

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW.

No. 2583. VOL. L. (Registered as SATURDAY, JULY 12, 1930. a Newspaper) Price FOURPENCE
(Entered as Second Class Matter March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397. P.L. and R.)

The Seekers 29, QUEEN'S GATE, S.W.7.

Trance Address by Dr. Lascelles
SUNDAY, JULY 13, AT 7 P.M.

Subject:—

Dr. Lascelles' Views on the Lambeth Conference

First Wednesday in every month Dr. Lascelles answers Questions of an Impersonal Nature, at 8.30 p.m.

THE SEEKERS MAGAZINE

Beyond

Trance Addresses by Dr. Lascelles

Articles by

WELL KNOWN AUTHORS

True Psychic Stories

IS ON SALE AT 29, QUEEN'S GATE, S.W.7.
ASK YOUR SOCIETY FOR IT.

PUBLISHED MONTHLY

Price 6d.

Astrology

YOUR PLACE AMONG THE STARS

By EVANGELINE ADAMS.

(With 100 Horoscopes of Famous People.)

This is the latest book of an American lady of international fame as an astrologer. Evangeline Adams numbers her clients by tens of thousands, some of them people of the greatest distinction in business, art, literature and the drama.

The book which is written both for the general reader and the student, is a storehouse of information and guidance in planetary aspects as applied to human life and its problems.

Every student or would-be student of astrology should procure a copy.

PRICE - FIVE DOLLARS.

Published by

Dodd, Mead and Co., New York

Jesus Christ at Work

By RICHARD A. BUSH.

(Author of "Sweet Corn from Heaven," etc.)

A remarkable record of Spirit intercourse revealing somewhat of the organizations of the heavens, the naturalness of the Spirit world, the life and occupations of Spirit-people in different stations of life, of rescues from the hells, of the Summerland, the growth and education of children, the relationship of the heavens and the earth, about Healing and other matters of supreme importance and of great interest but throughout giving a glimpse of the stupendous, continuous and loving labour of Jesus Christ for man.

ev. Vale Owen: "It is excellent."

ev. Dr. J. Lamond: "It is destined to accomplish much good."

ev. Walter Wynn: "I have seldom read a book that interested me more."

the Christian World: "The messages here recorded are uniformly wholesome and inspiring, while the tone of the book throughout is deserving of nothing but praise."

CLOTH 324 pp. 4/6. POST FREE 5/-

the Two Worlds Publishing Co., 18, Corporation Street, Manchester.

Read The Unknown

England's Great Occult Magazine.

An original 84 page magazine which deals with Life's deeper problems from an extended vision of Truth, and offers vital and inspired solutions. Current issue contains: Mind Healing—Its Marvels. Angels—Their Habitations. Spiritualism, Ideal Thinking, Prophecy. Remarkable Instruction for Higher Development and Healing. 2/- per copy (quarterly). Back specimen for 3 Stamps. Write now.

C. MOORE,

12, Holborn Viaduct House, London, E.C.1.

Can also be obtained from

L.S.A. Publications, Ltd., 16, Queensberry Place, S.W.7.

MIND POWER!

ASTOUNDING RESULTS AWAIT YOU

Your destiny is NOT in the hands of the Gods of Luck or Chance. Don't be a slave to conditions—like chaff in the wind. You are blessed with mighty mental and psychic powers; these powers are lying dormant, unawakened within you. A few simple rules used every day will be the means of bringing about HEALTH, HAPPINESS and PROSPERITY.

THE WAY

A world-wide movement, the Rosicrucian Order, for years has shown sincere men and women how to simply use their INNER FACULTIES to overcome LIFE'S OBSTACLES. Why look around you for help?—within is a solution.

FREE BOOK TELLS STORY

Sincere seekers may secure, with no obligation, a new book—"THE LIGHT OF EGYPT." This book tells how you may learn of the wonderful laws used by the Rosicrucians, and how you, too, may put them into practice. If thousands have been helped, why not you? Address a letter (not a postcard) as follows:

LIBRARIAN K.D.H.,
ROSICRUCIAN BROTHERHOOD (AMORC),
SAN JOSE, CALIF.
(Perpetuating the Original Fraternity)

JAMES H. HYSLOP-X, HIS BOOK:

A Cross Reference Record

THE FIRST PUBLISHED RECORD OF PSYCHIC COMMUNICATIONS RECEIVED FROM THE LATE FOUNDER OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

By his Secretary,
Gertrude Ogden Tubby, B.S., Ex.Sec. A.S.P.R.

Preface by Weston D. Bayley, M.D.

The volume gives verbatim reports of seance messages from Mrs. Annie Brittain, Mrs. Hester Dowden, Mrs. Osborne Leonard, Mr. C. G. Botham, Mr. A. Vout Peters, with cross-reference from well-known psychics in France and America. An Index of 96 points received in cross-reference, and a chapter embodying 21 examples of J. H. H.'s posthumously chosen symbol, X, indicate the evidential contents.

424 pp. 8vo. Cloth. Illustrated. Per Copy \$3.75. Carriage Extra

Order from Book Dept., L.S.A. Publications, Ltd.

HAVE YOU READ?

Is Death the End? J. H. Remmers. 7/6

Is My Dear One Dead? Beatrice Wilson. 1/-

Kondora. A thrilling Romance of Three Incarnations. P. Pigott. 7/6

A Religion for Modern Youth. C. Humphreys, M.A., LL.B. 1/-

Bridged! Psyche, the Link. A. Symonds. 3/6

Life's Pathway to Eternity. Julia Andrews. 3/6

Concerning Money. A Homily. Julia Andrews. 1/-

THE PSYCHIC BOOKSHOP
2, VICTORIA STREET, LONDON, S.W.1



Messages from a Schoolboy

DENIS'S BOOK

Edited by M. Birtles

Describing his teaching, schooling and life on the "other side," and illustrated by portraits and psychic drawings. Crown 8vo. 1/- (postage 1½d.) 116 pages.

BRAITHWAITE & MILLER, Ltd.
ABBEY HOUSE, VICTORIA ST., LONDON, S.W.1

LITERARY.

ANGLO-AMERICAN PUBLICATIONS, Fetter House, Fetter Lane, E.C. 4., are open to consider works of a Psychic nature, etc., with a view to publication, when production expenses can be shared.

Mr. ERNEST HUNT can now accept engagements for LECTURES, explanatory, technical, philosophical, and applied Spiritualism. Also popular scientific lectures on Mind. Town or country. Secretary: 30, Woodstock Road, London, W.4. Tel: Chiswick 2446.

Mrs. EILEEN J. GARRETT wishes to inform her clients that she is now taking appointments at 13B, Roland Gardens, South Kensington, S.W.7. Telephone: Kensington 6549.

"RESPONDA" *The well-known lettered Card and Pendulum.*

An alphabetical Card, used with a rod and pendulum, designed to indicate letters. A very simple means of personal experiment in psychic research. Post paid, Home, 3/8; Abroad, 4/3 or \$1.00.

Also "RESPONDA LUMINOUS."

Exactly the same in principle as "Responda," but larger, set in a case, and with luminous lettering. Mrs. N. de H. writes—"I want to thank you for your wonderful "Responda," which enables me to communicate with my beloved husband. Life is quite changed for me since I have it, and I am deeply thankful for it. . . . Please send a "Responda Luminous" to" Post paid, Home, 15/6; Abroad, 18/6 or \$4.50.

Both obtainable from **R. A. ROBSON, 21, FAIRFAX ROAD, CHISWICK, LONDON, W.4., ENGLAND**

Light

No. 2583. VOL. I.

(Registered as SATURDAY, JULY 12, 1930 a Newspaper)

PRICE FOURPENCE

CONTENTS.

Notes By the Way	345
The "Margery" Mediumship	346
The Thread of Memory	347
A Voice That Was Stilled	348
Mr. Horace Leaf's American Tour	348
Communication With the Other Side	349
On Relativities	350
Letters to the Editor	351
From a Larger View	352
Lightnings	353
Boston-Venice Experiments	353
The Problem of Immortality	354
Rev. F. Fielding-Ould—In Memoriam	355
Notes and Reflections	355
Notes and Reviews	356

NOTES BY THE WAY

THE attitude of Professor Richet as shewn by his latest book, *Our Sixth Sense*, already noticed in LIGHT, is eminently conservative and within its measures quite logical. He describes himself as "one who is determined never to abandon the sacred and productive domain of experimental science." As we know, he has, with a valiant devotion to the truth as he sees it, expressed his conviction of the reality of psychic phenomena; he has even entered upon the region of speculation by suggesting that the mechanical world with which we are acquainted is, perhaps, no more than a tiny part of reality. He thinks there is no doubt that other forces of quite a different order may function all round us, and he remarks, "Who knows but that these other unknown material worlds direct our destinies." On the whole we are inclined to regard Professor Richet's attitude without discontent or impatience. Moreover, we are strongly disposed to believe that although he appears to be stationary in his attitude, he is slowly arriving at the conclusion which we believe to be a true one, and which he indicates in his admission that the spirit hypothesis explains the phenomena more comprehensively than any other hypothesis, although he does not yet see his way to adopt it.

* * *

WE look upon Keats as having less of the power of vision in the large sense than Shelley, whose poetry burns with the passion of the reformer and prophet. And yet Keats shows here and there strange glimpses bearing upon the future of humanity. We are struck by the lines in his sonnet to Haydon:—

And other spirits there are standing apart
Upon the forehead of the age to come.
These, these will give the world another heart,
And other pulses. Hear ye not the hum
Of mighty workings?
Listen awhile, ye nations, and be dumb.

It seems not improbable that Keats, who was of the group which included Leigh Hunt, Shelley and other poets and humanists who moved in advance of their age, caught something of their spirit. These "mighty workings" in the mind and spirit of humanity have proved their reality since the days when Keats wrote. Close students of the spiritual history of the race can trace the effects on the world's thought of the inspired writings of the great souls of the nineteenth century. A recent writer in a daily paper said that he thought the ideas which worked in the younger generation to-day were those implanted in the minds of the old generation by the teachings of the great writers of the nineteenth century. It was one of these nineteenth century writers who, looking into the future, foretold man's eventual conquest of death. He wrote of the passing away of the "delusion of mounded earth," the "apparent withdrawal"—we mean Stephen Phillips.

THE PASSING OF SIR ARTHUR CONAN DOYLE

JUST before going to Press we learned that Sir Arthur Conan Doyle had passed from earth at 9.15 a.m. on Monday, 7th inst. Long before our announcement bears the daily Press will have conveyed the sad news to the world at large. We have little opportunity now to do more than express our grief. For some time the state of his health had been so precarious that the end was not quite a surprise. We must defer a fuller account of Sir Arthur's career in Spiritualism, in which he did a mighty work, until our next issue. Meanwhile LIGHT and the London Spiritualist Alliance pay their tribute of grateful appreciation of the heroic efforts of one who was as generous as he was fearless. He has "passed over the river," one of the greatest of our pilgrims, and we doubt not, that as with Bunyan's pilgrim, "all the trumpets sounded for him" as he passed. Our deepest sympathies go out to Lady Conan Doyle and the family in their bereavement. May they be comforted by the faith and knowledge to which they have all borne their valiant testimony.

THE "MARGERY" MEDIUMSHIP

(Continued from Page 333).

WE printed last week a summarised account of the first sitting of the Crandon circle held at the S.P.R. Laboratory, London, on December 6th, 1929. Following is an abridgement of Dr. Crandon's report of the second sitting.

This was held on the evening of December 7th, 1929. On this occasion the stenographer was Miss W. A. Shafto and the sitters present, beginning at the left of the Medium were: Dr. Schiller, Dr. Brown, Mrs. Brown, Mrs. de Crespigny, Mrs. Ashton Jonson, Mr. Ashton Jonson, Miss Phillimore, Mr. Harry Price, Lady Barrett, Sir Ernest Bennett, Dr. Crandon and Lord Charles Hope. On the couch Dr. Woolley controlled the shoulders and arms of Dr. Crandon. Beside Dr. Woolley, on his right, sat Major Mowbray; Mrs. Brackenbury attended to the victrola.

All the lights were out except the stenographer's red light, and Dr. Crandon made the same announcement of "regulations and implications and agreements" which he had made on the previous night.

Dr. Woolley had with him an unopened box of dark red dental wax (known as Kerr) with instructions to mark any piece of wax which might be used for the finger-prints during the sitting. The surgeon's tape and rope were used, as at the previous seance, and the pencil markings were made by Dr. Woolley and Mr. Harry Price. Lady Barrett deposed that she had examined the Medium thoroughly as before, finding everything correct.

Trance came on the Medium within three minutes, and the voice of Walter was heard greeting the sitters. He remarked that he was not going to give the sitters anything that night. This was evidently a mere piece of his peculiar drollery. He then asked for Lord Charles Hope's basket to be filled with personal objects for identification. This was done and the account sets out what happened in the course of the identification of the various objects by Walter. These descriptions are known as "cognitions," and it is recorded that "Walter says that with these cognitions he works about a foot from the Medium and the less he has to go from the Medium the better. 'It is my hand,' he says, 'every time.'"

The account indicates that the descriptions were very correct.

The finger-print experiments which followed are fully described, with a report of Walter's remarks during the operation of preparing the dental wax for making the prints, (a process which has been fully described by Dr. Crandon on various occasions). In spite of Walter's preliminary statement, some results were obtained. In the case of the first experiment we learn that "three people thanked Walter for the print."

By way of illustrating Walter's style of conversation, we may take the following: "You better give this to Harry [Price]; it's a corker. It looks like looping the loop. Put on the light; do not break it, Woolley, just because it's Harry's."

There follows an account of an attempt to get other prints. Walter whistles the "Wedding March," which he calls his "theme song." He explains that he had by mistake put the finished print into hot water instead of cold and will have to roll it up and make a new one. Walter was apparently working under difficulties for he remarks that he would like the victrola music on—"Let us relax a bit. Personally, I'm nearly dead."

Walter tried to produce a finger print of an unknown lady who, he seemed to imply, was standing by him on the other side of life. He said he thought the lady's prints were more important than *his* fingerprint because "a print to identify a lady is just what you are looking for."

The account is too long to transcribe here in full, but it is noted that at the end of the seance Dr. Woolley said that the adhesive tape and rope were examined and found to be exact, except that the tape on the right ankle appeared to have moved one-eighth of an inch from its original position. Lady Barrett examined the Medium personally and found everything as before.

THIRD SITTING

This was held on the night of December 8th, 1929. The usual medical examination and search of the Medium was made by Lady Barrett, the Medium being tied, on previous occasions, with pencil markings for identification and precision by Dr. Woolley, Mr. Lambert, Dr. Brown. She was also clothed in a one-piece garment from neck to ankles with orifices sewed tight.

The sitters, at the left of the Medium, were Dr. Williams, Dr. Brown, Mrs. Brown, Mrs. de Crespigny, Mrs. Ashton Jonson, Mr. Ashton Jonson, Miss Mercy Phillimore, Rev. C. Drayton Thomas, Mr. G. W. Lambert, Dr. Crandon and Lord Charles Hope. On the couch beside the circle and directly at the back of Dr. Crandon were Major Mowbray, Lady Barrett and Dr. Woolley, Mrs. Brackenbury attending to the victrola.

On this occasion Walter remarked that the ties which the Medium had been clothed were different from those that were placed on her on the previous night. The change had been made in good faith, but Walter found that it brought in a new condition and Dr. Crandon explained the physiological reason why the clothing interfered with the process of producing ectoplasmic material. Dr. Woolley records that he was unaware of the change in the Medium's clothing. Walter none the less attempted to produce a fingerprint, although he pointed out that it might be a poor one. It was understood that the fingerprint was to be that of a well-known European lady who would be in control operating, presumably, from the other side.

A description is given of the circumstances in which the print was obtained later. "In the white light the piece of wax in Dr. Woolley's possession showed a good print, not a Walter print." This is to be described later. Copies are in the possession of Sir Oliver Lodge, Dr. Woolley and Dr. Crandon.

Lady Barrett is recorded as saying, "I should like to say that Walter spoke in red light when I was examining, and Walter said: 'The finger-print is the lady's.'"

The straps and other bindings of the Medium were examined by Dr. Woolley, Dr. Brown and Mr. Lambert and found as at the beginning of the seance.

We read, too, "Dr. Crandon is happy to declare that during this series of sittings, Margery and he received the co-operation, hospitality, and courtesy from Dr. Woolley, Mrs. Brackenbury, and such members of the Council of the S.P.R. as were present. Our thanks are due also to Lord Charles Hope and to Major Mowbray who were tireless in their help. Finally, may we add that but for the devoted professional contribution of Lady Barrett, the sittings could never have been exempt from adverse scientific criticism."

THE THREAD OF MEMORY

By H. ERNEST HUNT.

It is stated that these three unofficial sittings at the S.P.R. Laboratory exemplify at least two categories of the Margery phenomena. In the course of a general summary the phenomena obtained were classified under (1) LEVITATION: in which are included the playing of the xylophone, movement of the luminous tambourine and the luminous paper ring (doughnut); (2) THUMB-PRINTS: the production of two excellent and characteristic "Walter" thumb-prints under strict conditions of examination and search of the Medium before and after; they were made on wax from Dr. Woolley's custody and the wax was identified by him afterwards. These prints are identical with 124 "Walter" prints already made. One good print, not that of Walter, was declared to be that of a lady who will later be identified. During this experiment Dr. Brandon was out of the room. It is noted that this print is identical with one obtained in Boston, November 15, 1929.

From a summary giving the evidential points relating to the thumb-prints we take the following: "The same finger-print pattern can be obtained through two Mediums widely separated (450 miles) within a short space of time (77 minutes). Margery can be in her normal state of consciousness while Walter prints are being made through a distant Medium"; and "Margery may be rigidly controlled while the Walter print is made in the absence of any sitter." Further, "Margery's presence is not necessary to the production of a Walter thumb-print."

The report states that "the London experiments are satisfactory to the Margery Group. They were carried out before strangers in a strange country. Neither these conditions nor the alleged austerity of the S.P.R. Laboratory seemed to suppress the phenomena or the elf-like and sometimes rough humour of the Canadian 'Walter.'" It is further claimed that the occurrence and supernatural quality of the physical phenomena were established.

PROFESSOR EINSTEIN ON "MENTAL RADIO"

WE understand that Professor Einstein has just made the following statement on the subject of Mr. Upton Sinclair's book *Mental Radio* describing experiments in telepathy:

I have read the book of Upton Sinclair with great interest and I am convinced that it deserves the most earnest attention, not only of the laity, but also of the specialists in psychology. The results of the telepathy experiments which are carefully and plainly described in this book stand surely far beyond what an investigator of Nature considers to be thinkable; but, on the other hand, it is not to be thought of that so conscientious an observer and writer as Upton Sinclair should attempt a deliberate deception of the reading world. His good faith and trustworthiness cannot be doubted, and if it should be that the facts, set forth with great clearness, do not rest upon telepathy, but upon some unknown hypnotic influence from person to person, that also would be of high psychological interest. In no case should the psychologically interested pass over this book without heed.

PSYCHIC CONGRESS IN ATHENS.—The Society for Psychical Research announces that the possibility of having the *Transactions* of the Athens Congress printed depends on the number of copies which are subscribed and paid for in advance. The price of each copy will be 7s. 6d., and subscriptions should be sent without delay to the International Secretariat, c/o. The Society for Psychical Research, 31, Tavistock Square, London, W.C.1.

WE may liken our personal memories to a thread upon which are strung the events of every day, but we may take a vastly larger span and view memory as the one constant in the universe. Things *are*, and then in a moment of time they *have been*, and the simple fact of having been has become a memory and the record of itself. In this sense Geology has its memory in the rocks and strata of the earth wherein are recorded the happenings of aeons. Astronomy finds its memory in the very structure of the heavenly bodies. Chemistry has its Lead which once was Uranium and has run through its history and memory of radio-activity. Biology has its written records in the variety of species; while memory lies buried in the pre-historic remains of Egypt, Mexico and Easter Island.

Up to the time of the arrival of the human on the world stage, memory is impersonal. Life and experience in the lower stages are "pooled," not lost so much as shared. This "pooled" life is slowly modified by environment, and more rapidly by "sports" and casual mutations, which are themselves stereotyped by memory where they happen to fit in with conditions. Thus life climbs slowly up the ladder of Evolution, which is itself the history, the memory, the performance and the promise of life.

Subconsciously we ourselves inherit this history; it is incarnate within us; we share it and recapitulate it both in mind and body. We are not responsible for it, but it is given to us as our working capital for life, and by the further use of memory we must make our own profit-and-loss account. We turn history into destiny, we make the future grow out of the past, by the power of choice which enables us to select our thoughts, and thereby our memories-to-be.

Personal memory is absolute, and what is written is written. The conscious mind may forget, but the subconscious never. Witness the way in which a sound, a sight, a taste or a smell, may bring up a hundred long-lost associations. See how our discarded habits may suddenly re-assert themselves. Moments of crisis, accidents, or delirium restore the treasures of memory. Psycho-analysis bases itself upon the fact, hypnosis demonstrates it. There is no such thing as obliteration. We are built of our memories and we can never be as if these had never been, any more than a house can be built of vanished bricks.

Upon the thread of memory are strung all the impressions of childhood, happy or otherwise, to have their fruition in later life. Here are the fears, the forbiddings and repressions, and all the painful emotions sown as seeds within the fertile mind. Many a sorry harvest of later years may be traced to these first beginnings. "Nerves," timidity, coldness, shrinkings, diffidence, these are their outcome. And at the climacteric of a woman's life, when the normal nervous control is weakened by the course of Nature, then frequently these early repressions assert themselves, even to the distortion of the mental balance.

Then when we put away childish things memory is still our Nemesis as well as our sure and certain hope. We have the privilege of choice and its responsibility, and in this there can be no compulsion. In thought, if in nothing else, we are free; and so we may choose our memories. But if people realised this would they choose so badly? Bodies that bend and slouch, faces that scowl, feet that shuffle, and eyes that never smile:

what is the use of choice if they choose no better? Why should they not pattern the beautiful and make even their bodies joyous?

Then memory, too, builds their minds: and again what do they choose? Eyes that see not, ears that are deaf, and hearts that do not understand: what beads are these to string upon the thread of memory! Why should they not grow their enthusiasms, their alertness, their accuracy, vision and imagination? Why should they not strive for happiness and joy in their minds as in their bodies? Yet there are no figs from thistles, and out of sorry memories come sorry hearts and minds. But whatsoever things are lovely and of good report, let them think on these, and memory will add them to her treasure-house, and the things of the mundane earth will be touched with something of the glamour of high heaven.

The subconscious, we say, holds permanent memory, and it is true; yet what is the subconscious but the Soul? Memory is far more than the record in the grey matter of the brain; it enshrines the personality, and where this goes it must also go. Memory carries into the beyond, where we go further on our long journey that takes the finite towards the bosom of the infinite, that speeds imperfection to the ultimate of perfection, that takes the prodigal back to the Father. Memory is his pilgrim-staff, his sure aid. He strives, he fails; he falters, he tries again. But nothing can be lost, and all his effort is added to the measure of his spiritual stature: and maybe the good God looks down upon his tumbling and his trying and knows that he strives but to fulfil the eternal command—"Be ye perfect . . ."

"A VOICE THAT WAS STILLED"

By MRS. JOHN MENZIES.

TO hear again the actual tones of a loved voice, stilled for ever, as one thought, on this physical plane, is an indescribable experience. It happened to me early this year, at my third sitting with the direct voice Mediums the Misses Moore. On this occasion I distinctly heard the actual tones of my husband's voice.

Nearly seven years ago he entered the higher life, and two months after his passing I received his first message. Many and convincing (to myself) have been the tests of identity he has given, but the *tones of the voice* surely furnish proof entirely beyond cavil!

The day before this last sitting I tried an experiment in my own room. My clairvoyant gift has not developed sufficiently for me to see my husband, though I sometimes "sense" his presence. Through Mrs. O. Leonard he has told me that he comes to my room every evening. On the evening in question I drew up a chair and visualising my husband as sitting there, I began to talk. A certain matter which had been troubling me I explained as clearly as I could, and asked his help in finding a solution; and I should like the reader to note *that I spoke of this experiment to no one.*

At the sitting the following day I heard my husband's voice quite clearly, and his first sentence was "I am working for that ——" mentioning the subject on which I had consulted him the previous evening, and going into details about it.

After that, can any unbiassed person doubt that *he was there* when I pointed out my difficulty?

And on this occasion I repeat I recognised his voice. Some time ago at a meeting of the Hampstead Society,

I asked Mr. Dennis Bradley if the manifestation called the "Direct Voice" is ever brought to such perfection that one can recognise the actual tones. He assured me that, given a well-developed Medium, this does happen; that he himself clearly recognises the voices of his sister and her husband, and others; and I have heard his son say the same thing.

It is well known that the impression of the finger tips is absolutely individual. This fact, recognised and used by the police everywhere, is surely the crowning proof of survival given by "Walter" through the Margery mediumship.

And is it not equally true to say that no two voices are identical? Between parents and children, or others who have lived long together, one sometimes notices a similarity of speech; but I believe I am right in saying that to a keen ear no two voices are the same. Let the reader think of a few "distinctive" voices of his acquaintance and he will realise at once that he would recognise them in any conditions.

Then take the case of a husband and wife who have spent many years together in the closest companionship of all. Would not each agree that the tones of the voice of either, produced through the mediumship of one quite unknown, *could not* be imitated? Deception in such a case is surely impossible.

MR. HORACE LEAF'S AMERICAN TOUR

AT the Queen's Gate Hall, South Kensington, on Thursday, the 26th ulto., a meeting of members and friends of the London Spiritualist Alliance assembled for a reception to MR. HORACE LEAF on his return from his American tour.

The chairman, Mr. H. E. Hunt, in a brief speech, cordially welcomed Mr. Leaf and spoke in appreciative terms of his self-sacrificing work. He had gained a reputation not only in this country but throughout the world.

Mr. Leaf then addressed the meeting, giving a brief outline of his travels and his impressions of the United States. His remarks were racy and anecdotal. He had some interesting observations on the electrical state of the atmosphere in America, mentioning such curious little phenomena as the possibility of lighting the gas-jet with a touch of the finger, and that the turning of a door-handle or the brushing of the hair frequently produced visible sparks. He thought it was this electrical condition of the air which explained the fact that the psychic powers of American Mediums were in some directions so far ahead of our own. This did not apply simply to the American-born; newcomers of all nations responded quickly to this condition in the air; he himself had noticed an intensification of his own psychic powers while travelling in the States.

He gave an interesting account of some of the leading transatlantic Mediums and workers, and depicted the American character and mentality in a way that showed sympathetic understanding of the American point of view, which is often so different from our own. The mercurial nature of the American temperament was probably due in a large degree to the climate, and that explained a great deal.

Spiritualists in the States were very much concerned with the phenomenal side, and were less interested in the philosophy of the subject than spiritualists in Europe. Nevertheless, there was springing up a desire for instruction on the problems of the subject, and a greater appreciation of its philosophic aspects.

During the evening a programme of music was given by Miss Dorothea Walenn (violin), Mrs. Lucas (accompanist), and Mr. De Caillaux (pianoforte solos), and was greatly enjoyed.

COMMUNICATION WITH THE OTHER SIDE

A SURGEON'S EXPERIENCES.

ON several occasions I have been privileged in the columns of LIGHT to relate certain first-hand experiences, incidents which have actually occurred in the privacy of my own home circle.

There has been small opportunity of sitting at seances with acknowledged Mediums, but, as things have turned out, we are perfectly satisfied and thoroughly grateful for the remarkable manifestations which have been given us. I may be wrong, but I have a feeling that those who take up the serious study of continuity of life are all the better off if they can obtain contact with relatives or some dear friends who have passed on after living good lives on earth. In my own case I had a father in a thousand who, though he left us in the flesh nearly fourteen years ago, was so beloved by his patients (he was a surgeon) that not a week passes but I meet someone who remembers and speaks in the most kindly fashion of him. By the same token my dear wife, a Highland woman through and through, who is extremely psychic, was blessed with one of the most self-sacrificing mothers possible; she passed over some four or five years ago.

With such advantages, so to speak, we do not consider it surprising that we have been able, after very little practice with the ouija-board, to get into direct contact with our dear ones, who seem only too happy to give us every assistance in their power in our attempts at communication.

In a previous article I told of a friend who suffered severely from acute attacks of rheumatism and who was cured by healing vibrations (or rays) applied to the patient by friends from the Beyond. We proved conclusively that the healing agent *did* proceed from some unseen force and was not generated by ordinary human agency. While a treatment was in progress our niece, a healthy Scots lassie, could not join hands with the patient as she was so profoundly affected by the rays or vibrations. She did not require them. Similarly, on two occasions I made contact with the sufferer and was glad to break this off after a minute or two; I actually felt whatever it was pass from the patient up my own arm, which became most uncomfortable and stiff very quickly.

These points are stressed to impress readers that what happened was fact and not imagination; in my profession it is practice, not imagination, that is wanted; a surgeon must "mak' siccar" you see, so far as is humanly possible.

Some time ago a friend who was on a visit *chez nous*, asked us if we had ever tried to make communication by means of the ouija-board; to this we replied in the negative.

With an upturned wine-glass, and the letters of the alphabet on separate pieces of paper, "Yes" "No" and some other common phrases arranged around a table with a sheet-glass top, we were soon initiated into the mysteries of the instrument. My wife and the visitor received some most peculiar messages difficult to understand, in some cases the most utter rubbish was spelled out, but perseverance and study were the order of the day. After much unintelligible stuff there gradually came some reasonable messages, and just lately we procured a trade-made ouija board and fittings from one of the advertisers in LIGHT.

To say that we have never "looked back" is only telling the strict truth; my wife and niece seem to be very

favoured in the messages sent, which certainly cannot be explained by subconsciousness, telepathy or the like.

My dear father and my wife's mother communicate regularly; we know for certain by the words and phrases used who are actually giving us the messages; we ask for certain half-forgotten incidents to be repeated and they are repeated, with additions oftentimes which we had quite forgotten. We have had proof in abundance that our dear ones are alive—very much so, in fact; also that they are most interested in our comings and goings.

Do not let it be imagined for a single moment that we get all our own way. Far from it!

At times the board will spin away from the fingers and the pointer will land at "Good Night." Nothing will move the directing intelligence from the position taken up.

Recently my father, after much persuasion, managed what was evidently very dear to him: the healing of a family quarrel; we imagined that any overtures would be received coldly at best, but were pleasantly surprised to find that the members of the family who had been unfriendly were keen and willing to make amends. I held out against the olive-branch business strenuously, but ultimately was persuaded by our women folk to agree, with the results mentioned.

To anyone seriously thinking of giving up the whole thing as a bad job, we advise perseverance; their turn will surely come as it has come to us.

It must not be forgotten that in our case there was nothing sudden about the first revelations; my father had passed over ten years before we received the slightest inkling that he was near us. He promised before he passed on that, if at all possible, he would communicate and he has done so—is doing so with great regularity; this also applies to my wife and her mother. The idea of a seance with strangers in the circle has never appealed to any of us. The only time we ever "sat" outside our own circle was when Mrs. Wriedt last visited Scotland. On that occasion absolutely nothing happened except that the aluminium trumpet left the floor in the middle of the circle, struck me on the breast, and landed on my wife's lap; incidentally it was the foggiest night we had experienced for years and years.

This brief article will have served its purpose if readers will remember that the proof of continuity of life and communication with one's dear ones is an object not likely to be achieved in desultory fashion. A few, very few, folk are fortunate and the gift may come to them without apparent effort; the average individual however must consider the matter in the light of any other achievement worth while accomplishing.

To beginners the first advice we would give in all sincerity is to take in LIGHT regularly; study it, keep back numbers and read again about the efforts of others. Buy or borrow books on the subject and study them also, and never forget that serious work and study will be repaid sooner or later. Surely the full and certain knowledge that Death means less than nothing, that life is continuous, that our dear ones are very much alive, loving us more (if possible) than ever, is worth work and study, study and work.

"DOC. SAN."

I HAVE attended seances in broad daylight at which things have happened which could not be duplicated by any magician.

—WILL GOLDSTON,
(founder of the Magicians' Club.)

TWO RELATIVITIES

PROFESSOR HANS DRIESCH'S "MAN AND THE WORLD."*

By STANLEY DE BRATH

IT would be too much to expect that the publication of a new book on philosophy, even by a first-rate German professor, should stop the flow of nonsense about electrons and protons which runs so freely from the pens of many "psychic" writers and novelists. But if careful attention were given to this book, that outflow, which raises the gorge of every scientific man, would at least be lessened. The misfortune is that the average writer shies off from all philosophy and is content to let half-formed and incompatible ideas lie loose in his or her mind. For instance, a certain lady in India attempted to convert a man suffering from congested liver to the idea that, as matter does not exist, his pain must be imaginary. Three weeks later the two were neighbours at a State dinner in Simla. She told him of her distress that her son had just had his shoulder put out of joint by an accident at polo. The man, wishing to get back a bit of his own, told her that as her son had no shoulder, the injury must be imaginary. The lady rejoined, "Brute!"

"There is much more space than substance in the atom, and therefore there can be no 'solid' matter," said a would-be psychic philosopher as he was nailing up pictures in his room. Unpractised in the use of tools, he presently hit his thumb with the hammer! Amid his "language," he took my observation on solid matter very ill!

A Moslem sceptic put to a Sufi the problem: "You say the devil is formed of fire. How can he be hurt by that element?" The ascetic gave no reply but picked up a clod of earth and struck the man on the head with it. Summoned before the Cadi he was asked why he had assaulted the man instead of answering his question. He said, "My act was my answer; he says he is formed of earth, how then can he be hurt by that element?"

This book would resolve all these questions and many more.

Current Monism is mis-directed: there are, as has been said before, two relativities. Monism is unity of direction in both. *The first* is the relativity which starts from the electron and proton. It is a world of readily transformable energy of which matter is a semi-permanent form. The fundamental existence is Space, or the Ether, in which Energy resides. The soul belongs to that world and forms the body by the gift of life to each cell. It survives the body and lives under conditions which we attempt to describe by the material environment which would produce the same emotions here. In it "life," as we know it, originates. *The second* is that of the ordinary man and the engineer. It starts from the atom. It recognises as *real* all the laws of Chemistry and Physics. It underlies the whole constitution of the world as it is. Heat, light, gravitation, electricity, magnetism, muscular or nervous power, cohesion are all forms of mechanical energy giving its "properties" to matter. All growth and change is by modifications of energy.

This is not a dualism, for the second proceeds from the first, and the Monism which is the legitimate end of philosophy, is common to both.

The existence, abundance and dissemination of a substance, whether it be a synthesis or a chemical element, manifestly depends ultimately on the original distribution of the true elements—the

* *L'Homme et le Monde*. By Professor Hans Driesch, transl. by M. G. Gobron. (Editions Jean Meycr; Paris XVI; 12 frs.)

electrons and protons. "In life" should only signify this—"the utilisation by the natural factor dominating and directing life." For to teach that life "proceeds" from the internal force of matter is quite senseless. (p. 100).

Monism consists in recognising the same ultimate direction of Spirit in both worlds. Which we belong to is a matter of perception. This is why the higher Spiritualism is so very satisfying to the mind: it recognises the identity and omnipresence of the Divine action in both worlds.

This work, presented to the French-reading public, is admitted by the author to be the best introduction to his philosophic system. I should like to translate it into English for those who do not read French fluently. Herr Hans Driesch is, after Einstein, the best known of German philosophers. Not long since, his publisher tells us, he was a professor in South America and in China; he thinks in German, dreams in English, speaks French, writes Italian and holds courses in Spanish.

One of the most modest of men, his is nevertheless one of the strongest brains in Europe. Moreover he is a whole-hearted pacifist, and a university professor who admits the metapsychic facts and has sounded the depths of the Subconscious. He has even said to the University of London in July, 1924, that "the actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist."

In this book he places a "primitive man" in the universe and traces the progressive knowledge of this "natural" being towards the total reality of the world, shirking no problem either by reticence or by hypocrisy.

It is easy to see how from biology this acute thinker comes to metapsychics and experimental Spiritualism. In fine, *L'Homme et le Monde* is a *Summa* of the spiritualist philosophy of Hans Driesch. It is also an invitation to the average man, for whom the book is written, to read and meditate upon a philosophy which is as well translated as it is clearly expressed.

TESTIMONIAL TO MR. W. H. EVANS.

Mr. R. A. Bush acknowledges with best thanks the following donations:—

	£	s.	d.
Wood, A. (of Melbourne) per "The Two Worlds"	-	-	1 0 0
An Admirer	-	-	10 0
A Canadian Lyceumist per "The Two Worlds"	-	-	3 0

Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19, will gladly acknowledge in LIGHT further donations to this Testimonial, which it is hoped will receive the generous support of all friends.

"FROM PHYSICAL TO SPIRITUAL."—The article under this title in our last issue was from the pen of our valued contributor Mr. Tudor A. Morgan, whose name was inadvertently omitted owing to a printing error.

LETTERS TO THE EDITOR

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

“THE PROCESS OF MAN’S BECOMING.”

Sir.—In *The Process of Man’s Becoming*, by “Quaestor Vitæ” page 176) we read :

“The deeper the unit-self is submerged in the state of external darkness, the higher or more interior is the altitude that it is destined to rise to and occupy.”

Does this mean that a Nero or a Leopold of Belgium, because of the vileness and wickedness into which they sank in their earth Life, will make more rapid progress on the higher planes and eventually attain to a loftier degree of spiritual life, than, say, the apostle John, or David Livingstone ?

G. E. WRIGHT.

14, Clevedon Road,
London, S.E.20.

[“Quaestor Vitæ,” who produced the book referred to, died some years ago, or we could have referred the question to him. We could offer some speculations as to the probable meaning, as, for instance, that souls very powerful for evil are later found to be equally powerful for good, and rise in the scale accordingly. But perhaps some reader familiar with the system of thought represented by “Quaestor Vitæ” can answer our correspondent’s question. ED.]

* * *

“BEYOND PHYSICS.”

Sir,—Perhaps you will find me a little space to give a short extract from an interesting letter which I have received from Sir Oliver Lodge on the subject of life and the ether:—

I agree entirely with your letter. The point is that “life” as ordinarily understood is limited to the protoplasmic manifestation of life, and that life without matter has no meaning for a biologist. But then the evidence is strong that such life does exist. We are in fact in communication with people who have no material organism though they have bodies. Hence the idea that life without matter is possible, is forced upon us by the facts ; and I have been trying to make this reasonable, and to find a physical though not a chemical basis for it. Einstein has been saying at Nottingham lately, as you see by the current (June 14) issue of *Nature*, that space is tending to swallow up matter, and that the attention of physicists is more and more directed towards space as containing activity. The ether in one form or another is a serious and growing part of physics, though physicists often call it space. Matter is not active ; it is just pushed about, or rather not even pushed, but takes the path of least resistance, like a straw floating on a stream. Wherever we find spontaneity, we are finding something that cannot be explained in terms of matter. Matter is the index or demonstration of an activity which is not material. Its importance consists in that it affects our senses, but it is itself entirely inert and passive. Its motions are like the motions of a galvanometer needle displaying an electric current.

It seems to me that Sir Oliver Lodge is justified in calling attention to Dr. Einstein’s very significant admission, as reported in *Nature*. He says, “we have now come to the conclusion that space is the primary thing and matter only the secondary thing ; we may say that space, in revenge for its former inferior position is now eating up matter.” One is forced to the conclusion that

if there is no medium of any kind and nothing in space, we are obliged to attribute to empty vacuity the properties of transmitting light, and of assuming geometrical structure. This seems almost a contradiction in terms, for it is impossible to entertain the idea that *nothing* can do anything, even transmit light waves. Whether we call this something “space” or “ether” is a question of words. No one can read, and study carefully, the elegant reasoning in Appendices Nos. 2 and 3 of Sir Oliver’s book without realising that the ether has (in his words) begun “to come into its own.”

Paris.

FREDERICK STEPHENS.

* * *

AN EXPERIENCE WITH A CLAIRVOYANTE

Sir,—My sister had been on a visit to England for about sixteen months, four of which she was obliged to spend in hospital (Guy’s), for an operation (a malignant growth); consequently her return to Australia was postponed from June till August. It was suggested that I should accompany her on the voyage home and, incidentally, visit my mother and relatives whom I had not seen for twenty-three years.

We left Southampton on August 23rd ; my sister, who was rather weak, was not equal to the voyage and passed out just as we dropped anchor at Port Said on September 1st (her remains are buried in the Church of England portion of the cemetery in Port Said).

I proceeded to Australia alone, arriving in Sydney on October 3rd, and went on to Newcastle where my mother (who is eighty-six) lives. Two weeks later I saw a notice of a spiritualistic meeting, for ladies only, and against great opposition from my mother and sister I went to the meeting, arriving rather late. I noticed as I entered the room that the Medium, who was giving psychometry to a lady in the audience, shuddered slightly, and in less than a minute she excused herself to the lady and said to me, “Madam, as you entered the room a sister came with you and would have controlled me, but this is not a control meeting. She says she died of cancer of the stomach and I am to tell you that she is very pleased she knew something of the religious life while she was in the earth life, as it is a help to her now. She also says she may go further, but chooses to wait till mother comes—and she will not be long. She says, ‘Dad and Levi helped me to come’” (My Dad died in 1915 and my brother Levi was killed in the Boer War).

That was, to me, a wonderful piece of evidence as I was a total stranger to the Medium.

I might add that when my sister came to England she did her utmost to dissuade me from studying psychic science, but eventually became interested herself after hearing the varied number of speakers we have at our Bromley society meetings.

MARY A. DAVIS.

128, Widmore Road,
Bromley, Kent.

ANSWERS TO CORRESPONDENTS.—(J. HETTINGER).—We have your letter, but as you do not appear to have sent stamped addressed envelope for reply, we answer you here. The market is unfortunately overstocked with the kind of volume you mention. Any of the following publishers might be approached: Rider; Sampson Low; Collins; Ward Lock & Co.; and the C. W. Daniel Company.—ED.

Light.

All communications for the EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7."

Subscription Rates:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should NOT be sent to the Editor, but should, in all cases, be addressed to "Circulation Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7." Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents. weekly, and that the subscription rates—although varying slightly, according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—For rates apply The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3758). Telegrams: "Survival, London."

THE LARGER VIEW

ALL through the career of Spiritualism there have been set-backs, "regrettable incidents," exposures, prosecutions, scandals, and all the obstacles that might be expected to attend the progress of a new movement, especially one of such vast range and importance. It is a challenge to the whole system of modern thinking, but it has, so far, borne down all obstructions by virtue of its intrinsic truth.

Now, some of these little disasters—for they are all relatively small—have the effect on many of us of a speck of dust in the eye. It temporarily blots out the landscape and concentrates attention on the speck, which is soon disposed of although it may leave behind it a feeling of discomfort and irritation. That feeling may best be banished by turning attention to the landscape and surveying things at large.

Writing in the *Quest* before the war, Mr. G. R. S. Mead in an essay entitled "The Rising Psychic Tide," observed of Spiritualism that although we were asked to trace the whole of the movement to the "Rochester knockings" (in 1848) there were records prior to that date of a seven years' "controlling" of members of the Shaker communities by what purported to be the spirits of North American Indians.

Studious Spiritualists are well aware of the matter, and also of the revelations given by Andrew Jackson Davis, the seer, long before the advent of Modern Spiritualism, of which he was a prophet and fore-runner. If we look, then, at Spiritualism as a culmination of all the long story of psychic intercourse with the Unseen World, from the first syllable of recorded time, it is clear enough that it has its roots deep in the Universe and may well, in the end, thrive abundantly, in spite of all the "killing frosts" and the vain attempts to grub it up.

In the essay to which we have alluded, Mr. Mead, after ably summarising the history of the psychic movement, alluded to the decline of mystery, and even of high mysticism. What was needed was a creative spirit which would provide new forms of immediate self-realisation. Above all was wanted that "wisdom of the spirit that would bring about a genuine reconciliation between science and religion." And he suggested that through the psychic channel, when purified and rightly used, there might result a meeting between science and religion leading to friendship and co-operation.

Watching the course of human things in the intervening years, we have seen how remarkable that almost prophetic suggestion has moved towards fulfilment. We are seeing the beginnings of that "vital science" which is essential to the science of the physical. None the less, as Mr. Mead puts it, "it is to the spiritual and not to the psychical that we must look for salvation;" in short we must look to the whole and not to a part.

To-day, unknown to the people at large and even to many of those who are interested in psychical matters, very important discoveries and developments are going on in scientific directions; links and clues in the problem of the discovery of the soul are being found by those who are too wise to make premature disclosures. Things go well with our subject under the surface, as well as above it; better, in fact, for Nature does her best work in silence and secrecy, and those who study her ways—the philosopher, the scientist, the thinker—take pattern from her in this respect.

To-day the "Psychic Tide," of which Mr. Mead wrote some fifteen years ago, is rising higher than ever, and while it must needs bring small revolutions and petty disasters, it contains the promise and the potency of a better order of life. We look around on the present with hope, and to the future with serene confidence, assured of a Directive Intelligence which encompasses all. Its course is irresistible but beneficent, it is clear and sure of purpose, and it uses Modern Spiritualism as one of its agencies—we will not say its chief agency, although it may well be so.

SIDELIGHTS

The *Daily Express* of June 27th, referring to the death of Lord Radnor, mentions the fact that he was a spiritualist as also were his father and mother; dealing with the family seat, Longford Castle, the journal states, "The late Lord Radnor's father used to remove his hat and bow three times to the towers—a fact which puzzled the son for some years after his father's death. Finally, he cleared up the mystery by putting the question through a Medium to the spirit of the departed nobleman. The answer was that there is an old legend in the family which is thus perpetuated:—

Owner of Longford, where'er you be
Turn and bow with bends full three,
And call on the name of the Trinity,
Or castle and lands will pass from thee.

From that time the late earl followed the bidding himself." It may be added that the late Lord Radnor's father was closely associated with the London Spiritualist Alliance in its earlier days, and was one of the signatories of the Memorandum of Association at the time when the L.S.A. was made a limited company.

* * *

In the current issue of *Beyond* appears an article entitled "Looking Back," by Elizabeth Lady Mosley, who recalls the following personal experience: "Some years ago I lived at the Old Rectory, Caversham, and here I opened a small home for broken-down women bread-winners. The under-matron of this home is my companion to this day. I call her 'Amanda,' and she possesses the gift of mediumship to a remarkable degree. From a lifetime of psychic experience it is hard to pick and chose. But one incident is uppermost in my mind at the present moment, and as it is somewhat evidential will relate it. During the war I was in the habit of entertaining wounded soldiers at the Old Rectory, occasionally taking some ten or twelve of them on the river in my steam launch. A boat-house on the bank of the river had been converted into a sitting-room, and here Amanda and I had many delightful seances. One day I was sitting with Amanda in the boat-house, when suddenly she was controlled—apparently by the spirit of a boatman, for she went through the motions of rowing a boat. Then a deep voice, speaking through her, warned me on no account to use the launch that day, or there would be great loss of life. I was dumb-founded, for hitherto there had been no suspicion of the boat's unworthiness, but the message was so insistent that I sent an engineer to overhaul the launch. After examining it he came back and told me he had discovered a serious defect in the machinery, and if it had been used it would certainly have sunk! You may imagine my astonishment, especially as the launch had been guaranteed as in perfect order when I bought it."

* * *

Mr. Stanley De Brath, writing in the May-June issue of *The Direct-Voice* (New York) says "I am asked to write on Spiritualism, and this I very willingly do. It is not visiting Mediums. It is not a creed. It is not a religion. It is not a science. It is connected with all these things, but in its essence is a conviction that Spirit is the moving Force in the world, and in everyone of ourselves I must repeat that it is an attitude of mind; not a creed nor a new religion. It explains all religions and shows the truth that is behind all. That truth is that man is in his real nature a spirit which survives death and then reaps exactly as he has sown. This is the important matter. I am writing the answers to

many letters received by Sir Arthur Conan Doyle. A very considerable number of these letters are connected with survival. The writers ask for some proof that the son, the lover, the husband, or the wife is still living. I find it very difficult to give that proof, not because there is little but because there is so much and they are so blankly ignorant of the whole matter. To tell them to go to a Medium is no use; firstly, because they know none, and secondly, because there are those who set up to be Mediums who have little power and use trickery. The enquirers have put off getting the knowledge till the time has come to use the knowledge they should have gained. Some say they are not scientific. Well, what is the use of being unscientific when the matter is science—knowledge, which only means exact thinking. The case is one which means reading and thinking."

THE BOSTON-VENICE EXPERIMENTS

WE have received a cutting of an editorial article which appeared in the Boston (U.S.A.) *Sunday Herald* of 15th ulto. It is headed "How was it done?" and gives a description of the now famous test arranged between a circle in Venice, under the leadership of Count Bon, and the "Margery" circle in Boston, both sitting simultaneously. It describes how, at the chosen moment, Mr. Frederick Bligh Bond, of the American Society for Psychical Research, tore off from a calendar certain numbers, holding them face downwards so that neither he nor any of the group could see what the numbers were. These were placed inside an envelope which was sealed; later, in the darkened room, Mr. Bond under instructions from Margery (who was, of course, under the influence of "Walter"), unsealed the envelope, picked up three of the slips one by one, leaving them for some time in the dark, upturned on the table. Then the three slips were returned to Mr. Bond's pocket, and after the lights had been turned up the slips were examined and proved to contain the numbers 3, 5 and 10 respectively. These numbers were then sent to the Venice group in a letter, which crossed one sent from Venice the same evening giving the result of the Venice seance. Each letter gave the same result—the numbers 3, 5 and 10. We recapitulate the story for the convenience of readers, although it has already appeared in LIGHT.

The journal continues:—

How was it done? Sir Arthur (Conan Doyle) points out that the interest of the experiment lies in the fact that "it rules out the idea of telepathy, since the numbers were unknown to any one of the Boston group," and suggests "the existence of an invisible intelligence capable of manifesting at far distant points at about the same hour," adding that such an experiment opens up a vista of the wonderful possibilities which the future may bring." Accept that view of the matter, and "psychic phenomena," so-called, are plainly on the way to amplification.

The article is noteworthy as an instance of the changing attitude of the Press towards psychic phenomena.

The Deputation to demand the removal of the disabilities attaching to genuine mediumship under the Witchcraft and Vagrancy Acts was received at the Home Office on July 1st, by Mr. Clynes. The delegates were introduced by Sir Arthur Conan Doyle, and Mr. Ernest Oaten, editor of *The Two Worlds*, presented the spiritualists' case, being supported by Mrs. Champion de Crespigny, the Rev. C. Drayton Thomas, and Mr. Hannen Swaffer. The Home Secretary promised to give the matter sympathetic consideration.

THE PROBLEM OF IMMORTALITY

[The following reflections prompted by reading the late Professor William James's essay on Human Immortality* have been sent to us by an old and well-known contributor.]

PROFESSOR JAMES'S idea embodied in this essay is briefly that the human brain is a *transmissive* organ; that everywhere behind phenomena lies an ocean of Mind, that the material world in certain parts is sufficiently thin to let Mind through; that the human brain is such a part, therefore mind and spirit can partially manifest through the brain; but as pipes of an organ by their size modulate the sound produced by air vibration, so the human organism modifies and determines the kind of soul-life which it transmits.

If this is so, it seems to indicate that we existed in union with that vast ocean of Mind before we were born into this world. But in what condition? And for what purpose were we brought into connection with material bodies and the limiting pipes of the brain? If we existed as thoughts in the Divine Mind, as potential individual personalities, then we may assume that it was for the purpose of developing this potentiality, of objectifying this Thought that life has been brought into association with material organisms. Our limitations are the restrictions of Mind with the purpose of evolving and fixing personality and character. We are actually in process of *being made*—not out of nothing, for we pre-existed as part of the content of the Eternal Mind; we are being differentiated, coming into manifestation. We are still at an early stage; it is a long process; how many stages there may be we cannot know, but if this conception is true we are a part of God's Eternity. We see therefore that we might suddenly become aware of some event of the past, or of the future by virtue of that continuity of being which we have in Him.

The limitations of our present state are of immense value because through them we are becoming something more than we were, something other than a wave in the vast ocean of the Eternal Mind; we are becoming what we express by the term *Person*, when the word is used in its completest sense. We are gaining individual characters and thus fulfilling the Divine purpose—the begetting of sons of God, the manifestation of the thoughts which God wills to objectify.

In the light of these ideas we can recognise the place of evil in the general scheme. Only by allowing freedom of choice can individuality be evolved. All that ministers to the development of character is of value to this end. Many circumstances which seem adverse are really not so, for they are the means of effecting this evolution which is the chief object of the present stage in human development; they tend to individualise the ego; the possibility of sin is, of course, involved. A free being who is gaining personal self-consciousness by freedom of choice, must, of course, be liable to various temptations and to fall into many errors and sins. As we walk along the streets of a crowded city we can see, in the faces of those we pass, individuality and character in the making, each one separate from every other; and yet we must realise that we are a solidarity, all streams from a single source.

* * *

The above reflections were written in 1899. The following are supplementary, suggested partly by reading Sir Oliver Lodge's last book *Beyond Physics*.

"The localised and identifiable groups of matter-

particles," he writes, "become able to receive and incorporate some of the previously unidentified life and mind of which the general ether is full. Life thus associated with individual particles becomes itself an individual, isolated from, and, so to speak, forgetting its unidentified existence." (p. 53).

This latest statement of a great scientist lends support to the above reflections and also supports the hope that the forces which now manifest as bird and beast and tree and flower may, when liberated from the thralldom of matter, find freer manifestation in the world unseen—the ether of space.

This is the hope which St. Paul seems to have entertained when he wrote:—

"Present suffering is a mere nothing compared to the glory that we are to have revealed. Even the creation waits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice, but by the Will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from its thralldom to decay* and gain the glorious freedom of the children of God. To this end we know the entire creation sighs and throbs with pain, and not only so, but even we ourselves who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body which means our full sonship." Rom. VIII. 18 *et seq.* (Dr. Moffat's translation).

The forces of life have entered into the thralldom of decay "for us men and for our salvation"; and until mankind has completed its earthly training the creature will remain subject to the limitation of matter; but St. Paul caught a glimpse of the emancipation of the life-force when the training is complete, and he apprehended through the travail pangs of Nature, a glorious new birth not for man only, but for the Universe.

This illuminating flash of insight is the more remarkable because, unlike his Master, Paul generally shows no interest in natural beauty or in the lower forms of life which surround us everywhere. This passage stands out as exceptional in his writings; the thought it embodies is obviously in harmony with some of the latest theories of authorities in Science, although it goes beyond them and suggests the Divine Purpose in subjecting life to the "thralldom of decay" in matter.

The prospect of emancipation which it holds before us is a hope for the Universe: it views mankind as *solidaire* with the great whole, as modern Science also does, but it opens a vista of redemption for all life which is not to be found in modern scientific thought although it is implicit, or explicit, in the writings of Sir Oliver, whose spiritual insight sees through and in the cosmic forces the Mind of God working out a glorious Purpose for all and enlisting us as workers together with Him in its accomplishment. In the perfecting of Man the welfare of the whole Universe is involved; in this mighty drama "we are permitted to act as partial helpers, and so to take our share, our infinitesimal but still needed and asked-for share, in the great and age-long process of The Evolution of Man."***

CAPTAIN Q. C. A. CRAUFURD, R.N., will lecture at 5, Smith Square, Westminster, S.W.1., on Wednesday, July 16th, at 2.30 p.m. on "The Consciousness of Flowers"; tickets obtainable from Mrs. Cantlon, "Lornesta," Kersfield Road, S.W.15.

*"Matter is liable to all manner of deterioration. . . . No law of dissipation applies to the ether of space." (*Ether and Reality*)

****Evolution in Creation*, p. 54.

*Published by Constable & Co.

THE REV. F. FIELDING-OULD—IN MEMORIAM

THE Rev. F. Fielding-Ould, whose departure from earth brought with it a shock of grief to his friends—it came so suddenly—was a man whom we could ill spare. He bore a valiant testimony to the reality of spirit intercourse in days when such a confession brought with it a penalty of misunderstanding and unthinking condemnation; for it was first made in days when the subject was unpopular and grievously misrepresented. He was a man of considerable gifts, an artist and a poet as well as a much-loved minister of the Church of England. He was vicar of Christ Church, Albany Street, for some ten years, having been previously vicar of St. Stephens, St. Albans, Herts. His books on Spiritualism, *The Orders of the Saints* and *Is Spiritualism of the Devil?* attracted wide attention; the latter book had a sale of over 3,000 copies, and the continued demand led to the publication of another edition. Amongst his other works were *Senlac and other Poems*, *The Maid and other Poems*, *The Light of Life* and *The Beauty of God*. As a painter he exhibited his pictures at the Walker Galleries, some of them being purchased by the Queen. As one who knew him well and enjoyed his friendship for many years, I would testify to the high esteem in which he was held. There were some aspects of popular Spiritualism which offended his keen sensibilities, and he naturally disagreed strongly, as a loyal member of the Church, with attempts to turn the subject into a religion. To the facts of Spiritualism were a valuable contribution Religion but could not be regarded as replacing it.

I recall with gratitude many acts of kindness which he did for me in connection with LIGHT, and for the L.S.A., of which his brother, Dr. Fielding-Ould, is now Vice-President. I remember his qualities as a literary man and artist—characters in which I knew him better than as a clergyman. He had a fund of quiet, droll humour, which testified to a sense of proportion. His beautiful sermon at the funeral of Felicia Scatcherd, in which he paid a fine tribute to her life and work, is one of the things which will always abide in my recollections.

D.G.

OLIVER LODGE ON DEMONSTRATED SURVIVAL

THE address delivered to the London Spiritualist Alliance in November last by Sir Oliver Lodge has now been published as a booklet at the price of 1s. It forms one of five one-shilling booklets to be published under the auspices of the London Spiritualist Alliance by the L.S.A. Publications Ltd., and is the first to appear; the other four will be published later. They are designed as handbooks for enquirers, written by authorities on various subjects chosen. These comprise, in addition to *Demonstrated Survival*, booklets by Miss Helen Dallas, Rev. C. Drayton Thomas, Mr. Stanley De Brath and Rev. F. Fielding-Ould, dealing with Human Survival, Mental Phenomena, Physical Phenomena, and the Psychic Cultures respectively.

When Sir Oliver Lodge delivered his address at the Friends' Meeting House, in November, a great audience testified to the importance of the occasion and the address was one so packed with fine thought and so inspiring in its conclusions, that the book should receive a warm welcome, especially from those who listened to it in the first instance.

RAYS AND REFLECTIONS

"Greet the unknown with a cheer!" is a brave saying—and a timely rebuke to those who are inclined to greet it, variously, with a jeer, a sneer or a fear.

* * *

The true things are always the simple things, and although one must respect the complexities of science, I share the impatience of that reader of LIGHT who protested against the "clotted conglomerates" of some of the doctrines which aim at setting forth the truth about life.

* * *

"He was a figure-head not a fountain head," was the witty description of a man who was selected for the headship of an institution merely for his social distinction. And yet a figure-head was not the least important part of a ship in the old sailing days. It was picturesque, even if it served no special use, and the seamen would have resented its removal.

* * *

Confronted with torrents of books, multitudes of meetings, and other activities in the spiritualist movement, even the most hardened observer may be seized with a feeling of the hopelessness of trying to keep up with everything. They will feel, as an old friend of mine, a popular newspaper artist, did many years ago. He was in a very depressed state of mind and his friends took him on to Hampstead Heath and told him to look at the starry sky, and take comfort from the sublime spectacle. He contemplated the heavenly host for a few moments and then remarked gloomily, "Too many of 'em!"

* * *

Many years ago Mr. J. Garth Wilkinson, a man of great learning who translated Swedenborg's writings into English, put out a little book of quaint rhymes. One of them began, as I remember:

If we were wise,
Our little eyes
Would see a many things,
Which now outlie
The furthest spy
Of our imaginings.

I recalled them lately when listening to a discussion on the nature of the world beyond. It seemed to me not so much a matter of what *is* but of what is *seen*. Larger powers of cognition and comprehension would operate there to an extent which would make much of what is experienced by the discarnate spirit indescribable to us.

* * *

I once knew an old City man, long dead, who in a fit of absence of mind travelled to the City in an old cricket cap. He had been gardening before leaving his house and forgot to replace his head-gear by the conventional tall silk hat. It was a great joke amongst his friends. Now if he had ever communicated with me through a Medium who knew nothing about him I should have regarded a reference to that incident as very evidential. It would have been much more impressive than any religious sentiments or any generalisations on the wonders and beauties of the next life. And yet one still hears some ignorant critic of spirit communication declaiming about the "trumpery earth memories" which are "retailed" by the dead. "Trumpery earth memories" may be infinitely more valuable than flowery messages, to say nothing of such trumpery arguments as those offered by people who are unable to think clearly on a matter which they have never condescended to study.

D.G.

NOTES AND REVIEWS

"ARE SPIRITUALISTS INSANE?" By Maresco Marisini.

(The Christian Spiritualists' Congregation, Twickenham:
Post free 1s. 2d.)

This is a trenchantly-written vindication of spiritualists from the charge of insanity and also of Spiritualism from the charge of diabolism, both charges so old and so many times answered that they would seem to be almost out of date. However, no doubt there are still some uninformed people who require further enlightenment, and the author has covered his subject in a very comprehensive fashion.

L.

* * *

"THE NATURE OF ANGELS." By Alexander Whyte, LL.D. (Hodder & Stoughton. 7s. 6d.).

There is a persuasive charm about everything Dr. Alexander Whyte has written, but a more illuminating title could have been chosen for this collection of his addresses, since one rises from reading them with no fresh enlightenment as to the angelic nature; with, indeed, very little said on a most interesting subject.

There are, besides the daemon of Socrates, only the Angels of the Annunciation and of the Agony referred to, and these without any attempt to elucidate their nature. And it is disappointing to find "the good angel of Socrates" reduced to a mere sublimation of his conscience, a reduction with which one must confess to be out of sympathy, for surely the warnings of conscience are concerned always with the moral issue, but the daemon of Socrates never observed this limitation.

Socrates himself quoted Hesiod as describing the daemones as "a golden race of men who came first," who had become "beneficent, averters of ill, guardians of mortal men"; and he described his daemon as "an Oracle . . . which is familiarly about me, with great frequency has opposed itself, even in very little things." "I happened," he says, in the *Euthydemus*, "to be providentially sitting alone in the Lycaeum, and I had it in my mind to be gone. But when I got up to go, the daemon came, and I therefore sat down again." That surely does not suggest the voice of conscience, since there was no reason he knew of for rising or sitting down. Again in the *Phaedrus*, "When I was about to cross the river, the daemon came, and I seemed to hear a voice which said to me that I should not proceed."

And in the *Alcibiades* he speaks of "a certain divine hindrance" which is "nothing human," and in the *Theaetetus* of the daemon hindering his intercourse with some men and not with others.

These passages Dr. Whyte is not afraid to quote, and he has modern commentators, such as Zeller and Grote, and Riddell to back, in some measure, his interpretation; but to those, who, like Joan of Arc, have "heard the voices" there is an explanation more satisfying and more helpful, even though it leave one still unacquainted with "the nature of angels." H.F.P.B.

OBITUARY.—We learn with regret of the passing to the higher life of MR. WILLIAM CHARLES NATION, a veteran worker for Spiritualism, at Levin, New Zealand, on May 29th, 1930. Mr. Nation was in his 91st year.

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

It is frequently a subject of lament nowadays that the world has turned away from religion. Those who see deeply into the matter admit that while there is much of truth in the statement, the present drifting away from the old moorings and landmarks is only temporary. Men are looking for newer and higher religious sanctions than those afforded by the past. One may trace the working of the Spirit behind all the changes. It is certainly the fact that everywhere we see indications of a religious renaissance; it is reflected in the books, movements and social groupings of the time. Even the Press shows many signs of awakening to the religious needs of our day. Mr. Haines' new book is a notable illustration in point. In the Foreword the Rev. Dr. Lamond expresses high appreciation of the work, as an exposition of the inner-meaning of the Christian faith. Mr. Haines claims that the work is inspired by teachers in the Unseen World, whose names he gives, but that is a point with which the present reviewer is not at the moment concerned—it belongs to another department of spiritual (or psychical) science. But there is certainly a feeling as I read the book (knowing something of Mr. Haines personally) that he has some claim to be—in Shakespeare's words—"by spirits taught to write above a mortal pitch." It is not merely that the ideas are fine and inspiring, but some of the passages are of high literary quality, full, resonant and glowing. Dr. Lamond, by the way, compares them with some of the noble prose of Macaulay. The book convinces by its presentation of truths, more to be perceived by the intuition than the intellect. Here is a passage, which like many others in the book, tempts one to quotation:—

When Circe charms with her poison-cup, the physical becomes bemused with grossness, and life falls to the level of the beast. Alas! there are many subject to her spell. She goes incarnate ever on to earth, and the brood of folly is ever in her train. Attendant upon her charms are sprites unseen—men, foul astral shades which feed her strength and trick her out with voluptuousness that she may better play the temptress's part. Yet should such things be but a discovery unto the Living Soul of its own divinity. The intuitive fear and horror were there to warn. Surrender not to temptation and no evil can befall thee.

It is a book above the common run, another example of the way in which the tide of new revelation is flowing up "these shores of time," rising ever higher with each wave.

LUCIUS

* * *

NEW BOOKS RECEIVED

- "IS MY DEAR ONE DEAD?" By Beatrice Wilson (Anglo-American Publications. 1s.).
"CONVERSATIONS WITH THE OTHER WORLD." Edited by Isobel Grant (Williams and Norgate, 2s. 6d. net.).
"A RELIGION FOR MODERN YOUTH." By Christmas Humphreys, M.A. LL.B. (Anglo-American Publications. 1s.).
"KONDORA." By Percy Pigott. (Anglo-American Publications. 7s. 6d.).
"IN GOD'S GARDEN." By Lucy McDowell Milburn. (Dacrow Co., New York City).

MR. A. VOUT PETERS informs us that he is starting tomorrow (Sunday) on a short visit to Holland in connection with his work.

The British College of Psychic Science,
 15, QUEEN'S GATE, LONDON, S.W.7. LTD.
 Telephone: Western 3981 Hon. Principal: Mrs. Champion de Crespigny

TRANCE MEDIUMSHIP Private Appointments. Mrs. MASON
 Miss FRANCIS

SYLLABUS ON APPLICATION
 Clairvoyance and Psychometry. Private Appts.) MISS LILY THOMAS
) MISS GEDDES
 Psychic Diagnosis and Treatment. Private .. MR. G. P. SHARPLIN
 Psychic Development. Afternoon and evening classes under the leadership
 of MISS FRANCIS and MRS. BARLOW. Apply to the Secretary.

GROUP CLAIRVOYANCE.
 (Limited to 10. Bookings must be made).
 Today, July 11th, at 5 p.m. MISS JACQUELINE
 (Psychometry.)

AUGUST.
 The College Library will remain open during August, and someone will be
 attendance for the purpose of making appointments.

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
 Willemo Mediumship by E. Bozzano.
 Editor: Stanley De Brath, M.I.C.E.
 Best Psychic Quarterly in the World. 2/9 post free. 11/- yearly.
 Sample copy post free at the College.

The "W. T. Stead" Borderland Library
 5, SMITH SQUARE, WESTMINSTER, S.W.1.
 (Four minutes from Houses of Parliament).
 Telephone: VICTORIA 0567
 Secretary MISS ESTELLE STEAD

Lending Library contains hundreds of books on Psychic Subjects,
 Fully Classified Catalogue, 2s. 7d.
 Open daily 11 to 1—2.30 to 6. (Closed Saturdays and Sundays.)

PRIVATE APPOINTMENTS.
 Psychic Photography MRS. DEANE
 Trance Mediumship .. MRS. BARKEL, MRS. G. P. SHARPLIN
 Clairvoyance or Trance .. MRS. GARRETT, MRS. CANTLON
 .. MRS. ROUS, MRS. LIVINGSTONE
 .. MISS CAMPBELL
 .. MRS. HESTER DOWDEN
 .. MRS. GREEN & MR. HARDING

CLASSES AND CIRCLES.
 Mondays, 9 p.m., Class for Development
 .. MISS EARLE AND MRS. LIVINGSTONE
 Mondays, 8.30 p.m., Devotional Groups (Absent Healing).. MISS STEAD

Wimbledon Spiritualist Church.
 (Accepting the Leadership of Jesus Christ.)
 6, HARTFIELD ROAD, WIMBLEDON, S.W.19.

Monday, July 13th, 11 a.m. MISS LILIAN GEORGE
 Address: Spirit-descriptions and messages.
 Monday, July 13th, 6.30 p.m. MR. EDMUND SPENCER
 Address: Spirit-descriptions and messages.
 Wednesday, July 16th, 7.30 p.m. MRS. S. D. KENT
 Address: Spirit-description and messages.
 Calling—no charge; Mondays, Tuesdays and Thursdays, 10 a.m. to
 8 p.m., Wednesdays, 3 p.m. to 6 p.m.

The London Spiritual Mission.
 13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Monday, July 13th, at 11. MR. ERNEST HUNT
 Monday, July 13th, at 6.30 MR. R. DIMSDALE STOCKER
 Wednesday, July 16th, at 7.30 (Clairvoyance) MRS. ETHEL THOMPSON

"THE REFLECTOGRAPH"
 Seances held with this device for
 the purpose of spirit communication.
 Private or Group Seances arranged by applying to the inventor, MR.
 B. K. KIRKBY, 42, Penywern Road, Earl's Court, London, S.W.5. One
 minute from Earl's Court Tube Station. Tel. Kensington 7688. (480)

Marlyebone Spiritualist Association, Ltd.
 AEOLIAN HALL, NEW BOND STREET, W.
 Public Worship, Sundays at 6.30

Sunday, July 13th, at 6.30
 Address MRS. ST. CLAIR STOBART
 Clairvoyance MRS. ESTELLE ROBERTS
 Silver Collection on entering.

AT HEADQUARTERS Tel. Museum 0676
 Marylebone House, 42, Russell Square, W.C.1.

Participation in the following activities is confined to Members and Associates

MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.
 Monday, July 14th at 3. Psychometry .. MRS. KINGSTONE
 Tuesday, July 15th, at 7.30. Clairvoyance MR. AUSTIN
 Thursday, July 17th, at 7.30. Clairvoyance .. MRS. IDA GLENN
 Friday, July 18th, at 7.30. Clairvoyance .. MRS. STOCKWELL

GROUP SEANCES.
 Wednesday, July 16th, at 3 MRS. IDA GLENN
 Thursday, July 17, at 7.30 MRS. H. V. PRIOR

LECTURE.
 Monday, July 14th, at 7.30 MRS. ESTELLE ROBERTS
 A trance address by "Red Cloud" the control of Mrs. Roberts followed by
 questions and discussions.
 Tickets should be obtained in advance.

LANTERN LECTURE.
 Skotographic Spirit Pictures, followed by questions and discussion.

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

HEALING.
 Every Wednesday at 2.30 and 7 p.m. "Medicine Man" the control of Mr.
 Jones will diagnose and give treatment, no charge is made but a silver collection
 will be taken to defray expenses.

LIBRARY.
 Nearly 2,000 volumes. Open daily, except Saturdays.
 YEARLY SUBSCRIPTION. Members 10/-, Associates 1/6.
 All correspondence to the Secretary, Frank Hawken.

SPIRITUALIST COMMUNITY
Services, Sunday Morning and Evening
GROTRIAN HALL
 115, WIGMORE STREET
 (Nearest Station, Marble Arch or Bond Street)

SUNDAY, JULY 13th, 1930,
 11 a.m.—Speaker: Mr. Percy Scholey.
 Clairvoyante: Mrs. Kent.
 6.30 p.m.—Speaker: Mr. Ernest Hunt.
 Clairvoyant: Mr. Glover Botham.
 Sunday, July 20th, 11 a.m., Rev. Drayton Thomas.
 Clairvoyant: Mr. Glover Botham.
 6.30 p.m., Mrs. St. Clair Stobart.
 Clairvoyante: Mrs. Hirst.

A Spiritual Healing Service is included. Silver Collection.

Private Sittings with Mediums can be booked.
 OPEN MEETINGS—Every Monday, 6.30 p.m.—7.30 p.m. Every Wednesday,
 12.30 p.m.—1.30 p.m. Talk, Questions Answered and Clairvoyance, pre-
 ceded by an ORGAN RECITAL. Admission Free. Come and bring a Friend.
 Offices of the Community: Grotrian Hall, 115, Wigmore Street, W.1.
 Telephone: Welbeck 6814.

The Britain Correspondence Course of Psychic Tuition

The World's Best

PSYCHOSENSICS

CLAIRVOYANCE PERSONAL MAGNETISM
 CLAIRAUDIENCE MIND POWERS
 PSYCHOMETRY HEALTH
 HEALING SUCCESS

Send 1½d. stamp for pamphlets:
 Secretary, Psychosensic Institute, 28 St. Stephen's Rd., London, W.2

A Book for all Psychic Students:
"SYMBOLS AND THEIR INTERPRETATION," by F. Brittain.
 Price 1/6; postage 2d. extra, or from your Bookseller.

London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

16, QUEENSBERRY PLACE, SOUTH KENSINGTON, LONDON, S.W.7.

Vice-President: Robert Fielding-Ould, M.A., M.D., M.R.C.P.

Hon. Treasurer: Capt. A. A. Carnell.
 Hon. Librarian: Stanley De Brath, M.I.C.E.
 Secretary: Miss Mercy Phillimore.
 Hours: Daily 10 a.m. to 6 p.m., Sats. 10 a.m.
 to 1 p.m.

Telephone: Kensington 3758.
 Railways: District Metro.
 Tube: Piccadilly.
 Buses: 14, 30, 49, 74, 86.

DAILY EXPERIMENTAL WORK.

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

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

SUMMER ARRANGEMENTS.

The Alliance, including the Libraries, will be closed during the first three weeks of August (4th—23rd August inclusive.)

During the remainder of the summer there will be no further weekly Meetings, Classes, etc., until the Autumn Session commences; but, with the exception of the holiday period mentioned above, the Alliance will be open as usual for arrangement of sittings with Mediums and use of the Libraries.

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.

THE LIBRARIES.

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.*

The Library is open from 10 a.m. to 6 p.m. on week-days, except Saturdays, when it closes at 1 p.m.; and during the Sessions until the commencement of Thursday lectures.

Catalogue, including Supplements, 1/-.

Bibliography 1d. (classified list of books useful for the student.)

THE SECRETARY attends every day, from 10 a.m. until 6 p.m., except Saturdays and until the conclusion of lectures, and is at all times prepared to meet enquirers.

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.

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.