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# Light

## A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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## CONTENTS

<i>Notes by the Way</i> .. .. .	443
<i>Warnings from the Unseen World</i> ... .. .	444
<i>The Conduct of a Developing Circle</i> ... .. .	445
<i>Mediumship Past and Present</i> ... .. .	446
<i>Memories of a Pioneer</i> ... .. .	446
<i>The Mysteries of Breathing</i> ... .. .	447
<i>Psychical Research—Some Larger Aspects</i> ... .. .	448
<i>Letters to the Editor</i> ... .. .	449
<i>The Interlinking of Facts: 1844—1930</i> ... .. .	450
<i>A Requiem Mass Clairvoyantly Interpreted</i> ... .. .	451
<i>Delights</i> ... .. .	451
<i>A Message of Spiritualism</i> ... .. .	452
<i>Notes and Reflections</i> ... .. .	453
<i>Late Clarissa Miles</i> ... .. .	454
<i>Links Notes and Reviews</i> ... .. .	454

## NOTES BY THE WAY

Now and again we meet people who were investigators or exponents of psychical facts fifty or sixty years ago. These veterans, of course, grow fewer with each succeeding year. Not one of those we have met has "recanted." Their facts stand for them as being firmly based as the rocks. Most of these men are little known, but amongst the more distinguished stands the noble figure of Sir Oliver Lodge, one of the very few survivors of the days before the establishment of the Society for Psychical Research, when there was a small but brilliant group of minds who made contact, in their own fashion, with those facts which go to form the beginnings of a new science: Crookes, Alfred Russel Wallace, Huggins, De Morgan, Rayleigh, Barrett, Myers, Gurney and Sidgwick. But we are looking now of the less known pioneers, howbeit a few of them have gained recognition in other fields of labour—the Church, Politics and Science. They are not known at all in psychical circles or (in a few cases) only just beginning to be known. Some of them can talk of the simple and events in the Spiritualism of the 'sixties and 'seventies as though it were but yesterday. They are full of years and experience, and it is good to listen to their reminiscences. But our advance to-day is almost entirely in the hands of the younger generation who know little of the nothing of the past, except what they have heard or read. And if these younger brethren are a little impatient of ancient days and ancient ways, who shall blame them? They are responding to new inspirations, and we think, of them, that although the study of the past has its

lessons, there is about it something a little enfeebling—it is apt to chill the genial current of the soul. We should look backwards very little, doing so only as a corrective to an over-sanguine view of the future.

• • •

A REMARKABLE conclusion was that laid before President Hoover's Law Enforcement Commission at Washington lately by Dr. Ralph A. Reynolds, a physician who declared that the principal factor in all human misbehaviour lay in the chemical or physical malformation of the human body. This conclusion does not appear to have been lightly arrived at, for the investigator has carried on a long examination of the physical condition of criminals, finding in all, or nearly all, the cases some abnormality or disease to which the criminal habits seemed to be traceable. It is, of course, not a new idea, although it has never before been made the subject of exhaustive practical test by medical men, for a prison physician co-operated with Dr. Reynolds in the investigation. It is worth remembering that Andrew Jackson Davis, himself a medical man, took the same view when he wrote that much of the evil in human life was of physical origin, resulting from bodily diseases and malformations. The human spirit was consequently not able to function normally; hence he believed that at death some of the causes of evil-doing were left behind with the cast-off body. In his letter "The Spirit and Its Mechanism" in LIGHT of June 21st, Mr. Reginald Palethorpe dealt suggestively with the question.

\* \* \*

WE have sometimes heard it said that every one has psychic power, or that "everyone is a Medium." But these large and sweeping generalisations are not very helpful. It is probable that the power is latent in everyone, but often in so small a measure that it cannot be developed to any useful degree. It seems rather like the gift for music or painting, or some other form of Art. People who have the gift may cultivate it, when the circumstances are favourable, and so bring it to some degree of fruitfulness. But too often there is so little of it to begin with that no amount of training will bring it into operation. Many children for instance are given a musical training which is quite thrown away, for they have no talent for it. Their efforts simply madden trained musicians. Where there is a real gift of whatever kind it always repays cultivation. And, beyond this, there is the case of genius in which the latent power seems to develop spontaneously. A few of the more famous Mediums are examples of this—D. D. Home, Mrs. Everitt and "Margery" amongst them. On the other hand, we have known people who have wasted years of time and effort in attempts to develop a mediumistic faculty which was practically non-existent. In years to come, when Psychic Science becomes an established study, there will be those who are sufficiently experienced to advise not only if the faculty is actually present but if it is worth cultivating.

## WARNINGS FROM THE UNSEEN WORLD

SOME OLD-TIME TESTIMONY

IN the *Gentleman's Magazine* in the year 1765, there appeared a remarkable letter to the Editor from Dr. J. Cook, a medical man of Leigh (the county is not mentioned). As the writer of the letter appears to have been for a good many years the subject of the experiences he describes, they may have been partly contemporaneous with the manifestations in 1716 at Epworth parsonage, the home of the Wesleys.

Here is the doctor's letter with its quaint spelling and phraseology :—

THE EXISTENCE OF INVISIBLE FOREWARNERS OF  
EVENTS ASSERTED. IN A LETTER FROM J. COOK,  
M.D. DATED LEIGH, SEPTEMBER 18TH, 1765.

I take this opportunity to offer the following particulars from my own frequent experience and knowledge, which I affirm, and assure you by the living God, is truth, before whom I must be severely judged if I tell a falsity, or intend hereby to deceive anyone.

Ever since I was three-and-twenty years of age, I have had an invisible being, or beings, attend me at times both at home and abroad, that has, by some gentle token or other, given me warning and notice that I should shortly certainly lose a particular friend or patient. They began and continued from our marriage till the decease of my first wife in May, 1728, and her infant daughter, who lived with me but seven months, and but six weeks after her mother, when they were very frequent and troublesome about my house, as was well known, and noticed by many of our friends and neighbours. After that they came seldom, but so gentle, civil, and familiar, that I chose rather to have them about my house than not, and would not, if I was to sell it, part with the same without some extraordinary consideration upon that very account, and I really hope they will never leave me as long as I live; though my spouse wishes otherwise, to whom they are not so agreeable.

I may be reckoned by several to be a whimsical visionary, or what not, but I know I am far from it, being neither superstitious, enthusiastic, nor timorous, and I am certain, too, I am not deceived by others; we all having had many and varied impressions from invisible agents, and I myself by no fewer than three of my senses, and those so often repeated, that they become quite easy and familiar, without any terror or amazement. I take the hint at once, and wait for the certain and infallible issue. I have spoken to them often, but never received any answer, and think I have courage enough to stand a private conference.

Sometimes we have had their hints frequent and close together; at other times but seldom, and at a great distance of time. But this I have observed, that rarely any patient, or friend that I respected, or that valued me, departs hence, but I have some kind of sensible notice, or warning of it, but yet so discreet and mild as never to flutter or frighten me. This notice which is either by seeing, feeling, or hearing, is not fixed to any certain distance of time previous to their deaths, but I have had it a week, a month, and more, before their decease, and once only three days, when I actually heard the spiritual agent form an articulate voice, and utter these words, as I was abed, with a most pathetic emphasis: *I am gone*; which was fulfilled the *Monday* morning following, by the sudden death of my cousin's daughter, who was upon a visit at my house, and was well two days before.

At first, in 1728, I kept a book of account, where I entered every notice or warning, with the particular

circumstances attending, and the event that succeeded such notices, but they were then so frequent, and numerous that I grew quite weary in writing them down, so left off that method, resolving to take them for the future just as they came. The very last hint I had was *Saturday* night, the 6th of *July*, 1765, in my chamber, about eleven o'clock, as I was walking to my bed, being from home attending a patient I was that morning sent for to, and which I lost on the 20th of the same month. For the first five days I saw no danger, yet I doubted the event, but when I have more than one patient dangerously ill at a time, the issue only determines the case, and though I lay no stress upon such notices, so as to affect my practice, yet I fear the worst, and though the use of means is then to no purpose, yet it renders me the more diligent, for conscience sake.

To relate the particular circumstances of the several notices intimated on this, or any other occasion, would be entirely useless, as only affording matter of mirth to the light and unthinking, and those who know nothing of the matter. But this I again solemnly declare, that I have many times, even above a hundred, I believe, been made sensible of the existence of a different kind of beings from us, subtle, and volatile inhabitants, as I take it, of the air who see and know our worldly affairs but below, and have a concern for us and our welfare. Two only have I seen spectres, but heard and felt them times innumerable.

Angels they cannot be. Those high and glorious beings, being too grand and noble for such low offices, and are much better employed above. Devils they are not, as owing no good service at all to the lapsed race of mankind, and departed souls have no more business here, but are gone to their place.

That there are innumerable inferior spiritual beings in our atmosphere was the opinion of the ancients, of *Moses*, and the moderns, and I think they solve all difficulties attending this abstruse subject at once, and may remove the foolish fears so generally attending such odd stories. As no created space is absolutely void of all being, why should our gross atmosphere be without such inhabitants as are most suitable to such an element, and may be, as it were, the lowest step of the spiritual scale, and the first gradation of a superior order.

All histories of this sort, both divine and profane, by ancients and by moderns also, cannot be without some foundation; and the learned *Whiston* and *Le Clerc* both say, the opinion of spectres is neither unreasonable nor unphilosophical, but may very well exist in the nature of things.

In short, I could write a whole volume on the subject, but that I know it would be but to little purpose, and could serve none but such as are, like myself, in the secret; therefore need never be expected. Yet I shall be ready, at any time, to satisfy the curiosity of all sober, sensible, and inquisitive people by private letters, if desired, and solemnly protest I have no selfish end, interest, design, or deceit, herein; but the truth I must credit, and always speak, though but three people alive believe me; and I am as much averse to the many idle stories of hobgoblins, and the like vain and villainous impositions as any man living. But yet the abuse of a thing is no good argument against the use of it, be it either in practice or knowledge.

Nay, what is more wonderful still, besides my seeing these aerial shapes, in such vehicles, or something like them, which once I did in my own house at noon-day, directed thereto by the barking of my little dog at the same, who saw it first, I once heard one of them, I saw it again, pronounce very audibly and articulately, but most emphatically and pathetically, in my chamber, just as I had put out my candle, and was laid down in bed these words: *I am gone*.

My second cousin, a visitor, died on *Monday* morning following, the fourth day after, who was seemingly well 'll two days before her decease. My spouse was fast sleep by me, so missed being witness of that notice; though she often is, and some of my sons too, and many others.

But some will say, *cui bono*, of what use is all this? Suppose we could resolve the question! What then? In we, poor, dull finite beings of a day, pretend to account for all phenomena about us? Nay, can we exactly count for any? Yet I will humbly offer my thoughts about it, and tell to what good use you may apply them. And then their intimation may not be altogether in vain. Look, as I do, upon all such uncommon impressions from invisible powers, as a sensible proof, and manifest demonstration, of another and future state of existence after this, and that the present is the first and lowest of the successively pass thro'. Betake yourself earnestly in prayer for the person this messenger is waiting for, convoy part of the way into the other world, and be yourself upon your watch, that you also may be ready to follow (as we all very shortly must) those many that have already gone before us, to be either happy or otherwise, according as we have demeaned ourselves here below; let such secret impressions, items, and hints, be no great matter of laughter, but a serious meditation, ever bringing the great and Almighty God in all his wonderful works, that are various and infinite, to whom be all glory ever. *Amen.*

J. COOK, M.D.

## THE CONDUCT OF A DEVELOPING CIRCLE HOW TO SIT.

By IVAN COOKE

How many spiritualists are there to-day who have been told they possess psychic gifts? How many would to develop and establish those same gifts if they but knew the way? How few realise that once those gifts awakened there will follow a gradual quickening of the whole psychic and spiritual life; that such an awakening must be sought in no spirit of curiosity, no search for novel and strange; but with a full realisation that this development will call for a complete change of outlook and attitude to life, if such development is to be rather than to mar that life. It is very necessary we should understand what psychic sensitiveness means: it means an opening of one's centre to an aspect hitherto rigidly shut out; it means a breach in the armour of Self wherewith we face the world; it means that we not only come into touch with influences which will bless, but that we may also be opened to those which will debase and mar us—if we let them; it means that though we shall taste joys of the Spirit sweeter than earth can offer, so also may we experience temptation more and more subtle.

Is it worth while? That is for each to decide. With earnestness I say the gifts of the Spirit are well worth the giving, well worth the price which will be demanded, (I speak with many years' experience). But I feel it would be neither fair nor right if I do not tell you for every step in psychic development, in spiritual progress, there is a price that will and must be paid. It is a law that can neither be avoided nor evaded in this world or the next; that as for things material, so also for spiritual, we pay.

With this very plain statement of the pros and cons of psychic development and the spiritual development which surely accompany it if the former is to bless instead of curse its possessor, I come to the ways and means of conducting a Circle. Many and various are the methods,

I know. But I claim that the one set out in the following article is well proved; it provides for spiritual as well as psychic development; it can be conducted by one who is not necessarily a Medium; and, lastly, it has succeeded in developing those who have sat for years in other Circles without success. May I add that one of the most promising of the Spiritualist Churches in London, one that, though established less than two years ago, already possesses a large membership and substantial Building Fund, is solely the outcome of a Circle conducted on the lines to be described. Two of the six original sitters are now much sought-after Mediums, another is a healer, another is clairvoyant, all are actively engaged in the work of the Church.

The conduct of a developing Circle must be orderly, so therefore it is necessary that a Leader or Conductor be chosen, and for the other sitters to abide loyally by his rulings. No small responsibility rests upon the one appointed; the direction and guidance not only of the sitters but of those who will manifest from the Beyond is his; and it will chiefly lie with him so to commence that Circle as to ensure success.

So much depends on the commencement, the attitude of mind of the sitters as a whole. There are probably many developing Circles now sitting, patiently, stolidly waiting for those desired gifts of the Spirit to be given. They will wait long. Their attitude is wrong: those same gifts must be sought, not waited upon. Again, for every gift there is a price to be paid.

What is this price?

Its sum total lies in the word Service. To those who desire development I would say this: remember that the path on which you propose to set out is like no other; on earth one works to get, for that is earth's law; and to gain from the Spirit, spiritual laws must be obeyed, chief among which is summed up in the words "It is more blessed to give than to receive." And to give you must be ready to *give up*; to give up that slightly critical, somewhat reserved attitude with which we usually encounter our fellows; to realise that these, your fellow sitters, are actually brothers to your common humanity, for whom you feel esteem, fellowship, affection; to break down barriers of shyness, to open up and out your inner self in thought if not in words; to feel, in short, loving kindness in your hearts.

This is the first breach in one's armour of self. One must go farther, though. That same loving-kindness is very potent for it can reach beyond the here and now to the Spirit. Those in the Beyond need your help before they can come down to you. Realise that you too must continually reach up with aspiration, sympathy and love; that you must be active in so giving, and not wait passively to receive; and then you will find that power will come upon you, power vibrant, still, and sweet, so that you will go away strengthened in body and mind and quickened by the Spirit.

"When two or three are gathered together (*with one accord*) there am I—Spirit—in their midst." Thus said the Master of all spiritual knowledge.

**THE PURPOSE OF LIFE.**—We shall never understand existence or its true purpose until we recognise that all the ends and aims which men place before themselves as working ideals are largely shadowed by failure; while Nature's own purpose never fails, and our failures promote her purpose and secure its inevitable fulfilment. Personally, I have an invincible faith that the one infallible mark of God's, or of Nature's, purpose is that it *cannot* fail, nor be thwarted by man, act as blindly as he may. Purposes that can fail are men's partial purposes, and their complete or partial failure aids, or is the means of carrying out Nature's own ends.

E. W. C.

## MEDIUMSHIP PAST AND PRESENT

By C. ROBERTSON

IN the course of an investigation into the reality of psychic phenomena extending over many years I have seen some very strange phenomena; nothing, however, has been so puzzling, so baffling, as the attitude of certain "expert" researchers.

Some of these gentlemen are apparently convinced that some Mediums, especially the late Eusapia and the Schneider brothers, do at times present genuine supernormal phenomena but that the Fox sisters, Slade, Eglinton and other pioneer Mediums were fraudulent.

I wonder how many persons realise what a remarkable coincidence this supposes? If this judgment be correct, we have to assume that these early "frauds" planned out a series of phenomenal effects hedged about with a number of fictitious conditions, spirit guides, hand-holding to form a circle, cabinets, convulsive movements and the like—all without parallel in nature and wholly unessential if fraud was the solution; and yet, strange to say, many years after certain individuals were found who *could* produce exactly similar strange phenomena. Further, more remarkable still, the very conditions invented by the former "frauds" to confuse the observers were also found to be an essential part of the genuine results!

Surely this is a coincidence without parallel! The Schneider Mediumship has been tested and found genuine. Yet I cannot help thinking of one seance of Eglinton's that was as remarkable as anything Schneider has done. It took place in the summer of 1876, when Eglinton was a mere youth still in his 'teens, at the rooms of the old "B.N.S.A." He was asked to put on an ordinary lounge coat kept specially for the purpose of a series of test seances then being given for Mr. Blackburn, a well known spiritualist of those days; the sleeves of that coat were then *stitched* at the wrists to the knees of Eglinton's trousers and he was placed in the cabinet seated on a cane-bottomed chair. The curtains were then drawn so as to leave his legs right outside the cabinet with his hands in full view of all, the gas was lowered slightly and presently a living right hand was thrust out between the curtains many times. This hand rang a bell and later gave it to a gentleman seated at the end of the semi-circle of sitters; during the whole of this time Eglinton's hands were still in view and the stitching was found to be intact at the close of the seance.

I may add that a reprint of the original Press report of the above sitting appears in *Twixt Two Worlds*, to be seen in the London Spiritualist Alliance rooms; a perusal of this and similar records will convince all fair minded folk of the powers of the early Mediums, of the ordeal suffered by them, and of the unfair attitude towards them of historians who have never really considered their evidence.

## MEMORIES OF A PIONEER

By J. J. VANGO

I ATTENDED my first seance in February, 1879, in a very sceptical frame of mind. After seven months' close investigation I became convinced that Spiritualism was true and decided I would do my best to spread a knowledge of the subject. This was anything but an easy task. In those days psychic matters were shunned and derided. My friends laughed and scoffed. During the last fifty years, however, I have seen an enormous change, Spiritualism has grown rapidly, the reality of psychic phenomena is accepted almost everywhere. This state of things has been largely brought about by the work of the old pioneers, many of whom I knew well. I recall being present one evening at a private seance in a merchant's house. While the seance was in progress

a visitor, Mr. William Laurence, called, and being a friend of the family, was admitted. He took a seat outside the circle; the room was in darkness. After some minutes the visitor said to my hostess, "You have a young Medium here." He then picked me out in the darkness saying, "That is the young man I refer to." I remember that he gave me a few encouraging words and referred to future psychic work which I should undertake. He knew a good deal about psychic matters but in those days I could not understand the full purport of his words. I learned some details concerning Mr. Laurence, who was a fine trance and materialising Medium.

Now, as I have said, the position of the Medium in those days was an exceedingly unenviable one; on all sides he was accused of fraud, or else necromancy. It is not surprising therefore, that the cry of fraud was raised against Mr. Laurence and he even had to suffer a short term of imprisonment. This followed a so-called exposure whilst he was giving a seance for materialisation. On his release Judge Peterson, a retired Indian judge, interested himself in the psychic gifts of Laurence, set him up in business and with some of his personal friends had a number of sittings. None of Laurence's friends, however, could ever get a sitting with him afterwards.

Judge Peterson used to lecture and write articles on Spiritualism. A book which he compiled dealing with communications that came through Laurence's mediumship is entitled *Essays from the Unseen* by A.A.T.P. Whenever Judge Peterson was announced to lecture no name was ever used, only the initials A.A.T.P. He used to sign his articles in the same way.

In the early 'eighties I was taken by a friend to a seance for materialisation at the home of Mr. and Mrs. Frank Herne, two remarkable psychics. For eight years I sat with them and during that time witnessed some remarkable phenomena in the way of materialisations and direct voice. Mr. Herne's materialisations usually appeared in the white light, unless sometimes, when this was too strong, a red light was used giving sufficient illumination to see everything in the room quite clearly. Frequently during the experiments the materialised spirit would draw aside the curtains of the cabinet to show the Medium in full view. When the sitters' attention had been drawn to this the materialised form would de-materialise outside the cabinet.

It was almost inevitable that this fine Medium should have been accused of fraud. This occurred in Lisbon. I called upon him shortly after the accusation and found him a broken man. "I shall never sit any more," he said. He died three weeks later. The doctor said that if ever a man died of a broken heart, Herne had done so.

Some years later I made the acquaintance of Mr. Edward Bullock. In his presence we obtained some startling manifestations, including materialisations and direct slate writing. On one occasion I asked Mr. Bullock to give me a special sitting. I bought for the occasion a new pair of slates which I took to the seance. After cleaning them I placed a small fragment of pencil between them. Bullock held one end of the slates, I held the other; six people were present and all heard the scratching of the pencil. On opening the slates we found two messages in two entirely different handwritings. One of them contained a prediction which was fulfilled the following week quite unexpectedly and was signed by the pet name of a relative; the name certainly could not have been known to the Medium.

I believe the customary accusations of fraud had been made against Bullock. I never knew the rights of the story, but he would only sit for me and a few of my personal friends, being unwilling to be an object of suspicion. Enquirers were thus robbed of an opportunity of sitting with a very fine Medium.

Platform workers had a difficult time in earlier days. I remember when the late Mr. J. J. Morse lectured to a crowded meeting in the Midlands. Among the audience

was a small hostile group that had gathered for the purpose of upsetting the meeting. The ring-leader was a Mr. Hillier, who, when Morse began his trance address, started a noisy demonstration. Indignant members in the hall tried to put a stop to this disturbance but Morse's control said, "Let him alone, for the next time we meet our friend he will be one of us." The hostile element, however, was so strong that they endeavoured to rush the platform, and Morse had to be smuggled out by a back door. Many years later Morse lectured again in the same hall. This time the meeting was presided over by his former opponent, Mr. Hillier, so that the prediction was fulfilled. For a long time afterwards Morse and Hillier used to meet at my house on the best of good terms.

I recall a gentleman who came to one of my seances in the early years. He said, "I am a criminal lawyer. I would like to have you before me for a couple of hours and I would do my best to get you ten years." However, he turned up at a seance some two years later and asked me if I remembered the incident. I replied that it was not a thing I would readily forget. He said, "I was that man. On my wife's advice I have been investigating and I find now there is more in it than I thought. I offer you my full apologies, which I hope you will accept." Needless to say I accepted them readily.

After many years' work I have many happy memories. I cannot claim to have done a great work. I have always stood for the truth and have been privileged to bring comfort to many in their deepest grief. I know that my mother and sister Mediums all over the country must rejoice as I do when they look back on the fruits of their labours.

## A GENERATION AGO

(From *LIGHT* of September 1st, 1900).

MRS. D'ESPERANCE

The following interesting information regarding our good friend Mrs. d'Espérance is translated from a communication to "Psychische Studien," by Councillor M. Weiling, of Munich:—

Madame d'Espérance, on her way to Oberammergau, in June, spent two days with myself and my wife, to our great delight. After some conversation which I had with her upon the possibility of further seances in the interests of science, any hope of such must be definitely abandoned. The reason for this is the firm conviction held by Madame d'Espérance that such a series of seances would be a risk to her health, now happily restored. Among the many annoyances, insults and injuries to which her mediumship has subjected her, there are two instances especially which have resulted in so great an injury to her health that, with all her habits of self-sacrifice, she can under no circumstances again run any similar risks.

The first of these took place while Madame d'Espérance was still living in England, when the materialised figure of "Yolande" was brutally grasped. This caused not only a momentary feeling of agony and death-like terror but a severe and tedious illness. On the second occasion an exceedingly injurious effect resulted when, in the case of the very unusual phenomenon of partial dematerialisation the absence of the lower part of her person was observed by several of the spectators. During the two years' illness following this unexpected and most unfortunate occurrence, her hair, which had previously turned almost white, all fell off. My wife, at this meeting was very rejoiced to see her with a new growth of dark hair, as she had noticed Madame d'Espérance's hair to be nearly white in the summer of 1894, nine months after the unfortunate seance at Helsingfors.

## THE MYSTERIES OF BREATHING

By BIANCA UNORNA

**T**HIRTY years I have been a student of the eastern Yoga philosophy, which teaches that the air we breathe contains much more than the gases or chemical elements which alone are cognisable by science. It contains a principle which Yogis call *Prana*, the Life Principle, the very Breath of God, which sustains every atom in the Universe.

This *Prana* can be controlled by will power, and can be directed to any organ or part of the physical body by the mere forceful intention. This I have proved thousands of times, and it was, no doubt, the means employed by Swedenborg. One use of this *Prana* is to enable us to vary the rate of our vibration, and thus to become cognisant of other planes of existence. The following experience will illustrate this.

When resident in Guernsey we had a beautiful garden, at the end of which was a shrubbery containing several large and lovely camellia trees. This spot was a favourite resort of mine when practising rhythmic breathing. At the close of one exercise I was impelled to close all the avenues of the senses, which I did by placing my fingers to my eyes, nose, mouth and ears, after having taken a deep breath. How long I preserved this *clôture* I do not know, but on removing it I found myself surrounded by birds as large as pigeons, all of a pure golden colour, flying in a golden atmosphere. There was no sound. This lasted only for a brief space, and then the camellias and the other normal surroundings became visible again.

For some occult reason, birds play an important part in my mediumship, as many remarkable experiences show. (I have resuscitated birds who were apparently dead, but I am not going to relate these cases now.)

I may here remark that there are certain plants which possess the property of temporarily varying our rate of vibration, and so permitting glimpses of other planes of existence. One of these is the Indian Hemp, well known in the East as "Haschisch"; another is the mysterious plant from which the Yogis' sacred drink, the "Soma" is prepared. Only the most elevated of the Yogis know what that plant is.

If all who would develop mediumship would first learn to breathe rhythmically, they would sooner arrive at the goal, and I have reason to believe it would induce the Direct Voice as well as developing a beautiful singing voice.

### MESSAGE TO THE SPIRITUALIST COMMUNITY

We take the following passages from an encouraging message to the Spiritualist Community, lately received through the mediumship of Mrs. Osborne Leonard, and coming presumably from those on the other side who are specially interested in the welfare of that society:—

This is a difficult time, the time of the pioneer, which is always hard. But the work which is now being entered upon, the work of the immediate future, is extremely important—more important than any which has gone before. Therefore much testing is necessary for the instruments chosen to do the work. At present you are doubly tried—there is the ordinary testing of the instruments coupled with the great struggle between the forces of good and evil now being fought out on the material plane.

The magnetism of the earth is disturbed and that means that even your storms are more virulent. The reason for this is the great spiritual awakening now in progress. It is, literally, a new birth, and birth is never easy.

Go forward with courage!

# PSYCHICAL RESEARCH

## SOME LARGER ASPECTS

By ARTHUR GOADBY.

PSYCHICAL Research, now approaching its fiftieth anniversary, as a critical method for the study of occult phenomena, though often called a science is in reality an art, just as natural science itself is but an art or method for the study of normal phenomena, however much it may attempt to formulate its ultimate conclusions into a record called "Knowledge." But since life-experience is dynamic, not static, spiritual not material, concrete not abstract, psychic research does not aspire to an absolute finality in all its conclusions nor does it desire to clamp Spirit which "bloweth where it listeth" into the categories of deterministic law. And classical science can pride itself on no superiorities in this respect, for its own conclusions are none too stable.

Therefore it is not the pure rationalist who will lure from the transcendental its guarded secrets. Rather it is he who will bring to his investigations the highest qualities of both mind and heart—insight, that genius of mental and moral clairvoyance, or imaginative sympathy which works magic in all creative endeavour, together with a deal of humour and of personal detachment thrown in: for we find in all things just what we are qualified to appreciate. We will succeed sometimes through what we bring to it, and sometimes through what we leave out. "When half-gods go the gods arrive."

But above all the efficient researcher must have balance, a will that holds sovereign mastery over both intellect and emotion, holding them level in rhythm and proportion, being influenced neither by the one so far as to end in abstraction or in intellectual pride or in sterility; nor by the other so far as to be involved in illusion. Our enthusiasms are to be tempered by reason, yet reasons are false if they inspire no enthusiasms; and therefore it is only through the harmony of mind and heart that we can achieve the ultimate vision of truth. Too often the scientist, pre-occupied with processes and ignoring ultimate qualities and purposes, fails to see the vision. Nor does he appreciate the value of that spiritual caprice that eludes all his instruments of precision. And on the other hand the unguarded enthusiast, often quite contemptuous of reason, may be so pre-occupied with phenomenalism as to be liable to astral invasions and from this contingency even some spiritualists are not exempt, for, as Stainton Moses hinted, they "are too much inclined to dwell exclusively on the intervention of external spirits in this world of ours and to ignore the powers of the incarnate spirit." Nevertheless, spiritualists do achieve supreme evidences and assurances of personal survival by which our established Churches might well profit. Still, they also need perhaps to inquire if there are not seven planes as well as two; and if there is not a discipline of mind and heart and body and soul which incarnation has imposed upon us; and if they could not bring their illumination more often to the orthodox Churches.

And, by the same token, an efficient Society whose province is to explore the mysterious hinterland of the supernormal should also possess that same balance of mind and heart, controlled neither too much by the sceptic and the rationalist, nor too much by the emotionalist, the visionary and the enthusiast, but rather should bring both into mutual understanding and possible accord, while safeguarding their freedom and independence. Therefore it might be well for such a society to differentiate itself into two distinct yet complementary Sections, both mutually independent, yet co-ordinated by a superior federating council, one of these Sections especially "scientific" and critical and the other distinctly inspirational; the former, perhaps working along the lines of classical psychology, testing out the hypothesis

of animism, the latter testing out the spirit hypothesis or even frankly declaring its conviction of survival.

This is the ideal toward which the American Society for Psychical Research is tending, a large group in that Society called the New York Section proceeding for the most part on the assumption of survival, while the Society itself maintains a non-committal attitude toward the causation of phenomena. The Section has received a very liberal Charter from the Society and both groups are represented on the Controlling Board of Trustees which thus constitutes the liaison between them. The general Society publishes the journal *Psychic Research* and maintains a Research Officer and Bureau and a Library. The Section provides about thirty lectures a year, tests out Mediums, conducts several voluntary development circles and holds weekly receptions. Both Societies occupy the same premises and work in harmony though on independent lines. While this federated system is not exactly official, it has evolved into that status, to remain there, we trust, permanently.

[Mr. Arthur Goadby is First Vice-Chairman of the New York Section of the American Society for Psychical Research].

### DR. GAVIN B. CLARK

THE death of Dr. Gavin B. Clark, at one time M.P. for Caithness-shire, carries one's memory back to the stormy political days when he stood out conspicuously. He was one of the leading figures in the defence of the Highland crofters against the oppression from which they suffered, and he was, later, strongly opposed to the Boer war, and faced the consequent unpopularity. He was a passionate humanist and reformer. In the year 1877, he acted as President of the Psychological Society in Edinburgh and devoted much attention to psychic phenomena with the aid of the Scottish Mediums of those days—we believe Duguid and Anderson were amongst them. Robert Louis Stevenson was secretary of that Society, and Dr. Clark told us, in an interview, of Stevenson's mercurial temperament. He had an elfin streak in him, he was elusive; yet he may well have disguised an earnest purpose under the mask of frivolity. Dr. Clark was at that time in practice as a medical man, but later, making his fortune, devoted himself to political and social reforms. For many years he took no active part in Spiritualism but came into the subject again in his closing years and occasionally spoke in public. He was a Scot of the dour and hard-headed type—the very antithesis of "R.L.S." When we first met him some ten years ago he remarked that although he had but little direct contact with Spiritualism he had observed that it came in successive waves. We assented, adding, however, that every time the wave came in, it seemed to run a little further up the beach; that, in fact, it was a rising tide.

AN ILLUSTRATED "WHO'S WHO" OF SPIRITUALISM.—We learn that Mr. G. E. O. Knight, the Managing Director of the Golden Vista Press and Anglo-American Publications, of Fetter House, Fetter Lane, London, E.C.4, will be publishing, in the coming Autumn months, a new work under the joint Editorship of Mrs. St. Clair Stobart, Capt. Leith-Hay-Clark and Mr. Knight himself. It will be a Portrait Gallery of the most prominent people in the world of Spiritualism, embracing Mediums, Speakers, Writers and Officials, with a recent portrait of each and a brief biographical account of their careers. The profits of the undertaking will be devoted to the funds of the Spiritualist Community, Grottrian Hall. The book will be published at 7/6, post free 7/9, and advance orders to make sure of securing a copy of the very limited edition should be sent to Mr. Knight direct at the above address.

## LETTERS TO THE EDITOR

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

## "THE TREATMENT OF CANCER"

Sir,—As Dr. E. H. Worth's letter on cancer treatment, published in your paper last week, is calculated to cause misunderstanding, I must state that it is because of Mr. Hannen Swaffer's championship of the Rees Evans Cancer Cure, about which he wrote in your columns, that my wife is now practically cured of cancer after a long illness.

Dr. Worth, in advocating radium treatment, says that this remedy "causes little, if any, inconvenience to the unfortunate victim."

My wife, who was paraded before the Cancer Congress in London in the spring of 1929 as a prize specimen of what radium treatment could do, suffered agonies because of various applications of radium. It not only failed to cure her but spread the disease over the body and caused paralysis of her left eye. A few months after she had been discharged as cured for five years, cancer developed in the breast which had not hitherto been affected.

It was because of Mr. Swaffer's advocacy that I heard of the Rees Evans cure and, relying upon his reputation, tried it.

My wife tried to give evidence in the recent case in the High Courts, detailing the great benefit she had received from Rees Evans. Unfortunately, legal procedure did not permit her to tell the full story, but on the Sunday after the case, in which, in spite of the medical testimony against Rees Evans, the jury failed to agree, my wife cooked the dinner for the first time for eighteen months, and ran up Mr. Swaffer's long staircase, practically a cured woman.

She owes her life to the Rees Evans remedy.

Dr. Worth can see her at any time, and examine her records at the St. Mary's Hospital, Paddington. He can see me and hear the full story.

I understand that, when Mr. Swaffer invited him to a meeting I addressed at the Caxton Hall, he wrote back, using very similar words to those printed in LIGHT last week, when he said, "The supporters of these unqualified people will surely have to give an account of their actions in some future life."

I am not a spiritualist, nor do I know anything of their case, but I can say that but for Mr. Swaffer writing his original article in LIGHT, I believe my wife would now be dead.

I know nothing of the future life, as it is apparently understood by Dr. Worth, but I do know that I intend spending the rest of my life here in forcing upon the world a recognition of the Rees Evans cure for cancer.

33, Cranbourn St., W.C.

W. KEITH MOSS.

\* \* \*

## "THE PROCESS OF MAN'S BECOMING"

Sir,—May I submit my interpretation of the statement in *The Process of Man's Becoming*, that puzzled your contributor Mr. Wright (LIGHT, July 12th)? It is that the Ego which is destined to rise to great spiritual altitudes

is purposely placed in adverse positions and environments on this sphere, in order that by fighting, suffering and conquering it may be tested and acquire the full experience and soul growth which is a necessary attribute for the high estate for which it is destined.

The one word "external" qualifies the interpretation placed on this sentence by your correspondent G. E. Wright.

JOHN READER.

Haverstock Hill, N.W.2.

\* \* \*

## FORESIGHT AND FATE

Sir,—There is a sense in which everything that happens is inevitable since something, of course, *must* happen, but it does not affect the fact that Free Will made it so. We think of Fate (with a capital letter) as some dark, inexorable Power brooding in the empyrean and intervening in human affairs with no regard for our wishes and in defiance of our will. The essence of the conception is that Fate is arbitrary, and deals sudden, illogical blows. Writers, for two thousand years, have spoken of this power. Prior speaks of "the bolts of Fate," and Dryden says "once more thus winged by horrid fate, I come." It is always tragic; one never reads that by the stern and inflexible decree of Fate someone came into a hundred thousand pounds. It probably had most vogue in periods of insecurity and turmoil. The fact that discarnate spirits *may* know beforehand what is going to happen has no particular relevance; in the exercise of our Free Will we are going to do or say certain things and they know it—that is all.

If a man crosses a busy road and through carelessness, deafness, or over-confidence gets run over by a lorry he was, it may be conceded, fated to be run over; but the man's free will took him to the scene; he was not pushed there by Fate, and the hand of the lorry-driver moved the wheel by his own volition. There was misjudgment or ignorance, but no malign power was there in wait to destroy one of God's creatures who was, however mistakenly, putting to use the gift of choice with which he had been endowed.

E. HARVEY.

Bromboro', Ches.

## THE CHURCH AND PSYCHICAL RESEARCH

In a very favourable review of Miss H. A. Dallas's new book, *Comrades on the Homeward Way*, in a recent issue of the *Modern Churchman*, the reviewer says:—

I have myself known a woman, whose judgment I should unhesitatingly trust, who received through automatic writing a message from a man who had died some time ago and whom she had never heard of, addressed to a woman alive, whom also she had never heard of, a message which proved to be genuine, sensible and important. When my friend doubted whether this could be a genuine message from the other world, she received a message written in five languages, none of which, to the best of her belief, she had ever known, and the message was declared by authorities of the British Museum to be correctly worded in all respects.

Some of the evidence in modern times is certainly more cogent and reliable than that on which we accept belief in the physical survival of Our Lord, and it is curious to notice how many clergy urge denial of the one set of facts on the same identical grounds on which they urge acceptance of the other.

## Light

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## THE INTERLINKING OF FACTS: 1844-1930

SIR WILLIAM CROOKES once told us in a conversation over the dinner-table that in his first investigations into psychic phenomena he had simply testified to the facts. But he could then make nothing of them—all he could say was that certain things happened and that he had verified the happenings. As they could not be classified under any scientific heading, he had contented himself with putting them on record and then gone on with his regular scientific work. Of course in the end, as we know, he found them sufficiently evidential of a future life, and said so.

The statement that facts are authoritative and that Spiritualism must rest on its facts, leaves something to be desired. A fact may be as stubborn as a rock, but unless it is related to other facts, it can have no meaning. Now the facts in the whole range of psychic phenomena are more or less interlinked, and tend to confirm each other. No one can make a long and serious study of Spiritualism without finding that there is a line of continuity running through them all from the highest types to the lowest. The central principle around which they assemble, like a swarm of bees about its queen, is the spiritual or psychic nature of man. A keen student of the matter soon finds that he can

gain an immense amount of evidence of this outside the seance-room altogether. The seance chamber has certain important functions in the way of intercourse with the spirit world, or of scientific investigation, but it represents only a special or intensive type either of Spiritualism or Psychical Research.

Very gradually, thoughtful people are beginning to understand this, and to realise that the message of Spiritualism is larger than many people in the spiritualistic movement suspect, and that the faithful workers in the early career of the subject builded wiser than they knew. To-day the facts are being linked up and coordinated and a coherent body of knowledge is the result. That official Science still refuses its imprimatur to the facts may be regrettable, and undoubtedly hampers the general acceptance of our case. But official Science has on several occasions in the past looked coldly on facts which it had later to admit into its province.

We find a curious link with the present in the story of Arago, the French astronomer, who in the year 1844 placed before the Academy of Science, in Paris, a queer case of psychic faculty in a girl who worked in a glove factory, and in whose presence levitations and movements of furniture took place.

He actually gave a demonstration before a committee of Academicians at the Observatory, where the scientific observers witnessed all the phenomena. The experimenters published signed declarations of what they had seen under what we know to-day as test conditions.

But French Science would have none of it. It ridiculed Arago, and held that its fair name was polluted by such doings.

But things move even if they seem to move slowly. After all, 1844 was less than 100 years ago, and Arago's discovery was then an unrelated fact. To-day it would come into a great body of scientific, but not yet *officially* scientific, knowledge. When the roll of pioneers in Psychic Science is made up in future days and its battle is won, let us not forget Arago.

### THE GARDEN OF DREAMS

Sad is the plight of the garden  
You planted with rarest of seeds,  
For fools (Heaven help you to pardon!)  
Have sown it with wildings and weeds.

You said, "Here the spirit reposes  
Of beauty awaiting its dawn";  
But robbers have ravished the roses,  
And vandals have trampled the lawn.

Give thanks—you've a garden whose borders  
And blossoms, unblemished and pure,  
Are safe from the hands of marauders  
And the feet of the clown and the boor.

LUCIUS.

## THE REQUIEM MASS CLAIRVOYANTLY INTERPRETED

MR. OWEN R. WASHBURN relates in *The Progressive Thinker* of July 26th the following experience, as told to him by a clairvoyant friend, a man of integrity in whose statements Mr. Washburn places reliance. It concerns the death of a young Catholic lady, well known to Mr. Washburn's friend, who is a Protestant gentleman, residing at Wilmington, Delaware. Says the writer "I withhold his name lest his Catholic friends, towards whose religion he is entirely tolerant, should misunderstand and resent his giving publicity to this experience. He says, 'I attended her funeral, which included a requiem mass. The officiating priest was assisted by two altar boys. During the service he came to the head of the casket, spoke briefly and offered prayer. Then one of the altar boys presented him with the sprinkler for the holy water. Chanting as he walked the priest passed around the casket, moving slowly. I was aware that this part of the service had broken the bonds, if such there were, which might have held in an earth-bound condition the newly departed spirit.

"The priest then took the censer and slowly swung it as he walked again around the casket and returned to his former position at its head. This set in order the vibrations in the spirit world around the newly dead woman. I saw her spirit near, in company with her spirit friends who had gathered for the funeral service. Among these spirits in attendance were two priests; perhaps these two were assisting in the ceremonial, on the spirit side. The priest officiating in this world appeared to my sight to be acting as a medium; part of his work being to assist in establishing close contact between the newly released spirit, still hardly free from the earth-life consciousness, and her spirit friends who had come to her at that important hour.

"I perceived that the organ music, the singing by the choir, the chanting of the priest, the holy water, the incense, all contributed to the exaltation of the newly risen spirit; bringing her for the time into harmony with a higher realm in the spirit world than she would otherwise, perhaps, have so soon attained. I do not think the officiating priest suspected his own part in much that happened; of that I do not know. But this is certain: the Catholic church has been in the work a very long time and it is hardly reasonable to suppose that some, at least, of its high officials do not know the reason for what they are doing and the effects of their funeral services."

Mr. Washburn adds the following personal comments. "The narrative of my friend requires no elaboration; he tells what he saw while in a psychic state. He is a very practical man and I believe he saw with substantial correctness. That is, however, a matter for the individual who has read this evidence to decide for himself. Ultimately the more thoughtful Catholics must, it seems to me, recognize the validity of the claims of non-Catholic Spiritualists. Ultimately the Protestants, all of whom with the exception of peculiar individuals will recognize the truth of Spiritualism; will also recognize that most of the age-long methods of the Roman Catholic church have evolved from the needs of at least a portion of humanity in its times of intense life and in times of death and of the reception of the spirit in the world to come."

MISS GRYLLE tells us of a letter received by her from a friend who resides in San Francisco, and who happens also to be a contributor to LIGHT. In this letter, reference is made to the cinema representation of Sir Arthur Conan Doyle in that City and his address, given as a "talkie." The opinion is expressed that to those who never saw him in life the picture gives an excellent idea of his power and influence. It is also mentioned that the Californian newspapers make continual reference to Sir Arthur and speak in high praise of his work and ideals.

## SIDELIGHTS

IN the course of a vigorously-worded letter in the *Scots Observer* of July 24th, Mr. James Leigh says: "When I read the news of Sir Arthur Conan Doyle's death I knew that there would be the usual sequel. I knew that 'spiritualist' Mediums throughout the world would claim to have got into touch with him and to have received messages. From America they came, from Australia—from every country in the world, for those which were published in the press were only a selection of the greater mass. I went to a spiritualist meeting on the night of Sir Arthur's death, and a Medium there claimed to be "controlled" by him. Similar claims were made at different centres throughout the country. I believe firmly that not one of the messages which have been published in the press can be traced to him. Every movement has its weaknesses, and the bane of the spiritualist movement is the sensational Medium, one, who seeks publicity. You and I know that Conan Doyle still lives. He is in God's keeping. You do not think he can come back. I think he can."

\* \* \*

Discussing "The Pitfalls of Psychic Research," in the August issue of *Beyond*, Major W. Tudor Pole gives some instances in which obsession by evilly-disposed discarnate beings has been cured. He recalls the signal successes of Padre Pio, the Franciscan Father of San Giovanni di Rotondo, whose powers of healing will be known to many readers of LIGHT. One dramatic case occurred in the presence of Major Tudor Pole: "I happened to be with Padre Pio when the demented woman [she had been found in a half drowned condition near a pool after being missing for several days] foaming at the mouth, was brought into the sacristy of the monastery church. He laid the woman on the floor and sprinkled her with holy water while her friends and neighbours knelt in prayer. He then made the sign of the Cross seven times over her head, using the Latin incantation employed by the Roman Catholic Church for the casting out of devils.

\* \* \*

"The effect was almost instantaneous. The woman became calm and normal in appearance. She stood up of her own accord, then fell on her knees in prayer, completely healed. The cure was permanent, and so far as I know there has never been any return of the trouble."

\* \* \*

In the same magazine Dr. Jane Hawthorne relates some of her psychic experiences, in one of which the Medium was a blind man, whose name, however, is not given. Says the writer, "The only other sitter was an acquaintance of mine, and the room was bare of furniture except for the chairs we occupied, and a table. First there came the husband of my friend who had brought me. She suggested that he should shake hands with me. A warm, solid, obviously masculine hand then grasped my own. Most certainly it could not have been that of the Medium who had a small delicate hand like that of a woman . . . The next materialisation was a very remarkable one, at any rate for me. Another column of mist, rising from the table, began to assume the form of a dear friend of mine who had passed over shortly before, owing to a neglected operation.

\* \* \*

"I was so startled to see her that I sprang forward with a cry of 'Marian!' thereby breaking the Circle. She disappeared instantly. But presently she began to take form once more. This time she seemed to watch me closely, as though afraid that I would behave stupidly again. As I remained perfectly quiet, she materialised as far down as the waist, bent towards me, and with the words: 'God bless you,' slowly faded away!"

## THE MESSAGE OF SPIRITUALISM

(Summary of Address Delivered by Mr. H. Ernest Hunt at Queen's Hall on Sunday Evening, 17th inst.)

THE speaker commenced by referring to the opportunity offered by these Services of the Marylebone Spiritualist Association, to clear away misconception and misunderstanding, and to put forward the case for Spiritualism. If we wanted to know something of chemistry we should go to the chemist, or of biology, to the biologist, but unfortunately the spiritualist had hitherto been allowed very little chance to put his own case. He then in brief outline described the conditions in the world at the present time—wars and rumours of wars in the east of Europe, international industrial troubles, more than two million unemployed, many firms crippled and faced with financial disaster; hatred, unhappiness and distress everywhere. The work of spiritualists was to do something to alter the world's thought, for wrong thinking was at the root of most of its troubles.

Under the illusion of the senses the vast majority of people identified themselves with their bodies. They thought that the bodily form was the only form in which human life existed. Those who thought in that way were making the same error which had brought this chaotic state of affairs into our civilisation. They supposed that the things they could see and touch were the most vital things of life, and did not realise that spiritual power which animated and gave life to the outer form. The man who believed that his body was his prime concern was perfectly logical in working for the things of the body, and making worldly possessions his standard of values. But he was starting from a false premiss.

As illustrating these inner powers of the soul which could be exercised independently of the body, he instanced the case of a hypnotist putting a person into hypnotic trance and telling that person to go to Liverpool, into a house, street and room and describe what the people there were doing. Such things had been done frequently—the hypnotic subject was quite able clearly and accurately to report what he saw without the use of his bodily eyes. These powers were latent in everyone of us.

Continuing, Mr. Hunt said: "We are familiar with things and forces invisible to ordinary sight of which the ordinary physicist knows nothing; with forms of healing which the medical man does not know; with some of the causes of insanity, ignorance of which allows many people with psychic sensitiveness to remain untended in asylums. We know of things behind the screen of matter; we have the evidence, and we want you, as reasonable beings, to have this data in front of you. We can prove these things as far as proof is possible outside the realm of mathematics. According to British law, we hang men at the Old Bailey on that balance of probabilities. But if we studied these things we should find the gospel of materialism to be absolutely untenable. We are here on this planet to lessen the gulf between the imperfect self and the ultimate perfection, to develop the spirit and unfold some of those latent powers. You think this body is you—you never made a greater mistake.

"Everyone of us has divine powers and ninety-nine out of a hundred do not believe it and therefore inhibit those powers and prevent their coming into action.

"We are trying to help the world so that it shall avoid the destruction which will follow if it continues on its present path. The world believes in the facts of body; we want to demonstrate the facts of spirit—and we can do it. You cannot have anything for nothing, and if you want to know these things for yourself you must lay aside your prejudices and let something of the light

and the knowledge of God and the fellowship of your fellow men and the understanding of the spirit into your heart—that is Spiritualism. And if you ask it will be given to you. I desire nothing better to-night than that this should be an inspiration to some to ask the good God to lighten their darkness and give them something of His gift of understanding."

## FROM MY NOTE BOOK

By E. J. DINGWALL

NOW that Leslie Curnow has gone there are few spiritualists who make a special study of the older cases, and even he confined his attention to England and America. Yet German and French records are full of interest, and this week I propose telling the readers of LIGHT the story of the hauntings at Stans which convulsed the whole neighbourhood in 1860, 1861, and 1862.

The little Swiss town of Stans lies some eleven miles south of Lucerne, and here once dwelt the worthy Melchior Joller and family who were to be the witnesses of some strange visitations.

Like so many other cases of the same kind it was mixed up with young people. To begin with the maid heard the first rap. It was followed by many more, and when Mrs. Joller and her daughter heard them, they consulted Mr. Joller who put them down to noises in the wood and thought no more about them. But one day his small son went to get some sticks and did not return. When the family found him he was lying in a dead faint, and when he revived he told them that he had heard three raps on the door. He went to see who was there, and found an odd, misshapen whitish form standing outside at which he promptly swooned away. Later the maid said that she had seen greyish forms flitting about; but Mr. Joller was not to be intimidated and said that she was a superstitious creature, as well she might be. In 1862 the phenomena became more frequent. There were rappings and scratchings on the walls: doors opened and shut by themselves: a stool slid about by itself and in a trice turned upside down.

Mr. Joller himself heard the raps, and when he investigated he found nothing normal to account for them. Some of the blows on the floor were as if produced by a mallet, and a small table jumped up and down from the terrific impacts. When a door opened Mr. and Mrs. Joller and their son all saw a brown bony arm pushing it; and the climax was reached when one night a soft little hand began caressing the Jollers when they were in bed. They seized it, but in spite of all their efforts it withdrew from their grasp.

News of the occurrences spread. Crowds assembled outside the house and the police had to be employed to restrain them. A Commission of three persons was appointed by arrangement with Mr. Joller, and it was agreed that the Police Director should be one of the three.

The first thing that the trio did was to turn the whole Joller family out of the house. The phenomena stopped immediately. The result naturally was that Mr. Joller had to endure much ridicule and abuse which were intensified when it was found that everything broke out afresh the moment the family returned. Apparitions were seen: massive furniture was overturned; and a remarkable object like a white cloth with three tails was seen floating about. The rooms were turned upside down, and whitish clouds were seen hovering about where no clouds should be. The peace of the family was much disturbed, but the findings of the Commission prevented any other serious inquiry. Gradually things ceased to happen and Mr. Joller sat down to write up his account of "occult phenomena he had personally lived to see." It was published in Zurich in 1863 and there is a copy in the British Museum.

## "WHAT IS SPIRITUALISM?"

By J. ENGLDOW

THE article which appeared in LIGHT of the 9th August under the title "What is Spiritualism?" illustrates how necessary it has become to distinguish between the shades of thought and practice which have grown out of conscious communication with the spirit-world.

It is true that among those who profess and call themselves spiritualists "the term Spiritualism carries with it certain religious or ethical implications." But what of those outside the ranks of the elect, whose misinterpretations and gift of forceful utterance in no way associate Spiritualism with any religious or ethical implications?

Again, to say that "the term spiritualist only properly describes those persons who, holding by the truth of Spiritualism use their faith and knowledge for the highest ends," is to express an aspiration rather than a fact. And who is to determine what Spiritualism properly or improperly implies?

In popular estimation the term Spiritualism, when shorn of its caustic embellishments, may fairly be defined as an all-embracing term which denotes conscious communication with the spirit-world, and has no bearing upon motive or the nature or quality of such communication.

In this country the terms Spiritualism and spiritism are synonymous in the public mind, though the latter is frequently used by our opponents with deliberate intent to disassociate Spiritualism from its philosophical implications.

The nomenclature of Spiritualism is inadequate, and it has now become necessary to distinguish between the cultivation of psychical phenomena as an aid to scientific investigation and as a pastime possessed of thrilling possibilities; between the application of psychic power to good and evil purposes; and between its religious and ethical implications on the one hand, and the non-religious and even anti-Christian attitude of an important section of the spiritualist movement on the other.

Two sub-divisions of the all-embracing term Spiritualism are expressed in the terms Psychic Science and Christian Spiritualism, and as time goes on and the necessity arises others will emerge.

## THE OBEISANCE OF THE TREES

WE recently referred in these pages to two instances in which trees and bushes were observed to bend and sway in the presence of highly developed psychic persons, although there was no wind stirring at the time. This phenomenon, it may be recalled, occurred when that fine Medium, the late Mrs. Everitt, was walking in her garden, and was testified to by Mr. Leigh Hunt. Another similar case to which we referred ("The Trees' Salute," LIGHT, Aug. 23rd) was taken from *Memories of Hazrat Inayat Khan*, and at the request of several readers we quote below the passage in the book dealing with this occurrence:

"The disciple who writes and another of His followers had a strange and, to their hearts, a deeply significant experience toward the close of the earthly life of the Master. Together with him they are walking in the New Forest on a still windless day in the early Autumn. As they come to one of the narrow alleys between the trees, called in the Forest a *ride*, the common impulse comes to them to draw aside; and slowly the Master moves on alone. On either side of the green path the firs and pines are motionless, not a breath stirring them or the beeches and oaks that grow in the background. The Master pauses a moment, and then, turning, stands beneath a fir whose large, fan-shape branches form a canopy above His head. No wind stirs a leaf of any other tree, yet both the disciples see the branches of the fir bend and sway; slowly, and with the movement of hands in benediction, they dip towards the bared head and then become motionless as before."

## RAYS AND REFLECTIONS

I came lately on the following lines, characteristically French in their brevity and point:

On entre,  
On crie,  
—C'est la vie.  
On crie,  
On sort,  
—C'est la mort.

\* \* \*

"I know of pessimists who, if they moved their residence, would notify the undertaker of their change of address," remarked Mr. J. W. Bellarby, J.P., recently at the Christian Spiritualist Church, Blackpool. But it depends on the point of view; the undertaker might regard it, not as pessimism, but merely commendable foresight.

\* \* \*

Another humorous remark of Mr. Bellarby was: "Never grumble, especially about the weather and other things you get for nothing." This is well said, and prompts one to speculate whether we might not appreciate our weather better if we had to pay for it.

\* \* \*

I have been reading that the average man or woman must not expect to go to heaven when passing from the body; they are not good enough, and have to be content with some intermediate stage, e.g., Paradise. That brings to mind the story about the little girl whose nurse told her that if she behaved in a certain way she could not expect to go to heaven. "Well," said the philosophic child, "I have been to the Tower of London, and Madame Tussaud's and the Crystal Palace. You can't expect to go everywhere!"

\* \* \*

In his recent debate with Garland Anderson at the Queen's Hall, Hannen Swaffer made a curious confession. He said he was one of those who at the end of their lives would be content to remain "dead," but the proofs of life after death which had come to him were such that he had no alternative but publicly to testify to their reality. That attitude, although rare, is not unknown. I have met people who while firmly convinced of the reality of a future life have no particular desire to have "the glory of going on." I never think of this attitude of mind as anything but temporary. A weary athlete at the close of a strenuous day has been known to go to bed with the expressed desire that he might go to sleep and never wake up again. When the morning comes with a renewal of his powers he is a changed man; he had been simply the victim of a mood, the mood of a tired soul.

\* \* \*

Mr. J. B. McIndoe, who has for eleven years been the Secretary of the Glasgow Association of Spiritualists, is now the President of the Spiritualists' National Union. As a Scot, he shows some of the typical qualities of the race, being thoughtful, thorough-going and tenacious. He is a worthy successor to the other Scotsmen, Mr. James Robertson and Mr. George P. Young, who occupied the position in earlier years. Of the three I was best acquainted with Mr. James Robertson who in the 'nineties was the animating spirit of the Glasgow Society. It was in his workshops (he was a sewing machine and bicycle manufacturer) that I first met David Duguid, the Medium, whose name still remains famous. England, Scotland, Ireland and Wales are now all represented in the working of the movement, and this is of excellent augury for the future. Amongst the Irish I may instance Mr. A. T. Connor, and amongst the Welsh, the Rev. J. Tyssul Davis and Evan Powell.

D.G.

# THE LATE CLARISSA MILES

## A BIOGRAPHICAL NOTE

By F. E. LEANING.

THE late Miss Clarissa Miles was one of those people in private life who are gifted with good all-round psychic capacities, but keep them in their place by virtue of the general social and family claims which form their environment. Brought up in the West country, accustomed to hunting all her life, naturally artistic (she was a pupil of Frank Brangwyn, A.R.A.) and enjoying a wide circle of cultured acquaintanceships, Miss Miles found the use of her psychic gifts a single string among numerous other interests. Yet her powers were both marked and many-sided, and were apparent from childhood onward. Like some others, such as Mr. Henry Holt and Miss Katharine Bates, she possessed that strange half-material power which Sir William Crookes named "psychic force," and at Blaise Castle, she tells us, "we used to try table-turning with such success that an immense table would move round and round with the greatest ease, one of my brothers and myself just touching on top. When I go home to Burtonhill I look in amazement at the weight and size of it. We all went to Pau one winter. There I was always doing automatic writing. People used to come and consult, ask mental questions, and they would get answers. One evening I remember in particular. To amuse the company we tried table turning, my sister, who was quite a child and myself, touching it quite lightly. It was moving round so fast, though two men sat on it. The extra weight made no difference. We could hardly keep pace with it. I was much amused to hear from her about fifteen years later that they still talked of what took place in 1885."

It is not surprising to find psychometry, and the divining of water and minerals, in conjunction with this gift, but in this latter, which brought her acquainted with the late Sir William Barrett,\* she was using clairvoyance. A certain garden, for instance, which had once been supplied from a cistern, had gone dry. The plumber who had put in the cistern had forgotten its position in the course of the years, and there was no record of it. Miss Miles was invited to walk in the garden and "find" a spring. This she did, using no rod or twig, but seeing both the spring and the buried cistern. Similarly she could "see" a coin placed under some rug in a drawing-room. She had dreams, and experienced dreamy states, in which pictures of events yet to come had place; that is, she used premonitory clairvoyance, and frequently "told fortunes" for her friends, or psychometrised letters for them. When a lady disappeared, a friend of the anxious family wrote to Miss Miles asking whether Miss H. were dead or alive. A fortnight had passed, but Miss Miles described to Prof. Barrett (as he then was) the place where the body might be discovered, and where, two months later, it was found.

It was not till the early years of the present century that Miss Miles began the series of efforts to send, and receive ideas in exchange, with her friend Miss Hermione Ramsden, which are known as Thought Transference. At this time, 1905, the Society for Psychical Research had reached a barren period in this branch of its research, and were greatly pleased to discover some new and successful examples. Three series or sets of experiments were undertaken by the two ladies, under the conditions advised by Prof. Barrett, and are to be found with their accompanying illustrations in the *Proceedings* of the Society. They excited so much interest that in all important dis-

cussions involving telepathic action they have been cited ever since. In America Dr. Hyslop thought them of so much value that he addressed many questions to both the psychics concerned, and so elicited an amount of most interesting personal items from both. They are printed in the *American Proceedings*, vol. V, and Miss Miles remarks (p. 686): "I have endless events all written down and evidenced, too numerous to mention."

It is worth the while of every student to study such records as these in detail, for it is only one or two in a thousand who will take the trouble to make them. Their work should not be lost, for though there are psychics in plenty, they are seldom of the type who give active help in laying the foundation of our young science.

## BOOK NOTES & REVIEWS

"**In God's Garden.**" By Lucy McDowell Milburn. (The Ducrow Co., New York).

A charming little book, as fragrant as a bunch of old-fashioned flowers. Full of "sweetness and light," the essences from the flowers and herbs of a well-kept garden. Just the thing for meditation.

\* \* \*

"**A Religion for Modern Youth**" By Christina Humphreys, M.A., LL.B. (Anglo-American Publications 1s.)

A dissertation on Buddhism, which is explained as a religion of common sense based upon practical experience. It is well written and should appeal to young minds seeking adventure in new fields of thought. Its appeal is to the vigorous thinker.

\* \* \*

"**Freedom—and Brotherhood.**" By Dorothy Mary Codd. (The Theosophical Publishing House. 1s.)

This theosophical booklet is remarkable for its unsectarianism. The usual terms peculiar to its literature are here conspicuous by their absence, which is of a significance requiring no comment. In her Prologue the author says: "This little book is the point of view of a moment, of a certain period. That was yesterday. I would not say that I shall still hold it after many to-morrows. . . . Points of view, principles and beliefs, should be compared rather than argued, with a view to adjusting our perspectives." Looking at the modern world she observes: "We are not happy, we are not prosperous, we are not great, and we are hiding under mediocre pleasure and lukewarm enthusiasm our deep want, which is true zest for living"; and what is set before us in the book is the devising of a scheme whereby the life quality may be restored to human existence and to human intercourse. Following a chapter on Unrealities is one on Freedom and Brotherhood, beginning with the remark that on every hand one trend of idealism is manifest, namely, in the direction of freedom. Our author observes as a curious fact in looking over the past centuries that in the western world comprising the Christian era, that the principle of freedom has been developed simultaneously with brotherhood, or the corporate consciousness. The author clearly sees that the evolution of the human spirit is based on the development of spiritual freedom, in contrast to the mechanical necessity ruling the material world.

OBITUARY.—ADMIRAL HENDERSON. Many of our readers will learn with deep regret of the passing, on Aug. 14th, of ADMIRAL WILFRED HENDERSON, at Ryecroft, Ropley, Hants, in his 58th year.

\*Through an article published in *Country Life*.

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Afternoon and Evening Classes will be resumed in September. For particulars, apply to the Secretary.)

Lectures and Public Demonstrations will be resumed in September.

The College Library will remain open during August, and the Secretary will be in attendance for the purpose of making private appointments.

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- Wednesdays: 3 p.m. Class for Clairvoyance. (1st Circle Sept. 24th.) Mrs. Rous.
- Thursdays: 3 p.m. Open Circle for Instruction. Miss Earle and Mrs. Livingstone. (1st Circle Sept. 4th.)
- Fridays: 5.30, Devotional Groups. Absent Healing. Miss Stead.
- Saturdays: 3 p.m. Class for Development. Mrs. Campbell. (1st Class Sept 16th.)

Syllabus on Application to Secretary.

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Friday, Sept. 5th at 7.30	Clairvoyance	..	MRS. HIRST

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## 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.

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

The Syllabus for the New Session will be issued shortly.

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

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

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

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## OBSERVATIONS

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

A strong suspicion, without any justification, that the Medium is dishonest, combined with a determination to find deception, would act adversely upon the Medium who, in the supernormal state during the period of the sitting, is highly sensitive to suggestion.

It is to be observed that there is a close parallel between mediumistic states and those of ordinary hypnotised subjects.

An open mind and complete passivity is necessary. Honest criticism in the inquirer is natural, but active criticism causing mental activity during the sitting should be avoided.

A critical analysis should be made after, but not during the sitting.

## NON-SUCCESSFUL SITTINGS

It is unavoidable that some sittings will be failures for several reasons:

Sitter and Medium may prove psychically unsuited to each other.

The psychic power fluctuates independently of the will and often of the knowledge of the Medium. It is not like a telephonic message.

It should be understood that sitters sit at their own risk as to whether results are satisfactory or otherwise. If a Medium be *conscious* of lack of power, no sitting will be held, and the fee will be refunded on application to the Secretary.