

# Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW.

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### CONTENTS.

Frontispiece: Portrait of Mrs. Hewat McKenzie, Co-Founder of the British College of Psychic Science, Ltd.

Editorial Notes

Teleplasmic Phenomena in Winnipeg  
(Remarkable Illustrations) [DR. T. GLEN HAMILTON

The Margery Mediumship in London  
(Special and exclusive Report [DR. L. R. G. CRANDON  
of the experiments at the S.P.R.)

The Problem of Reincarnation D. W. DUXBURY  
(Translated from M. Gabriel Delanne).

The Case of Florina HERR KONRAD SCHUPPE,  
(Berlin)

Why more is not told S. DE BRATH

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No. 2582. VOL. L.

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## CONTENTS

Notes by the Way .. .. .	331
The "Margery" Mediumship .. .. .	332
Spontaneous Daylight Clairvoyance .. .. .	333
From Physical to Spiritual .. .. .	333
By Rev. F. Fielding-Ould: Memorial Service .. .. .	334
"Spiritualism versus Divine Guidance." Debate at Queen's Hall .. .. .	334
Free-will and Moral Responsibility .. .. .	335
The Whole and the Part .. .. .	336
Letters to the Editor .. .. .	337
Questions and Reactions .. .. .	338
Delights .. .. .	339
The Spiritual Heights .. .. .	339
Spirit Identity: An Old-Time Instance .. .. .	340
Thoughts and Reflections .. .. .	341
Notes and Reviews .. .. .	342

## NOTES BY THE WAY

THE appearance of Mr. Upton Sinclair, author of *The Jungle* and other well-known books, as a champion of telepathy—we refer, of course, to his new work *Mental Radio*—adds another to the lengthening list of literary men who have come forward to bear witness to the reality of psychic forces. It is interesting to note that his publishers, Messrs. T. Werner Laurie, Ltd., are Mr. Dennis Bradley's publishers. From the announcement on the dust-cover of *Mental Radio* we see that Mr. Bradley's *Towards the Stars* is in its 25th thousand and *The Wisdom of the Gods* in its 12th thousand. That should prove an antidote for some of the pessimism regarding the unpopularity of "psychic books," although it should not be forgotten that the name of a well-known writer carries a weight and influence denied to those authors who are known only in psychical circles.

\* \* \*

PSYCHICAL science and psychical philosophy seem to have made their appearance in the world as a reaction from ages of soul-deadening superstition, in which the facts of the interior life of the soul had become obscured or lost to sight altogether. The materialist derided the facts as being improbable or impossible. The pietist cried out against them. Contact with cold facts instead of nebulous speculations or poetic imagery made him

shudder. Even the judicious and impartial minds were bewildered. Spiritualism was perhaps real, but it looked eccentric and abnormal. They did not realise that it must appear so, partly by contrast with conditions which were classed as normal (chiefly because they were old and crystallised) and partly because, in the order of Providence, it was somewhat exaggerated so that it might receive the attention due to a neglected set of faculties necessary to the harmonious development of the race. In the treasury of the psychic nature of man lie the keys to many of the deeper problems of existence, including the deepest problem of all—the meaning of death. Remembering these things, we may well be patient with such extremes and exaggerations of the subject as we may encounter. Revolutions, it has been said, are not made with rose-water, and great changes in evolution are necessarily accompanied with disturbance and erratic movements, with pain and discomfort. Only by understanding and co-operating with the Power which underlies such changes are we able to soften and make easy the path of transition.

\* \* \*

A STARTLING conclusion is that which is set down by Dr. Walter Franklin Prince, the new President of the Society for Psychical Research, on the subject of the class of person most likely to have psychic experiences. The statement is made in the Introduction to his valuable book *Noted Witnesses for Psychic Occurrences* (published in 1928 by the Boston S.P.R.) where, after a painstaking analysis of the cases, he finds that clergymen, theologians and lay evangelists are in the majority, since they testify to more supernormal experiences than any other class under citation in the book. This, as Dr. Prince admits, is not surprising since such people believe in human survival and interposition from the Unseen World. The surprising thing is that next to them come men of scientific pursuits—not mere students of science, but men of standing, original thinkers and investigators. Further analysing this strange result, Dr. Prince remarks that if (as there can be no doubt) the number of clergymen, say in England and the United States, is larger than the number of scientific investigators, then "the appalling fact looms up, that scientists are *more likely* to have psychical experiences than are clergymen and theologians!" It is certainly an arresting conclusion. For our own part, we reflect that amongst the immense number of psychic experiences to which we have listened, the majority came from people of the cultured classes. (For the sake of impartiality we are confining the matter to people outside the ranks of avowed spiritualists—some of our informants were quite ignorant of Spiritualism.) It may be that the fact that the narrators belonged usually to the better-educated classes could be explained by their superior powers of expression and description, and also, perhaps, to the absence of the superstitious terror of the unknown which so often seizes upon the ignorant and unthinking.

## THE "MARGERY" MEDIUMSHIP

A FULL report by Dr. L. R. G. Crandon of the "Margery" sittings held in London in December last is now published in the June issue of *Psychic Research*, the organ of the American S.P.R. It occupies some twenty columns of the journal.

The report begins by reciting the fact that, in the summer of 1929, Mr. Theron F. Pierce and Mr. F. Blich Bond, both members of the S.P.R., and both of New York, for themselves and for Dr. L. R. G. Crandon, of Boston (also a member of the S.P.R.), requested the use of the seance room of the S.P.R. (London) for some time in December, 1929. The request was granted and the arrangements were put into written form under the heading "Protocol of Arrangements for Margery Sittings in S.P.R. Laboratory, December 1 to 17, 1929, if and when Margery visits London."

In the course of the Protocol it was laid down that all details of the arrangements and conduct of the Margery sittings should be wholly in charge of Mr. Theron Pierce and Dr. Crandon as managers. It was further made clear that the sittings in the S.P.R. rooms had no more relation to the S.P.R. officially than if they occurred elsewhere. It was stated that the meetings were purely observational, not for research. It was desired that Dr. V. J. Woolley, the Honorary Research Officer of the S.P.R., should, if possible, be present at every meeting. A stenographer was to be present at all sittings and notes concerning apparent *facts* could be dictated to her by anyone who chose to do so. The Protocol containing these and other conditions was signed by Dr. Crandon, Mr. Theron Pierce and Dr. V. J. Woolley.

### THE SITTERS.

At the first sitting held on December 6th, 1929, at the S.P.R. Laboratory, London, the sitters were: Dr. F. C. S. Schiller, Dr. V. J. Woolley, Dr. William Brown, Mrs. Hewat McKenzie, Miss Mercy Phillimore, Mr. Stanley De Brath, Miss M. J. A. Hyde, Lady Florence Barrett, Capt. (now Sir Ernest) Bennett, M.P., Dr. L. R. G. Crandon, Lord Charles Hope, Mr. W. H. Salter, Major C. H. Mowbray, Mrs. E. Brackenbury and Margery, the Medium. Mrs. H. A. Hankey attended as recorder.

### EXAMINATION AND CONTROL OF MEDIUM.

Under this heading it is recorded that (1) Lady Barrett describes her examination and search to the stenographer. (2) The Medium (M) had been entirely stripped and examined by Lady Barrett and then clad in a one-piece garment (tights), and then in a searched gown and stockings. M's hands were held by Lady Barrett until M was seated, in bright light, in chair in cabinet and under charge of Dr. Woolley. (3) Dr. Woolley describes to stenographer the fastening of the wrists of M to arm of chair by surgeon's tape, made further safe by designs with blue pencil by Dr. Woolley and Dr. Brown, marking what design they pleased from skin to plaster and plaster to skin. Ankles were similarly fastened and marked and upper torso was tied by rope harness to back of chair and ends of knots sealed by marked surgeon's tape. Thus held, the Medium could only move forward, at most, a few (two or three) inches. (4) It was then made impossible for white light to be turned on either by accident or design. (5) The M's chair was within a three-way screen, for cabinet. A low table, same dimensions as that of W. J. Crawford was in front of Medium. Her knees under the edge of table nearest her. (6) Dr. Woolley was on Medium's right, Dr. Schiller on her left. Circle was completed by hands,

but did not include the Medium. (7) Dr. Crandon now opened the session with remarks to this effect: "I will, because of my experience, dictate a continuous story of what happens. Anyone, at anytime, may dictate to the stenographer anything he pleases concerning what seems to him to be a matter of fact. The matter of politeness is not to be a factor. It is to be assumed, therefore, that anything in the notes apparently happened, and that anything not in the notes did not happen."

Following this is a statement that all lights were put out except a dim red light under the table of the stenographer. This light showed up through an insert of plate glass just bright enough to allow shorthand writing.

### EVENTS OF THE SITTING.

These are described in minute detail. We are told that "snoring trance" came on the Medium in a few moments, followed by Walter's voice. "He was introduced to everybody and greeted everyone in his usual jolly way and then recited a short verse for Lord Charles Hope:

"There was a young fellow called Hope  
Who never took time off to mope.  
He brought me a basket, though I didn't ask it,  
And now he will fill it, I hope."

It seems that Lord Charles Hope had brought to the seance a basket which was passed around in the dark for personal objects to be put into it. Dr. Crandon was naturally not allowed to have access to the basket.

Walter then described what he found in the basket: "with more or less running fire of comment and conversation." He recognised and described matches, two pencils, box of cigarettes, a key, and a sixpence, each having been put in by various sitters. In the case of the cigarettes Walter described the box as containing four, but the sitter concerned, Mrs. McKenzie, thought there were but three. It was later discovered that Walter was correct. It is noted concerning a ring which someone had put into the basket that Walter stated, "I have just put it in the pocket of M's gown."

Parenthetically the question is raised if this could have been possible by the normal use of the Medium's hands.

After this there were experiments with what is known as Walter's "dough-nut" (a stiff paper ring about five inches in diameter and luminous on one side), a basket with luminous handles, and xylophone. Lord Charles Hope put them on the table. The xylophone hammers fell to the floor and Walter ordered the red light until they could be found. They were found in the middle of the table exactly where Walter had said one of them was lying. Walter apparently wielding the xylophone hammers was heard playing the xylophone in good tune, "accompanied by an appropriate aria which he whistled."

Later the "dough-nut" was put on the table, bright side down, and was heard by Lord Charles Hope to be moved about on the table.

The S.P.R. luminous banjo and tambourine were put on the table at Walter's request. The tambourine was seen moving on the top of the table and later it rose over the table vertically at a distance, as estimated by Sir Ernest Bennett, of about one foot.

There was much more "business" with the "doughnut," tambourine, luminous bell and zither, all of which is described with great particularity. Walter was heard to whistle and accompanied the whistling by playing on the zither.

In the course of the proceedings Walter instructed Lord Charles Hope to get on the floor and hold the Medium's foot in addition to the strapping. At the same time Sir Ernest Bennett held Dr. Crandon's two hands and knees, the original control remaining as at first. "Tambourine is now heard to be played while it is on the floor behind the Medium. Lord Charles Hope confirms the position of the tambourine which Walter has described."

It is also stated that Walter threw the xylophone hammer which struck Dr. Crandon's ear and then bounced from his left shoulder to the right shoulder of Lord Charles Hope.

The report states that the control of Margery was examined and declared to be as in the beginning of the seance, by Dr. Woolley, Mr. Salter, Dr. Schiller, Sir Ernest Bennett and Dr. Brown. This terminated the first sitting.

(To be continued).

## SPONTANEOUS DAYLIGHT CLAIRVOYANCE

By DAFYDD THOMAS (BARRISTER-AT-LAW)

I WAS changing my books at a local lending library on April 16th last when one of the lady assistants, who knew of my interest in psychic literature, asked me if I could explain the following incident, of which she had been the sole witness. She had recently been conversing with a friend who began to talk of a benefactress of hers, a lady since dead. My informant tells me that as she listened she noticed that her friend faded gradually until lost to sight; then, in her place, there slowly appeared the figure of a strange woman; this vision, in turn, faded away leaving the friend again in view.

The witness to this manifestation at once described what had happened, giving details of the vision; the friend admitted that this tallied exactly with the appearance of the deceased benefactress.

During this vision, which took place in full daylight, the percipient had a feeling of great exaltation. She states that the apparition was substantially larger than her friend, obscuring the latter completely.

I asked my informant whether she had ever investigated psychic laws. She had not done so, and knew nothing of the subject, but from her subsequent remarks it was obvious to me that she was very mediumistic. The only explanation I could offer was that the deceased lady had been able to manifest this way owing to a harmonious condition set up by the united psychic forces of the two friends.

I should add that the percipient had never seen the deceased, nor did she previously know anything concerning her.

## FROM PHYSICAL TO SPIRITUAL

IN the first enthusiasm of our conviction of a life beyond the grave, the glamour dazzling the reason, we feel sure that all our deceased friends enter immediately into the spiritual world; that the "Summerland" is Heaven. Also, during clairvoyance, we believe we listen to a description of the spiritual body of a friend resident in the spiritual world. *It may be so*, on rare occasions, but I believe that few people are able to enter the spiritual world and function in their spiritual bodies alone. And few Mediums are able to discern those who do.

In how many does the spirit dominate the mind? Few of us permit even the mind to dictate the physical action. The reverse is, unfortunately, the more common: the physical rules the mind and even the spirit. How can undeveloped biceps be expected to make the owner a weight-lifter or a weak spiritual body to stand the rigour of the intense electronic motion of the substance and light of the true spiritual world? The frail physical body needs protection from heat and cold; the weak spirit body can stand up only to those degrees of goodness and truth to which the ego has inured it. This fortification is procured by the acceptance and utilisation of the Divine Love and Truth. If we imbibe little, our spirit body falls below par and has to be clothed. Such protection is afforded by the etheric body which has for environment the grades of substance between matter and spirit-degrees of ectoplasm, or astral matter.

In physical life, the highest to which we raise our affections is the mental plane. What we know we do not put into sufficiently hard practice to raise the affections to a spiritual degree. Hence, of what use would it be to plunge us suddenly into such refined conditions? Could we survive them?

The environment of the etheric body is the astral world, the region of thought, the degree of substance next removed from matter—sometimes called ectoplasm. This world is a region of wonders. It may justly be called the melting-pot of the universe. Evolution, prophecy, thought, dreams, mediumship, imagination, even survival of physical death are made possible by the etheric body and the astral world.

Life sweeps on from the purely physical to the purely spiritual. Midway is the admixture we call mind, the mental condition. This reminds me of the apparatus for general anaesthesia. The control handle moves an indicator over a graduated semi-circle from pure oxygen to pure nitrous oxide. Midway is the equal mixture. When the indicator moves forward one degree, the state of pure oxygen is left behind, yet pure nitrous-oxide is not administered until the last degree of the scale is reached. Even the last but one includes some oxygen.

Once we have entered the province of mind, if only one degree, the purely physical is left behind and cannot be recalled. We pass through the mixed stages of physical and mental life and we do not enter the purely spiritual until the last mental degree has been passed. I suggest that few reach this state, this final degree of freedom, before death overtakes them. If they have not, then they pass to that degree for which they are prepared in what is variously known as Paradise, Hades, Nirvana, Sheol, Abraham's Bosom, Purgatory, the Summerland, the mental, etheric or astral world, the "world of spirits," in Swedenborg's phrase.

The story of the Crucifixion reveals this distinction. Jesus did not ascend into heaven immediately upon His death. Ere this happened He had two tasks to perform, namely, to carry His ministry into the "hells," and to

return to earth to His disciples. Yet to the penitent thief He said "This day shalt thou be with me in Paradise." Jesus evidently had not, in this sentence, utilised the word meaning heaven.

The final sphere of the astral world marks the end of the dominion of mind. Pure knowledge is spiritual. It is received intuitively and passes directly into the understanding. Mind processes admit but a tithe, and until man can dispense with [extensional] mind he cannot enter the rarified spiritual conditions. The environment would be uncongenial, probably painful, and quite possibly unendurable.

Essential for survival is an environment suitable to whatever remains to the ego after the death of the physical. What terror death would hold for many were it thought that we were to be plunged into discomfort instead of into the Summerland, where dwell all those just ordinary men and women who are our loved ones, our compeers, our equals! A saint here, a sage there, may pass to the high realms, but not we of the rank and file. For us is the "Summerland"—and years of progression.

\* \* \*

Man is his own star, and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate,  
Nothing to him falls early or too late.

—JOHN FLETCHER.

#### THE REV. F. FIELDING-OULD MEMORIAL SERVICE

Following the funeral of the late Mr. F. Fielding-Ould, which took place at St. Alban's on Friday, June 20th, the Memorial Sermon was preached at Christ Church, Albany Street, on Sunday morning, 22nd ulto., by the Rev. W. Vaughan-Jones.

In addition to the organ the band of the Life Guards furnished the musical portion of the service and gave an impressive rendering of Chopin's Funeral March. At the close of the service the trumpeters of the Life Guards sounded the Last Post and the Reveillé.

The preacher took his text from Revelation 21, verse 7: "He that overcometh shall inherit all things." In the course of his tribute to the memory of their beloved Vicar he spoke of their departed friend's loving nature and charming personality and of his gifts not only as a preacher, but a poet, a painter and a writer; a man of vision and a prophet of God. They felt he had not passed away from them in the spiritual sense, and that they would meet him again. They thought of him as one who lived on a higher plane than most of them by reason of his noble character; he was a good Samaritan, a good man.

During the service a delightful hymn, "Straight for the everlasting hills" was sung by the choir and congregation. It was written and composed by the late Vicar, and the preacher remarked on the pathetic, and perhaps significant, coincidence that the first public rendering of the hymn should be given after the death of the composer and at his memorial service. It seemed almost as though the coincidence was something ordained.

\* \* \*

It is all there—the love that went astray  
With bitter cries on that remembered day;  
The joys that were so needed by the heart,  
And all the tender dreams you saw depart.  
Nothing is lost forever that the soul  
Cries out for: all is waiting at the goal.

—EDWIN MARKHAM.

## "SPIRITUALISM VERSUS DIVINE GUIDANCE"

DEBATE AT QUEEN'S HALL

THOSE old problems of the "One and the Many" and the nature of reality, questions which have exercised the minds of the mystics and metaphysicians from the earliest ages, were implicit in the debate between Mr. HANNEN SWAFFER, the dramatic critic, and Mr. GARLAND ANDERSON, the famous negro dramatist, held at Queen's Hall on Sunday evening, June 22nd. The debate was preceded by a musical programme consisting of solos and negro spirituals.

It was a long debate, especially by reason of the audience taking part during the interval between the speeches. A multitude of questions were asked in various parts of the house and answered by Mr. Swaffer and Mr. Garland Anderson, who shewed conspicuous ability in dealing concisely with the questions put. The debate was entitled "Spiritualism versus Divine Guidance" and both speakers acquitted themselves well in presenting each his point of view.

Mr. Swaffer gave examples from his own experience and from psychic records of the evidence of identity and personality shewn in the manifestations from the other side. Mr. Garland Anderson attributed all these things to the direct expression of Deity and refused to admit that they arose out of the "entities" to whom Spiritualism attributed them. The manifestations had their origin in the soul of man and always came from within, never from without. They were the product of energies from a Deific source working through the human soul.

Mr. Swaffer, while not denying such Divine manifestations, used a graphic illustration to convey his meaning. He referred to the fact that on the letters we daily received appears a stamp bearing the head of the King; but we did not suppose that because the delivery of letters was under royal direction, through the Government, that the King personally delivered these letters.

Mr. Garland appeared to think that in psychic matters we were liable to be deceived by appearances. He illustrated his point by exhibiting a black-board on which was chalked "2+2=5." This was to prove his point that facts and truth were not the same thing. The black-board was a fact, the figures 2+2=5 were a fact, but what was presented was not truth. Subsequently he produced another black-board bearing the figures 2+2=4; that was not only fact, it was truth, eternal truth.

Mr. Swaffer briefly dismissed this argument with the remark that to him 2 and 2 were 22, which, although it evaded the point, brought it down somewhat abruptly to the plane of ordinary commonsense as opposed to the high transcendentalism which drew so sharp a discrimination between fact and truth. Of course in this, as in other matters, so much depends on the meaning of the terms employed.

In the course of his remarks, Mr. Swaffer referred to the question of inspiration and gave instances in which there seemed to be no doubt that the inspiration came from personal sources, as for instance from departed writers or artists who responded to an expressed desire for aid and guidance from their fellow-natures on earth, as in the case of Mr. von Reuter, the violinist, and others. He gave an account of recent manifestations at his

flat which, although not rigidly evidential, seemed to point to an attempt on the part of Segrave, after his fatal accident, to give some demonstration of his presence to Mr. Swaffer, who had been on terms of personal friendship with him.

Mr. Garland Anderson appeared to be unmoved by the array of proofs of personal identity involved in psychic manifestations. He insisted upon his conviction that all these things were potential in the human soul and needed no outside "entities" for their expression. He maintained that the appearance of these departed personalities were reflections of our thinking and belief; that they were, in brief, objective expressions of subjective realities. But it was clear enough that he had very little acquaintance with psychic phenomena, and Mr. Swaffer quoted examples of scientists who had devoted many years to the problem and were convinced of these entities—discarnate spirits—the existence of which Mr. Garland Anderson disputed. As to spirit manifestations being the reflection of our desires and beliefs, Mr. Swaffer pointed out that in many instances those who received these evidences had no desire for or belief in them at all. They began as utter sceptics.

Mr. Anderson, at the beginning of his address, referred to the fact that he had once visited a clairvoyant in the United States; this was long before he had written "Appearances," his famous drama, and when he had no idea that he would ever become a dramatist. The Medium predicted that he would travel a long distance in connection with some piece of writing, that he would receive great ovations from large audiences, and he was bound to admit that all this had happened. He had written his play under the urge of some power or influence which had descended upon him. All the same, as his subsequent remarks showed, he remained throughout convinced that the power at work was a form of Divine guidance. His attitude towards the question of death did not transpire in any definite way. To a question on that subject put by a member of the audience he replied that as to where a man went when he died, it seemed to him that the man did not go anywhere: it was as though a player on the stage was wearing a mask and at the end of the play he might remove his mask. You did not ask then where the man had gone; he remained where he was; he had simply taken off his mask. This gave us some vague hint of Mr. Garland Anderson's ideas on the subject of death but did not fully answer the question.

Mr. Barbanell made an admirable chairman, full of humour and tact in handling the audience, and the meeting was both interesting and stimulating.

### SPIRITUALIST COMMUNITY

The activities of the Spiritualist Community at Grottrian Hall, 115, Wigmore Street, London, W.1. are rapidly increasing. Besides the usual Sunday Services, there are Open Meetings in Grottrian Hall every Monday at 6.30 and Wednesday at 12.30 after which, those attending the meetings are invited to social gatherings in the Offices. During the summer months the Spiritualist Community are holding Open Air Meetings in Regent's Park every Wednesday at 7.30 p.m. and these meetings are proving as successful as all the other activities. It may be of interest to some readers to know that there are Children's Meetings every Sunday morning at 11.0 a.m. at Grottrian Hall and parents are invited to bring their children along. The Children's Meeting is held at the same time as the ordinary service so that parents can attend the meeting in the Hall while the children are upstairs.

V.R.

## FREE WILL AND MORAL RESPONSIBILITY

WITH regard to the subject of free-will and moral responsibility, I suggest that we should search deeply within ourselves to see on what grounds man clings so desperately to the doctrine that he is a morally responsible being. If we do this, and are strictly honest with ourselves the while, it will I think become evident to us that there is a probability that the true ground for this conviction is egoism. Man wants to be able to say "I have fought the good fight, the victory is mine, I'm top dog." Always this "I," this "Mine." Now let us try for the moment to forget ourselves entirely, and look dispassionately at the question as far as it concerns the other fellow. When we see him committing all sorts of atrocities, making both himself and others thoroughly miserable and unhappy, is it not more charitable to say "Poor fellow, he's not responsible, he doesn't know what he's doing," than to call him scoundrel or worse still, a miserable sinner. What's sauce for the goose is sauce for the gander; we cannot have it both ways. We must either be charitable towards him and forego the sweet fruits of moral victory for ourselves, or we can judge and condemn him in order that we may feed fat our own spiritual pride.

The tendency of modern psychology is undoubtedly to rob man of the belief that he has the power and opportunity of winning a victory for himself over what goes by the name of evil, and which in the last analysis is nothing but a certain portion of his own nature; and because man sees in this tendency that his own personal pride is in danger of being deprived of the satisfaction of gaining that victory he is up in arms against it, in spite of the fact that he would gain thereby the peace which comes of the knowledge that he cannot reproach himself any longer for his past misdeeds.

Man is naturally moral; he never *wants* to be bad; if he does he is mad and there's an end of it. No lunatic can be held responsible.

The conviction is steadily gaining ground that man's so-called misdeeds are the result of his being actuated by unconscious and uncontrolled impulses, and with the growth of this conviction comes the dawn of a new conception of morality of which tolerance and love are the dominant constituents. Regarded in this light the old problem of Free-Will *versus* Determinism would appear to be brought to a solution which satisfies both claims; it is that, as far as morality is concerned, man is determined by his own unconscious freedom. When man is victorious in this civil war with himself he feels virtuous and self-complacent, and when he is defeated he takes an unhealthy delight in calling himself a miserable sinner; he is indulging in self-pity, in fact, he is for ever thinking about himself, and is inclined rather to be proud of his humility than to be humble about his own pride.

J.L.A.

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MEETING AT CAXTON HALL.—Elsewhere in this issue is an announcement of a meeting to be held on July 7th at 7.30 at the Caxton Hall, for the purpose of demanding an enquiry into the Rees Evans Cancer Cure. As there stated, the speakers will be Miss Lind-af-Hageby, Messrs. Milton Rosmer, Keith Moss, Robert S. Young, M.P., and Wilkie Haycock, M.P., Mr. Maurice Barbanell presiding.

## THE WHOLE AND THE PART

By H. ERNEST HUNT

THE body is related in all its parts and must be considered as a whole ; the finger cannot be studied merely as a finger, but only in conjunction with the rest of the organism. The mind also operates as a complete unit rather than as an aggregation of separate functions : we may know a thing, but the fact of knowing necessarily has some emotional element attached to it—a feeling. When we know a thing it makes its impress on memory, and the Will has already directed the attention to the topic, while from the things we remember again we fashion our imaginations. By some such plan and design writ large the whole universe is a coherent whole, inter-related in all its parts ; and anything else is unthinkable, denying the evidence of both our observation and our reason.

We must agree therefore that life itself, as part of a larger and coherent whole, is itself coherent and related in all its parts ; and it is no more reasonable to deal with one phase or activity of life as a detached interest than it would be to amputate a finger and then study it as a finger. Take a wheel out of a watch and you have only a piece of derelict machinery that is no longer able to mark the time ; you have no watch. Anything and everything must be dealt with on the rational basis of being a component part of a greater whole.

Now if we can enunciate general laws or principles, which are only the formulated expression of accumulated observation, and these apply to the whole, it follows that they must also apply to the part. What affects the body necessarily in degree affects the finger also ; it is not possible for the finger to declare that it proposes to contract itself out of the Act that applies to the whole organism. So, general principles as applied to life must also apply to the various activities of life, and it is not open to us to deny the application of such principles to any particular department of activity.

As spiritualists we have reached the conclusion, at which the world is slowly arriving, that the fundamental of existence is spiritual, that the whole object of the cosmic climb is the greater expression of Spirit, that the immediate objective of the personal life is the growth in Spirit, and that apart from a spiritual interpretation the scheme, meaning, and purpose of life is unfathomable. Thus we enunciate a general thesis, that material activity of whatever type, to find its true scope and meaning must be the outward expression and form of some inner spiritual urge in the direction of growth, expansion, and evolution. This is reasonable, and scarcely to be denied ; but note the implications.

On this basis we can approach the business man and assure him that his business can only finally prosper if it be founded upon spiritual principles, and the "service" ideal which the logic of events is forcing him to adopt is simply his way of expressing the same without having to acknowledge the word "Spirit." We can turn to the scientist and shake hands with him when, as in the person of Sir William Bragg, he asserts that "science is not a religion, but it is an act of religion."

The true artist realises that he only is great in his art when he becomes a faithful channel for something that is greater and finer than himself, when he accepts the idea of "not I, but the spirit." Even as Newland Smith observes, in his book *The Temple of Art*, "No man ever did any great work yet ; he became a free channel through

which the eternal powers moved, and these powers no man can resist and be truly said to live." The whole of this book, it may be observed, is practically a dissertation on applied Spiritualism, and it is a pity that it is not better known.

Again we may go to the inventor and the discoverer and point out to them that they are the revealers of the hidden, eyes to the blind, interpreters of the yet unmanifest, and in their measure the prophets of to-day. They are however, as a rule, only too well aware that their material reward is the proverbial one delivered to most prophets. The organisers, too, are the men of vision who dream dreams of law and order supplanting chaos ; they are helping to establish plan and design ; they are doing the work of the Spirit.

Shall we not also go to the politician and tell him that unless he, too, can ground his work upon spiritual principles he will but build upon sand ? The arid desert through which the political parties wander in search of the promised land is itself testimony to the sand. And the promised land of material well-being is only a mirage which can never find substantiality unless it is realised that the only possible approach is through the paths of spiritual enlightenment and understanding.

Let us go to the workman and tell him that unless he works with love his work does but take him further away from the kingdom. To the financier let us say that even the counting-house cannot exempt itself from universal laws, and that unless the claims of spirit be recognised even there, the ultimate result is confusion. So to him who digs or delves, teaches or writes, figures or dreams, builds or plans, there is but the one message—that unless the task be done in the light and appreciation of Spirit, it is done but incompetently and vainly.

But some may demand our credentials for such a message. "Spirit," they may say, "what is it but moonshine, poetry, dope ?" Then we say, "Brother, come and see. The dead speak, the blind see, and the sick are healed. Is it nothing to you ? We, too, have walked in your paths, seen with your vision, and have been oppressed with the same unrest as yourself ; and it is true that now we see only in part, through a glass darkly. But even that limited vision has enabled us to put away some of the more childish aspects of things, and to think and speak more manfully. Why pass by ?"

So, when they ask of us—"Spiritualism—and what then ?" let us explain that it is more, far more, than phenomena ; it is a message, it is an enunciation of principles that must quite inevitably, sooner or later, be universally accepted for their intrinsic truth. That only in their adoption can be found safety, stability, poise, and prosperity. That only in this light and knowledge can true creative or interpretative work be accomplished. That apart from spirit, industrial and commercial work is but the smothering of the soul and the begetter of chaos. That without the grace, the joy, and the wisdom of spirit, love is something less than love, and beauty but a will-o'-the-wisp. That divorced from the spiritual vision our very eyes delude us with the story of sense which of itself has no meaning.

Therefore, all is unity, and every mundane activity must become spiritual. No one can work or live to himself alone. No task is isolated, and no life truly single. Nothing has weight in the eternal scales save by its vital worth, and the only survival-value lies in Spirit. This is the truth down all the ages that have been and down all the ages that are yet to be.

LETTERS TO THE EDITOR

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

“BEYOND THE ELECTRON”

Sir,—In my note headed “Beyond the Electron” in LIGHT of June 14th (14 lines from the end) the sentence should run: “And a world which is finite does not account for the *macroscopic* world, it accounts only for our *microscopic* world.”

F. C. CONSTABLE.

Grenville,  
Lansdown, Bath.

\* \* \*

“THE GOSPEL OF THE HOLY TWELVE”

Sir.—Permit me to mention that the book *The Gospel of the Holy Twelve* referred to in my article “What is Life?” in LIGHT of April 26th can now be obtained from Edson (Printers) Ltd., 8, Essex Street, London, W.C.2.

I regret to have unwittingly given your readers the wrong address to procure it.

G. LINDSAY JOHNSON.

45, Britannia Buildings,  
West Street, Durban.

\* \* \*

THE PSYCHIC BOOKSHOP

Sir,—As it is difficult for me to circularise all the members of the L.S.A., perhaps you would have the courtesy to allow me to use your columns to explain the position.

The Bookshop at 2, Victoria Street was established five years ago with the intention of putting our Cause in evidence in some central spot, so that our literature should come under the direct notice of the public. The shop has been eminently successful as a propaganda centre, and it holds out every hope of becoming a self-supporting institution, especially if certain possible economies are effected. Up to now it has cost me five thousand pounds, a fair proportion of which is represented in fixtures and stock. The responsibility, however, both financial and administrative, has been considerable, and I feel that the time has come when it should be more widely and equally distributed.

This could only be done by turning it into a limited company. Personally, as vendor, I ask for no money and am quite content to accept 4,500 one pound shares, having every hope that the business will be a fair investment. The proposal then is that there should be a capital of £7,500 and that after deducting the 4,500 shares which represent my outlay, the remainder shall, after paying the expense of the flotation, be used as working capital. This should, in my opinion, be enough to make the business an economic success.

Mr. W. T. Livingston, who launched the Grotrian Hall Company in so successful a manner, is good enough to look after the business arrangements. His valuable services are, I may add, entirely honorary, and he puts his competent staff at my disposal. Should anyone desire to help the cause by taking an interest in the Bookshop he or she can receive a prospectus with full details by applying to Mr. Livingston at 18, Collingham Gardens, S.W.

ARTHUR CONAN DOYLE.

A RESURRECTION PROBLEM

Sir,—We read that “Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;” (1) “And the graves were opened;” (2) “And many bodies of the saints which slept arose;” (3) “And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” (St. Matthew, chapter 27. verses 50-53).

Here is a puzzling description. The opening of the graves may have been caused by the earthquake; but the passage reads as if the bodies stopped in the graves until after the resurrection, when they came out of the graves and went into the city. Wherever you place the words “after His resurrection” you are in a difficulty.

Finally, whoever the writer was, and it seems to be a disputed point, he knew nothing about psychic matters or else he was not correctly translated.

E. H. WORTH.

2, Aldrington Road,  
Streatham, S.W.16.

[We can only deal with our correspondent’s difficulty very briefly. In the first place, it is pretty well known to-day that there was deliberate falsification of texts in ancient days, and instances where quite obviously marginal notes were incorporated into the text itself by ignorant or careless copyists. The passage to which he draws attention has been the subject of much discussion among commentators; but as the Rev. G. Vale Owen points out in his book *Problems Which Perplex*, this passage does not ring true, nor is it in tune with the rest of Matthew and the other three gospels. One theological commentator says that the passage is a late insertion “to fit the statement that Christ was ‘the first fruits of them that slept,’” and he adds that it could hardly be supposed that the original account of the miracle represented the saints as remaining alive in their tombs from Friday afternoon until Sunday morning. Ed.]

FROM MY NOTE BOOK

By E. J. DINGWALL.

It would take a bulky volume to tell the tale of all the saints and holy men who have been vexed by noisy spirits, or, as the Germans call them, *poltergeister*. The holy St. Godric (†1170), poet and hermit saint of Finchale was one of these, and like the Blessed Vianney he suffered for many years under attacks of a troublesome kind.

The story is told by an old monk, one Reginald, who was a contemporary of the saint at Durham and whose record was published over eighty years ago by the Surtees Society.

He tells how the holy man was haunted by an apparition which exhaled a noisome smell; how a pyx was hurled at his head; how wine was thrown over him; and how even his ears were boxed by the bold intruder from the Unknown.

It is not all who find in the cell or in the cloister the peace they seek. The flesh ever warreth against the spirit and the victory is not always what it seems. The enemy has strange disguises, and it is perhaps here that we may discern dimly the meaning of the afflictions of Saint Godric, and maybe those also of the Blessed Vianney six hundred years afterwards.

## Light.

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## ACTIONS AND REACTIONS

WE wrote some time ago that spirit-communication, when pushed to excess was apt to turn round on those who engaged in it. What at first were evidentially satisfactory and profitable communications degenerated at last to utterly inane and misleading messages. But this phenomenon is very far from being confined to the purely psychic region. It is to be seen in every direction where a good thing is misused. It is the custom to abuse riches, although they may be a tremendous instrument for good, when they fall into the right hands. But when they are devoted to purely selfish ends and driven to unhealthy extremes we get such wanton exhibitions as freak parties, jewelled lap-dogs, and all those evidences of a degraded and shameless luxury which furnish a text for revolutionists. The thing has then become depraved, and in the end recoils on those who have misused it. It is all very simple. The evil lies in excess and the inversions which follow.

There are those who carry to extremes the amiable desire to do good to others, to the neglect of the duties due to themselves. They are rare, of course, as they would be in a world like this. And it is a curious thing that the world dislikes these people much more than it

dislikes those who are known to be selfish. The latter, "keeping themselves to themselves," as the saying is, are regarded as being less of a nuisance! It can understand the one class but not the other. It likes to ask for what it needs and not have things thrust upon it, willy-nilly. The conclusion then is not against propagandism, but only its excesses, as some of our more zealous propagandists are gradually learning. People may be invited to hear our good tidings concerning a world beyond this, in which there is compensation for the ills of earth, but they must not be "button-holed" and badgered. They desire to use their own judgment and make their own free choice. A too pertinacious effort to convince and convert the world does much by its reactions to stir up hostility and misunderstanding.

The methods of touting, competition and loud advertising are well adapted to commerce, and to politics (at election times), but they are not so desirable in the approach to spiritual matters. They seem to achieve something, but the tendency is to keep the subject at a low level by bringing in a materialistic element, so that Spiritualism is turned into a question of phenomena and psychic evidences, and these in turn become degraded to an extent which leads to exposures and scandals of all kinds.

No lasting harm is really done by those disasters which illustrate the dangers of excess, as in the overdoing of some "good custom" which might in time, as Tennyson put it, "corrupt the world." The mischief is always repaired. All the precious things, the things which are pure, lovely and of good report are beyond all reach of mischief. They cannot be used as toys or fads, or as marketable commodities to serve some passing popular craze. So there is no need to lament the results of excess or abuse. They are the effect of a law by which evils pushed to extremes work their own cure. All that we need regret then is that Nature has to step in to remedy an ill which Man might have avoided had he been sufficiently wise, remembering that prevention is better than cure.

After all, however much the cynic may upbraid the world, there is in humanity a reserve of good sense and right reason. Not always out of malice or senseless prejudice does it reject certain presentations of Spiritualism. The true explanation may well be that many people are subconsciously aware that they are not being offered pure spiritual fare but only a new and rather fantastic kind of materialism, an adulterated article, the repulsion from which is instinctive.

## SIDELIGHTS

In the course of an article under the heading "Is there a clash between Religion and Spiritualism?" which appeared in the *Evening World* (Newcastle-on-Tyne) on June 7th the Dean of Durham (Bishop Welldon) is reported as saying: "I have never been able to understand the deeply-rooted prejudice of some Churches or religious bodies against Spiritualism. To me it seems that the enemy of religion is not Spiritualism, but Materialism; that Spiritualism is its friend; for Spiritualism rests upon a profound belief in the spirit as distinct from the body of man; and, if Spiritualism can supply cogent evidence for the survival of the spirit after death, it will render an abiding service to religion generally, and no less a service to Christianity."

\* \* \*

In concluding his observations on Spiritualism the bishop says:—"Speaking for myself alone, I do not feel satisfied that any appearances of the dead to the living can be taken as proved, except appearances of the dead at the time of their dying. It is in my eyes difficult to resist the testimony in favour of these appearances, but of these alone." He adds, however, the following impressive words: "Men who keep the windows of their minds and their souls wide open, with a full sense of the mystery attaching to human life, may well learn in the process of the truths of which neither they nor their forefathers had ever dreamed."

\* \* \*

As illustration of a "sixth sense" in animals, taking the form of an unerring instinct for direction, Mr. Alfred Pease cites two examples within his own experience, the course of a letter in *The Field* of June 7th: "About 10 years ago my father bought by correspondence a sheep-cur at Tow Law in the west of C. Durham. The dog was sent by rail thence in a guard's van to our station at Cleveland and led by a cord up to a moor edge farm in the evening, and fastened up by a cord in an outbuilding. In the morning he was not there and had bitten through the rope. Within 24 hours he was back at Tow Law, some 50 miles distant, and had crossed the Tees at some point or bridge."

\* \* \*

Here is the second case quoted by Mr. Pease: "When I was Master of the Cambridge Drag in 1878 and 1879 the present Earl of Yarborough gave me a draft of some of his hounds. They arrived at Cambridge in crates by rail from Brocklesby. After a fortnight in kennels, I took them out, and after their first drag an old hound, a statesman, was missing. He turned up at Brocklesby kennels a fortnight after. I believe many such instances are known."

MISS DALLAS wishes to thank the kind reader of LIGHT who sends a copy regularly to her friend Mrs. Carter, in Western Australia. This lady has written to her that for years past she has received this direct from the publisher. She adds: "I am most grateful, for I do look forward to it each week so much; I wish I knew whom to thank for this kindness."

## THE SPIRITUAL HEIGHTS

WHEN one has struggled wearily upwards on a mountain path, a little footsore, a trifle puzzled at the unexpected convolutions of the road, there comes a moment of glad relief when the weary eye catches sight of a heartening vision—a green, rolling landscape bathed in sunlight. We feel we are at last nearing the summit. At least we have reached something that was worth climbing for, even if our journey is not complete. There are many who would pause at this point. For them it is enough. There are others who recognise that more and finer visions await them at higher levels. So they continue to climb. Something like this goes on among that large and ever-growing band who study the psychic side of life. For questing minds it is not enough to reach a halting-place, and to stay there, believing it to be the final goal. Many do so, but that is entirely their own affair. Some will explore the super-normal, with pains and patience, arriving at no conclusion, more puzzled than before they began; some stand fast for "secondary personality" or "cosmic consciousness"; others accept the spirit theory, as indicating simply a life beyond the grave and communication between our own world and the next; an important truth, but there is so much more to follow. Indeed, in our quest there is no finality; we may pause at times to rest and to contemplate the view; but we must again take the path upward, even though at leisurely pace.

These thoughts arise after a perusal of a valuable contribution by Sir Oliver Lodge to a symposium recently published under the title *Points of View*,\* a series of broadcast addresses by a number of distinguished public men, including Mr. H. G. Wells, Dean Inge, Professor J. B. S. Haldane, Mr. G. Lowes Dickinson and Sir Walford Davies. In the concluding lines of his address, Sir Oliver said:

... We can all agree about the importance of earth life, the life of humanity on the planet earth. . . . The individual and the race must continue to evolve together; it is our privilege to serve the whole [race], and corporate humanity has a great future before it. If man takes the reins into his hands, and with the help of Higher Powers aims at concentrating on things of real value, no one can foretell what he may become. The earth is a great opportunity for development, and evolution has not ceased; man may rise in the scale to unexampled heights. That is what all the long struggle and effort in the past have been for. In no other way could man have risen from lowly beginnings, until by his own freewill he becomes something akin to the Divine. This is the deep meaning of earthly existence. This is the far-off event towards which the whole terrene creation moves. In moments of insight we recognise with awe and devotion, the reality of an unseen, a spiritual world, the coming dawn of a glorified humanity, and the ultimate meaning of existence.

That is finely said. It suggests in clear and dignified language a "point of view" which LIGHT has held for many years: that the study of spiritual science is not an end in itself, but a means of arriving at a better understanding of man's destiny. It is this larger view of life for which true Spiritualism stands, and it is well that this fact should be appreciated, especially by those sections of the uninstructed public which still looks on Spiritualism as something solely concerned with dark rooms and rattling tambourines. Sir Oliver closes with a sentence with which these lines may be appropriately concluded: "May I leave two thoughts with you? 'Desire earnestly the best gifts,' and 'We needs must love the highest when we see it.'"

N.

\* George Allen &amp; Unwin Ltd. 4s. 6d. net.

## SPIRIT IDENTITY

## AN OLD-TIME INSTANCE

IT is often said that the communications received from unseen intelligences always partake more or less of the mind of the Medium, or at least that the information imparted is within the knowledge of the persons present. To show, however, that this is by no means invariably the case I should like to give you the particulars of a seance held some time ago at the house of a Mr. Mansell, when the messages obtained were in no degree whatever within the knowledge of any of the sitters, but were afterwards satisfactorily verified. The Medium on the occasion was Mrs. Everitt—a lady widely known and highly esteemed among spiritualists for her self-sacrificing devotion to the cause—and the company included Mr. Everitt, myself and wife, Mr. Mansell, and two or three personal friends of his, all being well-known to each other. I ask your attention to the name of *Mr. Mansell*, because on that will hang some of the interest of my narrative.

We were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. Mr. Everitt endeavoured to get the name of the spirit spelt out, several times without success. I suggested that perhaps the spirit had not communicated before and did not know the usually adopted signals, and I requested that one rap should be given for "No," two for "Don't know," and three for "Yes," and that for other answers the spirit should rap at the letter required while the alphabet was being repeated.

I then asked, "Have you communicated before?" One loud rap indicated "No."

"Will you endeavour to spell out your name while Mr. Everitt repeats the alphabet?" Three raps ("Yes.")

Mr. Everitt repeated the alphabet very quickly, and I pencilled down the following letters "T-H-O-M-A-S-M-A-N-S--"

"Oh," I said, "Thomas Mansell! This is a friend of yours, Mr. Mansell." But Mr. Mansell said No, he knew no such person. Nor did anyone else present. The experiment was tried again, with the same result. "T-H-O-M-A-S-M-A-N-S--" I repeated that I had got the same letters as before, when a loud single rap indicated that I was wrong; and so I asked the spirit, letter by letter, how far I was correct. I then found that "T-H-O-M-A-S-M-A-N" was right; and when the alphabet was again repeated, I learnt that after the "N" "T" was intended, and not "S," the letter immediately preceding. The name was then without further difficulty spelt out—"Thomas Manton." Questions put to the friends present satisfied me that no one in the circle had the slightest idea of who Thomas Manton was; and I next asked the spirit to tell me how many years he had been in the other life. The answer came -S-I-X--

"Oh," I said, "six years?" An emphatic "No."

"Perhaps you mean six years and so many months? Tell us how many? Answer, "T-E--"

"Oh, six years and ten months?"—"No."

"Go on."—"T-E-E--"

"Oh, sixteen years?" Again "No."

"Well, go on." "H-U-N-D-R-E-D."

"Then you mean that you have been in the other life sixteen hundred years?" "No."

"Well, try again." "Sixteen hundred and seventy-seven."

"Do you mean that you entered the other life in the year 1677?" "Yes."

"Tell us where you were born?"

Answer, "Laurencelydiard."

Knowing nothing of such a place as this I asked where it was, and the reply was spelled out correctly and rapidly—"Somersetshire."

"Where were you buried?" "Stoke Newington."

The spirit afterwards told us that he was a Nonconformist divine; was at one time chaplain to Charles II; was afterwards ejected from the Church and imprisoned; that he could say no more then, but that if we wanted further information we could learn something of him at Wadham College, Oxford. He added, however, that he had been introduced to the seance by a Nonconformist friend whom he had met in the other life, Dr. Jabez Burns, who, while in earth-life, had attended some of Mrs. Everitt's seances.

On turning next day to a Clergy List in search of a parish of a name that might bear some resemblance to "Laurencelydiard," I found "*Lawrence Lydiard*" in *Somersetshire*. This gave me some hope that I might find all the rest of the narrative to be correct, and as the readiest method of testing the messages, I requested the Rev. W. W. Newbould, who was in the habit of frequenting the British Museum, to endeavour, if possible, to verify the facts for me, telling him, however, nothing more than that I wanted a brief sketch of the life of Thomas Manton, a Nonconformist divine. The following is the report which Mr. Newbould supplied to me next day, and which, it will be seen, proves the accuracy of the communication in every particular.

## EXTRACT.

"MANTON (Thomas), a learned Nonconformist minister, was born at *Lawrence Lydiard*, in Somersetshire, in 1620, and educated at the Free School at Tiverton, and at *Wadham College*, and at *Hart Hall, Oxford*. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, Bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admitted for his pulpit eloquence, and about 1643 was presented to the living of *Stoke Newington* by Colonel Popham, and here preached those lectures on the Epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652. During his residence at Newington he often preached in London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the Parliament, but being strongly opposed to the execution of the King, he gave great offence by a sermon in which he touched on that subject. In 1651 he shewed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love, and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the Earl, afterwards Duke, of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by Parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of

RAY'S AND REFLECTIONS

A distinguished Judge once remarked that his custom with anonymous letters was "to put them in the fire unopened." The question then arose how he knew they were anonymous letters. But that was settled by an irreverent commentator, who suggested that they were previously submitted to the gaze of a clairvoyant!

\* \* \*

Montaigne lived in the sixteenth century but his attitude towards the Unseen or Mysterious side of existence was such as to-day would have qualified him in a high degree as a psychical researcher. He at least had the open mind, as shewn by his remark, "How many unlikely things are testified to by people of very good repute, which if we cannot persuade ourselves absolutely to believe, we ought at least to leave in suspense, for to conclude them impossible is by a temerarious presumption to pretend to know the utmost bounds of possibility."

\* \* \*

"Full up," says a reader, "was the greeting I received when I visited a spiritualist meeting one Sunday evening in the suburbs." "Full up" I agree is rather a vulgar expression, but if the official at the door had simply said, "Full," it might have sounded like a reflection on the visitor. For my own part, I am always glad to hear of well-attended spiritualist meetings; I can recall the days when spiritualist congregations were so meagre that a gathering of twenty or so was considered to be a large meeting. Empty seats were the general rule in those days. To-day "standing room only" is not uncommon in some halls, and "full up" a quite frequent description.

\* \* \*

Spiritualists are remarkable for their longevity, and if I had the time I could compile a long list of spiritualists and Mediums who lived to a great age. I cannot, however, recall any centenarians, although the late Dr. Peebles, whom I met in earlier days, came within a very few weeks of reaching his century. He was born on March 23rd, 1822; he died on February 15th, 1922. To me even more interesting than his great span of life was the number of great men whom Dr. Peebles had known—some of them as intimate friends. To name but a few, there were Carlyle, Emerson, Victor Hugo, Walt Whitman, John Bright, Theodore Parker, Henry Ward Beecher, and Gerald Massey. He was himself a man of remarkable achievements, and he was not only a spiritualist, he was a Medium.

• • •

When I was a very young Pressman I thought I had found an item of startling news in the sudden death of a man on a railway platform. But I was instructed that as news it was but of trifling importance. If the man had been mixed up with some scandal, or was dying as the result of a love affair *that* would be news, because it would be interesting to the general reader. We may deplore this sort of thing, but we have to face facts. There is certainly a large public which looks to the newspaper chiefly for things which will entertain it, and does not desire instruction or edification. No doubt that is why at one time the general Press demanded that anything it printed about Spiritualism must be exciting or amusing. Even to-day the tidings that there is a life after death, as "news," is not in the same street as a society divorce, or a new play by a leading dramatist. But things are changing rapidly—a wave of soberness is coming over the world.

D.G.

ministers. In 1660 he co-operated openly in the restoration of Charles II, was one of the ministers appointed wait upon His Majesty at Breda, and was afterwards *one of His Majesty's chaplains*. In the same year was, by *mandamus*, created D.D. at Oxford. In 1661 was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's in 1662, when he was *ejected for Nonconformity*. After he preached occasionally in private or public, as he found it convenient, particularly during the indulgence granted to the Nonconformists from 1668 to 1670, but was *imprisoned* for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died October 18, 1677, in the fifty-seventh year of his age, and was *buried in the vault of the church at Stoke Newington*." H. J. ROSE, *General Biographical Dictionary*, vol. ix., pp. 464, (1857).

Here is a clear case of a correct and truthful communication, not one word of which was known to any son in the circle, and which the spirit succeeded in doing in the face of a somewhat persistent though unintentional attempt to make him say something else than he wished to say.

R.

In his case, one of the earliest of those dealing with the question of personal identity, created great interest amongst spiritualist and psychical researchers of those days—nearly fifty years ago. ED.]

\* \* \*

REWELL TO CHARON AND THE STYGIAN WAVE.

sweller :—

Oh, ancient boatman, must you ever dwell  
On this forbidding stream, taking each day  
Your tragic freights across its ebon swell;  
Is there no respite to this labour? Say!

Are there no happier climes with sunlit tides  
Rolling their sapphire waves past leafy shades,  
When in the scorching noon great Phœbus rides  
Supreme—no pleasant meads, no woodland glades?

baron :—

My grandsire, Chaos, and his austere son,  
My father, laid on me this heavy load;  
And ere computed time had well begun  
Assigned this place to be my grim abode.

I do not wish for change, nor is there aught  
In this the gods will alter or amend.  
But still the future dark with doom is fraught  
For all those ancient powers—I see the end.

Full soon a bridge will span this gloomy tide  
And all of those who on the earth will dwell  
With throngs unnumbered from the further side  
Will meet and pass—the barriers down. Farewell!

E. HARVEY.

## NOTES AND REVIEWS

"THE COSMIC CHRIST," by Violet Tweedale. (Rider. 10s. 6d.)

There is a portrait of the authoress as frontispiece and a dedication to her husband "with gratitude for the great intellectual help and deep studies" which have helped her in the compilation of the work. The ground covered is extensive and includes such subjects as "Cosmos," "India and the Christos," and an account of the great teachers of antiquity, such as Zoroaster, Laotzu and the Buddha. The Akashic Records are also dealt with in some detail. On page 31 we read that "the great initiate, Solomon, took reincarnation for granted," and the writer adopts his position throughout the book. The whole is written with a directness of statement which leaves no doubt of the writer's conviction; e.g., "Horus was born at Christmas time," and "The art of spinning was taught to us in Atlantean days." There is a wealth of quotation from many authorities in support of the views propounded. So wide is the range of subject that an index would greatly help the reader who might wish to treat the work as a book of reference. It might also be well, in future editions, to add a few explanatory notes in elucidation of such terms as, e.g., "the British Bible" which is unusual. Moreover, it seems advisable to distinguish between the Immaculate Conception and the Virgin Birth which, of course, refer to two quite distinct dogmas.

O.

\* \* \*

"WITHOUT PREJUDICE." By S. G. Dunn. (Luzac & Co. 3s. 6d. net).

This is a small volume of essays and poems, many dealing with India. Much in this book gave pleasure to the reviewer. The writings indicate that the author has a thoughtful and fastidious mind. One can be too fastidious though; in excess this quality leads to superficial judgments. The essay on "The Case Against Spiritualism" begins thus: "To-night I have been listening to a lecture on Spiritualism. At the end of it I rose up and went hastily away." After which S. G. Dunn, "in the quiet of the night," set down a few criticisms, which are a trifle stale to the experienced spiritualist who, it may be mentioned in passing, has also known what it is to attend certain lectures on Spiritualism and "rise up and go hastily away" at the end. (Some of us are just as fastidious as the author!) Considering such things as "table-tilting, the automatic writing, the messages through a psychic Medium" the author asks, "If spirit exists, there is, surely, no need of these material evidences." But the fact that spirit expresses itself in a material world in the form of life and humanity, would seem to show (a) the possibility of such expression and (b) that evidence of the persistence of personality beyond the material world can be expressed the same way. The fact that it is so expressed is the best answer to the objection that there is no need for it. Evidently it is necessary in the universal economy or it would not be there.

Later we find it stated that "It [spiritualistic philosophy] assumes—does it not?—that spirit can operate only by means of matter." (No, it does not assume anything of the kind!) And again "How much easier is the way of Spiritualism! Let us pay our fee to a Medium, let us sit round a table [etc.] And this is our one defence against materialism." From which it will be seen that the author is somewhat ill-informed, and might, with advantage, have studied the subject a little more before venturing on superficial criticism. But I can forgive S. G. Dunn much, for some of the essays, and one or two of the poems, are pleasant and satisfying.

J.A.N.C.

"THE DIARY OF A DOG. (Three Months in Kashmir)." By "Tatters." (Cecil Palmer. 5s.)

"Rags" and "Tatters" are rough-haired fox-terriers, who were taken by their master, an army officer, on a holiday trip to Kashmir, and the diary is supposed to have been written by "Tatters" the sister of "Rags." The canine diarist describes the adventures of the party and records conversations between "Our Own," their master, and the two dogs, and "M" his sister, who doubtless was the real writer of the book. The officer, whose portrait is given is believed to be Major Harrison who was killed at Gallipoli during the great war. The book, however, was written in pre-war days. It is a delightful story with its descriptions of scenery and episodes of travel; humorous comments and serious reflections on the deeper things of life also come into it, sometimes in the form of conversations between "Our Own" and "M," as reported by "Tatters." The interest of the Diary is increased by a number of illustrations. There is a Foreword by the Duchess of Hamilton and Brandon and a preface by Sir Francis Fletcher Vane, Bt. For every copy sold the authoress gives a donation of sixpence to Animal Welfare Societies.

\* \* \*

"MY LARGER LIFE." By Violet Burton. (Riders. 5s. net).

Miss Violet Burton, whose father, the late William Shakespeare Burton, was a painter of considerable renown in his day, is well known as a speaker in circles where the interest is concentrated on the devotional side of Spiritualism—impersonal ideas, teachings and the cultivation of the interior side of human life. Her first book, *An Artist in the Great Beyond*, gave an account of her father's life in this world with some communications in which he related his experiences in the world beyond. In this, her present book, she tells of her own life and the circumstances in which she was led to enter on the career of spiritual service which she began many years ago under the direction of a spirit known as "Father John of the Cross," who is understood to have been a disciple of St. Francis d'Assisi. Miss Burton has had a remarkable career as one who has followed a high calling, meaning obedience, self-devotion and the ordeals of poverty—the way of life demanded of many who would follow the path of the mystic and inspired teacher. The story is simply told, and has a message for those who are in sympathy with the author's ideals and work. She tells of her contacts with Spiritualism, the essential truth of which she freely confesses. But it is clear enough that, as a highly sensitive soul, she found tendencies in popular Spiritualism which repelled her, and sought an inner sanctuary where her work could be done on Quietist principles. There is much to arrest attention in the teachings conveyed in the course of what might be called a spiritual autobiography—there is an earnest and convincing note throughout. "True Spiritualism is the larger ministry to the freedom of the Christ within" is a statement in the Foreword, and this strikes the keynote of the book.

Lucius.

\* \* \*

## NEW BOOKS RECEIVED

"A LAMP TO THE FEET." By F. H. Haines, F.C.I.B. (Pure Thought Press, Watford. 6s.)

"THE EDGE OF THE UNKNOWN." By Sir Arthur Conan Doyle. (John Murray. 7s. 6d.)

"THE DIARY OF A DOG." By "Tatters." (Cecil Palmer. 5s.)

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Friday, July 4th, at 5 p.m. .. .. MRS. BRITAIN  
 Friday, July 11th, at 5 p.m. .. .. MISS JACQUELINE (Psychometry.)

VOL. IX, No. 2. July, 1930.

**"PSYCHIC SCIENCE"**

Frontispiece. Portrait of Mrs. Hewat McKenzie, (Co-Founder of the British College of Psychic Science.)

Teleplasmic Phenomena in Winnipeg, by Dr. Glen Hamilton. The Margery Mediumship in London, by Dr. L. R. G. Crandon. The Problem of Reincarnation, by E. W. Duxbury. The Case of Florina, by Herr Konrad Schuppe. Why More is not Told, by S. de Brath. The Millesmo Mediumship by E. Bozno.

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Wednesdays, 3 p.m., Circle for Clairvoyance (July 9th) MRS. IDA GLENN  
 Thursdays, 3 p.m., Class for Development  
 .. MISS EARLE AND MRS. LIVINGSTONE  
 Thursdays, 5.30 p.m., Devotional Groups (Absent Healing) .. MISS STEAD  
 Fridays, 3 p.m., Class for Psychical Development MRS. CAMPBELL

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Sunday, July 6th, 6.30 p.m. Mr. Richard A. Bush. Answers to written questions on Spiritualism of general interest. Please bring one with you.

Wednesday, July 9th, 7.30 p.m. .. MRS. EDITH A. CLEMENTS  
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Sunday, July 6th, at 6.30 .. .. DR. W. J. VANSTONE

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 Monday, July 7th, at 7.30. Clairvoyance .. MRS. ROBERTS  
 Tuesday, July 8th, at 7.30. Clairvoyance .. MR. HORACE LEAF  
 Friday, July 11th, at 7.30. Clairvoyance .. MR. G. THOMAS WYATT

**GROUP SEANCES.**

Wednesday, July 9th, at 3 .. .. MRS. KINGSTONE  
 Thursday, July 10, at 7.30 .. .. MR. AUSTIN

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Clairvoyant: Mr. Horace Leaf.

Sunday, July 13th, 11 a.m., Mr. Percy Scholey.

Clairvoyante: Mrs. Kent.

6.30 p.m., Mr. Ernest Hunt.

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- (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.

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## OBSERVATIONS

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

A strong suspicion, without any justification, that the Medium is dishonest, combined with a determination to find deception, would act adversely upon the Medium who, in the 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.