

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW.

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NOTES BY THE WAY

WHOEVER has been long familiar with the criticism of psychological phenomena will have been made over-familiar with the word "fraud," used in such wearisome iteration that if the observer were afflicted with what is called "literary sensitiveness," he would be fairly cloyed with it. He will have wondered (as we too have wondered) at such an instance of a poverty-stricken vocabulary and dullness of imagination. Were there no synonyms (he might ask) to vary the monotony of the phrase—as "imposture," "cheat," "deception" and the like? But it was not merely the word that was "parroted" from mouth to mouth, from pen to pen. The idea behind it was taken up by the outside world and we heard continually that psychic evidences were "honeycombed with fraud." It was a phrase that flowed freely from the pen and was repeated *ad nauseam*, for the parrot mentality is sadly common. When we come to examine the matter and to note how relatively small a part of the spiritualistic movement is represented by professional mediumship, the idea is seen to be farcical. The home circle—and there are now many of these circles—is not "honeycombed with fraud," however much it may, in the opinion of critical observers, be the prey of mistaken ideas in its pursuit of psychic evidences. And as regards the illusory side of psychic manifestations, it cannot be too often repeated that the whole subject of "psychological states" in mediumship was covered many years ago by Andrew Jackson Davis in his "Table of Explanation," (*The Present Age and Inner Life*), an exhaustive

analysis of the twenty-four types of Medium. The psychological state, he says, is extensively represented in mediumship; "it is characterised by lights and shades, illuminations and uncertainties, promises, prophecies, visions, ambiguities and contradictions." How well this describes mediumship of a certain kind, bewildering to the uninitiated, baffling to the inexperienced observer. It is full of pitfalls for the unwary, but it is nowhere marked by fraud—in the ordinary sense of the word. This doubtful region was known to the old unlettered investigators of Spiritualism half a century ago. They issued many warnings which passed as a rule unheeded. Psychic investigators have still much to learn on the subject—but the self-sufficient inquirer, whether scientific or unscientific, will doubtless go on floundering for a long time to come.

* * *

IN a closely-reasoned and carefully documented article in *The Anti-vivisection and Humanitarian Review* for March-April, Dr. Beddow Bayly, a medical man of standing, deals with "The Problem of Influenza," one passage in which specially appealed to us, as touching upon the question of the etheric body. Dr. Beddow Bayly refers to the experiments and inductions of advanced physicists as tending to show that the ether is "molecular" and that there are probably bodies composed either entirely or partly of ether; and he writes:—

Etheric radiation can, we know, be both constructive and destructive to our tissues, so that it should not be difficult to imagine substances more subtle even than colloidal matter . . . which may be beneficial or deleterious to our etheric or "vital" systems.

This leads him to the suggestion that such subtle poisons might be produced by the disintegrating bodies of diseased, or dead and decomposing, animals or human beings. Indeed, as he points out, this is more than mere conjecture; it is supported by the testimony of those who have the ability to see etheric forms and the subtler substances of matter. This substance would be carried to all parts of the world by the magnetic currents of the earth and when drawn into the etheric bodies of the living would produce a blocking of the vital forces that pass through the nerve plexuses and ganglia which serve the automatic functions of the body. From this consideration, Dr. Beddow Bayly draws some strikingly suggestive explanations of certain peculiarities of influenza infection, such as the sudden attack by the disease of apparently healthy people who develop no immunity, the rapid spread of the malady, and why there is a seasonal incidence after the Christmas feast as well as after wars, both involving the wholesale slaughter of animals or of men, and the consequent liberation of disintegrating substance from the corpses of the slain. It is a striking theory and may well be a sound one.

EXPERIENCES WITH A TRANCE MEDIUM

By H. AUSTEN HALL.

SOME months ago I was asked to make public some of my experiences of the mediumship of Mrs. Garrett, the well-known trance Medium, but I declined to do so because of the very personal nature of these experiences. Yielding to pressure, however, I gave an address to members and friends of the London Spiritualist Alliance last April, and I am now setting down some of the things I spoke of on that occasion. My personal feelings and instincts are wholly against the public presentation of matters I regard as private, but I am putting my feelings on one side in the hope and belief that these notes of mine may help those who are approaching the subject for the first time.

I recollect that while I was hesitating and pondering over this question I called to mind a certain passage by the late F. W. H. Myers in his book *Human Personality*: "This is a discovery to be made by no single Columbus, but by the whole stress and strain of humanity." Those are brave and splendid words and never fail to give me a sense of stimulating thought. He and many like him have made very great contributions to the evidence for survival, and perhaps I, too, may have something, however small, to add to the general knowledge of the subject.

At the same time some of the most convincing evidences of survival that I have received must remain untold; they are too personal and intimate to reveal, although to myself they are abundantly satisfying.

I first sat with Mrs. Garrett in September, 1927, and during the following year as frequently as possible. As most readers of *LIGHT* are aware, Mrs. Garrett is a trance Medium and is apparently completely unconscious during her sittings. Her control "Uvani" (I am a little uncertain as to the spelling) claims to be an Arab who lived many years ago. This control gives me the impression of a man of great dignity and reserve, with a deeply religious bent. His opening sentences, spoken in a low, grave tone, are invariably thus: "It is Uvani. I give you greeting, friend. Peace be upon you and in your work and on your household!"

I sat with a completely detached mind, desiring only to know the truth of the matter. Certain events in my life had brought me to a point where knowledge of survival was the only knowledge I desired. Up till then my quest had been met with a demand that I should have faith in the experiences of others.

My first sitting with Mrs. Garrett at the British College of Psychic Science gave me this knowledge that I so earnestly desired; but it obliged me to live again through some of the most tragic emotions of my life. This was a heavy price to pay—almost overwhelming in its demand on my self-control—but it was worth it, for the evidence was convincing. "Uvani" described those past scenes to me with remorseless detail, and painted a word picture that no living human being could have portrayed. His descriptions were not limited to one person, but extended to several who had passed over, with a fullness of detail which was amazing. In all, some forty names of friends and relatives, on this side and on the other, had been given in the course of my sittings. With these names came evidential details such as no one I know could have given. I can only say that the messages I have received show a perfect knowledge of the people to whom they refer; in many cases this knowledge far exceeded my own.

The old "bogy" of telepathy has, of course, raised frequent doubts in my mind, but I have received too much convincing evidence to admit any question as to the complete reality of survival.

I should like here to give one incident concerning a relative by marriage, with whom I was not well acquainted. For obvious reasons I suppress names and give initials. The message ran thus: "C. is with R. They did not see things from the same point of view but that is over now and they are happy sisters, as they should have been on the earth life." Now I knew vaguely some of the circumstances of C. and R., and recognised the probable correctness of this message, but as there was some knowledge in my mind I might have contributed something. What follows, however, is not so easily explained for the message went on: "J. is over here with C.; J. is not a sister but a great friend."

I had never before heard of J. It was only six months later that I discovered that C's greatest friend had been called J. and was now on the other side of life. Here was a piece of information which could not possibly have been tapped from my mind.

On another occasion I was informed by "Uvani," speaking through the mediumship of Mrs. Garrett, that "James" had passed into spirit life. I had a cousin of that name, and asked if this was the person referred to. The answer was "Yes." I said at once that there must be some mistake as I felt sure that James was alive—I had had no news of his death. I was told, however, that he had just passed over. Next morning I opened my *Times* and found an announcement of his death which had occurred a few days before and of which I knew nothing.

Here is another incident. At one sitting I was told by the communicator that the daffodils were coming up in the back garden and would soon be ready for decorating the house. As I had no daffodils in my back garden I said so. I was told I was mistaken.

The next day I looked in my garden for these daffodils. They were not there. This experience caused me to feel that guess-work had been indulged in, so at my next sitting I said, "You were wrong about the daffodils. You must have imagined them; there are none in the garden." The reply was, "No, it is you who are wrong. I do not imagine things." The communicator went on to say that some bulbs had been thrown out of one of the windows of my house by her a year before and that these had taken root.

Next day I again searched my garden, this time more closely, and there, sure enough, were the daffodils, which had taken root where they fell, but so close to the house that they could not be easily seen.

These are three small incidents selected from a multitude of such personal matters which seem to me to have a bearing on the question of telepathy. I feel that my readers will agree that telepathy was no explanation.

Perhaps I may appropriately include here the experience of a friend of mine who, after a sitting with Mrs. Garrett, told me that all my movements during that morning had been described. My friend was told by the communicator that I had visited a bookshop near Victoria, and had a

conversation with somebody possessing great psychic power. I was able to tell my friend that this information was accurate. I had visited the Psychic Bookshop in Victoria Street, and just before my friend's sitting with Mrs. Garrett I had been talking to Sir Arthur Conan Doyle. My visit to the Bookshop was entirely unpremeditated; I had merely obeyed a sudden impulse and had no idea that I should meet Sir Arthur to whom I had never spoken before in my life.

One feature of Mrs. Garrett's mediumship is the readiness of her speech and her command of language while in the trance condition. I have been struck, too, by the complete absence of "mysticism" on the part of the control who calls himself "Uvani." Everything said by him is spoken in a natural and conversational manner and with occasionally humorous touches; these little flashes of humour, however, are apparently not his, but come from the communicators whose messages he is trying to transmit through the Medium. He occasionally utters a parenthetical remark while conveying these messages at second-hand; for instance, after giving me a communication, as from some friend or relative of mine on the other side, he will say, "I do not know what that means. I am an Arab and I do not know the English but I say what I hear. I tell you what it sounds like to me."

My most interesting experience with Mrs. Garrett was when "Uvani" announced that instead of transmitting a message from my communicator he would stand aside and allow that communicator to speak directly; the words he used were, "I will now retire and leave the field open." After that there was an interval of silence for some time, the Medium still remaining in deep trance. Then she commenced to speak words apparently with great difficulty, and in a totally different voice. Her whole expression changed and with it there seemed a change of personality. Bit by bit she seemed to develop power until an entirely new personality shone through the Medium and altered the whole character of the sitting. Previously when "Uvani" had been acting as the transmitter of messages there had been a definitely serious note, any lighter remarks that had been made bearing evidence of having been "relayed" through the instrumentality of someone who did not quite understand their meaning. There was something a trifle unsatisfactory about these "second hand" interpolations, just as there frequently is when reading the translation of a foreign author; the translation may be literally correct, but one has the sense that it fails adequately to convey the true meaning of the original words.

But from the time that "Uvani" stepped aside and my communicator took direct charge a much happier note was struck; with the communications there came a sense of joy and elation that could hardly have been conducted through any intermediary.

The first time this "direct control" happened was the occasion of a curious incident. While the Medium was speaking, an expression of mystification and concern came into her face; looking at her hands, she said, "These are not my rings," and pulling the rings off her fingers she flung them violently on the floor. Next she took hold of her necklace with the apparent intention of doing the same, but I stopped her. Clearly my communicator was puzzled to find herself speaking through the instrumentality of a body to which she was unaccustomed. She did not know how she came to be here at all. I explained to her the position, as I understood it, and she soon appeared to comprehend.

At later sittings, when she had become thoroughly accustomed to her surroundings, I asked her to tell me,

as far as she was able, what took place on her side prior to, and during, these experiments. She explained the procedure in the following words: "'Uvani' tells me that the operators on our side take something from the Medium on your side, and, with the help of the control over here and yourself, can operate in your sphere of existence; and by blending the substance called ectoplasm the spirit can protect itself—its nebulous form—from earth conditions; it can also see, hear and feel on the material plane."

I asked how she herself knew that I was going to come to the sitting. The reply was: "I asked if I could, by any possibility, speak to you. They told me it must come from your side first . . . On the morning that you first came somebody told me I was wanted. I was brought by this Arab fellow. He asked me if there was anyone I wished to speak to; if I could give any evidence of personality. I requested him to take a good look at me and try to describe my appearance. I also told him all about my illness. Then he went into this 'box' and that is where we began."

I asked her what the "box" looked like. She said: "First there is a bright light and it has two outlines, one inside the other. The outer is the physical body of the Medium and the inner line the soul, or etheric body. When I want to speak the soul of the Medium comes out of the material body and stands nearby, remaining connected with the body by cords of light with which it keeps the body animated. Then I get very close and operate all the strings and things. I can only see a vague outline of the Medium. 'Uvani' stands by and looks after the soul, and keeps all the 'contacts' in order. I often watch other communicators. You see the light; you follow the lines of that light and you can watch."

My communicator afterwards touched upon certain difficulties that hinder the transmission of messages. I will not quote the exact words used, but, in essence, they amounted to this: that prejudices, objections and scruples in the mind of the investigator can sometimes bring about a condition which is unfavourable to communications from the other side of life; on the other hand, a person possessing an open mind (which I interpret as being a mind free from intellectual sophistications), can "make contact" with greater facility. In the words of my communicator, "It is a subject for simple-minded people." The phrase is suggestive and it may be helpful.

THAT WHICH DIVIDES

If there is but a chance that they are here,
 Drawn by their love and longing to our side,
 Should we the methods that they use deride,
 Turning away an unbelieving ear?
 The means of contact fail in this our sphere—
 Far mails dependent are on wind and tide:
 Our dead find 'tis not distance doth divide,
 But our resistance, our unconscious fear.

If I were they, what should I feel to see
 Those whom I longed to comfort turn away,
 Blinded by tears they shed in grief for me,
 When I, unheard, entreated them to stay,
 Doubting no more the truth they had been shown—
 Yet could not speak, to make my presence known?

E. HALL HAINS (author of *A Handful of Dreams.*)

SIR FRANK BENSON AT KENSINGTON

SIR FRANK BENSON, speaking at Kensington Town Hall on Thursday, June 5th, under the auspices of the Community of Helpers, described Shakespeare as a "great spiritualist." It was clear, from an examination of his plays, that the Immortal Bard knew of spiritual realities, of the continuity of life and the communication with those who had passed into a higher state of being.

THE REV. GEORGE VALE OWEN, who presided, recalled his own visit some thirty-three years ago to Liverpool where an actor named Frank Benson was playing, and even in those days there was a Benson tradition. That tradition, now stronger than ever, was due to Sir Frank's outstanding quality—perfect sincerity.

In his opening remarks, Sir Frank Benson expressed his diffidence at being called on to speak in the presence of experts. He claimed no special religious or scientific knowledge, but could only speak as a wandering actor whose life had been devoted to presenting the plays of William Shakespeare—"a great spiritualist and perhaps the greatest psychologist the world has ever seen." In his professional capacity, the lecturer had travelled far and observed much; he found himself standing in the presence of a brave new world born out of the agony of the War; he saw Spiritualism as a link in the brotherhood of mankind. Wherever he went people were displaying eagerness to discuss—and, if possible, obtain proof of—a continued existence. Interest was reviving. Yet spiritual ideas were widely held in the days of Shakespeare, whose social, political and moral philosophy was based upon them. In the historical plays were constant references to the souls who pass on to a higher life, and to the influence of spirit people upon the lives of those dwelling on earth. It was perhaps significant that in the first meeting between Hamlet and his father's ghost Shakespeare made the spirit appear in armour; this was in agreement with what psychic students maintained—that those who appear from the other world have the power (or have the power found for them) of manifesting themselves in a guise in which they may be easily recognised. Again, in "Richard III" wherein the spirits of the departed appear, giving hope and encouragement to Richmond and pronouncing doom and judgment upon Richard, we have the recognition of watchful presences coming from the unseen world. "This attitude in 'Hamlet' and 'Richard III' is very much the revived attitude to-day. We are no longer reluctant to see the phenomena of this life in relation to the phenomena of the life beyond," remarked the speaker.

Sir Frank's address was full, instructive and anecdotal. He diverged from time to time into a consideration of matters that seemed remote from his subject, but always in the end by an adroit touch he brought them into relationship with his central theme—"Shakespeare and His Philosophy." The lecturer described some supernatural experiences—his own and those of personal friends. One of them concerned an attack by a small British force against an enemy strong-point on the Western front during the war. As they marched up to the line, the "Tommies" spoke of the reserves whom they saw accompanying them, expressing a natural gratification that they would be supported in their attack. But the officer commanding knew of no reserves. The strong-point was captured and the enemy commander, who surrendered, asked where was the reserve force which he and his garrison had seen supporting the attack. There were no such reserves, however. Sir Frank added that after relating this story to members of a philosophical society a gentleman in the audience had approached him

saying "I am glad you told that story, which is quite true; I was the British commander of the attacking force."

MR. JOHN ENGLEDDOW, the next speaker, addressed the assembly on the objects for which the Community of Helpers was founded. This was their first public meeting. It was felt that this was an eventful period in history, and a momentous period for the country. Spiritual values were impatiently thrust aside, and open warfare was waged against religion. The sheet anchor of our faith was breaking loose, and a religious landslide seemed imminent. The Community's object was to provide the necessary machinery by which individual effort could be transformed into collective power, by Christian men and women associated together for the promotion of Christian Spiritualism. This was not a substitute for Christianity, but would infuse into it new life. It claimed that the teaching of the Founder of Christianity was really true, and based on eternal truth. There would be no need for revision or adaptation, but there was need to stimulate the consciousness of the true reality of a spiritual world.

A vote of thanks to the lecturer, proposed by Dr. Charles Sampson, and seconded by Dr. R. Fielding-Ould, was carried with enthusiasm, and some appreciative remarks by the Rev. John Lamond and Mrs. J. J. Cadwaladr brought the meeting to a close.

SPIRITUAL ASSETS

"UNDERSTANDING somewhat of the laws of the discarnate life is a great asset to you when you pass to this fleshless condition. The veil is lifted from eyes capable of seeing and from minds of understanding. This equipment, lacked by so many who die, helps the enlightened soul to settle down much more rapidly than when he arrives as a helpless babe in spiritual knowledge. Apart from the larger mental understanding, the psychic bodies in which he has to function are already prepared for the change. This is even of greater value than the mental equipment because the mind must have its bodies in workable order or there will naturally be obstacles in the way of receiving and expressing. Here is a sufficient justification for spirit intercourse and psychic unfoldment. People who refuse to give opportunity for either do not know how great is their loss. They discover it too late. Nothing is more sad, except deliberate wickedness, than to watch the pitiable poverty and stunted growth of souls passing this way. You send over the borderline myriads of helpless children, though hoary with bodily age, and instead of arriving as fellow workers they take our energies in the form of nurse or doctor. No hospitals would be needed here if souls passing were as God intended them to be. The earth is capable of producing sound and mature human fruit, but you deliver us bushels of windfalls, insect-eaten, deformed apples and pears of humanity. What a poor harvest you offer unto the perfect Father, the Master Workman! Truly is the world very sick from diseases of man's own making, and like as you tinker with pests of the orchard by your outward application of remedies and do not realise that sturdy growth is the best preventive, so you apply your remedies for the ills and defects of man. Laws and regulations, doles and charity, instead of living the life as Jesus Christ showed you!"

From *Sweet Corn from Heaven* by

RICHARD ARTHUR BUSH.

SOME HINTS FOR NEW ENQUIRERS

By H. A. DALLAS.

THOSE who approach the subjects with which LIGHT deals do so from very different angles and it is impossible to give advice equally applicable to all. Some are already convinced by their own personal experiences of supernatural occurrences, and they are attracted to LIGHT and to the activities of the London Spiritualist Alliance because they like to compare their own experiences with those of others. To many the reality of the Unseen World needs no proving; they are intuitively aware of it. This article is not intended for readers of this type. There are others, probably a majority, who are open-minded inquirers, but who approach the subject with many doubts; inquirers of this kind may be glad of advice as to what to avoid, and the best line of approach which may enable them to form a true judgment and obtain stable convictions. To inquirers of this sort I venture to offer some counsel.

First, I would say: *Do not be in a hurry.* Convictions hastily formed are liable to be easily shaken. This advice may not always be acceptable, specially to those who have been led to the subject by some severe bereavement. They feel that uncertainty is intolerable; they want proof, and they want it quickly; with sympathy, but quite firmly, however, I would urge such inquirers to make haste *slowly*; they can get all the proof they want, but not without patience and perseverance; a quiet mind and steady determination will enable them to estimate the subject truly so that no moods of doubt or despondency, to which the minds of most of us are at times liable, will prevail to overcome assurance; but truth in this connection must be sought for with the same perseverance as in other fields of discovery. Frederic Myers wrote me at the outset of my studies, saying that it is the most patient who will obtain best results.

Many are at once eager to get personal experience; they want to discover whether they have psychic gifts themselves: it seems to them that this would be a preferable way by which to get conviction of the survival of their friends rather than by the method of study or by the use of the mediumship of others. Again I would say: do not be in a hurry to make such attempts until some knowledge has been gained by studying the experiences of others; direct efforts at self-development may prove to be very disappointing; they may be misleading, and they may be dangerous. We must learn to "know the ropes" before we embark upon a voyage of discovery for ourselves. Even visits to a Medium are better postponed until the student has gained some acquaintance with conditions, and can form a fair estimate of what constitutes evidence.

It should be borne in mind that our attitude towards this subject is not merely a personal matter. If we approach it wisely we can help others to a better understanding of it, and of all that it involves; but if we do so rashly we shall hinder others. Many have been deterred from pursuing the inquiry by observing the indiscretions of those who have embarked on the task without wisdom.

I would also urge those who have undertaken this study to be careful not to let it absorb their whole attention. If they are engaged in business or are keen about sport there is not much risk of undue concentration in this direction; but if other concerns do not claim much attention the risk is one to be recognised and guarded against. Professor William James has said: "*Spiritual excitement takes pathological forms whenever other interests are too few and the intellect too narrow.*"

Excessive absorption on this subject will moreover be likely to produce a bad effect on those with whom we

are associated. To "talk shop" is regarded as bad form; but it is not always recognised as "bad form" to lead conversation continually on to the themes which specially interest ourselves. We know that parochial talk wearies the young people in a home where the elders are greatly occupied with parish duties; this should put us on our guard. Molière in one of his plays refers to the author who makes himself a bore by talking incessantly of his own works. He says: "*Le défaut des auteurs dans leur productions, c'est d'en tyranniser la conversation.*"* It is serviceable to commit those lines to memory, so that they may spring up as a warning whenever needed; that is to say when we are tempted to tyrannise over conversation by introducing our special interests.

Talking about this subject at inopportune moments, or to those who do not want it, is the sure way to alienate sympathy and create opposition.

To a beginner many problems present themselves. It is well to ask questions, but it is also well to bear in mind that many of the problems which suggest themselves at an early stage disappear with further knowledge of the subject as a whole. Therefore the questions of an inquirer who is new to the subject are often crude, and some of them are better left unanswered until further study makes the answer clear, or perhaps shows that the question is one which cannot be answered at present.

In physical science there are many problems not yet solved; this does not discredit physical science; it simply shows that the limited human intellect has only penetrated a little way into the wonders of the Universe, and we can only hope for further discoveries as to the cause and significance of phenomena by cultivating patience, humility and the open mind; by following "*fearlessly wherever truth may lead.*" For we need not fear that in this study we shall find ourselves trapped in a blind alley, although at times our feet may become entangled in the brambles of side issues and various theories, some of little or no value, from which we may have to free ourselves if we are to progress.

The advice of some competent person should be sought as to the books most useful to a beginner. At an early stage in my study of this subject I obtained guidance in this way from Mr. Edward Bennett, who was then Secretary of the S.P.R. I remember that I asked him not to offer me any work to read that did not carry with it solid evidence. At a later stage I might be able to read with profit various books of automatic writing, but I felt instinctively that until I had gained a grasp of facts strongly attested, I should be only perplexed by reading of that sort. I must lay my foundation on a basis of incontestable facts to begin with, otherwise I could not build securely. I believe this method was sound and that if I had not adopted it I should have made slower progress, or perhaps had to retrace my steps.

When offering these few suggestions I realise, of course, that the method I advocate may not be equally suitable for all; but the principle of *going slowly* is, I believe, one which would, if acted upon, spare the inquirer many mistakes and disappointments, and result in procuring for the cause more serviceable adherents.

On Sunday evening next, the 22nd inst., at Queen's Hall, at 8.15, a Debate (under the auspices of The International New Thought Alliance), will take place between Mr. Hannen Swaffer and Mr. Garland Anderson, author of "Appearances," on the subject "Spiritualism versus Divine Guidance." Tickets: 8/6, 5/9, 3/6 (reserved), 2/4, 1/6 (unreserved), to be obtained from Queens Hall, the I.N.T.A., The Oxford Rooms, 419, Oxford St., W.1. and T.A. Russell, 73, Wigmore Street, W.1.

* "The defect of authors in connection with their works, is that they tyrannise over conversation by talking of them."

THE REALITY OF TELEPATHY

MR. UPTON SINCLAIR'S TESTIMONY.

"TELEPATHY HAPPENS!" With that statement (in capital letters) Mr. Upton Sinclair brings to an impressive conclusion his new book *Mental Radio: Does it Work and How?** In it he sets out with painstaking particularity the results of many experiments with his wife, Mrs. Mary Craig Sinclair, who had discovered in her girlhood that she possessed the power of thought-reading. Accompanying the cases are some 280 illustrations, in addition to the frontispiece portrait of Mrs. Sinclair herself, which may provide, incidentally, a study for the physiognomists and craniologists, although we hazard the reflection that not along this line of investigation will the secret of Mrs. Sinclair's power be discovered.

As to the diagrams in which the idea or picture transmitted is given side by side with the recipient's impression, these are of a kind with which we have been made familiar by psychical research publications in which telepathic experiments are recorded. But even a casual study of Mr. Upton Sinclair's record of cases is sufficient to show that some of them are exceptionally fine evidences of "mental radio," and obtained in such unusual circumstances as altogether to negate any theory on the part of some "last ditcher" of scepticism that they could be explained either by coincidence or collusion. That last explanation would, of course, cast a reflection on the good faith of the experimenters, but as an argument it is not yet out of date. It was not so long ago at a public meeting in which the reality of psychic phenomena was debated that the story of a supernormal experience, as related by a public man, and quoted at the meeting, was denounced by one of the speakers—a leading secularist—as a *lie*. Something, of course, must be allowed for the heat of debate, but it was clear enough that the unbeliever was speaking his honest thought. He was firmly convinced that such things could *not* happen—and he said so.

"Telepathy happens!" says Mr. Upton Sinclair, after studying the question at first hand for several years, and being fortified not only by practical results but by an extensive acquaintance with the literature of psychical research. "From first to last," he writes, "I have read hundreds of volumes." I found especial interest in the author's statement that in his youth he had met "a scholarly Unitarian clergyman, the Rev. Minot J. Savage of New York." That is a name which will awaken a pleasant response in the minds of some of our older readers; it will be well known to them. It would appear that the author's talk with Mr. Savage, although it left him unconvinced of the existence of spirits, sowed the seed of curiosity in his mind. From that point he took up the study of psychical research. He sought knowledge—"and as it happened fate was planning to favour me. It sent me a wife who became interested and who not merely investigated telepathy, but learned to practise it . . . So at last I can say I am no longer guessing. Now I really know. I am going to tell you about it, and hope to convince you; but regardless of what anybody can say, there will never again be a doubt about it in my mind; I know!"

That is sufficiently forthright and positive. To some of us who have read, or will hereafter read Upton Sinclair's testimony, it will come as something not exactly new. Indeed, it will be old and familiar ground. Like Mr. Sinclair, we *know*; but also we knew it long ago. To some few of us "mental radio" is as much a fact as the radio of the Broadcasting Station. The difference is that the former is less common, is not patient of control, cannot be set in operation at will, cannot be demonstrated to the crowd. But that simply arises from the fact that in this

subject we are only at the beginning of things, and have but a few vague hints and clues to guide us in our attempt to discover the laws which govern the phenomenon.

As might be expected from so active and alert a mind, Upton Sinclair has given much attention to this side of the subject—its rationale. He offers some plausible hypotheses. Thus on p. 192 he writes:—

. we are apparently getting hints of a cosmic consciousness, or cosmic unconsciousness: some kind of mind-stuff which is common to us all, and which we can bring into our individual consciousness. Why is it not sensible to think that there may be a universal mind-stuff, just as there is a universal body-stuff, of which we are made, and to which we return?

This is, of course, not a new idea. It is many years since the late Professor Clifford, a resolute materialist, found himself forced by the logic of facts to fall back, if only tentatively, on the theory of a Universe of "mind stuff"—the phenomena of mind had to be accounted for somehow!

Pursuing this speculation as a method of accounting for telepathy, Upton Sinclair continues:—

If I am correct in my guess, that mind and body are two aspects of one reality, then we shall find some physical form of energy being manifested, just as we do when we communicate by sound waves. The human brain is a storage battery, capable of sending impulses over the nerves. Why may it not be capable of sending impulses by means of some other medium, known or unknown?

Why not indeed? There is the ether, which may be described as being at once known and unknown. In the ether may lie the key to many mysteries of life and mind.

I find Mr. Sinclair's speculations interesting, if only as attesting to the thoroughness of his investigation. He will not merely set down his facts, he will reason about them, even if he does not quite realise all the implications of his reasoning. It would seem that he does not accept the "spirit hypothesis," an attitude with which, in the circumstances, no impartial person can well find fault. Indeed Mr. Sinclair is not at the moment concerned with that question. He has taken a decisive step in accepting telepathy, and any investigator of the problems of existence who is content to take one step at a time is the least likely to stumble. Still, it is a momentous step, and once taken may well be the beginning of strange and surprising adventures, that is, of course, if the adventurer keeps on. It may be that some of the "hard-shell" sceptics, amongst them those who have strongly criticised Upton Sinclair's experiments and conclusions, are subconsciously aware of this. To them such a step must seem, if not irrevocable, at least a step in a direction very threatening to a complacent conservatism; their security can only be assured by a stern refusal to move. That is a not uncommon attitude of mind, especially amongst the supposedly scientific types.

Upton Sinclair makes reference to one of his friends who could not believe in telepathy for the reason that it would mean "abandoning the fundamental notions" on which his "whole life had been based."

In this particular matter history has repeated itself. Some thirty years ago—more or less—Mrs. Everitt, one of the most famous of physical Mediums, was visited by a scientist of standing who begged to be allowed to witness some of her phenomena, a request with which Mrs. Everitt and her husband hospitably complied, for being people in private life there was no professional element in the matter—it was simply a social courtesy.

* T. Wernie Laurie Ltd. (8s. 6d. net.)

The scientist came and witnessed some of the phenomenal happenings, but firmly declined the invitation to come again on another evening. It would, he said, "upset the philosophy of a life-time." As it was, he had seen more than enough, and desired that his identity should be kept secret, a request which, by the way, was honourably observed. I had the story from Mr. and Mrs. Everitt. Both have long been dead and doubtless the scientist also has passed away, so I cannot authenticate the account. Let it pass as an illustration.

Now in this particular case the manifestations were the direct voice, materialisation, levitation and the like—in short, several steps beyond telepathy. But even telepathy, regarded as the first step, is clearly one to be shunned by the conservative scientist who values his peace of mind. Mr. Sinclair has some trenchant replies to his critics and makes it clear that his testimony is entirely disinterested, which ought to be indisputable. In short, he is one of a little body of literary men who could make more money by writing books on their own special subjects—novels, for example—than volumes on psychical or supernormal matters, but who, in recent years, have lectured, as a point of honour, to testify to the truth they have discovered, even if it be to their own detriment.

The Introduction to the book is by Professor William McDougall who refers to Upton Sinclair as "a fearless, honest and critical student of public affairs," and who, as an authority on psychical research, is able to show that Mrs. Sinclair's account of her experiences in the telepathic process is in line with the experiences of other workers in this field. Her clairvoyant successes suggest to him the similar results obtained in the "book tests" recorded in late years by the Society for Psychical Research. He concludes with the remark that "Mr. Sinclair's book will amply justify itself if it shall lead a few of his readers to undertake carefully and critically experiments similar to those which he has so vividly described."

That is a conclusion many of us will warmly endorse, especially those who realise that a few isolated successes, no matter how carefully verified, have but the slightest effect on scientific scepticism or popular apathy. Success rarely lies in the incessant multiplication of cases so that the new and rare phenomenon, which is rejected chiefly because it is new and rare, shall become so common as to gain unquestioning acceptance. The opposition that cannot be broken down by a handful of volunteers must in the end succumb to a general mass attack.

D.G.

OBITUARY.—THE REV. F. FIELDING-OULD.

Just as we go to Press we learn, with great regret, of the passing of the Rev. F. Fielding-Ould, M.A., (Cams.) on Monday night last, following an operation for a malignant growth in the chest.

A man of considerable erudition, with a cultured mind and a deeply mystical nature, Mr. Fielding-Ould was highly esteemed both in and outside the spiritualist movement. As a cleric (for many years) vicar of Christ Church, Albany Street, N.W., and Chaplain to the Horse Guards, Mr. Fielding-Ould felt urged to support the underlying truth on which Spiritualism is based (although in the popular sense he was not a spiritualist) and this undoubtedly hindered the chances of ecclesiastical preferment which his great abilities deserved.

He had some success in literature as a novelist and poet, his poetry at times being touched with delicate fancy and rich illumination. As a conversationalist he was a mine of information and mature philosophy, expressed frequently with an engaging dryness of humour.

We take leave of Mr. Fielding-Ould (whose brother, Dr. R. Fielding-Ould, is Vice-President of the London Spiritualist Alliance) with sorrow and with a deep appreciation of his sterling qualities.

LETTERS TO THE EDITOR

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

THE SPIRIT AND ITS MECHANISM

Sir.—The following tentative statement attempts no explanation, but I venture to ask, does it not fairly well embrace, not theories, but the known facts? Perhaps too it may tax credulity less than, for instance, that self-contradictory *omnium gatherum* invented by puzzled psychologists to take care of unsolved problems—the "subconscious."

Thinking, feeling man, as a bundle of body, brain, muscle, nerves and glands, is a physical mechanism for the reception of thought, mental images and emotion. Once having been received, these thoughts and emotions can be repeated by some process of the mechanism again and again like succeeding echoes, given the right incentive. This mechanism under suitable stimulation has the power of manifesting the things received, either as received, or as modified by their interaction one with another. As this physical mechanism changes, or is changed, so changes its receptive and demonstrative ability, and consequently, a man's personality and character.

Given a certain type of mechanism, we have the tiger; given another, the sheep. Each is limited in feeling and thought by the mental and emotional receiving capacity of the physical make-up.

It is not at all foolish to suppose that the criminal character of a man can be altered by altering his physical characteristics; the only trouble is in determining in what way. For instance, according to Freud and others, the determining force in man is his sexual instinct. However that may be, alter his mechanism (that is, destroy the organs concerned) and what becomes of the instinct?

The curious fact remains that there is an interaction between thoughts and feelings received (or "experienced") and the physical receiving apparatus itself. A stream, continually flowing, in time cuts a channel in the rock from which even itself cannot escape; thereafter the canyon walls confine its course and direction. Persistent thought, mental images and emotions along one line, undeniably are capable of altering the receiving apparatus itself, and so, its capacity and kind. Here comes in the will, as the attribute of the ego, the power to select some images and thoughts for retention, to the exclusion of others; a power apparently inherent in each physical mechanism, though in some it is so small as to be negligible.

I don't think this destroys the idea of the self-conscious personality or ego at all, but rather puts it on a higher plane. It is the presiding spirit of each individual mechanism which has first been endowed with the mysterious life essence, limited in manifestation by the limits of the mechanism. In an idiot, the spirit vainly tries to manifest through a defective instrument.

But the spirit ever strives to have the physical apparatus receive and retain what it judges best, and exclude that which it judges not best. It wants the phonograph disc of the mind as fine as possible. Sometimes it seems to be overwhelmed and drowned out by the multiplicity of conflicting impressions received.

In other cases it is the selective, determining factor, and we say in the case of some person, "Here was (and undoubtedly still is) a great spirit."

While the above may be incomplete and faulty, so many facts and figures could be adduced in support as to be wearisome. The idea could be elaborated at great length, but each can do this for himself by reading freely between the lines.

P. REGINALD PALETHORPE

St. Augustine, Florida.

Light.

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THE MORE EXCELLENT WAY

IN his new book *Bible Cameos*, already noticed in these columns, Mr. H. E. Hunt gives a graphic description of the state of the world to-day. He writes:—

Our distractions are multiplied, our amusements and our thrills are intensified, our days are filled overfull, and the measure of our activities flows over far into the night. We rush, we race, we fly; the spoken word reaches across the world, and the simple things are gone. Yet neither thrills, excitements, luxuries nor sensations constitute happiness; and for all these multiplications we may doubt if we are as happy as our forebears. These things even though we multiply them and multiply them again, are still things of the senses; and the senses tire with the repeated impression and cease to respond. And that is why in the last issue peace and joy can never be found in externals, being things of the spirit.

We see nothing in the picture of present-day restlessness to afflict the thoughtful mind. It is so clear that the modern "speeding up" of life has a deep significance in the evolution of the human spirit. There are certain strong souls who listen to complaints concerning the strenuousness of our times with ill-concealed impatience. To them such lamentations are a mark of weariness, feebleness, even of degeneracy.

They love the troubled waters, and breast the waves joyously like stout swimmers. Some of them, as we know, are in the spiritual movement, and the wheels can never turn too fast for them. One of them who lives the strenuous life and revels in it, once described to us his ideal of heaven. It was a place where everyone was furiously busy battering down the obstructions between the two worlds, and constructing lines of communication—fighting and building at once, with "sword and trowel," like the builders of the walls of Jerusalem as described in Nehemiah. We listened respectfully as he described the heaven of his dreams and thought (but did not say) that to us his heaven bore a not remote resemblance to a boiler factory with more than a touch of the battle-field! Probably there are many minds of this type. We have known amongst them some great leaders of men. Matthew Arnold suffered acutely in a world which he described as "madly jangled." Not so these.

None the less we cherish visions of a "more excellent way"—of a state in which, with incessant activity, there shall be also tranquillity. The work may be incessant but it will be ordered and harmonious, as free from noise and turbulence as the growth of flowers in a garden. We think of *Force* as disruptive, discordant and disorderly and of *Power* as quietly constructive and inseparably allied with *Poise* and *Peace*. But it seems clear enough that as destruction usually precedes construction (or reconstruction) the one process would not necessarily displace the other. They would operate simultaneously but on different levels. In the lower world energy strong and tumultuous, in the higher world energy tamed and tranquillised.

If some of the jaded and world-worn amongst us crave for quiet retreats, "the ports and happy havens" of the poet, we should not account it as necessarily a sign of weakness. If we neglect the quiet intervals, the avenues from which to draw recuperation and refreshment of soul, we do so at our peril. Nature is an indulgent Mother but she has her limits and imposes them remorselessly in the end. The fighter who would always be fighting and the worker who would always be at work are in the end put forcibly to rest, just as, on the other hand, the seeker for repose who prolongs his resting to the stage of rusting is at last shaken out of his lethargy, usually by the discovery that to rest may at last be even more tedious than to work. "Better rub out than rust out" says the old saw. But in this, as in other matters, there is always the golden mean, if we are wise enough to find it.

Until we have found it, we may be sure that Universal Laws will redress the unequal balance of human institutions, and bring in those "strong compulsions" which a more intelligent ordering

SIDELIGHTS

ERIK JAN HANUSSEN was recently acquitted of a charge of obtaining money by fraudulent mediumship, at Leitmeritz (Czecho-Slovakia) after demonstrating his powers to members of the court, records the *Morning Post* of June 2nd. After his arrest at Teplitz a number of witnesses came forward and testified to the genuineness of Hanussen's psychic gifts. It was related, as an example of his psychometric faculty, that a sealed box had been handed to the accused by a merchant from Cassel. Hanussen stated that it contained flowers which, it was claimed, had been taken from the coffin of Queen Luise of Prussia (who died in 1810); but he asserted that, except for a small fragment, these flowers were not actually those removed from the dead queen's casket.

* * *

The sealed box was opened, and found to contain flowers, and a note written by one of the Queen's chamberlains, saying "These flowers were taken by me from the coffin of Queen Luise." After expert examination it was decided that Hanussen was correct: the flowers were too well preserved to justify the claim that they had lasted 120 years. After hearing this, and other evidence for the defence, the Court imposed a test: Hanussen must (a) find a concealed object, (b) give true characteristics of three persons from specimens of their hand-writing, (c) do the same in the case of two specimens of handwriting already in the Court's possession, (d) carry out two clairvoyant tests and (e) describe the fate of an individual by contact with an object associated with him.

* * *

Hanussen (otherwise Herman Steinschneider) came through the tests with flying colours, according to the newspaper account. A key was hidden outside the court room. The accused ran outside and returned within one minute with the hidden article. (Loud applause in Court, which the President tried in vain to suppress!) His character-reading demonstrations based on an examination of handwriting were "brilliant," and the clairvoyant and psychometric tests were successfully passed. An account of the case in another journal states that in the last named test the accused accurately described a motor accident, and the scene of a birth. It also says that rigorous conditions were imposed. All persons who had come into contact with Hanussen during the trial were placed under police surveillance. The room in which the seance was held was strictly guarded by police and the neighbouring rooms were carefully searched in case an accomplice might be concealed there. All entrances were guarded by gendarmes with fixed bayonets.

In a letter which we received from the Rev. G. Duncan lately he mentions that he gave his first lecture on Spiritualism in Glasgow when he was fifteen. He continued these lectures, which were mainly on Spiritualism, in and around Glasgow. This was in the days of Mr. James Burns but before Mr. Burns went to London to found the *Medium and Daybreak*, which was started in 1870. Mr. Duncan tells us he has had some remarkable experiences in connection with psychic phenomena and has met many of the notable people of those earlier days, including Dr. Gavin B. Clark, who was afterwards M.P. for Caithness and who is still living. Mr. Duncan is now professionally engaged with Messrs. W. & G. Foyle, Ltd., as expert and adviser on theological works.

of human affairs would avoid. In the days of our forefathers it was said that one volunteer was worth a dozen "pressed" men. The maxim is as true to-day as ever it was. We are given the choice of voluntary service or compulsory service; the choice of directing our lives sanely or having them directed for us by the stern ordering of Nature. Action and Reaction are the laws by which man is at present driven to and fro like a shuttlecock—from prodigality to penury, from profligacy to puritanism, from excessive exertion to excessive exhaustion—and then back again! They are mechanical laws and will never cease to control the situation and correct the excesses so long as spiritual laws are violated and ignored.

Meanwhile those who can find happiness in noisy and violent action may do so without rebuke from us. We know that "it takes all kinds of people to make a world." But we know, also, that true happiness is the quietest of human states.

DREAMS

Whence do they come, those Visions of the night
Between the darkness and the dawning light?
Scenes we remember—or have never seen,
Dream-hills, dream-streets where we have never been,
As if some artist of the soul had drawn
The visionary landscape, fair as dawn,
Or our subconscious part had eyes to see
Strange faerie visions when the soul roams free,
So clear and bright and perfect do they seem
We cry in wonder: "That was not a dream!"
Scenes we remember: faces of the Dead
When they with us familiar ways did tread;
Loved faces, smiling eyes and friendly hands
That now we only hold in slumber-lands.
Voices that stir'd our souls to joy or tears,
We hear them calling, calling down the years.

Scenes—faces—voices—hands from other days,
We see and hear and feel when slumber lays
Her magic hand on tired eyes and brow
With gentle whisper: "You shall see them now!"
Whence do they come? And are they only dreams
Or are they Visions from a world that gleams
Beyond the world of sense, a finer air
And radiant with loveliness more rare
Than any earthly beauty? Do we see
With other eyes, from earthly sight set free
Those we have lov'd transfigur'd, yet the same.
Transmuted as when vapour turns to flame,
Clear, radiant, shimmering and pulsing light
Stirring our finer senses in the night,
When sleep and death are nearest each to each
And sense refined and quivering to reach
That clearer Vision that transcends all sense?
What are our dreams? How do they come—and whence?

C. M. MALLET.

LIGHT ON THE HORIZON

By MAJOR W. TUDOR POLE.

THERE are seers among us who stand watching at the confines of human consciousness, and who are aware of spiritual happenings now taking place of which the average man knows nothing. No good reason exists why many of us should not be able to share these experiences at first hand, but the majority of people are too engrossed in the material affairs of their daily lives even to realise that such vision can be theirs too.

The reports that reach us vary in detail and in methods of expression, but there is an impressive unanimity in regard to fundamentals.

We are told that "a new radiance" is spreading across the mental horizon of mankind, lightening the peaks of the world like the dawn of a new day, and leavening the processes of human thinking everywhere.

It is stated on the authority of those trained by both Eastern and Western methods of mysticism, that fresh reservoirs of spiritual revelation are being tapped, and their contents made available for all who have eyes to see, ears to hear and minds capable of grasping the significance of these great cosmic happenings.

Such expressions as "a new dawn," "a fresh revelation of Truth," "another era in human history," are constantly being applied to our own times. We are even warned of the approach of cataclysmic events which are referred to as heralds of a new Dispensation for the human race.

In the outer world the War has left such an aftermath of misery and chaos that it is not always easy to share the faith and optimism of those who can look beyond immediate conditions. Unrest and uncertainty are widespread everywhere. Most people seem quite unable to live the day in serenity of mind. They would like to escape into the future, yet they are afraid of it. They turn their thoughts regretfully to the past, forgetting that regret is the lowest use to which memory can be put. These same people are usually prepared to believe every alarmist prediction and to spread such forecasts far and wide, ignoring the fact that these pronouncements have no basis in reality. The general unrest is increased by a sense of vague disquietude reflected in men's minds and actions, for which it is difficult to discover a definite cause. For these and similar reasons there are many who scoff incredulously when seers speak of the coming into the world of fresh waves of spiritual power.

It is rarely realised that so much of the apparent discord and distress around us is caused by a state of what is sometimes termed "chemicalisation," a stirring up of stagnant conditions to be inevitably followed by a process of purification. It is no good becoming depressed at the sight of new wine breaking old bottles.

Now whilst it is true that time is everflowing and is indivisible, it is also true that the incidence of spiritual events in time and space varies, thereby creating fairly definite epochs which stand out clearly at certain points upon the ever unwinding road of human progress. Because this is so we can listen to what the seers tell us without offending our powers of reason. The seers speak of great events now pending which will gradually transform human thinking and create new conditions for the expression of life in the outer world. They base their prophecies on what they "see" now taking place just beyond the ken of normal thought and vision. Of necessity such predictions must appear vague and even incomprehensible to the majority, because it is virtually

impossible to predict the exact effect of metaphysical happenings upon the tide of human affairs.

Those of us who sometimes get glimpses of the bright shadows cast by coming Cosmic events often feel constrained to silence rather than run the risk of adding to the present confusion by voicing ideas liable to be misinterpreted and misunderstood.

There are many who sense imminent developments in the methods of evolution of life upon this planet, but who may not realise the significance of what they feel, nor the fact that the most far-reaching changes have a way of happening quietly and without attracting general attention at the time. Whilst those who are wise live in the present, fulfilling their daily tasks with serenity of mind, refusing to be dismayed by untoward events, yet it is often these same people who possess intuitive knowledge of coming spiritual events and who can shape their mental paths accordingly. The vastly significant changes that have swept over human consciousness even in living memory herald events in our world of which the portents are visible on every side.

Despite the present confusion and the pessimism which it is so difficult to evade, we cannot ignore the signs upon the horizon even if we do not yet grasp their significance. It will help us to live the day more cheerfully if occasionally we lift up our eyes to the hills, for the seers who stand upon these hills can watch the spreading of an illumination that augurs well for coming generations as also for ourselves.

Probably it is unwise to try to interpret the signs of the times in an effort to translate them into the concrete realities of to-morrow, but it is possible to outline some directions in which Humanity is moving forward towards the light. The present Century should see the end of warfare as a method of settling international disputes. We fail in a primary duty if we do not set ourselves and our children to work and pray unceasingly for this ideal which is attainable whatever the seeming obstacles may be.

We are almost certainly on the eve of revolutionary changes in methods of education and in the mental training of the next generation who must face conditions of life undreamt of by their grandparents. Co-partnership and co-operation between the capitalist and labouring classes and the breaking down of caste and caste-bound systems and conventions, all these and many similar social changes are upon us.

We are just beginning seriously to explore vast regions of the human mind, so far uncharted, regions filled with capacities and powers greatly beyond anything so far developed. The fundamental truths of religion and the spiritual life will gradually, once again, become the bases of human endeavour; in other words the age of materialism is drawing to its close. The further development of man's spiritual capacities is absolutely essential, so that he may be adequately equipped to use, and not misuse the ever-growing discoveries of Science and the further unveiling of the secrets of Nature.

Spiritual instead of material agencies will come into general use for the healing of our mental and bodily ills. The gift of natural clairvoyance, the use of telepathy and kindred faculties will be widespread. Human life on earth will be healthily prolonged. The barriers between our present state of consciousness and the next will almost certainly be broken down, and this fact in itself will supremely affect human relations and world events. Readers will find no difficulty in pursuing this train of thought and prediction until no aspect of life has remained untouched. In the end, however, we come back to the

simple truths. It is the Kingdom within ourselves which needs exploring. All the illumination and power we require is there waiting to be discovered and to be used. When the seer speaks of fresh light upon the hills he is trying to make us understand that this light of a new Day is already within each one of us, waiting to be recognised, and that its potency and value can only manifest after this recognition has taken place. The great truths are the simple ones and yet they constantly evade us. Jesus revealed the secret of how "all these things shall be added unto you" and by "these things," he surely meant wisdom, truth, beauty, joy and the capacity to live sane and happy lives.

How far we of this generation have wandered from these great and simple ideals! Sooner or later we must return to them and reflect that light which is destined to destroy the dark illusions of ignorance, misery and sin, so that Humanity may take another step forward in its progress toward God.

FROM MY NOTE BOOK

By E. J. DINGWALL.

HERE are many curious tales hidden away in the dusty manuscripts and folios of the past, and stories of ghosts and occult things are not rarely to be found. Here is a record of a seventeenth century scrying, which contains some unusual features, and which is preserved among Egerton MSS in the British Museum.

The tale revolves around the figure of pretty Bess, who was a servant in the household of a lady whose daughter, afterwards Mrs. Bollsworth, was intimately connected with the events to be chronicled.

It seems that Bess used often to go into the garden and appear into an arbour there. Young Mrs. Bollsworth, being, was curious as to the goings on in that arbour, and with all the curiosity of a maiden determined to find out. One day when Bess had disappeared therein she followed and found the girl gazing into a copper bowl with water in it. Bess explained that she used to see pictures in the water and then and there described a battle taking place. Her companion then asked about gazing and Bess told her that a common looking-glass would do just as well as the water in the copper bowl provided that a mysterious paper covered with mystic characters were held up behind

The two maidens were so intrigued by their new toy that they began to give demonstrations, for the visions were not only to be seen by the scryer but by the company also. Thus on one occasion a lady asked to see her sweetheart, and there in the mirror was seen a man with his face all bloodstained. The company was disturbed by this unwonted sight and inquiries were instituted with the result that it was ascertained that the man had been cut on the face by a barber so that the vision was verified and the fame of the fair Bess spread far and wide.

It was indeed all very curious and from the old record does not seem that a sceptic suggested that the mystic paper behind the mirror was not quite in order, and that was the reason why Bess never allowed anybody to approach and behind whilst she was showing the pictures. At any rate it pleased everybody and helped to while away a idle afternoon.

RUDI SCHNEIDER.—Methuens will shortly bring out a new volume on the mediumship of Rudi Schneider. It will be illustrated with about a dozen plates. The date of publication will be on, or near, July 1st.

RAYS AND REFLECTIONS

An old friend, who is also a veteran journalist and literary man, tells me of a scene in a London hospital some years ago. "A group of reporters had been viewing a demonstration of radium treatment, and when all had been seen and heard, the doctor in charge said to us: 'For heaven's sake do not say that radium is a cure for cancer!'" That story needs no comment.

* * *

The thoughtful observer can obtain much quiet amusement and not a little interest by watching, with sympathetic eyes, the efforts of certain individuals to obtain first-hand evidence of survival. For there is a type—the thousandth man—which can never arrive at the goal; some kind of mental obstacle stands in the path. It is a little reminiscent of a method of catching monkeys that is adopted by certain natives—I cannot, for the moment recall which "natives."

* * *

The method is, I understand, something like this. A cocoa-nut is emptied of its milk, and a hole bored in the shell just large enough to admit the monkey's paw. Then rice is poured into the nut, which is placed on the ground below the trees in which the simian tribe are assembled. Soon a monkey, a little more curious than the others, descends for exploration. He plunges his hand into the aperture, seizes the rice, and finds that he cannot withdraw his hand from the shell—his rice-filled fist is larger than the aperture. He will not let go of his booty; and this is his downfall, for the wily "natives" easily capture the animal, who could readily escape if he would but let go his hold on the tempting grains of rice inside the shell.

* * *

That little illustration seems to have some bearing upon the case of the baffled seeker after psychic evidences. Like the monkey, he could get what he wanted if he would only "let go"—if he would relax that psychological knot which hinders his desires. But the failure to get proof in the psychic realm of exploration is sometimes due to other causes as well, so I will not press the analogy too far, although it serves to illustrate part of the argument at least.

* * *

It was pointed out recently that the terms "magnetism" and "magnetic healing," so frequently used by spiritualists are meaningless. It is really some psychic force or fluid—which is involved in that kind of healing to which the term "magnetic" is usually applied. True enough, but then the term "personal magnetism" is also commonly used, as applying to those people who possess "charm" and an attractive or compelling personality, and as a figure of speech, the phrase will pass although it has no scientific value. Some healers I know insist on the phrase "spiritual healing"; but that also is unscientific. So long as any system of healing—whatever it may be called—is efficacious I am not much concerned about the choice of terms. To me it all comes down to a question of the communication of *life*, which, as some modern sage has said, is much more important than the communication of thoughts.

D.G.

"THE LIGHT OF OTHER DAYS" NOTES AND REVIEWS

From *LIGHT* of January 15th, 1881.

A SEANCE WITH THE DUKE OF CUMBERLAND.

To the Editor of *LIGHT*.

As instancing the deep interest taken in high circles, I venture to send you the following account of a seance with H.R.H. the Duke of Cumberland, the son of the late ex-King of Hanover, and cousin to her Majesty the Queen. It is very well-known that last year I made no inconsiderable tour abroad, and among other cities I had occasion to visit Vienna, remaining there over three weeks as the guest of Baron Hellenbach, one of the most earnest, scientific, philosophic Spiritualists it has been my pleasure to meet. Being a peer of Hungary, and in high favour in Court circles, he had no difficulty in introducing the subject to people of note, and with such excellent results as to make many important converts to the movement. After a few days' sojourn in the city, the great success we were meeting with—our seances of course being private—attracted the attention of everyone, and I think it is not too much to say that politics, and even the general election in England then taking place, gave way to the all-absorbing subject of Spiritualism. On April 5th I was invited to the house of Count Zichy to meet the Duke of Cumberland. There were present, besides his Highness, the Princess Dietrichstein, Prince and Princess Khevenüller, Princes Louis, Alfred, and Heinrich Liechtenstein, Princess Hatzfeld, Countess Clam-Gallas, Count and Countess Schönborn, Count Wilczek, and Baron Hellenbach. The circle was large, and not entirely harmonious, but the results were not unfavourable. On one side sat the Duke of Cumberland, and on the other the Princess Dietrichstein, and I requested them particularly to observe that they held me hand and foot throughout the seance, as we were to be placed in darkness, and for the reason that a broken circle might prove disastrous. Manifestations such as your readers have witnessed in ordinary circles took place; but one thing was more powerful than usual, and that was the floating, which had been most marked during my stay in Leipsic under Professor Zöllner's investigation. I rose in the air horizontally, and gradually ascending, naturally began to pull the hands of my neighbours. As best they could they clambered on to their chairs, and then on to the table; but as I continued to rise and to pull upwards, the consequence was our hands became disconnected, and I fell with much violence on to the back of my chair, bruising myself considerably. When a light was struck his Highness was found upon the table, and being a tall man, with his arm outstretched he must have reached at least 11 feet. He was most kind and considerate to me, and engaged me in a long conversation upon the subject, expressing great sympathy with the movement and a desire to know more about it. I must not forget to mention that, during a general conversation after the seance, in the light, and while engaged with the Duke, the large gas chandelier, about 10 feet away from us, suddenly rattled and swayed to and fro as if struck by a heavy body, causing no little consternation and surprise. A few nights after, when at a reception at Prince Metternich's (he who was present at the Tuileries when the late Emperor Napoleon had seances with Mr. Home) I had the honour of being presented to her Royal Highness the Duchess of Cumberland (sister of the Princess of Wales) who took a lively interest in the subject, and who was then too delicate in health to accept my invitation to attend a seance. During a conversation of nearly half-an-hour, I learned much from her in connection with certain Royal personages in England and their belief in Spiritualism, but which I am not at liberty to detail here.

W. EGLINTON.

"THE MYSTERIES OF SOUND AND NUMBER." By Sheikh Habeeb Ahmad. (Foyle. 10/6).

This is a reprint by the author's wife of his works. There are tables, giving the numbers attached to the letters of the Arabic alphabet and to the planetary Periods. The "Law" is illustrated by the Records of Horse-racing, involving intricate calculations which are not likely to appeal to the gambling instinct. S. De B.

* * *

"CASTLE ENIGMA." By J. Russell Warren. (Ward Lock & Co. 7/6).

A "psychic" novel, with the American millionaire the English peer, the Cornish castle, the Haunted Room the Dungeon, the Secret Panels, and all the frippery of "psychic" ignorance and romanticism. S. De B.

* * *

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

This is "A Mystical Autobiography," to quote the sub-title. It was written, as the author tells us, as the result of a great desire for self-expression. Mixed with many philosophical reflections and statements arising out of her study of Oriental Mysticism, are some interesting items of autobiography. She tells of an encounter with a snake, which she says was a krait, describing it as "long black and thin" and as creeping down the wall. A friend to whom we handed the book for perusal, and who has lived long in India, tells us that he has met the krait many times; that it is a small brown snake and does not creep down walls—it cannot. We leave the contradiction as something which may not have any particular significance. We accept the author's statement that she had an exciting encounter with a serpent of some kind and wrote it down as it was impressed on her mind at the time. One hardly looks for scientific exactitude in such circumstances. And as regards the philosophic teachings set out in the book, while we hesitate over some of them, there are aphoristic statements which strike us as well and truly said.

* * *

"SHIVA, OR THE PAST OF INDIA." By Elizabeth Sharpe. (Luzac & Co. 1/6).

Here is a brochure dealing with the worship of Shiva, and designed to correct current misunderstanding on the subject, as, for instance, the idea that Shiva is really worshipped. Hence the sub-title of the book—"Vindication and an Exposure." The author makes extensive use of Sanscrit manuscripts, and the appearance of the pamphlet is clearly directed to students of Oriental religions and rituals. Lucr.

"BEYOND" is the title of a new monthly magazine (price 6d.) published by the Guild of Spiritual Healing, Ltd, 29, Queens Gate, London, S.W.7. Its first issue (June) is an attractive one both as regards the format and the general contents. There are contributions by the Countess of Tankerville, Sir Richard Paget, the Rev. G. Vale Owen and Major Tudor Pole, amongst others, and the interest is heightened by some excellent illustrations. *LIGHT* wishes every success to this new venture of "The Seekers."

* * *

NEW BOOKS RECEIVED

"MY LARGER LIFE." By Violet Burton. (Riders. 5s.)
 "COMMUNICATION WITH THE DEAD." By J. G. Carew Gibson. (Riders. 6s.)

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WEEKLY MEETING.

(No Weekly Meeting on Wednesday, June 25th.)

GROUP CLAIRVOYANCE.

(Limited to 10. Bookings must be made.)

Friday, June 20th, at 5 p.m. MISS LILY THOMAS Friday, June 27th, at 5 p.m. MRS. CANNOCK

VOL. IX. No. 1. April, 1930. "PSYCHIC SCIENCE" Frontispiece, Portrait of J. Arthur Hill, author of "Psychical Science and Religious Belief" Madame Lotte Plaet, a fine psychometrist (with portrait), Mrs. Hewat McKenzie, Teleplasmic Thumb-prints. (Finely illustrated). Messrs. E. E. Dudley & J. Malcolm Bird. Remarkable recent experiences with "Margery." Editor: Stanley De Brath, M.I.C.E. Best Psychic Quarterly in the World. 2/9 post free. 11/- yearly. Sample copy post free at the College.

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CLASSES AND CIRCLES.

Tuesdays, 3 p.m., Circle for Clairvoyance (June 25th) MR. GLOVER BOTHAM Wednesdays, 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 27th. "At Home" Mrs. de Crespigny on "The Aims of Spiritualism." Followed by Discussion.—Members Free. Non-Members 1/- a sd.

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36, HARTFIELD ROAD, WIMBLEDON S.W.19.

Sunday, June 22nd, 11 a.m. MRS. E. A. RAYFIELD Address: Spirit Descriptions and Messages.

Sunday, June 22nd, at 6.30 p.m. MR. H. ERNEST HUNT Wednesday, June 25th, 7.30 p.m. MRS. FLORENCE ARNOLD Address: Spirit Descriptions and Messages.

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

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Sunday, June 22nd, at 11. REV. GEORGE COLE Sunday, June 22nd, at 6.30. MRS. M. A. HUNT Special Monday, June 23rd, at 7.30. REV. GEORGE COLE Will Lecture upon Healing Wednesday, June 25th, at 7.30. (Clairvoyance) MR. STEPHEN FOSTER

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Monday, June 23rd at 3. Clairvoyance MR. SPENCER Monday, June 23rd, at 3.30. Clairvoyance MRS. ROBERTS Tuesday, June 24th, at 7.30. Clairvoyance MRS. KINGSTONE Friday, June 27th, at 7.30. Clairvoyance MR. BANCROFT

GROUP SEANCES.

Tuesday, June 24th, at 7.30 MR. VOUT PETERS Wednesday, June 25th, at 3 MISS L. THOMAS Thursday, June 26th, at 7.30 MR. AUSTIN Friday, June 27th, at 7.30 MRS. ESTA CASSEL

LECTURE.

Thursday, June 26th, at 7.30 MRS. BARKEL "The Twelve Signs" being the 2nd lecture of a series entitled "The Spiritualists' Aspect of Astrology and Numerology and their relation to mediumship." Tickets should be obtained in advance.

PRIVATE SITTINGS can be arranged with the following Mediums: MRS. ESTELLE ROBERTS, MRS. CANNOCK, MR. GLOVER BOTHAM, MRS. MORREL, MISS LILY THOMAS, MR. VOUT PETERS. MRS. ESTA CASSEL.

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Clairvoyant: Mr. GLOVER BOTHAM.

6.30 p.m.—Speaker: Mr. Maurice Barbanell.

Clairvoyante: Miss Lily Thomas.

Sunday, June 29th, 11 a.m., Mr. Ernest Hunt.

Clairvoyante: Mrs. Prior.

6.30 p.m., Miss Estelle Stead.

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July 2nd. Answers to written Questions (Impersonal and relating to the future Life.)

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June 25th. Psychic Phenomena and the Astral.

Thursday.

June 26th, at 8.30 p.m. At Queen's Gate Hall, Harrington Road, S.W.7.

Reception to Mr. Horace Leaf, F.R.G.S. on his return from America.

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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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:

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