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NOTES BY THE WAY

THAT the spirit realm should be investigated seriously and with reverence, is a piece of counsel that most of us recognise. Yet it need not be approached with too much solemnity. Indeed, an attitude of awesome gravity will sometimes lead the questing individual up against a metaphorical brick wall, for it tends to produce an atmosphere of strain and tension, a condition which is destructive to delicate psychic adjustments and correlations. At the other extreme there is the flippant frame of mind which not infrequently leads to results of a chaotic order, unless (as sometimes happens) the light-minded investigator is pulled up in time by a sharp "rap over the knuckles." This salutary check more often than not comes from the spirit side, for our incarnate friends have their own methods of discouraging foolish meddlers. Experienced investigators can recall numerous instances in which a frivolous-minded enquirer has left the seance-room in a chastened spirit, having been given "something to think about" (to use an inelegant but expressive phrase) by those on the other side of life who have recognised the necessity of administering a sharp but healthy lesson.

* * *

BUT these little set-backs (which are intended as admonitions rather than punishments) will not be encountered unless sought for. He who seeks trouble

may be sure of finding it. And he who is armed with courtesy, patience and understanding, will find his path easy; or, at least, if not easy, certainly profitable, and free from disturbing obstructions. So much will depend upon the mental attitude of the seeker. And here one may pause to consider the general question of all that comes under the heading of "hospitality." One of the many definitions of this word is "the practice, or spirit, of one who is hospitable." Another is "the kind and generous reception and entertainment of strangers or guests." Here we have more than a hint as to the mood and manner which should accompany the exercise of spirit-world contact-making. To the experienced spiritualist these remarks convey nothing that is new. Nevertheless, such thoughts as these are abundantly worth presentation for the benefit of the tyro, who finds his path a baffling and complex one.

* * *

IN the immense area covered, rather clumsily, by the word Spiritualism there are a great number of schools, groups and cults, some of them very much at variance with each other. But the large and liberal view—we would not say the tolerant view, for what right have we merely to "tolerate" each other?—must surely take into account the fact that they are all accustoming the public mind to supernormal forces and unseen beings. That is precisely the work which needs to be done in order to give Spiritualism at large any wide popular appeal. Some of their followers are fanatical, some are credulous, some are illiterate or ill-bred—but they are all *people*, all members of the human family. And, as we sometimes think, if we nourish dislikes and prejudices against others, they may with equal justice strongly object to certain things in ourselves. To us the whole spiritual movement with its many different forms of expression, dignified or undignified, rational or irrational, represents a composition of forces which roughly balance each other. What men cannot achieve in this matter is adequately carried out by those Universal laws which will govern the course of human evolution until the day when mankind has reached spiritual maturity and acquired the true lordship of life.

* * *

PSYCHIC SCIENCE IN ITALY.—A letter from Major Hilder Daw of Savona (Italy) tells us of the arrival there of Mr. and Mrs. Hayward. He mentions that Mrs. Rolleston has been delivering lectures there, and that he has himself spoken to a large audience on the Etheric Double. Psychic Science, indeed, is being widely discussed in that part of Italy (Alassio) and a field of work effectively opened up.

THE SUPERSENSUOUS WORLD

By FREDERICK STEPHENS (Paris).

OUR veteran philosopher, Sir Oliver Lodge, some few months ago, delivered a brilliant and illuminating discourse on certain present implications of physical science, before an audience of philosophers. He chose a very suitable title for it. It was called "Beyond Physics," and it is printed extenso in the *Journal of Philosophical Studies*. It will well repay close study. The lecturer said that he intended it to be partly an appreciative criticism of Professor Eddington's recent book *The Nature of the Physical World*, and partly an attempt to find a permanent basis for Life and Mind. Sir Oliver Lodge agrees with Eddington that it is necessary to find an outlook which shall reach beyond physics, but he is careful to point out that he has arrived at this conclusion by following a path other than the one followed by Eddington. The lecturer's path has been that indicated by psychic research. Seeing that both thinkers agree that it is necessary to postulate a region beyond physics, and that each has followed his own way of approach, we have in this fact something of value and interest.

The progress of physics, since 1915 especially, has been so rapid that we poor laymen have long since been left panting breathlessly far in the rear, wondering what is going on "at the front." We sometimes ask what structures belonging to the science of the nineteenth century will be left intact when the present scientific upheaval has calmed down somewhat, and when it will be possible to take a general survey of the new territory conquered.

Take the electron, for example. It is not much more than thirty years old. We had just begun to accustom ourselves to it, and it was on the point of attaining a most respectable position as a unit in the scheme of things. Having, as usual, to clothe it with something of the concrete, we had been in the habit of thinking of it as just a nice little sphere steadily revolving in its orbit around its nucleus primary. But we must beware of these efforts to picture what goes on inside the atomic world.

Sir J. J. Thomson, who knows as much about it as anybody, now warns us that "the electron is not the final stage in the structure of matter"; Professor Eddington seems to go farther still, for he has recently been so lacking in respect as to suggest that it may turn out to be nothing more than a number (137)—a sort of ghostly product of quantities which physicists are finding as they dig ever deeper into the physical world. What the electron does *behind* the scenes we don't know. Perhaps he does not exist *behind*?

CONTINUITY AND DISCONTINUITY

We had become used to the idea that the controversy between these two views had come to stay. Physicists themselves poked fun at the idea of holding to two apparently contradictory hypotheses, simultaneously. They sometimes progressed on the continuous crutch, sometimes on the discontinuous, and sometimes on both together. Eddington, wishing to find a bridge over the chasm between waves and particles, suggested that the electron should be called a "wavicle," honours being, so to speak, divided.

In 1925, M. de Broglie, followed by Schrödinger, partly turned the tables, and proved mathematically that electrons are systems or regions of waves of indefinite extent. Since then experimental verification of this theory has been given by Professor G. Thomson in

Great Britain, and by several American physicists working in complete independence. The outline of the electron has become blurred, and no doubt exists that this mysterious entity is certainly accompanied by trains of waves. It is possible that (ultimately) it consists of waves alone. Professor Thomson says "it seems that the whole conception of size as applied to the electron is a misleading one."

Eddington says "no familiar conceptions can be woven about the electron, it belongs to the waiting list." Jeans suggests that to ask how much room an electron takes up has about as much meaning as to ask how much room a fear, or an anxiety takes up. Sir Oliver Lodge agrees that it cannot be said to possess any definite position; he says "there is an uncertainty in the position of an electron, and an uncertainty about its speed or momentum, and the product of these two uncertainties is, strange to say, equal to Planck's quantum h ." Now all this, to quote Horatio, is "wond'rous strange." We are left with a shrewd suspicion that our friend the electron is somewhat of an impostor who has passed himself off on us for something other than he is. But greater surprises await us yet.

If de Broglie's theory is correct, the waves or vibrations which accompany an electron do *not* travel with the speed of light. They travel with a speed *much greater than the speed of light*.

TWO KINDS OF WAVES.

We have, it seems, to think of two kinds of waves firstly, the group waves which we interpret as the place or locality around the electron, and secondly, the component or constituent waves. The first may be regarded as the result of the superposition of the second; they are a sort of combination phenomenon of the second. Sir J. J. Thomson gives a useful analogy which helps us and speaks of the immense hummocks of water in the ocean. These great lumps carry the energy. In other places on the surface there are waves, much lower than the lumps. The crest of a wave near these lumps will be seen to be travelling faster than the lump. The lump is a place where there is a great accumulation of energy.

To quote Sir Oliver again, the constituent waves (accompanying the electron) "make no appeal to our senses, no signal can be sent by them, for they convey no energy. The energy is associated with the group waves." A curious relation exists between the group and the component waves, for the speed of the energy waves (less than that of light) multiplied into the speed of the constituent waves (greater than that of light) yields a constant product, which is the speed of light in "vacuo," namely 300,000 kilometres per second. In other words this peculiar "absolute" in physics is the geometrical mean of the two. Shall we say it is the frontier of two realms? He summarises with lucidity the hypothesis: "The present idea is that certain etheric group waves constitute matter, and that this is a form of energy, capable of being guided by something other than energy, something which acts as a guiding or directing principle. The guiding waves and the energy waves are inter-locked or inter-acting, and yet they are distinguishable from each other."

WAVE FORMS.

We ordinary folk are familiar with the modern doctrine of the equivalence of matter and energy, and understand that matter is only a form or mode of energy. These

A REMARKABLE PRESENTATION

A MEMORABLE event took place at the German Embassy on Wednesday, 21st May, when the Rev. G. Vale Owen, so well-known in the Spiritualist Movement, accompanied by Mr. Henry Collett, of the London Spiritualist Alliance, handed to His Excellency Herr Sthamer a Communion Service found in the German Cameroons shortly after the outbreak of war. The romantic story which led to this episode is as follows :

In November, 1914, a British Naval Officer, cruising off the German Cameroon coast, West Africa, landed at a place called Lobital, a few miles up the Sanaga River. This place appeared to be a German Missionary Station consisting of a church and a European bungalow, with a fair sized native village. The whole station was deserted, and evidence showed that the natives had taken advantage of it to loot the missionary bungalow, which was in a dreadful state of disorder, clothes and articles of furniture being promiscuously scattered.

On looking around, the officer found in a cupboard a Communion Service, consisting of a chalice, ewer and paten, with other things, which apparently had been overlooked by the looters. The idea of the consecrated vessels getting into uncivilised hands being distasteful to the officer, he took them away with him, and, eventually bringing them to England, gave them to his sister, who lives in a remote part of Norfolk, and in whose hands they remained for some years.

During a visit to this lady, Mr. Collett noticed the vessels in her drawing-room, and, on hearing the story of how they came into her possession, suggested that the right course to pursue would be to hand them over to the accredited representative of the German Government in this country, to the end that they could be returned to their original owners. In this suggestion the lady acquiesced, and they were accordingly brought away, and, being somewhat badly damaged, were repaired and a mahogany case made to contain them.

In making the presentation, the Rev. Vale Owen said that it had been felt from the time of their discovery that being consecrated vessels they were in a different category from ordinary articles of loot, and should, if possible, revert again to the purpose for which they were given by their respective donors, whose names were inscribed on them ; and he assured His Excellency that the gift was accompanied by feelings of friendship for the German people, and respect for their missionaries who labour in the common cause of Christianity.

His Excellency expressed his appreciation of the spirit which actuated the gift, and the friendly act of members of one nation to another, a feeling which on their side was warmly reciprocated.

H. C.

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component waves Sir Oliver calls "wave forms" because he wishes to be very careful to avoid begging the question. The interesting idea here is the "interlocking." Surely there is a strong hint that we have to do with something more than empty space? Though these component waves elude all actual observation, for only changes in energy can be observed, and the argument is that they carry no energy, still we must think of them as *something*. "Interlocking" involves some kind of reciprocity between two things. It does not seem possible to suppose that they are merely mathematical abstractions; figments (created by the mathematician) whose nature is fully determined by giving them some Greek letter which he puts into his abstruse equations. Some physicists are rather shy in using the word "ether" to-day, but most agree that there is something more fundamental yet, which will explain electric charges and radiation. What that entity is to be called is after all, a very minor point, but Eddington does not hesitate to say "we need an ether." The long-standing antagonism existing between continuity and discontinuity will find its solution at last. The final word as regards this physical universe cannot be duality. One feels instinctively that the Universe must be a Unity, even from the restricted physical standpoint.

Let us therefore accept provisionally the hypothesis of waves capable of travelling beyond the speed of light, with all sorts of wave lengths, and at inconceivable frequencies, as manifestations of the fundamental unity above mentioned.

We have three ideas to deal with; firstly, the group waves, which, considered as condensations of energy, are the subject matter of orthodox physics. Secondly, there is radiation, including light, which we may think of as marking the frontier of the two realms. Thirdly, there are the wave forms which, apparently, affect neither our senses nor our most refined physical instruments, whose existence seems to be a necessary conclusion required by the first two. What function are we to attribute to them? Sir Oliver Lodge thinks that they must have some function. They seem to act as guiding directing agencies. He thinks that philosophers and psychologists of the future will have to attend to this problem although most of them ignore it to-day. He refers what he modestly calls a "presumptuous and hypothetical suggestion," and says, "these constituent waves of excessively high frequency, far higher than anything we have yet apprehended, may be the basis of life and mind." He suggests that they may be the *physical* (not *material*) basis for a spiritual interpretation of the universe in which life and mind are revealed as the supreme reality. For aught we can say, there may be no limit to the speed at which they can travel. They even suggest some relationship to thought.

Sir Oliver Lodge summarizes his conclusion in such a lucid way that I cannot resist quoting his exact words :

We analyse the organs of mental activity into protoplasm, that into organic molecules, the molecules into atoms, the atoms into electrons and the electrons more or less into group waves, while the waves themselves are periodic disturbances in an unknown omnipresent medium which is sometimes identified with space.

Suppose now that we apply this hypothesis of a non-material something functioning as the basis of life and mind to some specific problem. Let us take the problem of Memory. But before applying our own, let us examine the current orthodox hypothesis in possession of the field. And, first of all, note that it is *just as much an hypothesis* as our own, although it is often regarded as a proved scientific fact.

To be continued.

SPIRITUALISTS' NATIONAL UNION

ANNUAL CONVENTION OF THE LONDON
DISTRICT COUNCIL.

WHAT have for many years been known as the May Meetings, being the sessions of the Annual Convention of the London District Council of the S.N.U., were held on Thursday, 22nd ulto. As usually happens, the evening session was the most important event of the day. This was opened with the singing of the hymn "The world hath felt a quickening breath," after which Mr. WHITMARSH, the chairman, gave an inspiring invocation.

In view of the presence of Mr. HANNEN SWAFFER, who had paid them an unexpected visit, the chairman cut short his intended address and called upon Mr. Swaffer, who began by paying a tribute to the excellent addresses and clairvoyance at which he had been present in the earlier part of the day. He dwelt at some length on the development and progress of Spiritualism, but regretted the lack of Mediums. He also referred to the propaganda meetings which, in co-operation with Mr. Barbanell, he had addressed during the past year both in this country and abroad.

Miss DALLISON then rendered a solo which was loudly applauded.

Mr. SHAW DESMOND was the next to address the meeting. He said he did not belong to any official body of spiritualists and he thought, therefore, he was in an especially good position to judge as one viewing the movement as an independent observer. He believed that the influence of the invisible world had been felt more strongly during the last twelve months than at any time before. It was not possible to judge the success of a movement merely by the number of its followers. Christianity was at its highest power spiritually when the Christians were few in number and the subjects of persecution; there were then more ideal Christians than in later days.

He had lately visited Denmark and found that Mr. Swaffer's visit there had made a very deep impression. He had spoken to some thirteen scientists in Denmark, asking them whether they believed in survival and they had all replied in the negative. It seemed that in this matter Denmark was rather the exception, for no matter to what country one went scientists of world-wide reputation investigated psychic facts and discovered them to be true.

It was a fact worthy of note that there were three chairs of psychic science established at colleges in various parts of the world, but some of the English Universities he thought, represented the strongholds of orthodoxy and prejudice.

Mr. Desmond said he had challenged scientists to deny his statements but none of them had had the courage to do so. They could not because they knew his statements to be true. As to the artists, he did not know of any great artist who denied the fact of human survival.

The world invisible had to-day become clearer to the senses of men; we knew that because we had walked and talked with the inhabitants of the spiritual world. The mathematicians had destroyed the case for materialism. It was the materialist who nowadays dealt with abstractions, and the spiritualist with facts. Materialists declared that psychic phenomena were against Nature. Which nature, their own or God's? To the speaker religion had no existence, for to separate it from life was to blaspheme against God and Nature. We could not divide

ourselves into sects, for Spiritualism to be worth anything must be religion and not a religion, a life not a creed. If Spiritualism existed merely for the demonstration of phenomena, then it was of a very low grade. When it was the very heart-beat of our life and the very core of our being, not until then would it be worth while. He did not attack the Churches, for Spiritualism was big enough to contain all of them. Yet the state of the Churches to-day was shown by the fact that their leaders were meeting to devise ways and means to bring about peace in those Churches. They evidently felt the need of new inspiration, new life, new fervour. The early inspiration of the Churches had left them and come to Spiritualism; it was for spiritualists to demonstrate human survival, otherwise they had no right to criticise other communities for lacking knowledge of a life after death.

In conclusion Mr. Shaw Desmond said: "Do you think God cares for our prejudices or our sentiments? The only thing with which that great Being is concerned is truth; it must be so or else there would be no God. Truth is like a blind trail; we must follow wherever it may lead. There is no question of going to a beautiful place in the future, as a matter of course; we shall arrive only in that place which has been moulded by our character and experiences, by our lives on earth. I believe that the proof of survival will lead to the revealing of the highest and best and will bring us into a realisation of the sphere of spiritual loveliness."

Mr. ERNEST OATEN began by congratulating the London Society upon the improvement in its singing; although, as spiritualists, he said, we all had something to sing about. For there was something in the personal conviction of survival that made one want to sing and to lift up the heart in praise. "During the whole of the thirty years that I have been a spiritualist (said Mr. Oaten) I have never known one hour when I have been unable to sing for the great sense of conviction bears one up through all the stormy passages of life."

Continuing, Mr. Oaten said he agreed with Mr. Desmond that the Churches were dying, although he did not in any sense hold them responsible, for they had been a tremendous power for good during the eighteen or nineteen centuries of their existence. It was a fact that the doctrine of the churches had been largely one of fear, but the speaker did not altogether think that was a bad thing, for many people could not realise those larger ideals which a deeper philosophy and a wider outlook called for, and he could fully sympathise with those who could not go all the way with the spiritualist. "I am one of the few men," he continued, "who have stood in the Church of England pulpit unordained, without even being a member of the church and been allowed to express my opinion as freely as I liked without in any sense sacrificing my principles. I want you to realise that the churches know that they are in danger, and they are looking round for a lifeboat, and I think we can supply it. Sometime ago I was speaking to a Church of England clergyman of forty years' standing, and referring to the early days the clergyman said that in those days the Church had to combat the free-thinkers and atheists, and to fight for its existence; it was alive in those days." To-day nobody was sufficiently concerned to dispute with the Church, and as a consequence it was moribund.

Speaking at dinner with a gentleman some time ago, the name of Sir Arthur Conan Doyle was gingerly introduced. Mr. Oaten asked his companion what his attitude was towards the after-life. His reply was to the effect that he was a Churchman, and on further questioning admitted he did not believe in survival. Later Mr. Oaten

met another gentleman who was interested in a Bible class, and who asked him to address the members. He did so and the result was a long series of questions. After the meeting the minister put his hand upon Mr. Oaten's shoulder and said, "Will you take my pulpit for a month? I have very strong spiritualistic leanings, but I know very little about it and my people are continually demanding sermons on the subject." That was a demonstration that at least some people were realising that truth was greater than any church or any religion; and it was a law of life to seek and find. In days gone by the Christian churches had all that we now had, and Paul preached of a risen Jesus whom he had seen and with whom he had spoken. Let them remember that the disciples were not chosen because of their intellectual powers but because of their suitability as intermediaries between the spirit world and this one.

E. S.

THE UNITY OF PHYSICAL AND PSYCHICAL SCIENCE

By B. M. GODSAL.

It appears unlikely that ever again shall we have the principles of physical science compressed into short comprehensible articles of the kind so common a generation ago. Modern compendiums of physics seem to the ordinary man to deal with nothing but riddles and fairy tales. Common sense has become a stumbling block; strict causality is not admitted; and, as Eddington says, "The view that the truth of Euclid's axioms can be seen intuitively, is universally rejected nowadays."

The new theories, demolishing as they do the very foundations upon which science has hitherto rested, are undoubtedly performing a useful work in upsetting the complacency of the public mind, and thus preparing it to accept fresh truths of an unfamiliar type. In the past the arrogance of science has been Spiritualism's most powerful foe; but to-day science is rapidly outgrowing this early assurance.

The study of psychic phenomena presents difficulties of a kind not found in ordinary scientific investigation. When dealing with spirit, the essence of mind, the student's own mental attitude is an important factor in every experiment. To simple-minded persons spirit communion is perfectly simple, and they often receive far more convincing evidences than any that come to the incredulous, whose need is greater. But the forcing of conviction upon obdurate minds seems to be no part of the Divine plan.

A state of faith has always preceded the receiving of proof. Man's free will is respected to the uttermost, and that which he denies is not forced upon him. This law lends some colour to the gibe that unless conditions are such that fraud is possible nothing occurs. But a trustful person will often receive messages which by reason of their contents are as convincing as if received under the strictest of test conditions.

Purely logical minds find it especially difficult to accept the truth of spiritualistic phenomena. Such minds are bound by a chain of reasoning, of which the links are known causes and recognized effects; whereas spirits, for the purpose of proving their existence, disrupt this rational sequence, by intruding effects that are without any apparent or known cause. It is only through minds that are observant, which trust to their powers of per-

ception rather than to logic, that a new and subversive truth can find its way into the general thought of mankind.

A man whose mind is bound up in logic will argue that history records a progressively diminishing number of angelic interventions and superstitious beliefs, most of which have now disappeared under the scrutiny of modern science; hence he will assume that with a little more enlightenment every kind of miraculous occurrence will eventually be explained away.

The observant man, on the other hand, reverses the above process. He examines into psychic phenomena and learns that however impossible they may seem, and however evasive their nature, they undoubtedly happen. He then turns the light of his newly gained knowledge upon the pages of history, and finds there that spiritual phenomena, which at their inception have been genuine and beneficial to mankind, have always been organized and exploited and corrupted and imitated for base purposes. In short, the logical mind judges the present by what is recorded of the past—and is often accounted wise; whereas, the observant mind interprets the past in the light of the present, and usually is blamed for being subversive of established beliefs.

Both physical science and Spiritualism, which a few decades ago seemed to be entirely antagonistic, can now be clearly observed converging towards an ultimate unity. Mechanical materialism, the most pernicious form of philosophy that ever perverted human thinking, is dead—though not yet buried; and the world's thought is now drifting toward a species of idealism. Eddington surmises that the hidden reality which forms the basis of all phenomena is "mind-stuff."

Meanwhile, and apart from all theories, the existence of a spirit world around us has been proved up to the hilt a thousand times. And it is interesting to read, in *The Banner of Life*, of Dr. L. R. G. Crandon's telling the New York S.P.R. of how the incomparable "Walter" has succeeded in producing, at Boston, his well-known thumb print in dental wax and 77 minutes later an identical thumb print at a seance in Buffalo, 500 miles away—a feat which surely justified his remark, made to the psychical researchers, "We ghosts are the ones who are alive."

REVELATION

I crouched, a little naked thing and lost,
While the worlds rocked, and aimless whirlwinds tossed.
The lightning speared the black skies overhead,
And I, aghast, and with black fear half-dead
Among the shattered creeds, lost hopes, dreams past,
Sent forth a desolate cry into the Vast,
To lose itself among the endless stars
For ever whirled against the viewless bars!

When suddenly, a great Voice, soundless spoke—
Out of the reeling Universe it broke—
"I am all that Is—Myself, a Unity,
I am all things, Becoming and to Be.
I bring forth Beauty new, and worlds new-made—
Oh, less than atom, be not thou afraid!
Ever thou art Myself, and live in Me,
I am thyself—thine Immortality!"

A. R. SMITH.

LIGHT FROM THE SUBCONSCIOUS

(PART II)

By H. ERNEST HUNT

IN a previous article under this title it was pointed out that the contrasted action of the conscious and subconscious departments of mind was most important; and we might now continue the line of thought. The conscious mind puts us in touch with the outer world through the workings of the five senses, and these we know can only respond to vibrations within comparatively narrow limits. Outside these limits our senses have no capacity of response, and therefore we are dead to, or unaware of, all the wealth of happenings that outrange them.

The subconscious is an inner department which never touches the outer world in any direct way at all; and instead of being active and ever doing something (as is the conscious), it is always having something done to it. By contrast therefore it is passive. It is the recorder of all that passes down the corridor of consciousness, and it holds within itself the content of the past. Hypnosis explores some of the deeps of the subconscious and lays bare a wealth of new capacities which far transcend those of the waking senses and the brain. Impressions are gathered by telepathy or "communication by other than the normal sense channels," though, of course, merely to dub the process "telepathy" is no more than giving it a name, doing nothing whatever to explain it. Intuitions spring into mind, premonitions manifest themselves, and inspirations appear on the spur of the moment apparently from nowhere. Suggestibility is enormously heightened, capacity of sense response is increased in a remarkable measure, and there is the dawn of new powers in the guise of clairvoyance and clairaudience. Trance conditions may supervene with further attendant marvels. There is no dividing line between the hypnotic illustration of subconscious powers and the psychic manifestation, though the manner of their evocation may be different.

Now to these latent capacities we are in no way able at present to place limits, and in comparison with the limited powers of the brain-nerve-muscle mechanism we seem to be reaching out to transcendent powers. Since the brain machinery is inadequate to account for these, we must therefore postulate some transcendent source, and I suggest that it does not matter whether one terms this source the subconscious mind, or the soul, or the astral body. I believe that we are approaching a synthesis of these three, and that indeed they are but different aspects of the one greater element which experiment and observation demonstrate to exist in a degree in all of us.

On this basis, in our cultivation of the subconscious, we are already making use of the powers of the soul incarnate together with those of the normal brain and consciousness; this conjoint action holding the secret of genius and of achievement. There is no reason why we should wait till we are dead for the employment of these resources, but a necessary condition is that we should first become aware of their existence and of the possibility of utilising them. Suggestion and the control of the power of thought are the chief means whereby we gradually bring these subconscious powers into co-ordination and co-operation with the consciousness.

The conscious mind, receiving impressions of the outside world, is all the time gaining information, and thus it is predominantly the intellectual department of mind. The subconscious is far more concerned with the emotional side and the desire nature, and this is inborn as our native

equipment; the intellect, on the other hand, is acquired by contact and experience with the physical world. In this contrast of intellect and emotion, which we may otherwise think of as the wisdom and the love, we align with the principle of sex which runs throughout the world at large, and we embody the male-positive and the female-negative elements in the make-up of our own minds.

This, of course, is by no means to deny intellect to woman or emotion to man, for such would be plainly absurd; but predominantly intellect is characteristic of the male, as emotion is of the female. As a matter of fact we are none of us exclusively male or female, for we have characteristics of both sexes in degree. A typical male is positive intellectually and negative emotionally, while the typical female is positive in emotion and negative in intellect. Then when the "wisdom and the love are met together" we get the ideal and complete human unit of polar harmony in intellect and emotion, and from that union is derived a new spirit of enterprise, efficiency, balance, development, or progress. In ourselves, as in all our organisations, it must be the aim to get this polar relation between the head and the heart, the directing and the driving forces, the wisdom and the love, the male and female, the conscious and subconscious. This condition applies universally, and no less in the world of business and affairs than in the higher realms of endeavour.

This union of complementary forces is Nature's effort at preserving the "sacredness of the normal"; for when genius weds with genius the observed result is generally not more genius, but "fire-works." Probably also the same principle ensures that the very tall man elects to lead a tiny bride to the altar, and the weak male man is linked in the chains of matrimony with a male virago who takes control, asks for a thing and sees that she gets it.

But we have wandered somewhat from the original point at issue, though the very wandering suggests that if we wish to understand life in its various ramifications we must first study ourselves and our own equipment. Did not the old wise-heads at Delphi inscribe over the entrance to their Temple *MAN, KNOW THYSELF?* And as a matter of fact it is quite impossible to gain any coherent view or philosophy of life unless we are first prepared to investigate the machinery of our own minds which were given to us for the elucidation of many mysteries.

ANSWERS TO QUESTIONS

By W. H. EVANS.

QUESTION: A child dies prematurely. Is it possible for the spirit of that child to reincarnate in a subsequent birth by the same mother?

ANSWER: In the first place we do not know whether reincarnation is true. Many people believe it, but belief in a theory is not evidence of its truth. If we accept the statements of spirit-people we shall see that the reincarnation of a prematurely-born child is not needed. Many people have had prematurely-born children and subsequently come into touch with Spiritualism and have been surprised to find their children alive and unfolding in spirit life. From accounts received it is evident that children passing into spirit-life are cared for; they grow to maturity, and are educated in all that is essential to their well-being so that they may become good citizens of the higher life. That being so, there seems no necessity for them to reincarnate even in a subsequent birth of the same mother. When she passes to spirit-life she will

be met by all the children she may have lost. Will it not be a joy to her to find amongst them one whom she may have thought did not exist? The consensus of opinion coming from spirit-life about the care of children there is so overwhelming that I think the reincarnation of children in the manner suggested can be definitely ruled out.

QUESTION: *What is your opinion of rescue circles? Is there any danger for those who sit in such circles?*

ANSWER: There is no danger to any member of a rescue circle if he be of right mind and heart. Danger from any source—that is psychically—can only come when we invite it. If the members of a rescue circle be God-loving people, and meet with pure intent to rescue the perishing, they will be abundantly blessed and well protected by the guides of the circle. My opinion of rescue circles is they should only be carried on by people who are of pure spiritual mind and who endeavour daily to carry into practice what they preach. Very good work is often done, and some Mediums seem specially gifted for the work. But as it entails constant contact with lower elements, the will must be firm, the aspirations high, and there must be sound co-operation between the guides and members of the circle. Given this, very blessed work will be accomplished and many souls led to the light.

QUESTION: *What is the spiritual value of psychical phenomena to the movement?*

ANSWER: The assessment of values is largely a matter of individual point of view. We hear complaints about the undue attention paid to the phenomenal aspects of Spiritualism. What we need is just an understanding of psychic phenomena, when their value, both physical and spiritual will emerge.

Primarily the phenomena are a call to arrest our attention. They bid us pause in the midst of life's hurry, and then suggest the existence of forces and powers which have hitherto been outside our ken. They often shock us into making enquiry into the finer forces of our being. Having gained our attention, the rest lies mainly with us. What are we going to do? We may remain entirely in the purely sensuous aspects of the phenomena as ministers to our wonder, or, we may question their origin and go on to an understanding of their causes. Even those who linger at the gate, and merely wonder, gain some little good. They, at least, come to know they are spiritual beings and can occasionally hold communion with those gone before. The good, of course, may be counterbalanced by ignorance and credulity; but the faith of such people is usually an unquestioning one and they often get more than their more critical neighbours. If the phenomena are studied intelligently the individual finds himself introduced to a realm which challenges his whole being for he quickly sees that despite shoals and quicksands there is a deep and open sea upon which to sail and which invites him to greater discoveries. In the course of his quest he becomes more and more aware of his real self. The need of the phenomena in this age is great, but if we are wise we shall keep it in its right place and not obtrude it upon the notice of people on any and every occasion. There is a place as well as a time for all things.

LETTERS TO THE EDITOR

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

MYSTICISM AND PSYCHICAL RESEARCH

Sir,—May I express my appreciation of the article "The Relation between Mysticism and Psychical Research," by Mr. A. E. Waite, which has recently appeared in LIGHT.

As a student of both subjects I have often felt that they seem to be kept much too separate, and it may interest your readers to know that I am working on a system of study calculated to unite both lines of thought.

Our seances will be conducted on lines similar to those suggested by Mr. Waite. That is to say the greatest care will be taken to ensure spiritual conditions, and only students who have been willing to undergo a previous course of study will be admitted.

I would be happy to forward further particulars to any who may be interested.

"Lyndale,"
31, Berwick Road,
Blackpool, S.S.

CHARLES W. WOOD.

SPIRIT COMMUNICATION AND THE CHURCHES

Sir,—Subscribers to LIGHT were recently invited by circular to make suggestions, which, in their opinion, might contribute to the success of our Cause. It seems to me that in view of the amazing developments of to-day (touching every aspect of Life) the time has arrived to make a definite and public appeal to the Churches to state their position with regard to modern proofs of survival. It is impossible for them to continue to ignore the rapidly growing mass of evidences. Nor can they much longer shut their eyes to the steadily rising tide of interest in all classes and all communions. With the Press daily focussing attention on the subject, in addition to public meetings held by laymen to discuss the implications of Spiritualism, the clergy must shortly be compelled by events to come down on one side of the fence or the other.

Would it not be possible for leading spiritualists whose names are well known to the public to issue an open letter to the Archbishops through the Press, inviting them to justify at the next Lambeth Conference their silence on a subject of such vital importance to the spiritual life of the nation?

As the union of the Churches is to be one of the chief topics of the next Conference it seems a peculiarly opportune moment to point out that the one and only permanent basis of unity for conflicting creeds and beliefs is the first-hand information possessed by spiritualists, and communicated by the people who alone can speak with authority. If it had no immediate result such a letter, if published simultaneously by leading newspapers, would certainly rouse opinion as well as stimulate numbers of people to more serious reflection on what is, after all, by far the most momentous question to stumbling and bewildered Humanity.

M. M. WEEKS.

[We print our correspondent's letter as a matter of interest, but we would point out that a large number of the clergy are already working towards the end desired by our correspondent (and many others) and that the truths for which LIGHT stands are being accepted by a steadily increasing section of the workers in the Churches. The task is one that should, perhaps, be undertaken by those within the Church, rather than those outside, but on this point a permissible divergence of opinion may be allowed for. Generally, we feel that the work of "setting their house in order," so far as this applies to the Church, is best left to the enlightened clergy, who are fully alive to the problem, and are best fitted to understand the difficulties involved.—ED.]

Light.

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FINANCE AND THE SPIRITUAL ORDER

IF we were to write a philosophic treatise on Finance—which would be out of place in these pages—we should not fail to refer to its artificiality and its mechanical inefficiency in a world which is full of "goods and services," the distribution of which is vilely hampered by restraints, which, however inevitable, are unnatural and unintelligent. They represent one of the many proofs that the race is still in its infancy—still in a rudimentary stage of growth.

Nevertheless, while practising that wise conformity to human laws, taught by Jesus, Socrates and others of the world's teachers, it would seem well always to study those ways of life which will gradually lift us above harsh conditions. It is ordained that, whether individually or collectively, we shall not live in any tolerable fashion without money; but as we have before said, while it is a necessity it is not a prime necessity. It is an essential to bodily life, and while we are bodily existences it would be folly to ignore the fact. We have encountered a few cheerful persons who affect to despise these sordid considerations. One of them never carried money on principle, and would doubtless have been hard put to it but for the indulgent generosity of his friends. It was magnificent but it was not sensible.

To-day there are springing up about us societies, groups and movements devoted to social reform and "spiritual uplift," and they all want money; and they are vocal sometimes to the point of vehemency on the subject.

Now it has been said that in the struggle for existence every individual who has developed a "survival value" will survive, just as in the lower stages of life where certain plants or animals emerged successfully from the clash of contending forces, having proved their fitness to carry on the plan of Nature. The survival value turned at first on the material side of things; later it was shifted to the mental aspects where, at present, it remains for a time, so that the keenest minds may lord it over those less developed and less resourceful. But it is still shifting, and gradually there is going on a transference to the spiritual values. In due time we shall see a standard turning on spiritual fitness. That time is not yet, but there are many signs of it coming. We believe to-day that spiritual fitness will guarantee survival even in physical conditions.

The question, then, regarding those groups and communities which demand money to "carry on" is whether they fulfil a human need in the spiritual order. If they do, then we believe that powers both terrestrial and celestial will provide the necessary safeguards. For assuredly the old order is changing, that order which meant that the powerful and nimbler minds should triumph over the power of sinew and muscle which reigned before; and the soul is coming slowly into its own. The old passwords of the world consisted in acceptable answers to the question, *Who* are you? or *What have* you? Tomorrow the questions will be *What* are you? Are you a life-giver or merely a parasite on life? Do you exist to give or to grasp? Are you a helper or a hinderer of human growth?

According to the answer given will the fitness of the claimants to survival be determined. To them will go the means and the money they need. The high intelligences which direct human evolution will see to it that a true survival value shall mean survival even in a world which seems full of haphazard happenings and chance-medley methods. Spiritual aspirations alone, however, are not sufficient. To steer by the stars means not only keeping the eyes on the heavens but the hand on the tiller; the neglect of one or the other may equally be disastrous.

* * *

There is an inmost centre in us all
Where truth abides in fullness, and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light,
Supposed to be without.

—BROWNING.

SIDELIGHTS

CAPTAIN H. W. SETON-KARR contributes to the *Field* of May 24th an interesting letter dealing with the "sixth sense" in men and beasts; in the course of it he says "I might mention an example in my own case. A good many years ago I had a large number of trophies on the walls of Wimbledon Park Golf Club. One day I had a sort of urge or premonition to remove most of them, especially lion and other heads, for cleaning purposes to Somerset Road, where we lived at that time. The club house with its contents was burnt to the ground one, I think, or two days later.

* * *

"I could give numerous instances of the sixth sense in the case of animals. . . . Shortly before the earthquake which took place in Assam and caused the deaths of so many people, including my friend the Commissioner, I had been shooting with the late Maharajah of Cooch-Bihar, and subsequently embarked on a native boat to float down the great Brahmapootra to collect a few heads of animals. Here and there these great saurians, like gigantic lizards could be seen lying at the water's edge. They permitted the native boats to get fairly close to them before plunging into the river, but my boat, which was also a native boat—not so close. But what gave me the impression of their having a sixth sense was that on several instances I sighted one far ahead lying under a steep bank or cliff, and when I landed with my rifle, it was away, and made my way circuitously to the spot, the animal had in every case disappeared. The conditions were in favour of the stalker—soundless soft sand, concealment, and the wind blowing in the right direction. They were not warned of the approach or danger by the senses of sight, smell or hearing, yet they had taken alarm and were off. All those I killed were shot from the boat, and seemed to be pretending to be stranded trunks of trees."

* * *

Captain Seton-Karr continues "To the sixth sense, there is one, may perhaps be ascribed the communal intuition of flocks of birds, and the sending out by certain animals of roots in the direction of water. I observed an interesting example of the sixth sense in the case of young hyenas. In the Dolbahanta country in Somaliland I had purchased from some natives a young hyena of the spotted variety. It was placed in a large box and the parent hyenas were nowhere in the neighbourhood. I travelled on a camel at least ten miles, yet that night the parents came outside the zeriba of my camp and made much noise and growling that my Somalis thought they were lions, and the camels which were lying down stood up. Next day I sent the young animal into the zeriba by a passing caravan."

* * *

Writing in *Everybody's Weekly* of May 17th, Hannen Waffer tells of a series of rappings which spelled out messages purporting to concern Mr. Frederick Lonsdale. Here is the account in the writer's own words, "As an illustration of how proof of supernormality was given by those rappings, I can say that, one morning, my medium friend—by the way, he was neither a professional medium or even a spiritualist—came to tell me that that morning, in his wall at home, rappings had spelled out: 'Tell Lonsdale write play Jersey life. Ceylon. Allergy. Sutton. Hampshire. Franklin. Hoggan. Mavis. Keep quiet.' What it meant he did not know.

* * *

"As I knew Freddie Lonsdale, author of 'The Last of Mrs. Cheyney,' was born in Jersey, I called up the dramatist, who knew about the rappings, as, indeed,

did scores of my friends, and asked him: 'Does it mean anything to you?' He said: 'Take this down:—

Ceylon—My wife was born there.

Allergy—A friend of my wife.

Sutton—That was my wife's mother's name before she was married.

Hampshire—A great friend of my wife.

Franklin—I don't know, but I have a daughter Frankie.

Hoggan—My wife was a Miss Hoggan.

Mavis—I have a daughter called that.

Keep quiet.—I don't know what that means, but I have been working too hard.'

* * *

"The medium insisted that it was not 'Frankie,' but 'Franklin.' 'That means nothing to me,' said Lonsdale. Anyway, some weeks later, Freddie Lonsdale asked me to supper, told me he had been so impressed by the message, which contained so many facts that we could not have known, that he had sent his family away, and had then been able to finish his play, 'The High Road' which I should see, he said, in a week or two. But for the message, he added, the play might not have been finished. 'We discovered yesterday,' he added, 'that *Franklin* was the name of an uncle of my wife, who was drowned when she was a child. She had never heard of him until this week. It would have cost a medium, I should think, £2,000 to make enough enquiries to find out all these things about me.'"

THE SNOBBERY OF INTELLECT

LIGHT has pointed out more than once that trivialities may not be so trivial after all when considered from the point of view of the purpose which they are meant to serve. Robert Blatchford's talk with his wife was not such as would commend itself to those who look only for hexameters or stately prose from our spirit communicators. Yet it converted to belief in a future life one of the keenest agnostic intellects of modern times.

The truth is, there is a great deal of unconscious snobbery among the intellectuals.

In his interesting book, *Re-interpretations*, the Rev. W. S. Bowdon has a few words in point. He says, "There are those who object that communications and revelations imparted from the unseen side of life are trivial and uninspiring. That is true enough very often, though what seems trivial to one may appear far otherwise to the particular person to whom the message is directed."

The Rev. C. Drayton Thomas in his *Life Beyond Death with Evidence*, is also enlightening on this subject; thus, "It may be said that the instances adduced deal with trivial matters, yet it would be untrue to say that they have been used in a trivial way. . . . Do we deride the specialists for counting the hairs on gnats and dissecting the entrails of mosquitoes? Not if we recollect that it was by so doing they checked the fevers of Panama and thereby made practicable the cutting of its canal. To a casual observer that minute attention to insects might have seemed trivial, but it had in view the making possible of a waterway between two oceans."

Apparently these two investigators have been able to tincture intellectual enquiry with the beneficent element of commonsense. Conversely, there are some people who are too intellectual to be intelligent.

G. VALE OWEN.

INSPIRED SCRIBES AND THEIR WORK

PART II.

By Dr. J. LAMOND.

WRITERS who have produced volumes by their own labours may marvel, even more than those who have not achieved authorship, at the super-mundane significance of certain automatic writings.

In this mysterious art the most unlikely individuals may become the amanuenses of some greatly superior intelligence. A lady who wishes to remain anonymous has recently written two valuable scripts relating to Glastonbury Abbey during the Norman Conquest. She declares that she knows practically nothing of Glastonbury Abbey, that she belongs to no spiritualistic society, and is astonished at her own productions. Yet these scripts, when submitted to the judgment of experts, are found to be correct as to the facts narrated, and likewise as being the probable expression of Ailnoth, who was abbot of Glastonbury at the period.

One of the most outstanding of our modern automatists is the Rev. George Vale Owen. In his vestry at Orford these scripts were given to him. He does not claim that his various books on the Unseen World are the product of his own brain, although many of his more recent books are his own—that is to say, they are the product of his own mental activity. But the earlier volumes which so impressed Lord Northcliffe as to lead him to publish extracts from them in one of his Sunday newspapers, were given through automatic writing. This gift of Mr. Vale Owen's led to a sacrifice on his part that few people can adequately estimate. He gave up his living at Orford in order to spread abroad this new knowledge. It is not easy to break with one's past. Far more difficult is it to give up an assured material income to be dependent for everything on the Providence of God. Still, there are heroic souls left in this world, else would truth speedily be submerged by organised formalism and error.

Another extraordinary document was produced through the mediumship of Mrs. Travers Smith, being an alleged communication from Oscar Wilde. Is it that Oscar Wilde still desires his voice to be heard in our midst? Literary experts were puzzled over this document for the simple reason that it contained flashes of discernment that were typical of Wilde's genius, combined with epigrammatic sayings uncommonly like what he would have penned had Wilde been still in the flesh.

Even more startling are the communications reaching us through the pen of Miss Geraldine Cummins. Miss Cummins is a gifted writer in many ways, but we may take her own assurance that she possesses little more than a Sunday school knowledge of the Apostolic period. And yet in what is termed *The Scripts of Cleophas* and in the volume just published, *Paul in Athens*, she reveals a knowledge of the customs of the people and of the terminology used in the first century that has astonished learned divines, who have testified to her writings as not only correct in the main facts (in so far as these facts have been ascertained) but that her narrative becomes more fascinating as it proceeds, adding a wealth of information about the Apostles and their contemporaries not previously known.

In this short list of automatic writers Mr. F. H. Haines, of Watford, must take a leading place. He has already several volumes to his credit; *Thus Saith Cephra* and others. He has another book in preparation that may transcend any of his former efforts.

But the writers whose names I have quoted are only a few out of a multitude whose productions are awaiting publication. Mrs. Livingstone has several volumes ready for the Press, and I am convinced that her books are far above the average. The claim is made that they have been inspired by Apollonius of Tyana, who was a contemporary of Jesus Christ, lived to an advanced age, and was widely known in his day as a teacher of Neo-Pythagorean doctrines, also a worker of miracles.

It is not to be expected that all the books here specified will survive. Some of them will pass through the crucible of Time and carry their message to future years.

But it is what automatic writing implies that has moved me to invite the reader's attention to this subject. If automatic writing is accepted as a genuine psychic manifestation, then the whole subject of Inspiration requires re-consideration. Mr. Hannen Swaffer has recently written a book upon Inspiration, and according to his testimony actors, artists and authors alike are conscious, at definite periods, of being lifted above themselves by some extraneous power which they cannot well explain. The same is true of what is termed trance-oratory. Mr. Foster recently delivered in the rooms of the London Spiritualist Alliance, a trance-oration on Joan of Arc that revealed an accurate knowledge of the facts pertaining to the life of the French heroine, delivered with an impressiveness and expressed in such felicitous language as to awaken the enthusiasm of his hearers. What are we to make of these facts that come before us every day? It may shock many worthy people, but if any legitimate deduction is to be made from facts of automatic writing and trance-oratory, it is that inspiration is not limited to any age nor to any part of the world. Inspiration was contemporaneous with the appearance of man as man on this planet, and will continue.

I have long held the view that it is this susceptibility to spiritual impressions from the Unseen World on the part of certain gifted individuals that can alone account for the progressive civilisations on the part of mankind and for the dominant position man has attained among the living forms that populate the earth. The position of man is unique. The higher anthropoids are limited to a small section of the earth's surface. How has it come that man is to be found amidst the snows of Spitzbergen and the cinnamon groves of Ceylon? That is a problem which is not easily solved. The only adequate solution is that man, in some mysterious way, was able to come into touch with an inner or higher world, and that through the impressions received from the higher world he was able to adapt himself to the changed conditions of climate and soil. The control ("White Wing") of Mr. Foster once told me that he made a long journey to some part of Mexico under special spiritual guidance, and that he carried back with him to his tribe the knowledge of sowing and reaping. To sow in order to reap was an immense discovery as regards food production. Our modern discoveries sink into insignificance as compared with that discovery. The same is true as regards the use of fire. The date of that discovery is unknown, but when man could control fire he could defy ice and snow, and live in regions that formerly had been inaccessible to him. If then man, throughout unremembered ages, has been susceptible to these spiritual impressions we can better understand how the stone age came to exist, and how that age was followed by the bronze age, and the bronze age by the iron period. It has been asserted that every invention exists in the Unseen World before it is transmitted to this material world. If this is so, then the closer intermingling of the two worlds can only lead to an enormous uplift in the life experience of mankind.

DIFFICULTIES OF MEDIUMSHIP

By IVAN COOKE.

I AM often surprised by the lack of appreciation of the difficulties and penalties of mediumship shown by the average convert to Spiritualism. Having been told he possesses certain psychic gifts, dormant at present, but possible of development; having read a book or two detailing the wonders mediumship has produced, he will sometimes decide to become a Medium without further delay. He joins a developing circle (often composed of those no more experienced than himself); or, maybe, he purchases a planchette. Perhaps incipient trance mediumship or automatic writing begins to manifest; certain "guides" introduce themselves. Then the age of wonder has arrived! Ignoring the fact that those same manifestations have come through Mediums of many years' experience and development, the uninstructed amateur at once sets his unfortunate "guides" to work. He demands impossibilities; tries to pin them down to chapter and verse. They must stand and deliver to him every day and precise hour on which some future event is to occur, or if some communicator manifests, a peremptory demand is made for full name, former address and details of his earthly life. In short, the novice sets himself unfolding mediumship tasks which would strain or shatter the developed powers of a lifetime.

With what result? The Medium's "guides" being yet inexperienced in control, their powers of protection are not yet developed. They themselves cannot get answers through to such stringent questioning. Conditions become confused, and then it is that those on the "other side" whose sense of humour outweighs their moral responsibility are able to slip in; these can, and do, answer with lavish detail. They will supply what full name and address, or, with an assumption of grave interest, give the precise day and hour of rich Aunt Jane's long awaited transition to a brighter world!

Then follows the inevitable. Aunt Jane blooms on, perennial, defying time; the owner of that name and address proves, on investigation, to be as elusive as the famous "Mrs. Harris" herself. Naturally the budding Medium, through whom all this came, feels outraged. How unquestionably sincere he had been, how earnest in his efforts! Surely some "evil spirit" has done this! How can he ever trust again?

Sincerity by itself is not enough; nor must a developing Medium seek to throw all the responsibility of his failures on to his "guides." They, too, must develop; must obtain a closer contact with their Medium before they can protect him against practical jokers from the "other side." And to do this they need the co-operation of their Medium's common sense, stability of character, and earnest effort. Most of all do they require him to realise that neither he nor they can run before they have learnt to crawl: to learn that marvellous "tests" and world-uplifting philosophy will not be his for many a long day. He must be content—not to seek, but to receive what is given, and judge of its worth in the light of his own understanding. The startling and irrefutable proofs of mediumship, when they come at last, will have been paid for in full by much patience, much sacrifice of time and strength. Always there is a price to be paid; for only by self-consecration to the Spirit—and not by rushing into mediumship as a child rushes to play with a new toy—by earnest effort and painfully learnt humility, will the proven gifts of the Spirit be his.

RAYS AND REFLECTIONS

When an ancient philosopher was told that he was held in low esteem by many men, he asked "What sort of men?" And when, on another occasion, he was told that he had been highly praised by a number of people he again asked, "What sort of people?" It was a crucial question; so much depends on the character of those who pass judgment on the character of others. The rule is often exemplified, as in the case of those criminals who do not resent their punishment at the hands of the judge, who is known by them as a just judge.

* * *

Part of the work of LIGHT has been to try and provide in its own fashion a road towards the reconciliation of Religion and Science through the recognition by both of the psychic element in mankind. At one time it seemed impossible. I recall vividly some of the withering denunciations of a "soulless Science" by friends fired with religious emotion; and, on the other hand, the blistering phrases in which the scientifically minded dismissed the appeal to the emotions as any testimony to truth. I used to hear the family seance described as an orgy of "morbid domesticity," while the psychic research laboratory, it seemed, was entirely devoted to a kind of "psychic vivisection." Things have changed since then; and no doubt they will go on changing.

* * *

The Psychic Congress in Athens reminds me that even in Greece the subject is no new thing. (That remark, by the way, inevitably recalls the reference—in the Acts of the Apostles, chap. 17., v. 21.—to the Athenians and their fondness for telling or hearing "some new thing"). In December, 1909, appeared the first issue of a monthly periodical in Greek. It was called *Psyche*; it was a "scientific review of Spiritualism," edited by M. B. Landos and published at 58a, Rue Solomos, Athens. In those days—twenty years ago—and later, a number of periodicals dealing with Spiritualism and Psychical Research came into being on the Continent. Several of them were extinguished by the Great War; but the revival of interest which has taken place since that terrible time has, I believe, resulted in the production of some new journals and the resuscitation of some of those defunct.

* * *

There must surely have been a sufficient number of hauntings or poltergeist cases in the Press of late years to impress even the most obstinate unbeliever. Indeed, if the unbeliever makes a study of the matter, past and present, he ought to be convinced that there is a core of reality in it. The difficulty is that every now and again some case, after being loudly trumpeted in the newspapers in the interests of sensation-mongering, is found to have some quite natural explanation—rats, echoes, children's pranks, marsh-gas, freaks of light and shadow, and what not—aided by the popular imagination and inflamed by rumour. When that happens, of course, the sceptic—who is always very credulous where his prejudices are concerned—considers the whole question as being wiped off the map. But there have been many cases that defied all such explanations. Even when the newspapers had dismissed them with a wave of the hand as imposture or imagination, the very newspaper reporters who had been on the spot knew that the "explanation" given was not the true one. However, the popular demand for such an explanation had to be appeased, and, as usual, the public got what it asked for.

D.G.

"EYES TO THE BLIND"

AN informal address of peculiar interest was given at the British College of Psychic Science, on May 8th, by Captain Lowry, a British army officer who lost his sight early in the War. He was shot by an enemy sniper at Neuve Chapelle, and blinded; since then, he said, a "sixth sense" had developed, which, in no small degree, compensated for the loss of the visual organs. The acquirement of this "inward vision" had brought him great comfort and happiness. By an extension of consciousness he found himself able to gain so keen a knowledge of his surroundings that he could swim, ski, run, and even box against sighted competitors. He had boxed at the Dome, Brighton, also in Paris, at Eton and Harrow—and these bouts were by no means playful affairs; vigorous blows were given and received. "I place my opponent before me," said the speaker, "and I can sense what he is going to do."

This supernormal gift had developed so successfully, said the speaker, that he almost felt himself to be sighted. It had brought him immense consolation, and had enabled him to perceive the joy of living and the beauty of his surroundings.

Yachting is one of Captain Lowry's favourite occupations. By means of his "inner vision" he has trained himself to take the tiller and steer, by the "feel" of the boat. In taking part in yacht races at Cowes, he can sense the presence of another yacht alongside, or ahead, if the competing vessel is within about a hundred yards of himself. At the conclusion of the event, he is able to describe the history of the race from start to finish.

As a swimmer he had won distinction since losing his physical sight. On first entering the water he was oppressed by a sense of helplessness, and the instructions shouted by friends from the side of the swimming bath rather tended to increase his confusion. Later he learned to ignore this advice and to rely for guidance solely on his rapidly developing extension of consciousness, until he was able to swim about at ease in the bath, by means of his "sixth sense." It was a triumphant moment for Captain Lowry when he won a swimming race against some seventeen sighted competitors. On the running track, too, he had acquitted himself satisfactorily, finding that he could run rapidly, and with confidence. He took up beagling, and, after practice, can now get across country unaided, without collision with trees or falls in ditches.

In the early days of his affliction, said the speaker, he was taken to a country house for a short stay. One night he dreamed vividly of the room in which he was sleeping, and of the view outside the windows of his bedroom—a lawn leading down to a river. On waking, the impression of reality was so strong that he jumped out of bed, saying, "By Jove, I've got my sight back!" Then, locking the door, to avoid interruption, he devoted half an hour to a tactual examination of the room, the pictures and furniture. He found that each article was exactly in the position shown by his dream, and also that the external features of the house were precisely as his sleeping vision had disclosed. N.

OBITUARY.—MRS. JACOB. We regret to announce the decease of Mrs. Vickers Jacob of Blackheath. Mrs. Vickers Jacob was the widow of a naval officer and sister of Mrs. Richards, widow of Admiral Richards whose name is so well-known in the movement by reason of her clairvoyant powers. Although Mrs. Vickers Jacob was not known as a Medium she was for many years an ardent worker for the movement and rendered much valuable assistance to the L.S.A., particularly on the occasion of its bazaar. We extend our sincere condolence to Mrs. Richards and the family of Mrs. Vickers Jacob in their bereavement.

BOOKS AND REVIEWS

"DE ELECTIONE GRATIAE AND QAESTIONES THEOSOPHICÆ." By Jacob Böhme.

THE wide interest now being taken in Myticism is shewn by the number of books on the subject which have made their appearance during the last ten or twelve years, and the reprints of the works of the older mystics. An instance in point is this work by Jacob Böhme, translated from the German by John Rolleston Earle, M.A. (Constable 10s. 6d.). The book is prefaced by a useful biographical sketch of the shoemaker-mystic, by Dr. Hermann Adolph Fechner. Indeed the biography in its enumeration of the main events and dates of Böhme's life and its instructive commentary on his career—brief as it is—gives additional value to the book, since it cannot fail to be helpful to readers not already familiar with the prophet and his writings. *De Electione Gratia* (Concerning the Election of Grace) was produced by Böhme in the year 1623, and the second part of the book, *Quaestiones Theosophicae* (Theosophical Questions) in the following year. As in the case of Swedenborg, the thought of Böhme is greatly complicated and conditioned by the theology of his day, and his dialectic is not easy to follow. But the underlying power of his mind and the intensity of his inspiration wrought strange and uncouth shapes into structures that will long survive as memorials that will carry a message and a meaning to minds of the mystical cast. Milton transformed a now effete system of theology into great literature and great poetry. Böhme working in and through much the same concepts constructed a system of interpretation that placed him amongst the greatest minds in the hierarchy of the mystics.

* * *

"SWEET CORN FROM HEAVEN," by Richard Arthur Bush. (The Two Worlds Publishing Co., Ltd. 3/6 net).

This book may be regarded as a footnote to the author's former volume, *Jesus Christ at Work*, which is a record of messages received through the hand of Mr. Bush at his home circle. It is aptly named, and the author has had the happy inspiration of naming his chapters "Consignments." That is what they are: consignments of heavenly corn. Each of these messages breathes a truly catholic spirit and make no impossible demands upon our credulity. The practice of these teachings should not be an impossible ideal, but, seeing that they are the same as these in the New Testament (how difficult the world finds it to put those into practice!) some may think the idealism rather high. The virtue of these messages lies in their simplicity. The book will be welcomed by all who can recognise the source of its inspiration. E.

* * *

NEW BOOKS RECEIVED

"YOUR LATENT POWERS." By M. V. Underhill. (Riders. 5s.)

"THE NEW ASTRONOMY AND COSMIC PHYSIOLOGY." By G. E. Sutcliffe. (Riders. 4s. 6d.)

"THE FLAME OF GOD." By Elizabeth Sharpe. (Riders. 4s. 6d.)

"LA RICERCA PSICHICA." By Emilio Servadio. (Paolo Cremonese, Roma.)

"BEYOND PHYSICS." By Sir Oliver Lodge. (George Allen & Unwin. 5s.)

"THE LIFE OF OUR LORD." By Reginald Ponsonby. (G. Bell & Sons. 3s. 6d.)

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Friday, June 6th, at 5 p.m. .. Mr. T. AUSTIN
 Friday, June 13th, at 5 p.m. .. MR. STIRLING CAMPBELL

VOL. IX. No. 1. April, 1930.

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 Healing .. MRS. GREEN & MR. HARDING

CLASSES AND CIRCLES.

Wednesdays, 3 p.m., Circle for Clairvoyance (June 4th) .. MRS. HIRST
 Thursdays, 3 p.m., Class for Development
 .. MISS EARLE AND MRS. LIVINGSTONE
 Thursdays, 5.30 p.m., Devotional Groups (Absent Healing) .. MISS STEAD
 Fridays, 3 p.m., Class for Psychical Development .. MRS. CAMPBELL

SPECIAL NOTICE.

Friday, June 13th. "At Home" 3.30 to 5.30. Miss Stead will give a short
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 Sunday, June 8th, 6.30 p.m. .. MR. A. VOUT PETERS
 Address: Spirit Descriptions and Messages.
 Wednesday, June 11th, 7.30 p.m. .. MRS. A. J. BEAUMONT-SIGALL
 Address: Spirit Descriptions and Messages.

Healing—no charge; Mondays, Tuesdays and Thursdays, 10 a.m. to
 8 p.m., Wednesdays, 3 p.m. to 5.30 p.m.

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Sunday, June 8th, at 11. .. MR. R. DIMSDALE STOCKER
 Sunday, June 8th, at 8.30 .. MR. H. ERNEST HUNT
 Wednesday, June 11th, at 7.30. .. (Clairvoyance) MRS. CANNOCK

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Whit Monday. No Meetings.
 Tuesday, June 10th, at 7.30. Clairvoyance .. MISS L. THOMAS
 Friday, June 13th, at 7.30. Clairvoyance .. MR. AUSTIN

GROUP SEANCES.

Tuesday, June 10th, at 7.30 .. MR. VOUT PETERS
 Wednesday, June 11th, at 3 .. MRS. ESTA CASSEL
 Thursday, June 12th, at 7.30 .. MRS. KINGSTONE

LECTURE.

Thursday, June 12th, at 7.30 .. MRS. BARKEL
 Subject: NUMBER, Name and COLOUR. Demonstration by the Lecturer.
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6.30 p.m.—Speaker: Rev. Vale Owen.

Clairvoyante: Miss Frances Campbell.

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6.30 p.m., Rev. Vale Owen.

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

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

Tuesdays, at 3.15 p.m. Demonstrations of Clairvoyance, etc.

June 10th. Whitsun (No Meeting).

June 17th. MISS FRANCES CAMPBELL.

Wednesdays, 8.30 to 4.45 p.m. *Conversazione*.

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

June 18th. Initiation.

Wednesdays (alternate) at 5 p.m. Discussion Classes.

Leader: Mr. H. ERNEST HUNT.

June 11th. The Projection of the Astral.

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

June 12th. MR. J. ENGLEADOW on "The Significance of Spirit Teachings in Daily Life."

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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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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The Attitude of the London Spiritualist Alliance towards Spiritualism and Psychical Research.

- (1) There is one belief common to all Spiritualists, no matter how widely they may differ concerning the various issues involved, that is, a belief in the Survival of Human Personality after Bodily Death and its demonstration.
- (2) The Alliance regards Survival as a fact in Nature.
- (3) It recognises that the inferences arising from this fact are scientific, philosophical and religious.
- (4) It affirms that serious experimentation should be encouraged, but deprecates unscientific and aimless pursuit of phenomena as an end in itself.
- (5) It looks upon psychic phenomena as the "preamble to all religions" (F. W. H. Myers), and not in themselves the basis for a New Religion.
- (6) It realises that while some psychic phenomena emanate from the discarnate, others do not.
- (7) It recommends that every communication be subjected to critical examination.

WHITSUN HOLIDAYS.

The Alliance will be closed on Monday and Tuesday, June 9 and 10

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.