

# Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW.

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have been immediately understood. There would have been no doubt as to what was meant. It was then a philosophical term denoting a spiritual view of the Universe. It took in Religion, it took in Mysticism, and indeed all and every system of faith and practice that acknowledged the existence of an Unseen World. But that should not, and does not, imply any *radical* difference between Spiritualism as it was understood then and Spiritualism as we know it to-day in the form of Modern Spiritualism. Of course qualifications and limitations are necessary for the sake of definiteness when we are dealing with a vast subject. But it should never be forgotten that thousands of people will accept unqualified and unlimited Spiritualism who will not accept any narrow qualified or definitive form of it. Spiritualism can never itself be organised, because it is beyond organic boundaries. That, of course, does not mean that we must do without organisation—a disorganised movement is as ineffectual as an undisciplined army—but only that organisation must mean the organisation of spiritualists and not of Spiritualism. As it was well said by a writer on the subject many years ago, "The very beauty of a spiritual revelation is that it is again and again spontaneous." In short, it cannot itself be organised and its highest and most conclusive evidences are given to those without the movement as well as to those within, coming to them often when least expected.

\* \* \*

## NOTES BY THE WAY

SIR Frank Benson's recent address on "Shakespeare and Resurrection" reminds us that the works of our greatest poet are a perfect mine of knowledge concerning occult, mystical and psychic matters. Spirits, fairies, magic, astrology, are all to be found therein. We have referred to some of these examples in the past. The late Mrs. Leo Grindon, the Shakespearean scholar, dealt with the subject extensively in her writings. The difficulty is to know what Shakespeare himself really thought on these matters. His mind was so vast, so impersonal. There is a universality about his thought; he is one of the greatest examples of inspiration. He announced truths that even yet have not worked their way into the common consciousness. Indeed, it may well be that he spoke more wisely than he knew—an oracle, "out-topping knowledge." The man himself is a mystery, and by consequence the subject of speculations and theories of many kinds. But it seems clear enough that his consciousness was so expanded and so sensitive to impressions that he caught from that Unseen side of life much that he expressed in his plays and poems, even if he made no personal deliverance on the question.

\* \* \*

SPIRITUALISM is an infinitely greater thing than Modern Spiritualism, although the two are constantly confused not merely in the name but in the idea. Up to something like a century ago anyone who, in educated circles at least, used the word "Spiritualism" would

MANY people on learning for the first time of the reality of prediction and prevision, at once raise the question of Fate and Freewill. If (they say in effect) a seer describes some happening in the future and it actually comes to pass, then there is fixed fate—a dreadful conclusion! We have known even very intelligent persons to offer this objection—a hasty and quite unwarranted one. What the seer describes is never an *absolute* certainty, but something towards which events are working as by a chain of sequences. The chances may be vastly in favour of the predicted event, but there is always an incalculable element, something unforeseen which may come in unexpectedly at the last moment and set the prediction awry and it remains either unfulfilled, or occurs with some variation. We have known several instances in point, as in the case of a vision in which the seer found himself walking in a north country district unknown to him, and having certain adventures. The dream was singularly verified some months later when he found himself in the precise situation foreshadowed in the dream. Everything occurred as in the previsioning—except *one* thing. In his dream he had been invited to descend a coal-mine and had done so. In the actual experience he arrived in the district on a coal-miner's holiday and regret was expressed that his friends could not give him the opportunity of descending the shaft. The little variation was an eloquent reminder that the idea of fixed fate in these matters is a fallacy.

## THE VISIONS OF "M.A. (OXON)"

[The following passages taken from the writings of the late Rev. William Stainton Moses—better known by his pen-name, of "M.A. (Oxon)"—are supplementary to those which appeared in LIGHT of April 19th last.]

I was conscious of the presence of Harmony, and gradually I resumed the conditions before described. After gazing for some minutes at the crystal, I seemed to be disengaged from the body and stood with the Angel in a very peaceful scene. We seemed to travel very rapidly over an undulating tract of country, presenting a general appearance of peacefulness and repose. Nothing attracted my attention, but I was impressed with a desire to stay in so peaceful a neighbourhood. Passing swiftly we came to a valley shut in by low hills, wooded to their very tops, and with a great luxuriance of herbage and flowers. A river meandered slowly and without a ripple through the valley, and the only sound I could detect was the cooing of doves. A delicate scent of new-mown hay pervaded the scene, which was one of intense repose. The Angel stopped over a cottage—it was hardly more—embowered in flowers, and with a fountain playing in the front of it. The stillness was almost oppressive and I turned to contemplate the orderly arrangement of everything.

Standing in the garden, apparently meditating, was a striking figure; not in any sense majestic—something was wanting, I should say, of *power*—but decidedly striking. It was the upright form of an oldish man with clear-cut features, well-formed head and hands; and the body was draped in white, with very little relief in colour. [A connection of a close friend of mine. I never saw him except at a materialisation seance. I had seen his portrait, but I had no knowledge of the man in the body. He had been, I am told, a refined, courteous man, of no special power or force of character; a high-minded gentleman, very orderly in his habits, neat and precise].

He looked at us as we approached him, and saluted us, with rather stately courtesy. We entered the cottage and found ourselves in a room in which orderly arrangement was the first thing that struck me. The furniture and surroundings were simple enough, but all was ordered with precision and nothing seemed out of place. I was struck with the similarity of the place to what I have seen often enough on earth. I should say that *order* was the great characteristic; not *profundity* nor *novelty*.

He seemed to know me, and I conversed with him; and during the conversation I was not conscious of any other presence. He spoke freely of our seances, of his appearance two or three times (especially at a seance where he materialised), and expressed the warmest interest in what we were doing to familiarise men with the truths of spirit intercourse. He did most of the talking, for I have not yet got power enough to individualise when out of the body. I cannot say that anything was told me of importance. I was more impressed with the very strong likeness that the face bore to that known to me by a photograph and by the materialisation. I inquired whether he would visit us at our seances. He said, "Oh, no! That is not permitted. I have put you in the way, and now you must go on. You will come to me. I shall not return." I said that it would be a comfort if he could. He said, "I cannot. It is not in my choice." I pressed that there were medial spirits, and that he might communicate through them. He put it aside with a rather dignified wave of the hand and said, "You do not know our life and our interests."

He showed me, with much interest, apparently, a very beautiful flower of a kind not familiar to me, and directed my attention to the opening bud. He said that one of his great delights was the study of flowers. The whole impression left on me was that I had been calling on a gentleman who was occupied in ordinary pursuits of a rather refined nature, of no great depth and of no originality. There was a pervading atmosphere of simplicity and sincerity. I asked for messages or tokens, and he said, "My love is none other than it always was. Never mind messages. Take this," and he plucked a rose just bursting from the bud. But when I put out my hand to take it, it was not plucked, but blooming on its stem. I wondered, and he signed to me to go, and I left.

[BY AUTOMATIC WRITING.]

*Q. Can you give me any message about the last vision?*

"It was not a vision, but experience. No; all is clear, is it not?"

*Oh, yes, but I should have liked something more personal.*

"He is beyond the range of the personal, in an atmosphere of peace and rest. He could not, if he would, concern himself with you."

*But his affections are vivid.*

"But cannot operate on your earth. Leave the personal. He is happy. We cannot do more now."

*Q. These scenes, you say, are real—material?*

"No; but real. What you call material is nothing to us. Just as the scenes that surround you depend on yourselves, as, for instance, in respect of colour, so are these scenes that you have visited externalised by the spirit who dwells among them. With us it would be impossible for a spirit at peace with itself to dwell in the midst of desolation and confusion: even as the Vain Ones could not dwell in the Valley of Rest."

*Q. In fact, then, a spirit makes its surroundings; and is that the meaning of the assertion so often made that we are building our house in spirit-land now?*

"Yes, just so. You are making your character, and according to your character will be your home and its surroundings. That is inevitable. All gravitate to their own place. Those flowers and gems and tinsel fripperies, the mirrors of the Vain Ones, and the peaceful calm of the Valley of Rest, these are but externalised symbols of those who dwell there."

*Q. Outward and visible signs of their inward and spiritual state?*

"Just so. That is the meaning of the saying that, with us, every spirit is known of what sort it really is."

*Q. No hypocrites?*

"Yes, but hypocrisy is of no use. Many who come to us from you bring with them the idea that they can deceive here, even as they have been used to deceive men. But, while the tongue speaks the falsehood, the acts belie it, the surroundings tell the true story, and the

hypocrite is self-convicted. The hypocrites congregate together, even as the Vain Ones, and spend their time in the most foolish and futile attempts to deceive one another. All can recognise the hypocrisy in others, though they do not see how patent it is in themselves. Hence by degrees, when they find that hypocrisy is of no avail, they cease to practise it, and rise above it to a higher moral plane."

*Q. Then is the moral government of your world of that sort entirely? No coercion?*

"None: for it is not needed, except in the elementary stages of existence. Spirits rise by knowledge, and by love. We cannot hasten the time save by affording the means. This is done by spirits who instruct and elevate as we are doing now. But the motive-spring must come from the receptive mind. We could not teach you if you had no desire to learn. So the gradual elevation of the spirit from one state to another depends altogether on its own desire. Some there are who find a state congenial to them, and remain in it for long. These are chiefly intellectual states. So long as they are nourished here, they are not interfered with by spirits who have progressed beyond them. They make their selection."

*Yes. One can see that even here. Men get into a particular groove and remain in it. Or they get an erroneous idea and follow it out into endless wanderings. I suppose their location is going on here too?*

"What has your life been, especially of late, but one long process of education? It will not cease. It cannot cease till you cease to think."

*And the ideas I get now will form the objective surroundings of my future home?*

"Yes; hence the necessity for having ideas true and symmetrical."

*Symmetrical! Yes, I see. That was why the mirrors were broken, and why all was so orderly and exact in the Valley of Rest?*

"Yes. It is necessary to strive to get true notions of things. Most of those who spend their time in contemplating only the external appearance of things conceive wrongly of their real nature. We do not refer now to philosophers who spend their time and energy in investigating the composition of natural things. They strive at one aspect of truth, and are so far commendable. The scientists of your world are laying up for themselves stores of knowledge which will enable them the better to recognise and appreciate what will burst upon their astonished gaze in another state. We refer to those who take perverted or one-sided views of spiritual things. They become spiritually deformed, and their homes partake of the deformity. A man does not become deformed by any amount of knowledge about matter, even if he spend his earth-life in investigating the properties of a gas; but he does become deformed if he pervert his intellect by shutting it out from expansive views of spiritual things, narrowing it to a groove, substituting it to expediency or fashion, even as he would more surely render it leprous by conscious vice."

*What do you call perverted views?*

"We cannot tell you more than you know. There are in your world social relationships, into all of which truth purely spiritual should enter. The politico-economical questions, the social questions, the political questions, the interdependence of classes, the relations of the wealthy with the poor, the conflicting interests of peoples and the mode of their settlement, these are all vital."

*Questions of social reform; labour and capital; charity, social science, and political economy generally? Peace and war and the like?*

"Yes, such are matters on which it is of vital moment to have views which are true, and by that we mean that

it is important to the spirit to view them from the plane of spirit, and not from that of the world, its conditions, and its fashions. False ideas on such matters become ingrained in the spirit, cause spiritual bad habits, and provoke spiritual disease. It is not possible for a spirit to lay up for itself more disease, in every sense, than by cultivating wordly notions about these spiritual things which should be spiritually discerned. Most of the views current about them are human fallacies, and must be abolished before the new era of peace and progress can advance. We strive earnestly against them; for be you sure that the spirit which spends itself in getting selfish gain by using up the strength of its fellows without giving equal remuneration—we put out of view fraud—is not likely to be happy in the land where selfishness is a curse. Nor is the wealthy man who neglects wealth's duties; nor the capitalist who grinds down his slaves; nor the panderer to lusts and vices, the man who poisons the body and debases the spirit of his fellows by selling to them base and bad food, or maddening adulterated drinks; nor the man who is trained to war, and lives for that and that alone, though that need not be of itself always bad. Some of these are what you call necessary. They are not. Understand that. They are the excrescences which have grown upon your social system, upon your moral system, upon your political system. The which, all of them, in their various degrees, are rotten. In no sphere of your life can more real good be done than in these, for the race is benefitted and the spirit ennobled by their consideration."

*Yes. It must be so. But surely the mere materialist is doing harm. A man like X with magnificent talents, is he doing the best for himself?*

"No; but he is laying up stores of knowledge for his race which will benefit them. He will come to us to a certain extent naked as to spirit, but with the advantage of having laboured to add to the store of human knowledge and having sought after truth. He will not have anything to unlearn in that direction: though, as regards the field of inquiry on which he must then enter, he will be a little child."

*Yes. I see. But surely he will have to unlearn a good deal of his theory? What becomes of such men on their first entry into your life?*

"He will have to unlearn many theoretical deductions, but few fundamental facts as he now views them. It is in the interdependence of facts that your scientists go wrong. Such spirits of truth-lovers congregate together, and find their delight in tracing the hidden springs which they could not discern before. It is long, frequently, before they find interest in anything else. Some, like our friend, Benjamin Franklin, delight in pursuing the train of investigation which interested them in the body, and in bringing their knowledge to bear on human progress. Many influence spirits still in the body and direct their researches. Some find that all their earth-life was wasted because they desired not truth, but their own opinion to prevail. Some do not even find that out for long: but go on dogmatically following out their theories until they blunder more and more. But we have said enough. Be sure that you keep a clear mind: avoid narrow prejudices: dare to look facts in the face: be true to yourself and you need have no fear."

"RECTOR."

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WE understand that a deputation representing the spiritualist movement will be received by Mr. Clynes at the Home Office on July 1st. The deputation will be headed by Mr. Hannen Swaffer; and Mr. Ernest Oaten will present the case for the removal of the disabilities at present attaching to mediumship under the Witchcraft and Vagrancy Acts. The members of the deputation will include the Rev. C. Drayton Thomas, the Rev. G. Vale Owen, and other representative spiritualists.

## SOME OBSERVATIONS ON MEDIUMS

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

**D**URING my two recent American tours I met practically every Medium of note in the United States and Canada and had ample opportunity of studying their ways, and sometimes their dispositions.

Temperamentally the well-developed Medium seems to fall into the choleric class. He is self-conscious, possesses an unusual amount of egoism, and sometimes vanity. This is sometimes superficial, being a natural reaction to public disfavour. Mostly, however, it is innate, and appears to have been characteristic of the individual before the unfoldment of his supernormal powers. Self-consciousness is the natural outcome of the peculiar uncertainty of mediumistic powers. He becomes worried whenever called upon to use them, and as a consequence introspection develops.

Mediums are of average health. There seem to be no special physiological characteristics connected with mediumship, just as there are no astrological types, notwithstanding much that is said by astrologers to the contrary. I have met excellent Mediums who have been tall or short, slender or stout, with fine hair, with coarse hair, long hands, short hands; male and female. They may have been born in any month.

More women develop psychic gifts than men because more have favourable opportunities. On the whole it will be found that the male sex is capable of developing these faculties to a higher degree than females, although the difference may not be very great. It remains a fact that three of the best Mediums were Daniel Dunglas Home, the Reverend William Stainton Moses and John Slater, in the demonstration field; while as inspired and automatic writers Stainton Moses and Andrew Jackson Davis still head the list. Time may, however, bring into equal prominence some women, notably the Medium of "Patience Worth."

It is difficult to be sure of the best conditions under which mediumship may function. The wide-spread opinion that Mediums should be raised above the necessity of earning their livelihood may not after all work well. The struggle for existence seems to be as much an inspiration with mediumship as with most other professions; necessity has, I have noticed, done a good deal towards raising some people's psychic faculties to a very high degree of efficiency. Mediumship is subject to the mental states of the individual, and the "urge" which comes from competition is a real force. Its danger is the long-recognised one that it may cause the psychic to "fake" when the faculties are not functioning or in a low state.

The moral aspects of mediumship are peculiar, and present a real problem. It has long been known that supernormal faculties have no more to do with morality than with portrait painting or poetry. Most Mediums have about the average moral outlook, which may be due to their belonging generally to the average class of people. Occasionally one meets an excellent Medium who is extremely unconventional in his moral outlook and who is bold enough to stand by his heresy. Experience has persuaded me that such people are indebted for their originality not so much to psychism as to heredity and environment.

The extent to which mediumship is related to sex will, in time, become serious scientific consideration. It may be found to be closely related to the endocrine glands. That it is connected in some way with the sex-organs seems

assured. Many Mediums are highly sexed; however, it is impossible for anyone at present to speak with authority on this; my remarks are based upon ordinary observations over very extended areas, of a large number of Mediums whom I have known, though they do not warrant the drawing of a general conclusion.

That most professional Mediums take their work seriously is indisputable; and this springs, not from necessity, but from a genuine regard for the work itself. As they grow older and their powers weaken, there may sometimes be a tendency to resort to fraud and subterfuge; this is often attributable to poverty, as few Mediums appear to earn sufficient to enable them to save much. Here is a feature that deserves consideration. High fees should be paid than the rates which generally prevail. Mediumship is a rare gift and should be regarded as such. This is, of course, a question for psychics themselves to settle, but something ought to be done to preserve the powers of capable Mediums as long as possible.

In America psychic powers have become highly commercialised and Mediums with good reputations have little cause for complaint as regards fees, but in Europe matters are not so favourable, owing to a strong belief that spiritual gifts should be exercised without thought of pecuniary reward. There is no logic to justify this attitude. Strangely enough it is applied only to psychics, other religious workers being willingly paid for their services. Perhaps if the scientific side of mediumship were emphasised this prejudice would be dispelled. Mediumship is largely a matter of science, and should always be regarded in an experimental way. I have found that there is a considerable public prepared to view it from this standpoint.

The whole subject is complicated and often paradoxical owing to its strictly psychological nature. No matter how one tries to apply ordinary rules to mediumship, some lawless factor comes in. The normal mental forces do not seem to be governed by law in any definite sense; and these abnormal ones are even more wayward and less calculable.

Mediums are well aware of this and worry accordingly. Few experiences in daily life are more disturbing than that of the psychic awaiting the arrival of a client for whose benefit he is willing to devote considerable time and wholehearted effort, with every prospect of the sitting turning out a failure. The client may then feel he has not had fair service and be disinclined to pay the Medium's fee, notwithstanding that the results have been on a par with, say, an interview with a doctor or with a lawyer, neither of whom can promise to give more than his best advice, although it may turn out to be quite wrong or useless.

It would be little short of disastrous if professional mediumship died out; it would necessitate the enquirer going, cap in hand, to the non-professional who would seldom be at his disposal. Nor would the legitimate psychical researcher have half the scope he now has for applying his tests. In any case the general public would naturally be shut out.

After a while psychic powers appear to come more or less under the control of the sensitive, who can then exercise them to some extent at any time. The gifts retain their inherent limitations. Here is an interesting characteristic of psychic gifts: they appear to be restricted in quantity although they may differ in quality. Thus I noticed that in America most mental Mediums

ould get full Christian and surnames of dead people, but seldom an idea of their whilom physical appearance. In England descriptions of deceased people are common, but obtaining of their names rare.

Similar limitations are observable in the "spirit messages" Mediums obtain. If these are related to mundane matters the sensitive is seldom able to get more spiritual messages. It appears as if there is a certain amount of psychic force (or whatever may be the necessary factor), and if this is used in one way none is left for further communication. Occasionally one meets Mediums who possess a much more extended scope of psychic action than generally prevails; but even these have marked limitations.

## "ADVERTISEMENTS"

AM not going to talk about hoardings or letterpress or sky-signs, but about something much more interesting—about yourself! "But—I don't advertise," you say. Ah, that is just where you may be mistaken. You advertise, all day long, a thousand things of which you are not even aware; you are a living, walking advertisement of yourself. All your outward characteristics are mirrors to your mind, and in these outward signs you advertise yourself for the thoughts you think and the dreams you dream.

"The Gods we worship carve their names in our faces," says an American writer, and it is true. If we worship self we inevitably begin to look selfish, for "the man who thinks mostly of himself generally looks as if he were thinking of something disagreeable!" So with the woman. Selfishness bites the "don't care" lines on the face and turns it into a harsh and bitter advertisement of a harsh and bitter mind. It is just about as attractive as a "Spring Guns and Man-Traps set Here" notice-board.

Other people worship self-will, and that ugly god Bad Temper. Bad Temper carves cross lines all over their faces, so that happy people hurry from them as fast as they can get away; and the bad-tempered ones look surprised, and wonder why nobody loves them. They have overlooked those advertisements. Again, others worship money, or fashion, or pleasure, or martyrdom and all sorts of things, and all of these write their own particular messages upon their devotees.

Others, still, worship the little God Love, and he conveys his message upon their features, in their handshake, their voices, in the gleam of their eyes, even in the very atmosphere they carry round with them. These are the people to whom little children are instinctively drawn; they are the folk who never seem to grow old—they are mellow, like good fruit in the ripening. These are the people who are always cheerful, happy, and well. The love-god takes care to make the advertisements as attractive as possible. They advertise the very best thing in the world, the only thing that lasts for ever and costs nothing, that weighs less than nothing in the carrying.

Whoever thus advertises love is pleasant company in any house, and is beautiful, whatever the shape or comeliness of the features: beautiful, too, with the only beauty worthy of the name—the beauty that comes out of the heart and not out of a sixpenny tin with a snap lid, or out of a tube. Preserve us from the god that paints his name on the face! Keep body and mind fragrant, and thus advertise yourself without taking any heed to it. Many will read your advertisement—and love you.

H. ERNEST HUNT.

## A SEANCE WITH MADAME PLAAT

By ROBIN SANDERS-CLARK

ONE of the most striking and, to me, convincing episodes during my psychic investigations happened this way. I had heard that Madame Lotte Plaat, the well-known psychic, was in London (incidentally, she still is,) and that a public demonstration had been arranged for her at the British College of Psychic Science. I decided, quite at the last moment, to attend, and went to the College, giving an assumed name. I had never before seen Mme. Plaat who knew nothing of me.

At the Medium's request members of the audience handed to her various small objects to be psychometrised. When it came to my turn I gave her a gold ring which I always wear. Mme. Plaat picked up my ring and held it in her hand for a few minutes. She then gave me a detailed description of a deceased friend, who, she said, was standing behind my chair. The details were accurate in every respect and included the initials of my friend's name and particulars of her last illness.

Then Mme. Plaat went on to speak of the year 1925, and of an intense pain in the eyes—there was trouble in the right eye, "a period of blackness" and a sense of optical distortion. This clearly had reference to an operation for the eyes which I underwent in the year 1925. It was my right eye that had been particularly affected, and after the operation the eyes were kept tightly bandaged for a week—for me a very real "period of blackness." After the bandage was removed I suffered from optical distortion for some time.

So far, these descriptions, though quite accurate and convincing, followed the normal run of such things. What came next, however, was probably unique. Sitting in her chair, in what seemed to me to be a condition of slight trance, the Medium, to my astonishment, assumed a posture which I at once recognised. It was the attitude of a pilot in the cockpit of an aeroplane; her hands were in the position of holding a "joy-stick" and her feet thrust forward as though resting on an imaginary rudder-bar. She spoke of hearing a "loud buzzing, roaring noise" and then went through the motions of executing a "turn with engine," including the technical manoeuvre known as "holding off bank." Next she said she heard this noise cease, after which she again made motions of hands and feet which I recognised as the correct procedure for a "turn without engine"—intricate moves involving what is known as "holding on bank," at the same time pulling back the stick and slackening off rudder. Other movements that she demonstrated while under control were looping, landing and side-slipping. She remarked that she felt a strong wind on the left side of her face during the side-slipping.

Now, as I am myself an air pilot and have done a considerable amount of flying, these things had for me a peculiar significance. Only a trained pilot (which I am assured Mme. Plaat is not) could have carried out this series of intricate co-ordinated movements of hand and feet with such startling correctness.

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AN AMERICAN JEWISH SPIRITUALIST SOCIETY.—A letter from Mr. Francis R. Fast of 150, Broadway, New York, informs us of the founding of a Jewish Spiritualist Church in New York (Brooklyn) under the name of the "Annette Levy Memorial Spiritualist Church."

## CRITERIA OF AUTOMATIC WRITING

THIS form of psychic experience is so common, and yet so ill understood, that some account of a typical case of it should be helpful, especially to the newer students of mediumship. As experienced spiritualists well know, this form of phenomena is not infrequently regarded as a mere exercise of the automatic writer's dramatic faculty; but they also know that in many instances it is more or less inspirational—in the spiritualistic sense. Everything that helps us to discriminate surely between the two varieties is of value, and the experiences of the better informed automatists should be studied. Amongst the latter Hudson Tuttle is conspicuous. Perhaps the majority of present-day students know little more of that truly inspired man than his name, as a notable figure in the early days of Spiritualism. His *Arcana of Nature* with an Introduction by Emmet Densmore, M.D., published by Swan Sonnenschein & Co., is highly commended to the serious student of practical occultism. In that volume Tuttle explains how after many years' experience he came to recognise that he had been many times under an influence then unrecognised by him, but which at the time of writing he was able to study as if it concerned another person.

One bleak and blustering March night he walked across the fields two miles or more to attend a gathering of friends at the home of a retired Congregational minister, who was a disciple of the distinguished phrenologist O. S. Fowler. There had not been any mediumship manifested in the neighbourhood, and the meetings there were held in the hope of getting some. At the seance he was ill at ease, but after a time began to feel a calm restfulness he mistook for sleepiness and resisted. He writes:—

My arm and hand began to move unwilling, greatly to my annoyance, as it attracted attention. A pencil was placed in my fingers, and my hand on a sheet of paper. After the awakening this disturbance caused had passed, I fell again into a semi-unconscious state, and my hand began writing, illegible scrawls at first; then here and there a word became readable, and soon whole sentences. Names of spirits were written in full, and questions of identity correctly answered.

Amongst the sitters was a Mr. Vredenberg, a man of business who was extremely proud of having graduated from an eastern college, and who regarded the rappings as a joke, being with difficulty persuaded to join the others at the table. Hudson Tuttle continues:—

After my hand began to write fairly readable scrawls, Mr. Vredenberg in a tone betraying his scepticism asked for a communication for himself. Soon my hand began to move slowly, making a scrawling mark. In a few minutes the contraction was firmer, and here and there words could be made out. Pausing a little time, it began afresh and covered a new sheet of paper with writing fairly legible. It was a communication from Mr. Vredenberg's father and was signed by his name so like his autograph when in this life that Mr. Vredenberg sprang to his feet, and with tears in his eyes exclaimed: "It is marvellous! Who can doubt for a moment in the face of such evidence?" . . . . At a late hour the seance was adjourned, and I returned home in a half-conscious condition, not fully realising the manifestations through my hand.

The psychic state into which I entered that evening for the first time, is peculiar and distinct from that which accompanied physical phenomena. When I sat at the table I felt an overwhelming drowsiness,

although this did not reach unconsciousness. I was unable to ask questions, except I roused myself out of this state, and then sank back to receive the answers. In the state in which I received writing, either automatically (so-called) or by impression, the condition was not one of lethargy approaching sleep, but an indescribable intensification of mental power; a broadening of the horizon; a flow of thoughts reaching far out from the subject under consideration, flashing through the mind. It was as though I had listened to an exhaustive lecture and had taken a few notes. My mind had received a great deal more than had been written.

The next day I was aware that I had been in a state of which I had never before had experience. A close analysis convinced me that I had deceived and had been deceived. The members of the seance had been fully convinced that the power was beyond myself, whilst I attempted to account for the manifestations by the thoughts of the members of the circle being reflected on my mind. I was exceedingly miserable, and declared I would never again place myself in a position to be imposed upon or to impose on others. How could it be spirits when reason [intellect] said spiritual existence was impossible? Yet the thought of the possibility of life's continuance beyond the grave thrilled me with joy.

The foregoing personal illustration of psychic states presents no difficulty of appraisal. The remarkable communication from Mr. Vredenberg's father is sufficiently self-evidenced. But when the Medium himself on the following day began to evaluate it (being then in the ordinary state of mind) his uninformed intellect misdirected him. Prepossessions of mind led him astray, for a time. Deeply interesting records of other seances are given in *The Arcana of Nature*. It is also there told that subsequent to the reception of the message from Mr. Vredenberg's father, Mrs. Vredenberg became a Medium.

The student should note how Hudson's inexperience of psychic states was occasion of misinterpretation and temporary misery.

W.B.P.

## TO THE BEREAVED

Down in that silent grave  
Leave, leave your sorrow:  
All that's remaining there  
Is what we borrow.  
Look to the starry skies,  
Look with undoubting eyes.

Seek, you shall surely find  
Death's but a portal,  
Sorrow a fleeting shade;  
But Love, immortal,  
Passes from deep to deep  
In a soft, transient sleep.

Dawn-like new life shall break,  
Full of strange glory;  
Friends all around to tell  
The wondrous story.  
When ye that truth discern  
Comfort the hearts that yearn!

F.S.H. (Natal)

## THE PATH OF THE ENQUIRER

In earlier days LIGHT had frequently to notice the doleful and even tragic warnings of the writers who were never tired of telling us that Spiritualism is allied to diabolism and that the perils in the path of the spiritualist are truly awful. We have largely discounted these warnings, but we have freely admitted the element of sound sense in them. There are dangers in the path of the spiritualist; but most of them are conditioned, if not caused, by the spiritualist himself. With a cool judgement, a temperate desire, a pure purpose, a discerning mind, one need never fear to tread this necessarily difficult because so much hidden path. The hysterical, the credulous, the ill-informed, the ill-conditioned are in danger anywhere. They create their own perils, and can turn bread into stones.

One primary warning is that spirits are not necessarily angels, and that even an angel may make mistakes, or, what is more likely, may send down a thought distortedly, because it has to come through interfering glooms. It is very difficult to escape from the old ideas and phrases. Thus even good, experienced spiritualists have talked of this and that being "permitted." There is probably a truth in it, but we surely go astray if we assume that the other world is entirely unlike this. Here, the saint and the sinner tramp along the same road; if the doors are left open, saint or sinner may enter in, and there is no question of "permission" in it. Why should we assume that on the other side everything is so reduced to a mechanical system of government and control that we can say this or that would, or would not, be "permitted"? So then we have to beware of those who in some rational but kindly way come to "try the spirits"; we must stand by our own reason and conscience, come what will.

Again, it is necessary to beware of Mediums as well as of spirits. It is as absurd to suppose that all Mediums are saints as to take it for granted that all spirits are angels. But this is very far from assuming a sinister and suspicious treatment of Mediums. From that no good can come: and, indeed, that will defeat its own ends. But it is well to go all the way with the deep significance of the words "Medium" and "Sensitive." They who ponder these words and see what they *must* involve, will not think it unnecessary to say "Beware!"

But, on the other hand, while one needs to be wary, in order to avoid deception, one also needs to be careful in too hastily deciding that some particular Medium is an impostor, because he has been used for, or tempted into deception. It ought to be bluntly said, and no healthy-minded Medium will object to the statement, that a cheat may also be a Medium. And, beyond this, that a Medium may be a Medium in the cheating. The novice needs to be told that this is a very subtle and complex study, and that one should be prepared for contradiction, confusion, and perhaps some measure of perilous misleading.

This is but a glance over an interesting and vitally important field; but perhaps enough has been said to indicate to the thoughtful inquirer what has *not* been said. The dangers are real, but they are not really greater than the dangers which attend every important path in life, from mountain-climbing to matrimony; and one cannot help thinking that there is something childish and cowardly in the shrinking from an opening path, which leads indeed through an unknown land, not without its jungles, but which often seems to shine as with the faces of angels and the very light of God.

J.P.H.

## LETTERS TO THE EDITOR

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

### THE HAIR OF MEDIUMS

Sir,—I was interested in the allusion in "Rays and Reflections" (May 31st) to the hair of a Medium. I have often been astonished at my own. When I look at a single hair in the sunlight, it seems as thick as a finger and full of innumerable fine strands which are in movement. Sometimes there are balls of rainbow colours therein. This can only be seen when the hair is growing, but if one be plucked off it appears about the thickness of a knitting needle to my sight.

ALICIA A. NEEDHAM.

Irish Literary Club,  
London.

### SPACE AND REALITY

Sir,—Einstein is reported to have said recently that "Space" has now become the sole (theoretical) representative of reality, and by reality one must suppose him to have meant God or First Cause.

The above statement represents the result of the latest research in Physics. Replace the word "Space" by the term "Universal Mind" and Einstein's pronouncement becomes pure Metaphysics.

When the history of the first half of the twentieth century comes to be written the most important of the events to be recorded will not be wars, revolutions and social upheavals, but the marriage of Physics and Metaphysics. The barriers between Science and Religion are disappearing before our eyes, as Sir Oliver Lodge and his fellow workers are so clearly showing us. The era of Materialism is not only doomed, but its end is being hastened by the physicist himself, who until recently was regarded as the principal bulwark of a mechanistic and material universe. Few people yet realise the vast significance of such statements when related to the progress of mankind.

W. TUDOR POLE.

61 St. James's Street,  
S.W.1.

### THE WRITINGS OF EMMA HARDINGE BRITTEN

Sir,—In the course of conversing with many of the younger generation of spiritualists—young in experience, not necessarily young in years—I have often thought they might with advantage apply themselves (more than they appear to have done) to a perusal of the written works of Mrs. Emma Hardinge Britten. Some of her writings might, possibly, be considered verbose and even pedantic by present-day readers, yet those slight faults do not invalidate their merit. (Those same shortcomings are not so uncommon, I think, in current psychic literature—but are surely excusable, for the very nature of the subjects dealt with—calls for full and individualistic methods of treatment.) A good deal of what Mrs. Britten wrote is now, I fear, out of print, but her great work *Nineteenth Century Miracles* stands out as being of conspicuous merit, not merely as a world history of Spiritualism, but also as a literary production which is at the same time a guide to the student. I believe this volume can still be obtained, as can some other of her books and pamphlets, and almost every library of psychic works contains copies of *Nineteenth Century Miracles*.

Mrs. Britten was the first editor and one of the founders of *The Two Worlds*, and her writings in that paper, together with her famous leaflet *What Spiritualism is and what it is not* (which is still, I believe, in print), are of themselves notable contributions to a movement to which she devoted the best years of her eventful and memorable life.

LEIGH HUNT.

## Light.

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## THE SURVIVAL OF PERSONALITY

THE late Mr. E. Kay Robinson, well-known as a naturalist, held the opinion that the personal existence of man was not continued after the death of the body. Nevertheless he believed in a *spiritual* world, into which man passes at death but *not* as a separate consciousness. The individual life, he contended, is after death absorbed into the universal consciousness. Privately he told us that he was quite familiar with every type of psychical phenomena and had made a considerable study of Spiritualism. He agreed that the manifestations were true, but he had his own explanation of them, namely that when departed human beings returned, or appeared to return to earth, it was simply the result of a temporary reproduction of the old personality as it existed on earth, the phenomenon being the result of subtle forces set in operation by the minds of the sitters.

We saw at once that there was a certain amount of truth in his idea but that he had rather pushed it to extremes. We long ago

gained complete assurance that the human consciousness continues and personality persists after the change of death, but we also were aware that, after quitting the body, the personality, emerging from what it was on earth, enters on a great enlargement by coming into closer contact with the life of Nature. We had checked and tested many messages which not only proved that memory and identity persisted, but indicated occasionally that the returning spirit had gained a sense of community with the universal life; had become, as a poet might say, "one with the mountains and the seas." Indeed, one spirit communicator, a brilliant mind, while emphasizing the reality of her own conscious existence said of herself and of the spirits in her own state, "We are radiance with identity," a flashing phrase. Miss Felicia Scatcherd, after her passing from earth, gave utterance to much the same idea in some characteristic communications.

The late Lady Grey of Fallodon, several times related her dream of her brother, the Right Hon. George Wyndham, the distinguished statesman, in which he told of a vision of his mother, whose presence produced an impression on the mind of the dreamer of "a high wind on a sunlit day sweeping over the grasses and pouring through the foliage of waving trees." He had also the impression of "herds and troops and cavalcades. . . galloping in a rhythm of joyous delight;" and as the dreamer watched this "living pageantry" he knew in some mysterious way that his mother was not the maker of this vision, but that it was she herself. The impression probably came from some other and higher channel than the purely personal one.

We found in the dream an illuminating suggestion, and yet another confirmation of what has been the conception of the poets through all the ages—we think especially of Shelley—that the dead are "made one with Nature." It was a larger and finer presentation of what human personality really means. It did not in any way contradict the view that the human being continues beyond death with unimpaired memory and identity; it simply indicated, that, side by side with the personal expression, there may come a transcendental experience of "cosmic consciousness."

Kay Robinson was right, but he was only giving us a partial view of the truth. It was doubtless a higher and finer one than the ordinary conception of human survival, but truth is many-sided. It has its high forms and its low ones, but neither of these two grades can exclude the other. That well-known phrase "the abysmal depths of personality" splendidly conveys the idea. Man is a limited and local expression of the universal life and intelligence but also he is so much a part of it as to be a creature of infinite possibilities. At death he may in one sense be said to have been taken up into the Universal life, but his identity is not extinguished. It is, rather, immeasurably expanded. Tennyson has expressed the idea in matchless words, writing from his own personal experiences, to which we have more than once referred.

## SIDELIGHTS

Sir Oliver Lodge, in the course of an interview printed in the *Evening News* of June 11th, remarked that people ought to live for one hundred years, and we all ought to be quite young at seventy. One method of prolonging life, he suggested, would be the performing of mechanical work by machinery, "but for any artistic or thoughtful work human hands alone were suitable." He considered that "we all talk too much about death and the grave," adding "I am absolutely convinced that human existence is not limited to the material body and does not cease with the death of the brain. It is the mind and not the brain that designs and plans."

\* \* \*

A two column report is devoted by the *Bucks Free Press* of May 30th, to the debate on the subject, "Does the Bible condemn Spiritualism?" held in the Town Hall, High Wycombe, between the Rev. T. L. Barlow Westerdale, a Wesleyan minister, and Mr. Maurice Barbanell. The meeting was a little stormy at times; while Mr. Barbanell was answering questions from the audience we are told that "never for a moment was the speaker disconcerted, most of the questions being received with a confident smile") an uproar broke out, and the chairman, the Rev. J. G. Penman, had to appeal for fair play.

\* \* \*

In opening the debate Mr. Westerdale expressed his pleasure at the presence of Mr. Hannen Swaffer, a remark which was greeted with loud applause. Spiritualism, he said, was as old as the hills, but modern Spiritualism had taken a new form as a recognised religion. The only thing new about Spiritualism was the establishment of a Spiritualist Church. There was no necessity to consult the spirits of the dead for information on the life beyond the grave, he maintained, as this question was answered in the Bible, which contained passages condemning Spiritualism as "an abomination unto the Lord." He had known of a lady who became a Medium, and was urged by a spirit to "kill a little child with a knife." He himself had attended a seance during which it was

prophesied that he would inherit a fortune. "The fortune passed his way, but passed on, for when he gave up Spiritualism and became a minister of the Christian Church his wealthy uncle cut him off with a penny."

\* \* \*

Replying to Mr. Westerdale's strictures, Mr. Barbanell said there was no desire on the part of the spiritualists to form a Church unless they were forced to do so by the Church of England. As to the unfortunate experience of the lady mentioned by his opponent, he himself had never met a developed Medium who had ever been forced by a spirit to do anything that he, or she, did not wish to do. Mediumship, he pointed out, rested on self-control. Mr. Barbanell produced the statistics published by the Lunacy Commission of Great Britain, which, he said, showed that there were no instances of people being put in asylums as a result of Spiritualism. The two professions which contributed most to the lunatic asylums were the Church of England and the medical profession. As to the passing of Mr. Westerdale's fortune the inheritance of which had been predicted in the seance room, he felt that this fortune had been lost through Mr. Westerdale's own fault. The object of Spiritualism was to prove the reality of survival; if men and women did not survive death, then religion would not be required. Furthermore, the Bible teemed with Spiritualism, and in no way condemned it.

\* \* \*

The story of a fraudulent seance at which a genuine manifestation apparently took place is given by Mr. Godfrey Locker-Lampson in the *Saturday Review* of June 7th. This happened in the Midlands, in the spring of 1905, in a "hideous red-brick tenement" near a colliery village—a "soul-benumbing habitation, typical of the district and of the period," Mr. Locker-Lampson, who was accompanied by a member of the Psychical Research Society, was shown into a room where several women and one or two men were seated in a semi-circle. Certain alleged materialisations were seen, and then (says the writer) "suddenly there appeared at the other end of the room the faintest pool of light and the figure of a child seemed to issue from it for a moment, to stretch out its little arms and fade away. A spasm ran through the woman sitting beside me as I held her hand, and I could see she was gazing in the same direction: 'It's her,' she whispered, 'my little Effie,' and she began to weep."

\* \* \*

Mr. Locker-Lampson goes on: "When we got home my friends and I proceeded to discuss what we had seen, the member of the Psychical Society straightway pronouncing the Medium to be a fraud. . . explaining the method by which it was done. Indeed, none of us had been really taken in. The apparatus of deception had been crude and clumsy, the materialisations and dematerialisations being effected by means of a third accomplice and a black sheet. I made however, one reservation—the child that had taken shape 'What child?' they asked. I replied that I referred to the last materialisation while the final hymn was being sung. They both declared that there had been no such appearance, and indeed it had been obvious to me at a the time that no one, besides myself and my neighbour had noticed it. Had I been deceived by some trick of light or by the intense conviction of the woman whose hand was in mine? Or had the Medium at last become a Medium in truth, and had some psychic stimulus suddenly united the three of us and produced in the brains of two the image the mother wanted to see? Who can tell?"

## "BEYOND PHYSICS" SOME NOTES & COMMENTS

SIR OLIVER LODGE'S new book *Beyond Physics* (George Allen & Unwin, Ltd.) is to some extent outside the scope of minds untrained in Science, even though they may be capable of "scientific thinking," that is to say of orderly reasoning combined with a clear perception of the meaning and value of terms. But although this applies to the technical part of Sir Oliver's book, notably the chapters dealing directly with physics and the mathematical symbols involved, yet the intelligent reader will find, even in this section, some suggestive ideas, more especially as they are set out with that fine lucidity which characterises all the writings of our most popular scientist. Take, for example, the chapters in which he describes what happens when, in radio broadcasting, "group waves" are utilised to produce sound waves. The process is described as "wireless" experts know it. It amounts, in effect, to a process of "slowing down" etheric waves, some of which travel even faster than light. It is a composition of two forces which are made to modify each other, and are thus brought within the range of the human senses.

Now this process of "slowing down" is immensely suggestive, for as some of us have learned, it is the method by which intelligences in the Unseen approach and communicate with our world of lower vibrational rates. Very suggestive here is Sir Oliver Lodge's allusion to Bergson who

held that the Ultimate Reality, for purposes of evolution and development, had differentiated itself into two interacting portions; one of which we knew primarily by instinctive apprehension, the other of a subordinate and, so to speak, lower grade which appealed to us through our senses. He [Bergson] suggests that this "matter" portion was degraded in order to get the variety and the interest and the possibilities associated with two interacting things. By degrading a portion of itself the original supreme entity could thus rise on stepping stones of its dead self to higher things. A rise in the scale of values, a development of existence, might thus be produced which could be obtained in no other way.

Here is a philosophy of the Universe in a few sentences and one which commends itself as expressing in a scientific and philosophical way, much the same idea as that which has been conveyed to us through psychic channels as the explanations of advanced minds in that world which, although it is at present "beyond physics," is not beyond human cognisance. It may not be presumptuous in a lay mind to trace some parallel between the Universal process conjectured by Bergson and the particular process adopted by science to bring the electrical forces under the control of man. There is a taming and subduing of mighty energies and infinite velocities—the higher forces are made to interlock with the lower.

The purpose of the book is to find, or to offer suggestions towards the finding, of "a basis for those familiar entities called life and mind." Sir Oliver regards them as one and the same thing in different states of evolution. He holds that Life is a guiding and directing principle which "controls matter and energy with a certain element of spontaneity," although in itself it differs from both. "What we have wanted is a physical basis for such activity" he writes, and the "presumptuous and hypothetical suggestion" which he offers is that certain waves of which he has been writing, *viz.*, the constituent waves of excessively high frequency, "which exist in the ether and are known to physicists and electricians, may be the physical basis of life and mind."

It is not for the layman in these high matters to offer opinions, although, if he is a close observer of the average scientific mind, he can hardly fail to conclude that it sometimes lacks that imagination of which Tyndall spoke so highly as an adjunct to scientific exploration. That defect has led many scientists to cast out as unwarranted many discoveries which later had to be accepted as part of the organon of Science. Meanwhile it is clear that any discoveries concerning the bases of life and mind must perforce take in that realm which we know variously as the psychic or the metapsychic. It is at present confessedly a rather confused region, the nexus between its manifestations and those activities of Nature which are under scientific scrutiny having yet to be found. Sir Oliver looks hopefully to the ether for the key to the mystery. Doubtless the key will be found at last—some of the most brilliant minds in physics are engaged in the search. And if it proves to be a "master-key" the possibilities opened to humanity are splendid indeed. For the problems of existence, whether in social economics, natural philosophy, or moral philosophy, are all inter-related. The complete solution of one means to a large extent, if not entirely, the solution of all.

Careful, orderly, and sequential thinking and experimentation carry us a certain distance towards the object of the quest. But the "speculative method" which Sir Oliver notes as something that must be "treated with suspicion and caution and constant emendation," must be allowed its part—perhaps being rather lawless it will take its part in the work, with or without permission. We think in this connection of Franklin, Watts, Galvani and other "dreamers" whose speculations—fantastic as they seemed to their contemporaries—had such magnificent results, howbeit none of them essayed the great enterprise upon which Sir Oliver has entered in a wisely tentative fashion, to correlate the known and officially accepted things with those as yet unknown and sometimes officially rejected; to find a key to the Invisible World which Science may use, and which Religion itself need not disdain.

D.G.

## A SIGNIFICANT MESSAGE

By IVAN COOKE

THE following incident seems typical of many. Most public clairvoyants know what it is to be sought out and thanked for an evidential message by some grateful recipient—who had obstinately refused to accept the message at the time it was given, having at first failed to recognise its evidential quality or grasp its real significance. Often these seeming failures are shown, in the light of later consideration, to be of high evidential quality, and strong testimony to the reality of survival. The case narrated here is one of these. I first made the acquaintance of the writer, Mr. J. B., at the Kenton Spiritualist Church one Sunday, and on his telling me of his experience I requested him to put the matter on record, which he has kindly done in the following words:—

Ignorant of, but curious about Spiritualism, I attended the Kenton Spiritualist Church on Thursday, April 17th, 1930, and came away strangely disturbed. Safely entrenched at the back of the congregation, unknown and without desire to be known, I was surprised when, during clairvoyant descriptions, Mrs. Grace Cooke, from the platform, said she wished to speak to me. She stated that she saw a cloud about me suggesting some trouble over which I had been worried for some time. At once my interest was aroused, for such trouble did exist. Mrs. Cooke then spoke of a "James" and urged me to go and see him, if such person were known to me.

The following day I went to see the only "James" I know—my father—and found him dangerously ill. I had not apprised him of my intended visit but he was not surprised to see me, saying, "Something told me during the night you would be here in the morning." During my stay with "James" news was brought me that a certain Mrs. F. living in the district, was also ill and was calling for me. I could not visit her that day but promised to call on her a few days later.

On Sunday, April 20th, 1930, I again attended Kenton Church and again Mrs. Grace Cooke was the Medium giving spirit messages. She addressed me, beginning, "I want to thank you." She then explained that she was not speaking for herself, but for a spirit friend. After a detailed description of this friend (which included the information that he was of scholarly appearance and might have been a schoolmaster) I said I did not recognise him. The lady at once gave further details; he had been connected with Somersetshire—Bath and Taunton; his name was Louis (she said) and he had been very kindly disposed towards me when I was about sixteen or seventeen years of age; and much more.

This information conveyed nothing to me, and I said to Mrs. Cooke then said that if I consulted "Mary" would understand, and the message ended leaving me without an idea as to the identity of the spirit friend. (Mary, my wife, was sitting next to me at the time.) Five minutes later the unexpected happened. Since the name did not help me I could see no clue that would, but was turning the leaves of my hymn book when suddenly a picture came into my mind which interpreted the whole message. With the speed of a single thought I saw the whole: Louis was the Rev. Louis F., the deceased husband of the Mrs. F. of whom I had heard while visiting "James." For many years he was Baptist minister at Shepton Mallet, near Taunton, Somersetshire, before taking the pastorate at my native village. He died 15th December, 1894, when I was two years of age, and he left a son a few months old. This son suffered from epilepsy and was never robust like most boys. When I was about sixteen years old I had endeavoured to protect this boy from the ridicule of others and in this way a firm friendship began which lasted until his death two years later.

After twenty years, his father "Louis," whom I had never known, came to thank me through Mrs. Grace Cooke, through whom the boy himself has since communicated with me.

---

Mr. HORACE LEAF, F.R.G.S. gave a very interesting lantern lecture on Monday evening the 16th inst., under the auspices of the Spiritualist Community at Grotrian Hall, 115, Wigmore Street, London, W.1. The lecture was entitled "The Marvels of Psychic Science," and lantern slides included photographs taken by the late Sir William Crookes, F.R.S. of the famous materialisations of "Katie King." Other slides were shown of experiments made by Prof. Schrenck Notzing, and more modern experiments which are being made at Winnipeg, Canada. From these pictures one was given a very good idea of the various forms of materialisations. While the materialisations through the mediumship of Miss Florence Cook were full form, this was not the case through the mediumship of Eva C., and in the experiments which are being made now in Canada, the Medium produces a materialisation in the form of a cameo. Mr. Horace Leaf is very much to be congratulated on the interesting manner in which he delivered the lecture. The audience were enthusiastic in their appreciation.

V.R.

## RAY'S AND REFLECTIONS

There is a pure wine of the Spirit, but some of the beverages dispensed under the label "psychic" are like the rancid rinsings of the cask.

\* \* \*

An old contributor sends me a couplet from Alexander Pope which he rightly describes as a lesson in tactful instruction:—

Men should be taught as though you taught them  
not,  
And things unknown proclaimed as things forgot.

\* \* \*

We often hear that psychic faculties are "abnormal," the term being used as a slur. If those who make this accusation regard the present state of non-psychic humanity as "normal" we may be content to accept the description. But those who have studied the matter on practical lines know that although psychic faculty is not common it is quite as natural as any other faculty.

\* \* \*

For years past I have observed how power is pouring into this movement of ours—the very stress and turbulence of the struggle proved it. Even the dullest have begun to feel the influence and to re-act to it. For spirit is quick, electrical, vibrant, and that upon which its energy is directed must move with it, or be shattered. Matter is said to be dull and intractable, but Matter is being chastened, and its obstructions broken through year by year. No clear-eyed observer of the times can have failed to see this process going on in every direction.

\* \* \*

An old friend of mine who has devoted a lifetime to the study of Mysticism and Occultism—on which he has written many books—had his own way of describing the writers who in other days discoursed interminably of mysteries in pretentious and long-winded essays. He called them the "weary wangers." The tribe has, I think, nearly died out. It was a very dull tribe, producing books and articles setting out weird doctrines in a style about as interesting as an auctioneer's catalogue. These maunderings and babblings have given place to-day to clear and reasoned thinking, which is as it should be, for, as Sir Oliver Lodge observed lately: "This universe is not a lunatic asylum. Things are managed rationally." The writers of the stuff I have in mind could not have realised this. Perhaps they are still doing their "weary wangling" elsewhere, for the race of tedious bores is not immediately changed by the simple circumstance of death.

\* \* \*

A peer, well-known in politics in other days, has related the following story against himself. He was chatting, one evening, with his little granddaughter who sat on his knee. "What makes your hair so white, grandpa?" asked the child. "I am very old, my dear; I was in the Ark," replied his lordship, with a painful disregard of the truth. "Oh! were you Noah?" "No." "Were you Shem, then?" "No; I was not Shem." "Were you Ham?" "No." "Then," said the little one, who was fast nearing the limit of her Biblical knowledge, "you must have been Japhet." A negative reply was given to this query also; and the old gentleman inwardly wondered what the result would be. It came with shattering effect! "But, grandpa, if you were not Noah or Shem or Ham or Japhet, then you must have been a beast."

D.G.

## "THE LIGHT OF OTHER DAYS."

(From *LIGHT* of January 22nd, 1881.)

To the Editor of *LIGHT*.

Sir.—The following account was given me by my father-in-law in 1862, and written down at the time from his dictation.

"When I was a young man, about the year 1820, I was living with my parents at the old family farm of The Haize. My father's flock was under my charge, and it so happened that that spring the lambs were remarkably coloured, 'spotted and ringstreaked,' reminding us of Jacob's. Two lambs in particular were distinguished in this way above all the others. One Wednesday evening I had, as usual, seen them all right. In the night I dreamt the following dream. I saw a large white sheep-dog start from Hempton Farm about a mile off, then in the occupation of Mr. John Powell, and trot across the fields to Callicroft Farm, my uncle Charles Hunt's. It there met a large black sheep-dog of his. The two then went together across the fields to Whitson's Leas, where our flock was. They each took one of the two above mentioned peculiarly marked lambs, killed and began devouring them. When they were satisfied, I saw the black dog take what was left of his lamb across three fields, and lay it in a dry ditch by the side of Haize Wood. The white one took the remains of his through the hedge into a ploughed field, and buried it in the seventh furrow from that side of the field. The next morning I had to start off quite early, before it was light, to Bristol market. In the course of the morning my father followed me into town. I saw at once by the look on his face that something was wrong. His first words to me were, whether the lambs were all right the night before. My dream, which I had not before thought of, immediately flashed into my mind. Before he could say anything more I told him I knew what was the matter, telling him all the particulars above narrated, what dogs took the lambs, and where their remains could be found. Whether my father believed me or not I do not know, but he at once returned home. When I got back again in the evening my father had been round, and found the lambs buried just where I told him. He had been across to Hempton, and Farmer John Powell had killed his dog without any further evidence. My uncle Charles Hunt, however, waited to cross-question me, but soon consented to have his dog destroyed also. The only remaining link in the chain of evidence against the dogs was supplied on the following day, when the dogs' bodies were opened and bits of wool were found in their stomachs, exactly corresponding with what I saw in my dreams."

What psychological explanation can be given of this dream and others of a like nature?

EDWARD T. BENNETT.

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OBITUARY: MRS. ROBERT JOHNSTONE MACLACHLAN.—With deep regret we record the passing of Mrs. MacLachlan, who died at Howwood, Renfrewshire, on the 14th inst. She was the widow of the late Mr. Robert Johnstone MacLachlan, one-time British Consul at Puerto Cortes, Spanish Honduras, and the daughter of the late Mr. and Mrs. Alexander MacNab of Midtonfield. Her sister, Miss Alice MacNab and her son, Mr. George MacLachlan have long been in close touch with the spiritualist movement, following the tradition of the family, older members of which were amongst the earliest spiritualists in Scotland.

## NOTES AND REVIEWS

"BUDDHISM AND MODERN THOUGHT." By J. E. Ellam. (Riders. 3/6).

This is an "Exposition of Buddhism in the Light of Modern Knowledge" and is in some respects one of the best presentments of Buddhism. The author was once the Secretary of the Buddhist Society and is himself a Buddhist. "There has arisen a new school of Buddhism, already described as Navayana, or the New Vehicle, which welcomes science, and looks to it with confidence, as providing evidence in support of Buddhism. It is from the point of view of the Navayana that this book is written." This is a very fair statement and it is well carried out, but no Eastern religion will take a hold on Western minds. S. De B.

\* \* \*

"A GLIMPSE OF SPIRIT LAND." By Louise Sumner Cobb.

This is a small pamphlet with a paper cover of scarlet and gold. The writer was superintendent of a New England hospital until in 1920, as she tells us, and became "a willing servant of the unseen doctors of the spirit land, as a psychic healer." The pamphlet gives an account of her visit to the spirit world in charge of a guide and she draws an attractive picture of the beauty and harmony which prevailed in the region to which she was taken. It is well written and with evident sincerity, but we should imagine that many people will derive comfort and pleasure from the book while others will regard it as a mere work of imagination and subliminal romance woven of the subconscious mind and having no basis of reality. However that may be, the little book is not likely to have any appeal in this country for the price is fixed at one dollar (4s.) which for a pamphlet of some eighteen pages is prohibitive so far as our impoverished country is concerned. LUCIUS.

\* \* \*

"ACROSS ICELAND." By Olive Murray Chapman. (The Bodley Head. 15s. net.)

The name of Olive Murray Chapman is well known to so many readers of *LIGHT* that it will not be inappropriate to refer here to this new volume, although it only touches psychic matters in passing. Mrs. Chapman tells of her exploration of Iceland, and makes that little-known country sound attractive. She found the Icelanders highly intelligent, well educated and charmingly hospitable, and the description of her explorings on pony-back into solitary, roadless regions reveals a plucky, adventurous spirit on the part of the authoress. Books abound in Iceland, she tells us, and the writings of Sir Oliver Lodge are widely read. We are given hints of the mystical side of the Icelandic folk, among whom are many adherents to Theosophy—she found a Theosophical lodge, conducted by fishermen and farmers, in the little port of Isafjörður. At Reykjavik Mrs. Murray Chapman met Mr. Einar Kvaran, the poet and author, and founder of the Icelandic Society of Psychical Research, which, since its inauguration in 1905, has achieved a membership of four hundred. The volume is illustrated with over fifty attractive plates (eight in colour) from water-colour drawings and photographs made by the authoress, to whom it must be counted for merit that she includes in her book an index, a sketch-map, an appendix showing the pronunciation of Icelandic names, hints for intending travellers, and an abbreviated history of Iceland—from which one notes, in passing, that burning for witchcraft was abolished on the island in 1690. It is a worthy volume, and should receive a welcome from all interested in travel.

N.

\* \* \*

### NEW BOOKS RECEIVED

"THE STORY OF PSYCHIC SCIENCE." By Hereward Carrington. (Riders. 24s.)

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 (No Weekly Meeting on Wednesday, July 2nd.)

**MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.**  
 Monday, June 30th at 3. Psychometry .. MR. GLOVER BOTHAM  
 Tuesday, July 1st, at 7.30. Clairvoyance .. MRS. ESTA CASSEL  
 Wednesday, July 2nd, at 7.30. Clairvoyance .. MR. GLOVER BOTHAM  
 Friday, July 4th, at 7.30. Clairvoyance .. MRS. HUGHES

**DISCUSSION TEA.**  
 Thursday, July 10th, at 4 p.m. 1/3.

**GROUP SEANCES.**  
 Tuesday, July 1st. .. .. MR. VOUT PETERS  
 Wednesday, July 2nd, at 3 .. .. MRS. CASSEL  
 Thursday, July 3rd, at 7.30 .. .. MISS LILY THOMAS  
 Friday, July 4th, at 7.30 .. .. MRS. ESTA CASSEL

**GROUP CLAIRVOYANCE.**  
 (Limited to 10. Bookings must be made).  
 Friday, June 27th, at 5 p.m. .. .. MRS. CANNOCK  
 Friday, July 4th, at 5 p.m. .. .. MRS. BRITAIN

VOL. IX. No. 1. April, 1930.  
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Clairvoyante: Mrs. Prior.

6.30 p.m.—*Speaker:* Miss Estelle Stead.

Clairvoyante: Miss Estelle Roberts.

Sunday, July 6th, 11 a.m., Admiral Henderson.

Clairvoyante: Miss Lily Thomas.

6.30 p.m., Mr. Horace Leaf.

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 Wednesday, July 2nd, 7.30 p.m. .. .. MRS. T. BISHOP ANDERSON  
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Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

Tuesdays, at 8.15 p.m. Demonstrations of Clairvoyance, etc.

July 1st. Mr. T. E. Austin (Psychometry.)

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.

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

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

Leader: Mr. H. ERNEST HUNT.

July 9th. The Astral in everyday 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.

## SUBSCRIPTION:

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

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No extra fees are charged for the use of books, except for postage when they are not exchanged personally. The annual fee of one guinea for Membership includes the use of the Libraries.

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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.

*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.