sought to shew recently in the course of another conference. The modes and aspects vary, but the man is one; the states are many, yet the soul is one; the distinctive terms are multiple, but I who stand for unity hold therefore that the soul is mind. And when mind or soul conceives the great dedications it brings us tidings which are not from the hither hereafter, like those of the psychic senses in the psychic or astral body, which I suppose to be the medium of communication with our next stage, but from a further realm or state of being where shines that Candle or Secret Light of God, about which we hear from Thomas Vaughan. It is a realm of our own being, wherein—as he says also—there is that “rest of God into which the creature shall enter,” sphered in “the free Jerusalem from above, which is the Mother of us all.”

And now a word in conclusion, expressed in simplicity. It is still concerning the Divine Watcher—*pars nostra Dei*, my Brethren, *et in Deo*. The old theosophists of Israel, in the book which is called *ZOHAR*, termed it the Supernal Part, which does not leave the Supernals. It follows that they knew also, and better—I think—than any one among us, or even M. Grandjean. And there was a little master in humility belonging to later days, who was called Brother Lawrence in his monastery. He has left us plain counsels concerning the practice of a Presence within us. Let us say therefore unto ourselves and each other: Remember the Presence of the Watcher—our very own, in that which is also our own. By such practice—so surely and so only—we shall come at last to know, and from more to more in certitude, of the Presence without and everywhere. We shall know also that he who thus realises is not creating God, but finds Him in very truth. There is no consecration to compare with this consecration: within and without it shall hallow all our works and shall breathe a new spirit into Psychological Research.

SPIRITUAL WEALTH

While the pain and misery of this world seem so long and so grievous to be borne, yet compared with our sempiternal existence they form but a moment; eventually they will seem but the purgatory of a bad dream from which we shall rejoice to have awakened. Nor is this all; these evils, or errors, are largely educative, and the sufferings they bring are but the birchings of Dame Nature to make us learn her oft-repeated lessons. Most of these evils are removable by human endeavour, and they are the spur to more strenuous effort.

It is curious to note that the general idea of a happy life is one of material prosperity in which there is neither pain nor sorrow; all wants are met as soon as felt, and all things flow on calmly and sweetly to a peaceful end. Yet such a life, seen from the other world, may seem a most poverty-stricken one, and the soul may be a mere starveling, ignorant and undeveloped, with no character or individuality. While the poor storm-tossed soul, with whom everything in this world seemed to go wrong, whose steps were dogged by misery and want, may enter the next stage of existence a comparative millionaire in experience, and in that soul-wealth which will determine our status there—a wealth subject to no death-duties, and the only property we can take with us.

E. W. C.

"THE DRAMA OF EUROPE"*

By H. A. DALLAS.

THE book bearing the above title being the work of a scholar can only adequately be reviewed by a scholar, one moreover endowed with insight, otherwise he will not appreciate the significance of the work. It is not a history: it is a presentation of certain salient features in the history of Europe. The selected episodes are grouped as Acts in a Drama: the drama is, of course, unfinished, but the principles which have dominated and controlled the earlier Acts, will equally determine those which may succeed.

Since an adequate review is beyond the capacity of the present writer, only a brief notice can be supplied in order to introduce the work to the attention of readers of LIGHT, and to give them some notion of its general trend, and induce them to read it attentively.

"The stage is as old as the human race; the play is always the same—the Fight for Character; the motives of the actors, good and bad, go on from generation to generation; only the scenery changes as the years go by."† These words might have been adopted as the text of the book, for the idea they express is always present in the mind of the writer. He applies it to races, nations and systems of government. He shows that progress has always been dependent on the fulfilment of certain conditions; and that in the domain of Humanity the survival of the fittest is not inevitable; that, for a time at least, the fittest have again and again gone under.

Mankind has the power of choice, denied to the lower creation and mankind has repeatedly chosen the path of strife and selfish greed which leads to destruction. The result of this choice has been the more disastrous because it cannot be ascribed to ignorance; it has been made by societies in an advanced stage of civilisation and intellectual enlightenment, and from *that standpoint* the fittest do survive.

Although the book might be described as an essay on the philosophy of history it is essentially an appeal to *facts*. A superficial reader, more interested in historical events than in their significance might read many chapters with interest and overlook their importance as part of the drama. Even a superficial reader, however, cannot fail to be arrested by certain passages where the dramatic significance is vividly presented simply by stating events in true relation to preceding conditions. Such a passage will be found on pp. 62, 63, where the coming of Christ, His Message, and the effect of His re-appearance after death stand out against the background of the materialism and depravity of society in the later Roman Empire; the vividness of the contrast impels the recognition that so surprising a manifestation on the stage of life demands an adequate, and, therefore, a supernormal cause, and that no explanation can rationally suffice which does not take into account the existence and activity of a super-sensible world.

It is to the recognition of the reality of this super-sensible world that the author leads.

"In the last century," he writes, "the conflict was between students of natural science and the advocates of a mediaeval conservatism. It is now between those who deny and those who affirm the supernormal facts." (p. 193). He stresses the importance of the scientific study of these facts, not as an end in itself, but as a means to an end which is of vital value to Humanity.

"The metapsychic facts may, often do, open new vistas to science, but this is not their primary value. Their real use is to open the minds of the mass of mankind to realities that exist independently of any beliefs, or disbeliefs" (p. 218).

What the realities are to which he refers can be readily guessed by those who know the author's other books

and articles. The last chapter of *The Drama* is devoted to this subject. The determining factor in the Great Drama is not Intellect; it is not the progress of invention, or what is called civilisation; neither is it the effectiveness of legislation by Governments; it is the potency of the Spirit. If the Spirit in mankind responds to the Divine urge, and the mentality of the masses is gradually leavened by truth and love—that is to say by the Spirit of Christ—the further stages of the Drama will bring the uplift of Humanity; but if the love of ease, of wealth, of selfish pleasures, becomes increasingly dominant, the Eternal law—the law of Consequences—is bound to produce the corruption and destruction which have always been the result of similar moral deterioration in the past. And the effect of the disaster will be aggravated by the increased knowledge which science is now able to apply to the requirements of the race. This knowledge is already creating instruments by which the race can exterminate itself.

This is, briefly, the importance of the book. It strikes a warning note, but it is not the work of a pessimist. No one who believes in God and recognises, in the message of Christ, God's purpose for the world, can be a pessimist; but the author would have us face facts, and not merely soothe our souls with the notion that everything must work out well for Humanity somehow.

The latest theories of science do not favour the irresponsible view of life. There is room in the Universe for personal choice and human initiative. When the human race was entrusted with freewill, a great increase in spiritual values became possible; but also failure; and we have no right to assume that the spiritual values will prevail apart from the earnest and determined co-operation of mankind with the Divine Will. The co-operation is essential; it is required from every unit and great responsibility rests upon those who recognise this; it is urgently necessary to rouse average men and women to make them realise the peril of indifference to moral issues, to make them aware of the trend of events in connection with these issues. This should be done by the Churches, by authors and teachers in our colleges and universities, and particularly by the Press; this is pointed out in a brief paragraph of the book, and we could wish that a stronger appeal had been directly made to these various powerful agencies; but none is immune from doing its "bit."

Professor William James in his book *Varieties of Religious Experience* wrote: "I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. . . . If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight—as if there were something really wild in the Universe which we, with all our idealistics and faithfulnesses, are needed to redeem; and first of all to redeem our own hearts from atheism and fears."

The book is a forcible presentation of events which with the author's comments, constitute an appeal to everyone to take his own part in the Great Fight; to be a worker together with God in this redemption of mankind.

*By Stanley De Brath. (Stockwell. 7/6 net.)

†*What is God like?* By Frank Theodore Woods, D.D., Bishop of Winchester. (Hodder & Stoughton. 1/- net). This book has many times been reprinted since it was published two years ago.

‡This sentence is rather obscure: presumably he means that our response affects the conditions in the Unseen, so that a soul making no response would remain unconscious of that immaterial sphere for him it would be non-existent.

The following extract from the last chapter is sufficient to corroborate the statement that the author is not a pessimist.

The Cosmic Almighty and the innermost spirit in man are in contact . . . Infinity means that just as every daisy in the field has all the sunshine it can use, having no more if it stood alone and no less however many there be, so is the relation between God and the soul . . . Nothing is too small for the action of the Spirit that makes the flowers; all that is required is honesty and sincerity of purpose to do right. This will give strength to fulfil obligations. It is impossible to describe the sense of rest and harmony testified to by those who have reached this certainty, as shown in the sunshine of their daily lives . . . Perhaps their most prominent characteristic is a quiet, assured joyousness, absence of pettiness and consequent health . . . To them the Secret Presence is no secret, though a subject for silence. (*pp.* 204, 205).

AN EARLY HOME OF PSYCHIC STUDY

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

WHEN in California I made an interesting discovery. Friends had motored me to the city of San Bernardino to see the First Spiritualist Temple, which is the first in modern Spiritualism, and stands on the ground where the first known spiritualist meetings and seances were held. This was six years before the Fox Sisters obtained their original supernormal communications. I learned that the plot of land on which the church stands was donated to the cause of religious Spiritualism eighty-seven years ago. The story begins almost with the founding of San Bernardino. The ground on which the city stands was originally granted to a Spanish family, and may have been the home of a few scattered people before the Mormons arrived in hope of finding a place where they could worship without molestation from their enemies.

The first spiritualists were Mormons, among them being John Brown and William Heap, and two Ute Indian guides. These Indians appear to have been mediums.

San Bernardino is situated on the border of the "Great American Desert"; well nigh inaccessible by land, it was best reached from the east by a roundabout journey across the Isthmus of Panama, thence by boat to San Francisco, by steamer again to San Pedro, and from there to Los Angeles, from which it was a whole day's stage ride. The journey this way usually took one month. The hardy Mormon settlers, however, came by an overland route which they pioneered and which formed part of the famous Santa Fé Trail, the blazing of which constitutes one of the greatest epics in American history. It took as long, in those days, to get a newspaper from Boston to San Bernardino as it does now from England to Australia.

Communications from the spirit-world were accepted as realities by Mormons. It was in that way that their founder, Joseph Smith, was supposed to have received his revelations and inspiration. The Ute Indians seem to have received from their spirit friends information

which was of value to the Mormons who, as a consequence, decided to settle in San Bernardino, which is now the centre of one of the most prosperous agricultural districts of California.

John Brown and his friends appear to have weakened in their adherence to Mormonism soon after, for they established an independent organisation called "The Brotherhood of Kindred Manifestations." This name may have been adopted to convey the idea that, although they were no longer adhering strictly to Mormonism, they believed that spiritual guidance was coming from a source similar to that from which Joseph Smith obtained his. The Mormon prophet claimed to have received his revelations primarily from "a resurrected personage who gave the name Moroni." Brown and his friends covenanted with the spirits to "practice virtue and to abstain from all evil pursuits, follies, drunkenness, falsehood and cheater, but to lead a quiet honest life with all men."

John Brown now became the chief inspirer of the group, having developed psychic powers which won for him the title of "the Medium of the Rockies." By this time, news of the Fox Sisters' manifestations had percolated through to San Bernardino, and led to the Brotherhood separating itself entirely from the Latter-Day Saints and adopting another name. They appear to have called themselves the "San Bernardino Spiritualist Society." By 1872 the movement had grown so large that more than one group of supporters existed in the city, and the title was changed again, this time to "The San Bernardino Association of Spiritualists," the principal place of worship still being the First Spiritualist Church.

The names of the six original founders of the society have been preserved; they are, John Brown, Henry G. Sherwood, William Heap, William Stones, Thomas Hinley and George Burton. It is interesting to note that all these names are English. All have passed to the higher life. A number of notable spiritualists have ministered in the Church, including Mrs. Cora Richmond, Prof. J. S. Loveland, Prof. William Denton, Dr. J. M. Peebles and Harrison D. Barrett. The building has been remodelled several times, notably in 1909, when a sum of two thousand dollars was spent on it.

THE INMOST LIGHT

Why need we be with death at feud?

Or view it with affright?

Our spirits every bond elude,

Intangible as light.

And, like the light, they pierce their way

Through all the shadows cast

By this our earthly state to-day,

So frail, so quickly passed.

This mortal passes like a breath,

This clay that seems a shroud

Melts in the spirit's light at death—

Fades like an April cloud.

—MARCHESA ALI MACCARANI.

SUFI MYSTIC PHILOSOPHY

By GLADYS LLOYD.

THE way of Sufi is the way of Love, Harmony and Beauty. The Sufi seeks his God in art, in music, in poetry, in painting, and above all, in Nature. For him there is supremely one "holy Book," the sacred "manuscript of Nature." "To the eye of the seer every leaf of the tree is a page of the holy Book that contains divine revelation, and he is inspired every moment of his life by reading and understanding the holy script of Nature."

Sufism is not a religion; rather it is the synthesis of all religions. The Sufi recognizes in every religion the essence of the same Truth which runs like a golden thread through them all. He respects and reverences the Great Messengers who have brought the Truth of God to the world in all ages from the beginning of time. He seeks for knowledge and Wisdom in the inspired utterance of the sacred scriptures of every religion. Therefore Sufism does not criticise or despise any form of religion. It does not limit its followers to any one form of Truth, it does not ask them to forsake the faith of their fathers, but "invites souls to see that the source and goal of all Wisdom is One"; and it urges them to make their own religion living and vital, and to offer it on the altar of the only God in a great service of universal worship.

A Sufi is one who seeks for the ultimate Truth, the Truth of God the only Being. He is satisfied with nothing less, and while he seeks for God in nature, in the sun, in the fire, in the forest, in the ocean, above all he seeks Him in the human heart, for man is made in the image and likeness of God, and Sufism is the religion of the heart. Therefore the true Sufi moves among men as one who serves—not in the wilderness, or in the caves of the mountains; not in the sheltered cloister far from the sound of earth's many voices does he most constantly seek his God, but in the strife and struggle of common life, in the ordinary ways of men. There "forgetting the self, and aiming at the attainment of the Divine Ideal he walks constantly all through life in the path of Love and Light." But while he seeks according to his own point of view, he does not criticise those who are progressing by another way. He calls all men "brothers" without distinction of caste, creed, race, nation or religion; for the foundation of the Sufi Brotherhood is based upon the recognition of the Fatherhood of God.

Sufi mystic philosophy enjoins a course of training in meditation and spiritual exercises by means of which the seeker learns to subdue the lower self in order that the higher consciousness may be enabled to function freely.

The Sufi knows that the aim of true religion is realized union with God, he therefore practises these Spiritual exercises and disciplines himself, not for the attainment of abnormal psychic powers, but in order that his character may be purified, that his sense of values may be changed, and that he may grow closer to God for Whom he has a passionate longing, and in Whose Presence he seeks to live consciously.

When the heart is purified it becomes like a clear mirror in which the Light of God is reflected, therefore the symbol of the Sufi movement in the West is a heart with wings—meaning that the heart is a medium between spirit and matter; the heart between wings symbolizing the heart reaching upwards towards Heaven. The crescent in the heart means that the heart responsive to the Light of God is illuminated. The five pointed star represents the Divine Light. The meaning of the symbol may be briefly explained in the words "The heart responsive to the Light of God is liberated."

The philosophy of Sufism has existed since the beginning of the human race. There never has been a time when it did not exist. Its teachings have been promulgated by illuminated souls all through the ages. By whatever language it has been uttered, by whatever name it has been called, it has always been Sufism, for the Wisdom underlying all religions is that which unites them all.

SAYINGS OF THE MYSTICS

Compiled by E. W. DUXBURY.

"Love is repaid by Love alone."

ST. JOHN OF THE CROSS.

* * *

"Love for our fellow-creatures is a constant prayer."

ST. CATHERINE OF SIENA.

* * *

"Heaven is first a temper, then a place."

BENJAMIN WHICHCOTE.

* * *

"To me was showed no harder hell than sin."

JULIANA OF NORWICH.

* * *

"Nothing burneth in hell but self-will."

"THEOLOGIA GERMANICA."

* * *

"I will spend my Heaven in doing good upon earth."

ST. TERESA OF LISIEUX.

* * *

"You will catch more flies with a spoonful of honey than with a whole barrel of vinegar."

ST. FRANCIS DE SALES.

* * *

"Good and earnest prayer is a golden ladder which reaches up to heaven, and by which man ascends to God."

ECKHART.

* * *

"God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much."

ST. THOMAS A KEMPIS.

* * *

"It is also said that Paradise is an outer Court of heaven. In the same way this world is truly an outer court of the eternal, or of eternity."

"THEOLOGIA GERMANICA."

* * *

"The life of the angels is the love of uses. Selfishness and death are with them synonymous. Their offices, employments and duties, all for the good of others, are of infinite variety. Many of them are engaged in secret and constant services to the human race."

SWEDENBORG.

LETTERS TO THE EDITOR

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

"FORETELLING AND FATE."

Sir,—Mr. Horace Leaf's article in *LIGHT* of May 3rd and his remarks concerning the paradox involved if we are to believe in ability to foretell the future and yet retain belief in freewill, interested me very much.

I agree with his suggestion that the events may be determined, but that freewill comes into play in our attitude towards those events and the manner in which we act in the circumstances brought about.

At the time we *cannot* alter them and they appear as "fate," but they *have* been brought about by us and by our use or misuse of freewill in the past.

Incidents are frequently revealed to us through the mediumship of another, or in the dream state, which may have no connection with spiritual progress (though even these may be the working out in detail of part of the general scheme of things), but are concerned with the details of our daily life or business. It is possible that his prevision is the result of knowledge gained through increased consciousness or by the ability to see the trend of events from a bird's-eye point of view.

For instance, to quote a well known example, a man in an aeroplane, seeing beneath him two cars travelling along converging roads, could prophesy, with a fair degree of certainty, a collision when they met, long before the drivers of either car knew of the possibility. This might prove a false prophecy, as either car might stop. But the man in the aeroplane would be able to make his prophecy accurate if he knew of some trivial thing—shortage of petrol or a flaw in the engine, etc.—which, unknown to the driver at the moment, would cause a stoppage.

In the same way, varying degrees of knowledge on the part of a spirit communicator would explain why some things do not come about as foretold, while others do so with a degree of accuracy which our limited vision would find it impossible to foresee.

The more one considers the question of fate and freewill the more interesting it becomes, but it seems to me that the two are not altogether incompatible.

North Harrow. MARJORIE MARRIAN.

* * *

TRANSMISSION DIFFICULTIES

Sir,—In your issue of April 12th (p. 170) there appeared a report of the interesting Felicia Scatcherd Memorial Lecture given by Mr. G. R. S. Mead entitled "Some Memoranda on our Present Day Commerce with the Unseen," in the course of which Mr. Mead touched upon the hypothetical case of an "inquisitive extra-terrene stranger" who seeks information about our standardised knowledge. There might be difficulty in conveying that information to this "extra-terrene stranger."

Let us consider a race of beings which we might call Mermen, who live in the depths of the ocean. These we might reach and converse with by means of diving apparatus; but how are we to explain to them such a simple thing as a bird's downy feather? We might point to their feathery branches of seaweed, which appear to us like down, until they are removed from the water. At every turn we would be handicapped by our wholly different set of conditions. The more information we were able to "get through" the more ludicrous it would appear to the water people, when put to the test.

A locomotive would not work in the water and electricity would be a farce; yet these things (I expect Mr. Mead would agree) some of our earthly communicators would endeavour to force on their notice. The result would be chaos.

But if we would try to show them that the great human truths exist among our kind; that men will sacrifice themselves for an ideal; that the end often justified the

means; and that affection and co-operation accomplish much that cannot be attained by brute force, it would be possible to discover that link which may, perhaps, best be described as humane.

It is something of this patient intercourse which has brought us into touch with the animal world and given us the position of higher beings from their viewpoint.

If we are to advance upon psychological lines we must discover whether those who have passed on have acquired more soul. If they can teach us that our human ideals are the result of knowledge which "up there" is standardised, and breaks out, as it were, into bloom; if they can show us that we earth workers are grubbing about among material that has new meaning and full beauty in the upper air where it breaks into leaf and bloom, this really is the kind of knowledge that we seek. We want to know first if we are destined to raise our minds above the soil; and next what is the best way to build our future home. If we who are convinced about the actual process of survival can get together and act as if this new knowledge was standardised into truth, we should go far to prove to those who have not yet become "aware"; that these spirits whom we consult are not mere reflections of ourselves but are an advanced human race working in a more productive atmosphere. Then, and only then, will research in psychic matters have attained a dignity beyond any of our present Universities.

It must be remembered that Universities, as institutions, grow as the result of a natural tendency of learned men to gather for mutual help. This is the origin of our accepted science.

QUENTIN C. CRAUFURD.

* * *

FLORIZEL VON REUTER

Sir Arthur Conan Doyle writes:—His many friends among psychic students will rejoice to hear that the injury to Von Reuter's finger, which might have incapacitated him as a violinist, has passed the danger point. It was a tragic business for he had made every arrangement for his concert in London, which might mean much to his future. The bills were actually printed and he upon the eve of starting. His dog was being worried by another dog, and in interfering he received this severe bite upon his finger. It is to be hoped now that nothing will interfere with his renewed plans for the autumn, and that all who sympathise will do their very best to make his concerts a huge success. He deserves every sympathy and support not only as a psychic investigator, but as a very great virtuoso.

* * *

"THE PSYCHIC CONGRESS IN ATHENS"

The Hon. Everard Feilding writes:—"In the course of the excellent report which your correspondent in Athens has contributed to *LIGHT* concerning the recent International Psychic Congress, there occurs a small inaccuracy. The contributor, signing himself P.E.D., says that 'He then proceeded to read a paper by Mr. Feilding on the stigmata of St. Francis. The explanation offered was that the stigmata were due to strong suggestion.' This must refer to a paper by me, read in my absence by Mr. Salter. It did not deal in any way with St. Francis but with Abbé Vachère and the blood phenomena on pictures and statues associated with him. Any explanations of 'strong suggestion' that might have been offered must have arisen in the course of discussion after the reading of the paper, in which I particularly refrained from offering any kind of explanation whatever."

ABBÉ VACHÈRE.

Light.

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SPIRIT INFLUENCE IN EVERY-DAY LIFE

MANY of the philosophers, poets and mystics of the past have written of those spiritual presences by which humanity is encompassed. These statements, it was once supposed, were merely figures of speech, rhetorical flourishes. We are learning better to-day. We are discovering that there is truth of fact under the supposed fancies.

Something like three centuries ago Sir Thomas Browne wrote in his *Religio Medici*:

I do think that many mysteries ascribed to our own invention have been the courteous revelations of spirits (for those noble essences in Heaven bear a friendly regard unto their fellow-natures on earth).

That great scholar doubtless gathered his knowledge by inspiration. He was saying in literary English what countless spirit communicators to-day testify to be the fact. All the workers for humanity who are capable of being aided by spirit agency are so assisted. In every effort for human good unseen helpers are present, drawn by sympathy with those whom they regard as fellow-workers, just as Sir Thomas Browne believed. Spirit communication and spirit influence, in short, are very far from being confined to those set meetings with Mediums to which Spiritualism is erroneously supposed to be exclusively com-

mitted. Every person at all susceptible to spiritual influence is guided and prompted at times from the World Unseen. Monitions and impressions come to most of us in our everyday lives—they are the "courteous revelations of spirits."

Of course there is a reverse to the medal. Some years ago a brilliant literary woman, who added a remarkable gift of clairvoyance to her other accomplishments, told us that she knew a surgeon in whom there lurked a streak of cruelty. She had seen with him the spirit of a Chinese executioner. Perhaps it was the spirit's part to lend his skill and executive capacity to those surgical operations which need an unflinching hand. But she noted that the spirit's remorselessness was reflected in the doctor in a very curious way. In any case, *all* the influences that come from the spiritual world are not to be courted—some are undesirable, to put it mildly, although doubtless in the long run the bad effects are transmuted to the general good.

We have a great deal to learn yet concerning the real nature of human personality. We know it directly only in the incarnate forms in which it shows itself in the people we meet. If we knew more about this we should be better able to understand the influences that surround us as spirits in the flesh. Meanwhile we can observe and reflect on the matter, keeping our minds attentive to all that enters them—strongly positive to all that is below our standard of life and thought, and passive and receptive to all that proceeds from above.

In that way we shall learn much, and see continually the "guiding hands invisible" that are always ready to help us and others when the opportunity is given.

It would be possible to deal with such a theme along deep philosophical lines, but we prefer to touch only the simple human side of it, for a great deal of philosophy tends only to disguise homely truths, and this truth of spirit influence and co-operation is one of them. The erudite, the intellectual, the "highbrow"—to use a popular word—may smile disdainfully at the humble spiritualist who says that he walks "hand in hand with angels," but he is saying no more than what is possible in a world of mysteries which we have hardly begun to explore, being still "on the fringe of the invisible."

* * *

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit-world
Which, though unseen is felt, and sows in us
All germs of pure and world-wide purposes.

—LOWELL

SIDELIGHTS

WRITING in *The Clarion* for May, Hannen Swaffer makes an energetic protest against the present restrictions imposed by the law on the psychic researcher. "In this country," he says, "the police are the oppressors of psychical truth." He is ironic over the widely-expressed indignation concerning the Soviet attacks upon religion, and suggests that English lovers of religious freedom would do well to turn their attention to furthering their ideals in their own country. Says Hannen Swaffer: "Policemen have been known to have fortune-telling as a part of their own entertainments. Roman Catholics frequently hire so-called fortune-tellers to get money for their bazaars. No one prosecutes them.

* * *

"Yet, every time Sir Oliver Lodge has sat with Mrs. Osborne Leonard, and every time Lord Balfour, as one of the founders of the Society for Psychical Research, attended a seance—yes, even when the Bishop of Kensington saw Miss Geraldine Cummins do trance writing in his own study—a policeman's wife could have walked in and brought about a prosecution! Psychical research has convinced hundreds of scientists of survival. Seances have comforted thousands and thousands of bereaved people. Yet they are the subject of persecution. The old Russian Church was an oppressor. That is why Bolshevism hates it. In this country, police are the oppressors of psychical truth. We demand freedom! We shall not get it—no, not in free England."

* * *

Hannen Swaffer also writes on his psychic experiences in the pages of *Everybody's Weekly* (April 26th), and in the course of his article mentions that his first visit to a seance made but small impression on his mind. He says, "I brought away from that first sitting [the Medium being Mrs. Osborne Leonard] a knowledge of the almost casual way in which regular sitters spoke to voices that they accepted as those of spirit friends, how they treated it all as normal and merely pitied people who could not share their privilege."

* * *

He goes on, "A much more evidential sitting which I had with Lord Dewar took place in the Savoy Hotel probably a year later, after I had become convinced of the fact of psychic phenomena. This seance, Dewar told me afterwards, was by far the most convincing seance he had ever attended. Mrs. Pruden, a slate-writing Medium, had come from Cincinnati with a business man I knew, and Lord Dewar and I sat with her. Mrs. Pruden just went to the Savoy Hotel by Underground, rather flustered because she was a stranger, and then, by much despised 'slate-writing,' which conjurers say they can fake, brought Lord Dewar a message which he certainly seemed to regard as genuine. Dewar wrote a message on a piece of paper, which he folded up and laid on the table in his sitting-room, in which we had gathered in his Savoy suite.

* * *

"Now, Lord Dewar had lost a great friend called Douglas, who had died in Paris six weeks before; so he wrote a message to him, which the Medium did not see or touch. Soon afterwards, there came on the slate, writing which we could hear being made by the scratching of a pencil, although Mrs. Pruden had one hand on the table and was holding the slate with the other. The message was signed 'Jack Douglas.' 'My dearest and best of friends,' it said, 'I am here and happy indeed to come through this avenue between the two worlds. This is an unseen country from whence, as many opponents would have the world believe, no traveller returns, but

this great truth brooks no argument. I love this world better than Scotland or Canada, but my life now is a fulfilment of the plan.' Now, could Mrs. Pruden write these messages herself? She held one end of the slate under the table, and Lord Dewar and I held the other end in turn. We could feel the writing and noticed a tug when the message was finished. When we desired it, we had complete control, except that the slate was under the table, this being necessary, we were told, for a condition of darkness. Anyway, Lord Dewar was satisfied."

* * *

Hannen Swaffer continues with an anecdote which has already been given in these pages. Here it is: "Now, Dewar, who died the other day (regretted by us all, for he was a man of great charm and kindliness), has been engaged in psychic enquiry for many years. The first Lord Dewar, his brother, who was a great Scottish judge, was also interested, and, indeed, one day when he saw his butler with a copy of *LIGHT*, he said 'Is that my copy?' and the butler replied, 'No, my Lord. We take it downstairs in the kitchen, where we hold seances.'"

THE JEWISH S.P.R.

THE recently-formed Jewish Society for Psychical Research held its fourth open meeting at Caxton Hall on April 30th, Miss R. M. Bloch presiding. In her opening remarks Miss Bloch reminded her hearers that the Jewish prayer recited on the death of a parent—the "Mourners' Kaddish"—contained no word of grief but was a prayer of praise. The Jewish Law had decreed that the dead should not be grieved for and it was a fact that the Jews commemorated their dead with thanksgiving.

Mr. J. Harold Carpenter then gave an address on "Some Facts and Inferences in Psychic Research" in which he remarked that he spoke as a Gentile to Jews.

"The fact that you are Jews and that I am a Gentile is in a sense accidental," he said. He touched lightly upon the religious implications arising out of psychic research, pointing out that it was sometimes difficult to keep out theological differences; the first fact to recognise was that man was a spirit so that humanity, irrespective of its religion, started on that common basis. He considered that personal experience in psychical research was of prime importance. For a number of years he had come in contact with individuals who had survived death and had found them engrossed in their old habits. There was not much change in character in the immediate state after death. He was satisfied that there was no evading the consequences of foolish living or of the ill done to others. "Life goes on. Death does not finish us. This is the common ground on which all can accept the fact of survival." With the spread of knowledge of survival he felt sure that Jew and Gentile could extend a hand to each other and establish between them a mutual fusion of understanding and good will. "In following psychic research and spreading a knowledge of survival," said the speaker, "you are doing one of the greatest works possible for mankind."

After the address Mr. T. E. Austin gave clairvoyant descriptions and messages, all of which were recognised, and Mr. Carpenter ably replied to a number of questions from the audience.

In proposing a cordial vote of thanks to Mr. Carpenter and Mr. Austin, Miss Bloch referred to the difficulty in obtaining suitable speakers of the Jewish faith and appealed to those who were qualified to work in this field to come forward and assist the society.

V.

INSPIRED SCRIBES AND THEIR WORK

(PART I.)

By the REV. JOHN LAMOND, D.D.

HAD it not been for the fact that supernatural occurrences take place—which cannot be explained on any materialistic hypothesis—modern Spiritualism could not have come into existence. In every instance where its funeral obsequies were being prepared, something has happened that transcended ordinary experience, and thoughtful men have been led to ponder what such happenings might mean.

This is especially true of what is termed automatic writing, which consists in the production of books or scripts that bear evidence of their contents transcending the ordinary mental abilities of the writer. For example, an unknown village youth destitute of a university education, produces a volume so crammed with philosophical teaching, geological and other knowledge, that savants are startled in their easy chairs; and whilst the majority may treat the volume with disdain, a limited few are led to ponder the seeming miracle.

This was especially true of Andrew Jackson Davis. Beyond some months spent at the school in Poughkeepsie he could claim no other terrestrial means of education. He was rather indifferent towards the popular forms of religion. He kept aloof from the occasional revival movements that took place in his town. He became a mesmeric "subject" and developed gifts as a healer. In after years, it may be added, he became a qualified doctor and practised in Boston, U.S.A. While only nineteen years of age, under Dr. Lyon's magnetic ministrations, he delivered in New York a series of lectures which were published. This was the origin of the well known treatise *Nature's Divine Revelations: A Voice to Mankind*. This book has passed through upwards of forty editions. It was published in 1846—one year before the manifestations took place at Hydesville in connection with the Fox Sisters. Davis afterwards dispensed with Dr. Lyon, and entering what he termed "the superior condition" he produced the successive volumes of the Harmonial Philosophy, his minor books on the "Summerland" and other subjects, until he had well nigh thirty volumes to his credit. Few writers have influenced the spiritualistic movement more directly than Davis. Mr. W. Buist Picken has told me that he has several times read every book written by Davis—a gigantic "task." Some spiritualists in my early days regarded *Nature's Divine Revelations* as a kind of family Bible, so great was the reverence in which they held that volume.

The late Mr. J. Hewat McKenzie once argued with me that no really new idea had ever come to mankind from the inner world. Whether, Scotsman-like, he was merely arguing for the sake of an argument, I cannot tell. I, on the other hand, maintained in his presence that every new idea and every new invention of any value has come to mankind from the other side, and that it is the susceptibility of certain gifted persons to these spiritual impressions that can alone account alike for man's progress and the dominant position he occupies on this planet. That view is certainly strengthened by the writings of Davis the Seer. To him, as with Swedenborg, the Invisible Worlds were manifest. He describes the "Summerland" and its varied activities, the refined essences that arise from this planet and which form the basic structure of the "Summerland," the different spheres which transcend each other, reaching out towards the illimitable.

Whilst I was minister of Kelton, amid the "grey hills" of Galloway, the ordinary conversation of the people was mainly centred on sheep and "kye" and

Clydesdale horses, and on a wonderful stallion owned by Mr. Andrew Montgomery, named "The MacGregor"; and if occasionally the conversation was directed to more abstruse subjects, yet never during these five years did I meet a single person who was in any way interested in psychic matters. There may have been psychics in Galloway, but I never met them. And yet sitting on the braes that overlook the loch of Carlingwark, with a volume of Davis in my hands, I learned from him what takes place in the history of the soul immediately after death, not only in the case of Christian people but in the experience of every son of Time. I learned from him that the Universe is far greater than our feeble minds can imagine, and that God is more wonderful and more merciful than our limitations will allow. But it is not only as a Seer but as a philosopher that Davis challenges our admiration. In the first section of *Nature's Divine Revelations* he speaks as a philosopher; and when one remembers that he had only seen nineteen summers his dissertations and dialectical skill are alike astonishing.

Hudson Tuttle was another of these psychic writers who surprised his contemporaries. He had been brought up in a Unitarian family and as a rule Unitarians had sensible views of the dogmatic aspects of Christian teaching. But young Tuttle took his own line of thought, which was rather adverse to Christianity in any form. He became interested in Spiritualism. Subsequently settled on a farm he developed automatic writing, and produced *The Arcana of Nature*, the first book on Spiritualism I ever bought. In this book Hudson Tuttle anticipated Darwin's *Origin of Species* by several years. Buchner, the German scholar, quoted from it freely, and was rather surprised when, in later years, he met Hudson Tuttle in America, to learn that Hudson Tuttle was only the amanuensis and not the author. In a later volume the idea of evolution unfolded in *The Arcana of Nature* is carried into the inner world, and this conception of progressing from sphere to sphere took possession of the minds of the early spiritualists and became one of their main doctrines.

Tuttle subsequently wrote on the *Antiquity of Man* at a time when Sir Charles Lyall was wrestling with the theologians on the same subject. It was generally believed, until the middle of the Victorian period, that man had been on the face of the earth for only six thousand years. Byron's famous stanza bears out this statement:

I merely mean to say what Johnson said
That, in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears,
And what is strangest on this strange head
Is, that whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.

Hudson Tuttle was among the first to point out that six thousand years cannot possibly account for the successive civilisations which have appeared, and that before any form of civilisation could arise man must have been upon the earth for a lengthened period. He was regarded as an authority by the early spiritualists, and his books can still be read with profit.

A remarkable book called *Oahspe* was produced by Dr. Newborough in the early 'eighties by means of a typewriter. I found this book in the wilds of North Queensland more than thirty years ago. It claims to be a special revelation from the unseen world and deals with the history of mankind during the last twenty-four thousand years. The six thousand years' theory of creation has at once to go by the board if any credence at all is given to the teaching of *Oahspe*. The book gave rise to a cult that still exists in America and Australia. *Oahspe* is remarkable alike for its teaching and its method

RAY'S AND REFLECTIONS

Mr. C. E. M. Joad, in his address to the National Union of Students, referred to the young generation of to-day as being to all intents and purposes without religion. But he made a significant statement when recognising the need of the young for something to fill the place of the old religious tenets, he said: "Mysticism must become the common heritage of the race instead of the unique privilege of its most favoured children."

* * *

Many years ago a writer on Spiritualism full of zeal, untempered with judgment, drew a lurid picture of the hosts of evil spirits which surround humanity, eagerly watching for opportunities to obsess sensitive people. It reminded me of the mad-dog mania which, in the past, used periodically to seize on the public. There were one or two cases of hydrophobia, after which there came a scare, and every dog was looked on with suspicion and fitted with a muzzle. These exaggerations of fact are very common. I have noticed it in a special degree with the conjurers who set out to attack psychic phenomena, and who write as though there was a whole army of Mediums producing physical manifestations at seances all over the country. And yet, as we know, Mediums for physical phenomena are so rare that when one is heard of, there is a general rush to secure his services.

* * *

I once said, rather rashly, that instances of psychic sensitiveness amongst animals were not likely to include that humble quadruped, the ass. (I excluded the case of Balaam's ass, as being too ancient and rather doubtful). And now comes a story told in the *Star* recently, of a donkey owned by a Mr. James Duckworth, famous for his knowledge of the donkey tribe. He had a favourite donkey, Jenny, who was extraordinarily fond of Mr. Duckworth's son, Teddy. Whenever Teddy came into the house Jenny in her stable knew it, and became highly excited. This happened also on the days on which the young man was due home on leave from the war. Finally came a day when Jenny became fairly frantic and kicked her stable door to pieces. In the afternoon of that day his parents received a telegram from the War Office giving the sad news that their son was dead. But how did Jenny know?

* * *

THE PARADOX OF PAST AND FUTURE

Perhaps the poets are right when they say that to some great Spirit the Past and the Future are both Present. In exceptional states a sensitive may momentarily partake of this quality of perception. But for the majority of us in our present conditions the thing is unimaginable, and we do not understand it at all. But though we can arrive at no conclusions as to these puzzling things, it is well to bear them in mind. One never knows when some new fact may turn up which will serve as the necessary link or rung leading to the sought-for explanatory theory. The universe was once a complete puzzle to man, and he has found out sequences of causation, bit by bit, until we have got to feel comparatively at home in it, and can trust the sequences; processes are reliable, when we understand the conditions. No doubt we shall go on learning, and shall understand the things that now puzzle us, later on when we know more.

Mr. J. ARTHUR HILL in *Psychic Science* (April).

Robert Blatchford, some time ago, used as an illustration to an argument on human nature the case of a Swedish lady who, on being corrected (I think it was on a botanical mistake), responded haughtily, "I do not wish to be taught." It is a very common state of mind. We say, concerning the resolute sceptic in psychic research, that he does not see what is under his nose. But it is usually very unwise to "rub his nose in it." There are ardent Spiritualists who will not take anyone's counsel or correction; they insist on doing things in their own way, and not always very successfully. I think, then, that the same right might be conceded to the sceptic who also refuses to be "taught." After all the independent types of mind like to discover things for themselves and will not be coerced or cajoled into adopting views that they have not reached by their own methods. But if we are sure of our truth we may be equally sure that it is bound to be discovered in time by all sorts and conditions of men.

D.G.

TWO PERSONAL EXPERIENCES

BY A. W. TRETHERY.

THE two experiences which I am about to relate occurred nearly ten years ago when I was immersed in a study of the life of Stainton Moses, to get material for writing on his "Controls." I was frequently conversing with his friends who were still with us, especially the late Mr. F. W. Percival, and examining his manuscript books of automatic writing, so it is reasonable to suppose that he was interested in my work and attracted to me. On several other occasions communications purported to come from him to me at seances for direct voice, or with trance Mediums, but there was no convincing message to show his identity. In these two instances, though Mediums were concerned, the most striking feature was not produced by the Medium.

The first incident opened with a dream. I awoke in the morning with these words ringing in my ears: "I shall meet you in church to-day." There was no prelude to this remark, though, of course, it may have been the end of a dream, the first part of which was not remembered. There was a vivid impression of an audible voice, and at first I thought I had to meet somebody in church, and that I knew where to go. Then I began to wonder where I was expected, and when I was thoroughly awake I realized that it was not Sunday and that I had no intention of going to church; so I dismissed the subject with the thought that the dream could have no meaning. That afternoon I attended a meeting of a society, of which I was a member, to try the clairvoyance of a Medium from abroad. There were about ten of us present. The Medium started by saying that he would begin "with a service," then recited a prayer or invocation, and, after a short pause, proceeded to clairvoyance. I was the first person he addressed. He asked me if I was not sitting for spiritual development. I made a non-committal reply, not wishing to give him a bad start by answering with a decided negative. He then said that he had put the question because he saw somebody near me who was trying to aid me in spiritual progress, a middle-aged man whose features, as described, I could not visualize well. My dream recurred to me and I thought of Stainton Moses from whom I had for some time been hoping to receive some encouragement.

I asked a question to elicit more detail. Just as the Medium began to reply two persons entered the room (the door had not been locked as it should have been) and passed in front of me, between the Medium and me, to sit in vacant chairs. He was greatly upset by the interruption, reproached the new arrivals and said he could not continue the description.

After a short interval he resumed his clairvoyance, addressing another sitter. He did not come back to me and the remainder of the seance was not successful. That the incident was a fulfilment of my dream seems likely because the Medium's "service" and the presence of the figure near me bear out the promise to meet me in church. The description did not proceed far enough to furnish identification, but contained nothing contrary to the conclusion that it was Stainton Moses. At this period of my life, just before awaking, I had several vivid dreams of persons recently deceased, followed the same or the next day by an incident reminding me distinctly of the person in question, *e.g.*, seeing his name in an unexpected place; but I had no such dream of Stainton Moses.

The second incident occurred a year or two later. I was dining with some friends who sometimes used

planchette. They had recently been obtaining communications which they did not understand but which had a meaning for the person sitting with them, or for a person indicated. They thought that this plan was being followed to convince them that the message came from an external source and not simply from their own minds. After we had been sitting for a little time on that evening and had been talking about messages of that kind we got the name "Samuel" written. None of us knew who was meant or could think of any deceased friend of that name; we considered it to be a surname. Then came the message: "I have nothing to say, but only wish Trethewy to know I am with him." We could get nothing more and were puzzled. The next day, when lunching at my club, suddenly, and for no apparent reason, I thought of a man by his surname (which for the present purpose will be Jones) who had been a member of the club and had died a few years ago. The thought came in the strange spontaneous way that ideas do sometimes present themselves as if they come from some external source. Stainton Moses, in describing the case of Charlotte Buckworth, has mentioned that a feeling of this kind prompted him to refer to the books in Dr. Speer's library for confirmation of her story. To return to Jones, it flashed across my mind that his Christian name was Samuel, and I smiled at the reflection that he could not be the Samuel of the planchette as he was not likely to be with me. I next remembered that his initials were S.M., which meant Stainton Moses to me, for this was the abbreviation that I always used for his name in my notes. Then the meaning of the sudden thought of Jones seemed clear. It was the sequel of the planchette message of the previous evening given in the cryptic manner with which, as I have said, my friends had become familiar. If Stainton Moses had given the message with his own name, the source would have been ascribed to our minds for they knew all about my work. So he gave the name Samuel, which meant nothing to us, and he suggested the connection with himself next day by suddenly recalling Jones and his initials to my memory.

Of course, neither of these cases is conclusive, and both can be explained by coincidence or even attributed to some freak of the subliminal mind accompanied, perhaps in the first case, with the exercise of a predictive faculty. But if they are considered together one fortifies the other, and it seems quite likely that Stainton Moses was behind both of them, attempting to convince me of his interest. The majority of the readers of LIGHT will perhaps agree with me "that there may be something in it."

* * *

TESTIMONIAL TO MR. W. H. EVANS

Readers of LIGHT and Spiritualists generally have been for many years past familiar with the writings of Mr. W. H. Evans, whose unselfish efforts to promote a knowledge of spirit communion and all that it implies, has justly earned for him great appreciation. By speech as well as pen, Mr. Evans has worthily upheld the dignity and importance of the subjects he has dealt with. And now that, through the prevailing distress in South Wales, Mr. Evans finds himself in an unsatisfactory financial condition, it is confidently anticipated that further generous support will be forthcoming to the Testimonial which has been set on foot by Mr. R. A. Bush.

Mr. Bush, who has already received donations (which have been acknowledged in LIGHT) will be glad to receive further contributions at his address 8, Mostyn Road, Merton Park, London, S.W.19.

It is hoped that a substantial sum will be realised as speedily as possible.

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 Tuesday, May 27th, at 7.30. Clairvoyance MISS L. THOMAS
 Thursday, May 29th, at 7.30. Clairvoyance MRS. E. M. NEVILLE
 Friday, May 30th at 7.30.

GROUP SEANCES.
 Tuesday, May 27th, at 7.30 MR. VOUT PETERS
 Wednesday, May 28th, at 3 MRS. E. M. NEVILLE
 Thursday, May 29th, at 7.30 MR. GLOVER BOTHAM

LECTURE.
 Monday, May 26th, at 7.30 MR. HAROLD CARPENTER
 "Psycho-Sensitives."

DIRECT VOICE SEANCES.
 Monday, May 26th, at 8 MRS. HENDERSON
 Wednesday, May 28th, at 3 MRS. HENDERSON
 Friday, May 30th, at 8 MRS. HENDERSON
 Special Lecture Friday, May 23rd, at 7.30 MR. GEORGE CRAZE
 "Was Jesus Christ Divine?"

PRIVATE SITTINGS can be arranged with the following Mediums:
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 Clairvoyante: Miss Campbell.

June 1st, 11 a.m., Mr. Dimsdale Stocker.
 Clairvoyante: Mrs. Neville.
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Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

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Chair: Capt. Neil Gow.

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.

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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.

The L.S.A. is an Unsectarian Body.

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 supernormal 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 ordinary 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.