

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW.

No. 2584. VOL. L. (Registered as SATURDAY, JULY 19, 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

on
SUNDAY, JULY 20, AT 7 P.M.

The Addresses will be discontinued owing to the Holidays until SUNDAY, SEPTEMBER 7th.

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

THE SEEKERS MAGAZINE

Beyond

CIRCULATION 10,000

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

Sweet Corn from Heaven

By RICHARD A. BUSH.

(Author of "Jesus Christ at Work.")

A selection from a series of remarkable spirit-communications. Arresting, trenchant, provocative yet informative and full of sweetness and encouragement.

The Christian World.—"We can commend these messages as genuinely spirited and uplifting in effect."

REV. WALTER WYNN:—"Its language, tone and thought are all sweet. I have read it with profound interest."

The Greater World.—"Right from the Foreword to the last page this little book grips the readers attention. Especially suited to this present time of unrest."

106 pp. Cloth 8/6; post free 8/9.

THE GREATER WORLD, 23, LEONARD STREET, LONDON, E.C.2.

THE TWO WORLDS PUBLISHING CO., MANCHESTER.

The Facts of Psychic Science and Philosophy

By A. CAMPBELL HOLMS.

This book is remarkable for its Encyclopedic Thoroughness, Lucidity of Statement, Freedom from Mysticism, Elaborate references and Methodical presentation of all the known Phenomena, experimental and spontaneous.

A reader writes: "Your book is so lucidly written it grips instantly. One can hardly leave off even for meals."

KEGAN PAUL. 25/- nett.

CONAN DOYLE'S

new volume

THE EDGE OF THE UNKNOWN

7s. 6d. Net.

There is a vast public who are by no means members of the spiritualist cult and yet are convinced that there are strange forces in nature and that we are on the edge of great discoveries in that direction. Up to now the material world only has been explored, but future explorations will extend beyond it. In this volume Sir Arthur Conan Doyle has brought together a number of essays and narratives which bear upon the question and which will be of great interest to those who are engaged in one of the most fascinating of all studies, that of the invisible and still perceptible world around them.

LONDON: JOHN MURRAY

Demonstrated Survival Its Influence on Science, Philosophy and Religion

By Sir OLIVER LODGE, F.R.S.
Just Published

Price 1/-, post free
from

L.S.A. PUBLICATIONS LIMITED,
16, QUEENSBERRY PLACE,
S.W.7.

The above booklet is one of a series, now in preparation, which are designed as Handbooks for enquirers.

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.

JUST PUBLISHED

RUDI SCHNEIDER

*A Scientific Examination of
his Mediumship*

By HARRY PRICE

Hon. Director, National Laboratory of Psychical Research

ILLUSTRATED 10s. 6d. net

An account of twenty-six recent experimental seances with the famous Austrian Medium. The observations of many eminent witnesses of the phenomena are included

METHUEN & Co., Ltd.,
36, ESSEX STREET, LONDON, W.C.2.

*

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.
ABBAY HOUSE, VICTORIA ST., LONDON, S.W.1

TRUE SPIRITUALISM REVEALED

Do you want to learn the laws governing the unfoldment of your psychic faculties; mediumship; how to preserve your vital forces; how to protect yourself from the undesired influence of earth bound and astral spirits. Twenty-five dollar course in psychic development free in

THE SPIRITUALIST MONTHLY

The most diversified Spiritualist Magazine in America.

Sample copy 20 cents. \$2.00 one year,
U.S.A. \$2.50 foreign.

For sale by

CROSSLEY PUBLISHING COMPANY,
1740 W. 6th STREET, LOS ANGELES,
CALIFORNIA, U.S.A.

Light

No. 2584. VOL. L.

(Registered as SATURDAY, JULY 19, 1930 a Newspaper)

PRICE FOURPENCE

CONTENTS

| | |
|---|-----|
| Notes by the Way | 359 |
| Conan Doyle's Mission in Spiritualism | 360 |
| Funeral of Sir Arthur Conan Doyle | 360 |
| Sitting with Naomi Bacon | 361 |
| The Meaning of Distance | 362 |
| A Haunted Room | 362 |
| The Story of "Psychic Science" | 363 |
| The Problem of Cancer | 363 |
| Chance Experiences in America | 364 |
| Letters to the Editor | 365 |
| The Passing of Sir Arthur | 366 |
| Delights | 367 |
| Prophecy and Mediumship | 367 |
| Some Notes on "Paul in Athens" | 368 |
| Prayers and Reflections | 369 |
| Notes and Reviews | 370 |

IT has been written before in these pages that all forms of strong self-assertion, of violent positiveness, are incompatible with the possession of true spiritual qualities. For there is about the Spirit a gracious silence which the self-assertive individual is unable to appreciate until the clamour of his own mind is stilled. The vigorous and masterful type, the "thruster," has his uses, but they are limited. He may achieve a measure of success among those who belong to his own condition. But he wastes his effort on those who live in a region of impersonal ideas, and who regard the "thruster" with quiet indifference, and even with faint amusement. He cannot affect their minds; they, however, can influence him in ways of which he is scarcely aware. All the greatest triumphs are begun and achieved in tranquillity. So it is with the present spiritual movement. There is much outward turbulence; there are torrents of words, disputations and noisy cross-currents. But behind there are the directing intelligences who, in the unseen world, are working with the serene composure of good generalship. True, they are setting in motion forces which are at times rather turbulent. But that is part of the great process, and the noise of the conflict leaves the quiet wise minds unperturbed.

* * *

NOTES BY THE WAY

ONE of the most reasonable of the Rationalistic critics of Psychical Research once wrote:—

If in any direction or degree it can be rationally shewn that human intelligence may quit the physico-chemical basis of the human body, and whether as a spiritual fragment or with any kind of continued personality, may still independently play a part in the great all, so be it. We must, at least, be as ready to accept such revelations of science as we have been to reject the so-called revelations of theology.

Now that was written, we believe, more than ten years ago. At the time it struck us as a marvel of open-mindedness on the part of a Rationalist. To-day we are inclined to believe that it would represent the position of a great many thinkers who still remain unconvinced of the facts for which LIGHT stands. It was only a short time ago we heard one of the most inveterate of Sadducees say much the same thing in "a few other words." He put his position in blunt and colloquial terms to the effect that if there is a life beyond, no doubt he would have to live it whether he liked it or not! This was a distinct confession, because, in earlier days, to our friend and his companions there was no "if" about it. They were very positive then about the non-existence either of a Deity or a hereafter.

IN his recent article in LIGHT, and also in an article in the June issue of *Beyond*, Major W. Tudor Pole discusses a question very much in the minds of many thoughtful people just now, viz.: are we on the eve of a spiritual Renaissance? There are some significant signs pointing in that direction even if the question is considered only from the external side and not from that of the inner vision. We can all observe, for instance, the state of seething unrest which prevails in our social life. Major Tudor Pole finds this difficult to account for except by the theory that some outside stimulus is at work. He refers to the fact, accepted now by some of our greatest thinkers, that the human race is in its childhood, so undeveloped as to be in a stage of mental and moral darkness. But this, as he observes, is true in some measure, of many forms of life in the Borderland. That is to say, that those who dwell in what Mr. G. R. S. Mead calls the "hither hereafter" are little more advanced than ourselves. That a new light is breaking through on them and setting up a condition of restlessness which affects our own world is probably true—it is certainly logical. There is disruption and dislocation; but it is temporary and remedial—part of the divine process of evolution. The burden of individual life sometimes becomes apparently intolerable in these days: the statistics of suicide are a grim illustration of this. But those with faith and vision will not be depressed "even if," to quote from Major Tudor Pole's article in *Beyond*, "the civilisation we cherish should break up and give way to some fresh method of progress for mankind."

CONAN DOYLE'S MISSION IN SPIRITUALISM

I AM only one of many working for the cause [of Spiritualism], but I hope I may claim that I brought into it a combative and aggressive spirit which it lacked before." These words were written by Sir Arthur Conan Doyle in his *Memories and Adventures*, and the claim he made was well-founded. He set himself the task of enlisting the support, and fostering the interest of the masses, and his efforts met with conspicuous and well-deserved success.

Sir Arthur's interest in psychic matters began in his Southsea days, when, as a struggling young medico, waiting for the patients who came at rare intervals, he got into touch with General Drayson who had obtained psychic messages through the table, as well as many still more arresting manifestations. The young doctor was sceptical at first, but was determined to sift the matter exhaustively. He put himself on record as a psychic student in a letter, printed in *LIGHT* in 1887. He continued to read, study and explore the subject until 1916, when he felt the time had come to undertake a vigorous campaign on behalf of Spiritualism; then followed three years of lecturing in the British Isles, almost every town of importance being visited, some twice or thrice.

Everywhere I found attentive audiences, critical, as they should be, but open to conviction, [he has recorded] I roused antagonism only in those who had not heard me It was interesting to notice how I was upheld, for though I was frequently very weary before the address, and though my war lectures had often been attended by palpitation of the heart, I was never conscious of any fatigue during or after a lecture upon psychic subjects.

In 1920 Sir Arthur made an extended tour of Australia, lecturing on Spiritualism in every big town on that continent, as well as in New Zealand. Two years later he toured America and Canada on a similar mission. Then he covered South Africa, and afterwards visited Sweden and the principal capitals of Europe, carrying the message that death is not the end, that communication with the next world is a proven fact. Of his psychic books, perhaps the most important from the popular standpoint were *The New Revelation* and *The Vital Message*. His *History of Spiritualism* (in collaboration with Leslie Curnow) is the only up-to-date history devoted to the subject. The story of his principal lecturing tours abroad is told in *Our American Adventure*, *Our Second American Adventure*, *The Wanderings of a Spiritualist* and *Our African Winter*. All these are marked with the vigorous clarity of style and sustained interest that characterised his more popular writings.

He gave whole-hearted support and stimulation to all the chief spiritualist organisations at home and abroad. The Psychic Bookshop in Victoria Street, which he founded at his own cost as a distributing centre for psychic literature, was maintained out of his own funds, and entailed a considerable financial loss which he sustained uncomplainingly.

His last act on behalf of the cause was to head the deputation to the Home Secretary on July 1st to demand amendment of the Witchcraft and Vagrancy Acts. It was a gallant gesture on the part of a sick man, and was thoroughly in accord with his self-abnegating character.

That he was a willing instrument of those in the higher life there can be little doubt. He has more than once recorded how he was upheld and inspired in his work for spiritual truth; in the concluding passages of his book *Memories and Adventures* he wrote:—

Do not let it be thought that I claim any special leadership in this movement I can only claim that I have been an instrument so fashioned that I have had some particular advantages in getting this teaching across to the people. That is the work which will occupy, either by voice or pen, the remainder of my life. What immediate shape it will take I cannot say. Human plans are vain things, and it is better for the tool to lie passive until the great hand moves it once more.

Who knows when and how the great hand will move Sir Arthur to further labours in the cause he loved so well?

FUNERAL OF SIR ARTHUR CONAN DOYLE

THE flag at the club-house on the Crowborough golf links flew at half mast on Friday, July the 11th; it was almost the only outward sign of mourning at the funeral of a great captain of men. For the occasion was one in which death was robbed of its terrors—a Spiritualist Funeral.

On the lawn at the back of Sir Arthur's beautiful house, "Windlesham," a great concourse of men and women of all ranks of life, stood in a square about the massive coffin on which rested a beautiful trophy of red roses.

The service was simple. It was conducted by the Rev. Charles Drayton Thomas and the Rev. C. C. Angell, a relative of the family. The latter read passages from the Scriptures: Psalm CXXI ("I will lift up my eyes unto the hills"), Ecclesiastes XII ("Or ever the silver cord be loosed, or the golden bowl be broken"), Malachi III ("And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels"), and I. Corinthians XIII ("Love suffereth long and is kind"), these being Sir Arthur's favourite passages. Mr. Drayton Thomas offered an impressive impromptu prayer which he followed by reading a paper that was described as "an expression by Lady Conan Doyle and the whole family of their attitude towards death and the larger life," it being also a heartfelt tribute to the splendid and unselfish life of Sir Arthur.

The two well-known hymns, "Open my eyes" and "God be with you till we meet again," were sung with fervour, and then, following the coffin, the great gathering reverently made its way to the grave beside the summer-house which Sir Arthur had used as an outdoor study.

Here Mr. Drayton Thomas read the final passages from the document—an affecting apostrophe to the departed one; and Mr. Ernest Oaten added a few words of simple eloquence.

Love, devotion, gratitude for a noble and unselfish life, for the great heart that wrought so tirelessly and fearlessly for his fellow-men—these were the sentiments expressed by the speakers and doubtless felt by all present.

at the ceremony. We had the firm assurance that our departed leader still lives and will labour even more greatly than before in the cause he held dear.

God bless him for his beautiful unselfish life, for his courage and faithfulness, for his never-failing championship of those suffering from any injustice, and for the help he gave to those in need or in sorrow. Never a thought of self touched his daily life. Never did a man more truly and faithfully walk in His Master's footsteps.

So ran one of the salient passages in the allocution read by Mr. Drayton Thomas.

Mr. Ernest Oaten, at the graveside, said :

Now he has gone into the world of causes. Hitherto he had worked in the world of effects. I am here to declare my assurance that love and memory survive the tomb.

Sir Arthur! we say to you no last adieu. Our hearts hold your memory and your heart holds still that love for all that you cherished while here.

It was an event which will be memorable in Spiritualism in the days to come. Lack of space and printing exigencies forbid more than a brief summary in this issue. Fuller details will be given later.

G.

* * *

ARTHUR CONAN DOYLE

The heart that felt the sorrows of the earth,
The mind that thought and wrought for human good,
Have now passed onward, through a higher birth,
Into that world still dimly understood.

But we who know, though yet not understand
Its mystery, confide that as of yore
He lives and moves, still holding in command
The army that he loved and led before.

Sea, the great captain leads as once he led,
But mightier now, where naught can maim or mar—
Now more than ever living, being dead,
Now more than ever near us, being afar.

He lives not as some essence in the air,
Scent of the perished flower; not such the plan,
But vigorous, vital, in a form more fair,
The greater Captain and the larger Man.

G.

* * *

THE MEMORIAL SERVICE

A mighty concourse of people assembled in the Albert Hall, London, on Sunday evening, the 13th inst. to pay tribute to the memory of the late Sir Arthur Conan Doyle. Brief addresses were given by the Rev. G. Vale Owen, the Rev. C. Drayton Thomas, Mr. H. Ernest Hunt, Mr. Ernest Oaten, and Mr. Hannen Swaffer. At the conclusion, clairvoyant descriptions were given from the platform by Mrs. Estelle Roberts, these being in every case acknowledged by the recipients. A report of this remarkable meeting (held under the auspices of The Marylebone Spiritualist Association and The Spiritualist Community) will appear in our next issue.

A SITTING WITH NAOMI BACON

By DAFYDD THOMAS (BARRISTER-AT-LAW)

AT a sitting with Miss Naomi Bacon on May 11th, 1920 the Control, "Sunbeam," said to me, "Oney is here and wants to thank you for coming to wish her many happy returns of the day. She is calling what you took to her garden this morning her 'birthday present.'"

This day was the anniversary of my late wife's birth, and it is permissible to argue that the Medium knew this fact (which is, however, improbable). I had that morning taken a wreath to her grave (garden). "Oney," I might add, is one of my wife's pet-names.

The Control went on: "She is saying you were surprised this morning when you found those lovely lilies on the marble. They were put there the day before, or perhaps on Sunday, she does not know which. She wants you to thank Mrs. Bee for thinking of her."

It was quite true that I had been surprised to find lilies on the grave, with no indication as to whence they came. Later, I found that my wife's friend, Mrs. Lee, (not Bee) had placed them there. There were also some buttercups beside the lilies, these having been placed there by Mrs. Lee's little daughter, Barbara, who had gathered them on the way to the cemetery.

I should like to interpolate here a little incident, relating to my first meeting with little Barbara. I had been sitting in my garden, reading, when I heard a plaintive little voice repeating over and over again, "Man, dear, come and talk to me!" Wondering whether I was the "man dear" who was appealed to, I fetched a ladder, and climbed up high enough to enable me to look over the ten-foot-high fence into the adjoining garden. There my gaze fell upon a wee girl, who held out some flowers to me, evidently by way of a bribe to secure my companionship. Of course I capitulated at once. I found that Barbara's nurse had put her into the garden alone, as a punishment for some childish misdemeanour, and the little girl had discovered (possibly by peeping through a chink in the fence) that I was in the adjoining garden.

But to return to the sitting. It will be noticed that "Oney" knew whence the lilies had come, while I did not. The Control continued, "She is also pleased with the yellow tulips and she is saying, 'I do love those roses on my photo!'"

MYSELF: "I am sorry there are no yellow tulips or roses in the containers attached to your photo."

CONTROL: "She insists that she is right about the yellow tulips in the garden [cemetery] and the roses on the photo."

MYSELF: "They were not there when I left, but I will see when I get back."

CONTROL: "She says she was with you all this morning, and is so often with you that at times she forgets that you are living in a different world."

On my return home after this sitting I at once saw that there were roses in the container attached to the photo frame holding my wife's photograph. Some friends who knew that I would be visiting her grave that day, had sent them, but I had left the house *en route* for the cemetery before they arrived. My sister-in-law, however, had sent them, by her daughter, to the grave, first detaching a few of the blooms and placing them in the container. The daughter who executed this errand noticed, on arriving at the grave, that somebody had put some yellow tulips there—*after* my visit of the morning. We have never known who sent those yellow tulips.

At the time of receiving my message from "Sunbeam," none of the following facts was known to me:—(a) that there were yellow tulips on the grave; (b) that there were roses in the container attached to my wife's photo; (c) the name of the lady who placed the lilies on the grave.

THE MEANING OF DISTANCE

IN modern science the concepts of space and time have generated world-wide discussions as to what distance really is: does action at a distance really occur—is it a feature of *reality*, or is it only an appearance?

Even limited to the sphere of Extension, to physical existence, the problem has given rise to a library of learned works that leave the student with a huge point of interrogation in his mind. If our ideas of space and time are thus difficult to deal with even in ordinary physics, what are we to make of them when transferred to the invisible universe? In his *Philosophy of Spiritual Intercourse*, Dr. Andrew Jackson Davis writes:—

Almost everyone knows the comparative speed of the different commercial instrumentalities of our age. The steamboat travels faster than the sloop, the locomotive faster than the steam-boat, and the electricity on the telegraph wires travels faster than the locomotive; and, to continue the comparison, the *human spirit travels faster than electricity*, but yet, except in a comparative sense, there is no annihilation of time or space—no destruction of any portion of Eternity or Infinity! True, it is impossible to appreciate the existence of any time or space between two cities, eighty English miles apart, when conversing through the agency of the magnetic telegraph; so, also, it is impossible to appreciate any time or distance between two friends, ten thousand miles or more apart, when conversing through the agency of spiritual insight or illumination, or even when communicating through the inferior and more rudimentary mode of spiritual intercourse—through the instrumentality of sounds. This is a truth which I have repeatedly seen illustrated. When a person has earnestly interrogated his relative, now residing in the Spirit Land, through the prayers and aspirations of his soul—its thoughts reaching the listening spirit there—then, according to *the principle of spiritual affinity or gravitation*, the angel from afar, lending attention, would answer the interrogator by discharging a current of thought upon the swift-winged magnetic elements which pervade the intermediate space, and the terrestrial beseecher would thereby receive a fresh inspiration of sentiments into his own soul, and arise from his devotions refreshed and happy. And in like manner the earnest questioner through the sounds also receives a necessarily laconic, and often very imperfect, frequently misunderstood, answer from the second sphere of human existence—a response, rapped and spelled out according to the letters of the alphabet.

Nothing of common experience known to the present writer is more suggestive of the nature of distance, than may be obtained by anybody from an ordinary wireless set of the crystal type with a good “fixed” detector. Such a detector, consisting preferably of a crystal of tellurium and one of artificial zincite, may be made to transmit music or speech clearly but at variable apparent distances. There may be several points of contact similar in power and affording a similar sense of nearness to the transmitting centre; but one fortunate “infinitesimal” turn of the movable crystal may suddenly astonish the listener by virtually bringing the music or speech into his immediate presence, with all the force of actual proximity. So far as the familiar sense-criteria of distances go, the reception at an actual distance of many miles—say from Ostend to London—is practically identical with what it is to listeners where the band or speaker is located. Now the modifications of “distance” in this experience of the listener at the ear-phones are functions of contact of the two crystals, not of space at all.

This is surely wonderful enough, and sufficiently significant in relation to the sense-concept of space—as also of time. The change of space-relationship between the two crystals is infinitesimal.

W.B.P.

* * *

A HAUNTED ROOM

Mrs. Helen T. Bigelow of the American Society for Psychical Research sends us the following account of an uncanny experience through which she passed while visiting one of our English cathedral cities:—

My daughter and I were on a motoring trip, and stopped there one Sunday afternoon, for the night. It had been raining all day, but just before the dinner hour, the rain having stopped, we decided to take a stroll in the garden at the side of the hotel and listen to the singing in the church adjoining the hotel grounds. As we turned to walk back I had a strong feeling that the hotel at one time had been a private home, and that it had a history. The main part was three storeys in height, and three windows in width. Something impelled me to look at the middle window on the top floor, and then to my horror and fright, I saw a face looking at me that seemed the personification of all the evil in this world and the other combined. I can not describe it, for to this day its dreadfulness fills me with terror, and I am not willing to voice its repulsiveness. I amazed my daughter by seizing her hand and running as fast as possible to light and shelter. The next morning, when our luggage was being arranged on the car, I asked some questions of the head porter, which I give with his replies:—

“Was this ever a private house?”

“Oh yes, madam, it belonged to a well-known family, and was famous for its wine-cellars. King George, on his travels, always spent a night here to sample the port.”

“Has there ever been any talk of its being haunted?”

At this question there was great confusion and the statement that I was not understood. Thereupon I said, “Of course you understand what I mean, and I want to know what is behind the middle window on the top floor of the main house.”

His answer was this: “I do not know, madam, but that room is always kept locked and no one is ever allowed to enter it, as there have been one or two very tragic happenings there, and the management is unwilling to take any more risks.”

I imagine that if one were brave, and foolhardy enough there is a great opportunity for investigation, but it would be most dangerous and perhaps futile. For myself, I prefer that another should take the risk.

BRITISH SPIRITUALISTS' LYCEUM UNION.—We have received an account of the fourth Presidential Address given at the Annual Conference, held at York last month, by Miss Edith Elliott of Manchester. The address deplores the decrease of membership and only a very slight gain in the increase of Lyceums affiliated to the Union. It mentions that owing to the death of Miss Kitson, Mr. A. T. Connor has voluntarily undertaken the work of the Education Scheme. It is noted that owing to the continued adverse industrial conditions, together with the declining income, it seems that a reorganisation of the Union is almost imperative.

THE STORY OF PSYCHIC SCIENCE

MR. HEREWARD CARRINGTON'S New Book*

IN his latest book *The Story of Psychic Science (Psychical Research)* Mr. Hereward Carrington travels instructively over and sets down, with commendable impartiality, a general summary of the whole position. The task was a difficult one, and Mr. Carrington has performed it well. He covers all the ground that one would look for in such a work; and more besides. Practically everything that comes under the head of "psychic" is dealt with, or at least touched upon—for while being comprehensive the author makes no pretence of exhaustiveness. He deals with the various branches of phenomena, with examples; discusses the history and psychology of his vast subject; gives some account of the most important Mediums; surveys the growth of modern Spiritualism, and shows, in the latter portion of his book, the relationship between psychic phenomena and other sciences—astronomy, botany, geology, as well as law, music and architecture, etc.

Among other cases the author cites the Raymond communications, in the course of which he remarks:

Certain statements made by "Raymond" have been severely criticised by newspaper critics who are unfamiliar with the intricate problems connected with psychical investigation, and have been ridiculed on that account. The most famous of these was the statement that cigars and whisky-and-soda were obtainable on the "other side!" Superficially, it is true, such assertions appear preposterous; but the critic neglects to mention, or take into account two factors. These are (1) the fact that Sir Oliver said (p. 269), "A good deal of this struck me as nonsense; as if Feda (the "Control") had picked it up from some sitter. But I went on recording what was said . . ." (2) The statements made become quite intelligible if we take into account the following fact: In our dreams we see houses, people, furniture, animals, hills, rivers, tables, chairs, cigars, and whisky-and-sodas—just as readily as we see anything else; and these things all appear natural and "real" to us at the time. To the dreamer they *are* real. Now, if the next world exists at all, it must certainly be some sort of *mental* world, in which the environment is, so to say, *created by the mind*. Time and time again it has been asserted, through various Mediums, that this apparent mental creation is a fact. It has also been constantly asserted that, for some time after death, the mind of the recently deceased person is in an abnormal, dream-like condition, subject to hallucinations and illusions of all sorts, and likely to imagine things which do not actually exist, but which *seem* to exist at the time, just as they seem to exist for the dreamer. If such be the case, we can quite understand how a dream-like imagination might be taken for reality, and reported as such in subsequent "communications."

The passage I have quoted contains nothing particularly new to the instructed psychic student, but it is worth reproducing, if only to give a clue to the author's general attitude, which is at once sympathetic and impartial. We observe this again in that section of the book devoted to "Evidence for Survival," where Mr. Carrington gives both sides of the case, himself remaining neutral, being, as he tells us, of the "agnostic" school.

It should, however, be added (he remarks) that practically every psychical researcher agrees in thinking that the evidence in favour of the spiritistic hypothesis is now so strong that it may be justifiably employed as a *working theory* Let us first of all be sure

of our facts; explanations may come later. And in the minds of all psychic investigators, these facts have been established beyond question. It must also be admitted that there is strong evidence tending to prove survival. This evidence can only be justly appreciated and judged by one who takes the time to read carefully through the evidence which has so far been accumulated.

As a compendium of a vast and multifarious subject, this volume should take a high place amongst the works on Spiritualism and Psychical Research. Only those who have had a long and intimate acquaintance with the whole matter can fully appreciate the careful and thorough way in which Mr. Carrington has treated the question, making his treatment almost co-extensive with his theme. Of course, I cannot personally accept all his conclusions, as for instance, the statement that the direct voice obtained through the ordinary trumpet Medium "is almost invariably fraudulent." That is altogether too sweeping.

The book is enriched by an extensive Bibliography; a Chart of the Psychic Sciences; a Glossary, explanatory of the terms used, and a very full Index.

Amongst several things in the book to which I am tempted to refer, I select an allusion to Andrew Jackson Davis. Mr. Carrington correctly points out that Davis was not a spiritualist in the strict sense of the word, and mentions (which is also quite true) that his works were not the product of any regular form of mediumship. The point is worth making, for although Davis is justly termed "the Father of Modern Spiritualism" he was really its forerunner, and found himself in his later years forced to dissociate himself from the subject owing to the abuses to which it was subjected by its more ignorant followers. He is frequently described as a Medium by those who have but a superficial acquaintance with his life and work (and these include many spiritualists) but he never practised mediumship, although he described and classified all its phases. It is an instance of the careful way in which Mr. Carrington has treated his subject that this point has received attention.

F.E.C.R.

* * *

THE PROBLEM OF CANCER

A PUBLIC meeting was held on Monday, 7th inst, at Caxton Hall to demand an inquiry into the "Rees Evans Cancer Cure." The speakers were Miss Lindaf-Hageby, Mr. Keith Moss, Mr. Wilkie Haycock, M.P., and Mr. Robert Young, M.P. Mr. Maurice Barbanell presided. In the absence of Mr. Milton Rosmer, who was to have spoken, his speech was read to the meeting.

MISS LINDAF-HAGEBY spoke with her usual ability and in a closely reasoned argument put the case for Medical Freedom. We had to struggle in the past for Religious Freedom, which had been gained. The time had come for the removal of the tyranny of a system whereby a layman, even if he could perform genuine cures, was liable to persecution as a quack.

MR. KEITH MOSS gave a long and particular account of his wife's sufferings as a victim of cancer in the breast, which after unsuccessful regular medical treatment involving the use of radium, was, he claimed, completely cured by the Rees Evans treatment, which, it was stated, is purely a herbal remedy.

The two Members of Parliament strongly supported the demand for investigation of Mr. Rees Evans' claims, and at the close of the meeting a resolution was carried *nem. con.* demanding that the Ministry of Health shall inquire into the matter, Mr. Rees Evans undertaking that he will submit to the test of his treatment on selected cancer patients.

SEANCE EXPERIENCES IN AMERICA

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

SEANCES for physical phenomena are exasperatingly variable; especially, it seems, for any well-known spiritualist. During my two recent visits to America I experienced this almost to a depressing degree. Only very occasionally did I succeed in obtaining results that were evidential of the survival of people I really knew; while a large number of leading spiritualists who have passed on came back to communicate with me, presumably to encourage me in my work. This was not disagreeable; but if they were people whom I had really known they seldom were able to say anything that was applicable to our relationship.

The inclination is to write these experiences down as of doubtful origin, although in no instance did the Medium expect any payment from me. Most of these sittings were connected with the "direct" voice and "trumpet voices." Occasionally I was convinced that they were independent of the Medium, although in one instance the entire seance was a plant by a rogue who wished to re-establish himself after having been accused of fraud. His method was to have two accomplices, and while he willingly submitted to any tests I cared to apply, one or other of his assistants did the talking. His reward for this performance was to be a "write-up" which never came off, however. Later, one of the charlatan's friends, thinking I had published a favourable account of the sitting, boldly and cynically told me that I had been cheated, and was highly amused when I informed him of the true state of the case.

Some of these apparent failures were exceedingly interesting from a research point of view, and indicated that seance voices may be really of supernormal origin, actually emanate from the party professing to communicate, and yet be unsatisfactory because of some unexplained difficulty.

A leading lawyer of the State of Michigan agreed with this conclusion after many years' experience with one of the finest and most reliable voice Mediums in the world. "I am sorely perplexed at times," he said, "owing to members of my own family who have indubitably returned to me over and over again, purporting to speak through the trumpet on occasions when nothing is said of the slightest evidential value. My own mother will often speak in this way, being quite unable to answer correctly a single question I put to her; yet the spirit in charge of the seances assures me that my mother is as surely there as on occasions when she chats with me so familiarly and correctly that not one mistake is made." He had never received any explanation from the spirits why these mistakes occur.

The skilled sitter will, however, often find evidence of survival value in seances that seem to be complete failures or of doubtful validity. I had such an experience in Salt Lake City, Utah, some months ago. The only Medium in the city invited me to one of her voice seances and I took several relatives with me, including my sister-in-law, who had never sat with a voice-medium before.

Many spirits purported to communicate, but as nearly all of the communications were in hoarse whispers it was impossible to distinguish one voice from another, while most of what was said was unintelligible. After a while the name of "Churchill" was mentioned by the Medium who said it was related to my brother who was present. He knew no one of that name, but it was a family name of his wife, a fact with which my brother was unacquainted. "Churchill" turned out the best communicator of the evening, and was very insistent in trying to establish his identity. He mentioned various

names which he declared belonged to deceased members of my sister-in-law's family, some of which were right, but most were wrong. Curiously, he did not know my sister-in-law's name, but nevertheless protested vigorously that notwithstanding this lapse of memory he was the person he claimed to be.

He even tried to explain something of his difficulties when communicating. He had never tried talking with earth before, and said that he had to materialise a throat for the occasion; he even pretended to know how all "trumpet" voices were produced! "The communicator has to make a voice-box," he declared; whereupon one of the spirit-helpers of the Medium interjected the remark that he was wrong, for some spirits could speak by other means. "Churchill" was quite unmoved by this rebuff and was prepared to stand his ground, although it appeared pretty clear that he was a self-opinionated fellow who had achieved a success in a new field of operations and thought he knew everything about it—a very human trait. This Churchill name was a decidedly interesting coincidence, as the Medium certainly knew nothing about my brother and his wife.

The second interesting incident was the case of a lady who claimed to be connected by "affinity" to my brother's wife and who gave the adopted name of "Sunlight." Now it is a fact that my sister-in-law used to be called "Sunlight" by members of her family when she was a child, another fact quite unknown to the Medium.

This nickname coincidence is particularly interesting when related to the statement of the supernormal voice that she was bound by "affinity" to her namesake!

A number of people were present at the seance who were well-known to the Medium and who evidently had complete faith in her supernormal powers. They made no attempt to obtain proof, but had some delightful conversations with some of the voices which they unhesitatingly claimed to belong to their departed friends and relations. Some of these remarks were very instructive and thought-provoking.

For instance, the spirit of a little girl joyously greeted her father. "Hello, Minnie," said the man, "Feel good?"

"Yeth," came the response, "I feel good all over."

A woman sitter put the following question to one of the voices, "Do you feel happy over there?"

"Yes," replied the voice; "one must feel happy when all one's troubles are over."

Another of the communicators described his work in the spirit-world as helping those just dead. "Some," he assured us, "we put to sleep until they are strong enough to be able to appreciate the change. Others rest and gain knowledge while they sleep." He then went on to explain that by the word "sleep" he did not mean exactly what we mean, but could offer no explanation of its peculiar nature.

This difference of meanings to words is one of the difficulties that face the enquirer as well as the spirit-communicators. Another voice went on to explain, "We don't need to speak as you do, but look at each other and understand." There is no reason to doubt the possibility of this delightful but unusual mode of communication; it introduces such revolutionary changes in thought and feeling, however, that one might well conclude that new and, to us, unknown psychological conditions prevail in the after-life. To explain them in human language is therefore impossible, as language is based on earthly experience.

The presiding spirit closed the seance by informing me that atmospheric and other environmental conditions affected their efforts to communicate. "It is better," he declared, "where humidity is greater than it is here. Salt water is useful, but Salt Lake is too salt."

LETTERS TO THE EDITOR

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

Mrs. Helen T. Bigelow, of New York, writes:—

It may be of interest to your readers to know something of the activities, and the aims and ambitions of the New York Section of the A.S.P.R. Inc. We are growing and expanding in a most gratifying way and next winter we hope to have many interesting events at Hyslop House. As usual there will be the Monday evening lectures, at which we hope to have the very best speakers in the various branches of Psychic interest; a weekly afternoon lecture by our Editor, Mr. F. Bligh Bond, and one by our Research officer Mr. Malcolm Bird. The Thursday afternoon teas will be resumed. Then there will also be an evening a month for the exchange of personal experiences, and the debating of such subjects as are interesting to our members; development classes; different Mediums available on afternoons during the week; and, of course, numerous sittings with the various types of Mediums vouched for by the Section.

This winter we hope to number among our lecturers such well known speakers as Dr. L. R. G. Crandon with his always interesting talks on the "Margery Mediumship"; Dr. T. Glen Hamilton of Canada whose work in spirit photography shows startling results and an amazing patience in scientific research; Mrs. Rogers of St. Louis, of "Patience Worth" fame, and others of equal value and interest. We shall be glad to extend the courtesies of Hyslop House to visiting members of the London Spiritualist Alliance, and the British College of Psychic Science, who may at any time be in New York, and it will be a favour if you will be kind enough to attend this invitation.

* * *

"FREEWILL AND MORAL RESPONSIBILITY."

Sir.—The article signed J.L.A. in your issue of the 5th inst, contains arguments of the kind we meet with in fatalism and atheism, which are quite logical so long as we neglect to take into account the factor of Spirit. It is just on this account that Spiritualism is so helpful in explaining all of life's problems.

Moral responsibility is a natural result of the gift of freewill bestowed on Man by a wise and loving Father. Whether we believe we possess it, or whether we desire it or not, the simple fact is that we do possess freewill and, moreover, we cannot avoid exercising it, both in our thoughts and actions. No amount of disbelief and denial will exonerate us from the resultant responsibility.

Man, a spirit, is sent to this plane of manifestation, clothed in a body of flesh with its many limitations, beset by difficulties and temptations of various kinds whilst here, and he is free to choose the good or the bad, the right or the wrong. It is by his experiences here he learns that the only permanent happiness is secured by turning to the things of the Spirit—which alone are permanent and real—and by seeking the true, the good and the beautiful.

The physical man most decidedly is *not* "naturally moral" and most of us know it to our cost. The real man is the Soul, and it is this real man that by degrees learns to use his freewill wisely and well and thus fit himself to undertake the work which will hereafter be allotted to him.

It is quite true that when we see a man committing "all sorts of atrocities" we say "poor fellow!" because we know what bitter sorrow and painful toil he is laying up for himself in a future state of being. He must reap what he sows, and later on put right the wrong he is doing now. That is the law.

One could write much on the subject, but it should not be necessary. Even the children in our Lyceums know these things: how is it that J.L.A. does not?

JOHN F. KAHL.

37, Ospringe Road, N.W.5.

* * *

ANIMAL TELEPATHY.

Sir,—You may think the following too trivial and too likely to be mere coincidence to be worth mentioning, but the subject of telepathy from animals is of interest to many, so I risk it.

My daughter-in-law, who was living with me till about six months ago, was much attached to a kitten we had, and made a constant companion of it. She left before the kitten was full grown. The other morning my housekeeper, when she called me, told me that "Ruffles" had produced five kittens in the night. I was surprised, not having realised the cat's age, or noticed her lately, and as I was writing to my daughter-in-law that morning I mentioned the arrival.

In reply she said, "How curious! That night I had a horrible nightmare in which I thought 'Ruffles' had kittens and that I had to destroy them, and I had no idea a family was suspected nor had I thought of her lately."

As my housekeeper does not know my daughter-in-law and there is no one else in the house, if there was any telepathy it must have been from "Ruffles" to her devoted friend.

ARTHUR M. HEATHCOTE.

Compton Close,
Winchester.

THE CHANGES IN "LIGHT"

We have received a considerable number of congratulations on the changes in LIGHT, too many for insertion, but we select the following:

CAPTAIN J. A. BARTLETT writes: "May I congratulate you on the improvement and quality of your journal both in the paper and in its contents, which appear to me to strike a higher and more critical intellectual level than in former years."

MR. K. P. GUZDUR of Bombay writes: "LIGHT is now certainly bigger. I doubt if it is better, except for the quality of the paper; it would not be possible to make it better except as regards quantity. In either form it was, and is, a forum for the highest spiritualistic thought. The contents are compelling, so the increased quantity is rather cruel on readers short of leisure!"

"JAZON," who is Chief Officer on a well-known liner, writes: "I would like to tender my heartiest congratulations on the new style, and the added tone that you have given to the paper we all value so much."

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 PASSING OF SIR ARTHUR

*Nothing is here for tears; nothing to wail
Or knock the breast; no weakness, no contempt,
Dispraise or blame, nothing but well and fair
And what may quiet us in a death so noble.*

AFTER a life so rich in adventure and achievement that a massive volume would hardly contain the whole story, our greatest protagonist has passed away, full of years and honours. The tale of his doings has gone round the world. Never surely was so much packed into a single life. He was at once, or at various times, medical man, explorer, novelist, playwright, poet, politician, reformer, orator, sportsman, journalist, missionary, historian, and even then we have not exhausted the list of his pursuits.

And through all he was the "perfect, gentle knight"—a champion of the oppressed, a crusader against social wrongs, unwearied in well-doing. Long ago we compared his journeyings, as a missionary of Spiritualism in many lands, to the travels of St. Paul. And we find, now that he has passed, that the comparison holds good in the minds of others. He has been described as the "St. Paul of the spiritualist movement."

As a writer, he had the crisp, graphic touch of the highly trained journalist; he was a master of the flashing phrase, and his creative power as a novelist has made his name world-wide. As an orator, he could hold the largest audience with the spell of his personality, charged with the flaming sincerity of a great soul. He had humour, he had pathos, he had the thoughts that breathe, the words that burn. But beyond all the ordinary methods in which a man expresses himself to men—beyond writing and speaking, his was the mind which impressed itself directly upon the life of his time by a radiating quality—a vital contact.

At the outset of his career as a public exponent of the "Great Revelation," as he termed it, he told us of his conviction that the main power of Spiritualism as a movement would be the "driving force of democracy." That was part of his generalship. He would appeal to the people, and the wisdom of his judgment was soon apparent. For the pedants, the schoolmen, the dilettanti, the intellectual quibblers, he had no time. He made his appeal to the great heart of the people, and the response was instant and overwhelming.

We compared him once to Mr. Greatheart in Bunyan's *Pilgrim's Progress*, even though we saw that none but himself could be his parallel.

In the ages to come, when the historians proceed to study the strange eventful history of our day and trace the beginnings of the Psychic Revival of the twentieth century, the name of Arthur Conan Doyle will stand out as one of its greatest leaders and pioneers; for in those days will come the bountiful harvest of that seed which, as he once said, we now tend and water amid the cold blasts of hostility and misunderstanding.

We could say more, with a mind full of memories of the knightly soul who has passed from our midst, and with whom we were for many years in fellowship. But other pens will tell each its part of the epic of his life, and so round out the full tale. For the moment we would dwell chiefly on

That best portion of a good man's life,
His little, nameless unremembered acts
Of kindness and of love.

It is a Great Friend whom we salute, and to whom we have said Farewell for a little time, until we meet again in that Better Country to which every day brings us nearer:

"Allons! After the great Companions
and to belong to them!"

SIDELIGHTS

HYPNOSIS & MEDIUMSHIP

In the course of an appreciative memoir, Mr. Edward Shanks, writing in the *Evening Standard* of the 7th inst., says of Sir Arthur Conan Doyle, "However one may try to explain the fact, no other English author, save only Shakespeare and Dickens, has given us characters which we so irrevocably stepped out from between the covers to real life. . . . Both in his public life and in his writings he was always a generous and happy giver, and it is in this character that he deserves to be remembered."

* * *

A Special Correspondent of the *Daily Express* (July 8th), in the course of an appreciative article says of Sir Arthur, "Cynical people said that it was because his eldest son had died that he turned weak-minded, and therefore accepted Spiritualism. The truth is that it was while he was actually touring on a spiritualistic crusade across England that news came of his son's mortal injuries. 'Shall I go and see him?' he asked a friend at Manchester, where he had just spoken, and when a telegram came, 'or shall I speak at Nottingham to-morrow night?' 'You must decide, Sir Arthur,' was the reply. 'My duty is to my sufferers,' he decided. He went on to Nottingham and, just as he was due on the platform, received news that his son had died.

* * *

The writer continues: "'Had I not been a spiritualist,' told me afterwards, 'I could not have spoken that night. It was, I was able to go straight on the platform and at the meeting that I knew my son had survived the grave, and that there was no need to worry.'"

* * *

The *Morning Post* of July 8th, devotes a leading article to the life and work of Sir Arthur; from it the following is taken: "Conan Doyle remained to the end, with something of the fresh ingenuousness of boyhood about him. In politics and in all national affairs he was led by an ardent love of his country and a robust sense of British manhood. Altogether, Conan Doyle told a good story not only in letters but in life."

* * *

Ursula Bloom, the deservedly popular novelist and journalist, in the course of an article "Giving my son a faith," in the *Sunday Express* of June 29th, says, "My child asked to come with me to one of the few spiritualistic meetings that I have attended. I refused to take him. That is the only time that I have refused him anything when it came to faith. Now that he is twelve years old do not feel that I still have the right to refuse him that. My friends were shocked that I had for one moment entertained the idea of allowing him to go. But why not? If Spiritualism is true—and I see nothing to say that it is not—have I the right to withhold from him the instrument of that truth? Have I the right to inflict on him years of doubt and straining after tact, when all the time it is lying here on his threshold? Of course I have not. . . . I do not want my son to fumble in the darkness of misunderstanding, but rather to find that darkness for ever lit by the torch that glows and fires within his being. I do not want him to fear death as I have feared it, believing that it robbed me of all that was beautiful. I ask that he may learn to know death as the gateway to greater beauty."

I AM confident in the light of my own observation and personal experience that benefit both to body and mind may result from the development of mediumship when those concerned on each side of life are able to co-operate in helping and guiding the Medium, and when the Medium seeks to maintain a level outlook on life.

The following is a case in point, and although I am not at liberty to give the names of the persons immediately concerned I can vouch for its accuracy as I was well acquainted with the Medium, and was one of the sitters at the series of seances referred to.

Mrs. A., when sitting in seance, became accustomed to being put into a hypnotic condition by a relative, after which spirit people would control her, often giving unmistakable evidence of identity. A seance usually lasted for less than an hour, and was generally brought to a conclusion by some such remark by the controlling spirit as:—"The power is waning. Conclude!" or "Just concentrate upon releasing her," this last request being addressed to the relative referred to.

Mrs. A. shewed a marked improvement in her general health throughout this series of seances. Indeed the exercise of her mediumistic powers brought her a measure of good health which she had previously never hoped to enjoy.

As an example of the watchful care of the chief spirit guide of Mrs. A. here is one incident:—On the night previous to one of the seances Mrs. A. had been taken by her relative to what proved to be a rather excitable party of friends. At the seance the first thing the guide said, in addressing the relative, was:—"I do not wish my Medium taken to any more parties like the one of last night." (This remark once again shewed the individuality of the communicator, for both of the ladies concerned had spoken of the party with great appreciation and delight.)

In case the narration of the foregoing might be taken to imply that I recommend the bringing into activity of mediumistic qualities by hypnotic power from this side of life, I wish to say that I do not think this advisable, as a rule; but circumstances alter cases, and wisdom and experience must be the factors in any decision made to cultivate mediumship by such *direct* aid from incarnate persons. Added to this the temperament and environment of the Medium need to be taken into account.

LEIGH HUNT.

* * *

MATERIALISM IMPLIES SPIRITUALISM

There is a world of experience within or beyond the present world of sense. Some may reach it by direct perception; others may infer its existence and character from external facts if they have the good fortune to know anyone possessing the required faculties. The main thing is that the spiritual world is there. Perhaps there are many spiritual worlds. We are only in one of the early stages, and there are many tarrying-places before we reach any ultimate, if indeed there is any ultimate, for here we reach a point where our this-stage language begins to fail us. Enough for us to know that there is something real corresponding to the experiences of religious man in all ages; that the universe is not bounded by the confines of what we know as matter, and that it is friendly. It is our task to do what useful work we can in the stage in which we find ourselves; to do justly, and to love mercy, and to walk humbly with our God.

J. ARTHUR HILL

In *From Agnosticism to Belief*.

SOME NOTES ON "PAUL IN ATHENS"

By E. B. GIBBES.

READERS interested in the Cleophas Scripts may care to have a few details concerning the further installment, just published under the title of *Paul in Athens*.

It will be seen by the dates stated that Paul's experiences in Athens and in Corinth, were written within a period of eight weeks (viz. : Oct. 28th to Dec. 21st, 1926). The previous "Parchment"—incorporated with the *Scripts of Cleophas* as the "Third Parchment"—was completed on July 14th, 1926.

The first portion of the new book, ending with the account of Paul's perilous voyage and shipwreck on his way to Ephesus, consists of approximately 49,000 words, and was written in, roughly, 40 hours.

Since December, 1925, several sittings of over two hours' duration have taken place. At these consecutive writing has been given without a break, needing no elimination and very little correction. With the exception of the last five paragraphs the whole of Chapter XVI (page 72) of *Paul in Athens* was produced without a break in two hours in the presence of Mrs. Champion de Crespigny. This portion consists of upwards of 2,600 words. "The Chronicle given by Paul to Aquila" or "The Scrip of Youth," which is incorporated in *Paul in Athens*, was ushered in at a sitting of two hours and ten minutes' duration.

In regard to the second portion of *Paul in Athens* beginning with "The Scrip of Youth," it may be of interest to record that the writing of this and of the succeeding part came as a complete surprise to Miss Cummins and myself. We imagined that the story would be continued from the point at which it left off at the last sitting, *i.e.*, giving an account of Paul's first visit to Ephesus. However, in commencing work again in Jan., 1927, after some references to the previous communications, the Messenger wrote :—

Now I would reveal unto ye my design. Before Paul goeth up to Jerusalem he will open his heart to Aquila. I would shew how he revealed his past life to him. I will write of that season at Antioch when there was division between Peter and Paul concerning the Law of Moses and the Gentiles. I will shew ye how Peter departed for Jerusalem, and I will make plain the affliction that did gather about Paul when he learned that even the Galatians were turned against him. It was needful that he should go up to the Council at Jerusalem so he might not seek out the brethren in Iconium, Lystra, Derbe and Antioch. Wherefore, he wrote letters unto them and then departed to visit the churches as he journeyed up to Jerusalem. Later he went unto the brethren in Galatia, and of this I will write also as it was recounted unto Aquila. I will make an end at a time when Paul was bidden to go unto Macedonia and not tarry by the way.

I would also write of Mark and Barnabas and their work in Cyprus.

Again, at the sitting that followed the conclusion of the "Scrip of Youth" (page 149), the Messenger wrote the first portion of the short introduction as printed (page 153), and subsequently commenced "The Scrip of Barnabas." These details are given in order to illustrate how carefully this amazing history appears to be thought out in the Unseen, and how we are really in complete ignorance as to what may next be written.

From time to time "The Messenger," who purports to communicate these writings on behalf of "Cleophas," has given instructions that the chronicle shall be put into

language that can be understood by our "generation." This injunction seems hardly necessary as the general consensus of opinion appears to be that the language is simple and beautiful. These instructions were given at the early development of the narrative. For instance, at a sitting in June, 1925 (First Parchment, *Scripts of Cleophas*) we find the following, "I may be slow in the writing but let ye gather what I give ye and order it according to the manner in which men do write in your day." Perhaps the most interesting example of the Messenger's desire that his language should be understood was given in Nov., 1926, soon after *Paul in Athens* commenced. It was written quite spontaneously and is as follows :—

Gather up the tales I give unto thee. Set them in the speech of your generation. Let the words be in due order so that men shall have understanding of them. I give unto ye the images of other days. I cast upon the glass the scene of other times. If your tongue fails in any manner to interpret them, then set the words aright. So that the multitude shall live again in our times when they perceive the pictures on the Scroll. For the words men utter are but as colours. It is in the mixing of them that our Chronicle emerges, taketh life and form. The language of the Invisible is the language of images not of words.

In giving these quotations it must not be inferred that any great alteration to the text is made in the published volumes. From the development of the "Third Parchment" in the *Scripts of Cleophas* the writing has flowed on with amazing coherence and facility. Beyond the alteration of a few pronouns and the transposing of an occasional sentence, the narrative is published exactly as received, and in a style that would take Miss Cummins many hours to compose normally. In fact it would, I think, be an utter impossibility for her to do so.

To one who has been present at the production of the whole work up to date, perhaps the most remarkable of all phenomena connected with the Cleophas Scripts is the Messenger's extraordinarily retentive memory. Instances have occurred in which the records have not been read over to the Automatist, yet the Messenger will indicate almost to a word in a previous script where he desires to add a paragraph or to make some slight alteration. A rather interesting example is given in the following incident.

In *The Scripts of Cleophas* (page 29, Chapter VIII) reference is made to a certain "John." These remarks were produced in June, 1925. In Feb., 1926, the Messenger suddenly wrote, "I would have ye know that in the first parchment there is told the tale of John who rebuked Peter for the smiting of Ananias, the liar. This John was named the Elder." He then continued the writing of another part of the chronicle with which he was dealing at the time. The correction was duly noted and the incident passed from our minds. However, what was more surprising was yet another correction to the same episode given spontaneously in May, 1926, and runs as follows, "I would have ye know I gave unto ye the name of John the Elder as the one who rebuked Peter after the smiting of Ananias. I would have ye blot out from the page, the Elder. This John of whom I spake was not John the Elder or John the Dreamer but John of the Schools. All these three were saints, and there was much confusion at a later time because they bore the one name. Many of the happenings in the life of John the Dreamer were set down upon the rolls in the name of John the Elder or in the name of John of the Schools." As will be seen, this further correction occurred *eleven months* after the original was written, and it is incorporated on page 29 as above stated.

RAY'S AND REFLECTIONS

It has been said that in argument generalities are futile. On the other hand, particularity tends to be tedious and sometimes invidious. Clearly the remedy is a judicious mixture of each—a dialectical salad!

* * *

In one of Mr. Hugh Walpole's delightful short stories ("Ecstasy" is its name) an imaginary character is described as remarking, "It is like this Spiritualism business; get one real ghost that nobody can deny and the thing is settled for ever." The sentiment provokes a grim smile. "That nobody can deny" is the crux of the whole matter. I have met people, each capable of denying a thousand real ghosts, one after the other, but they could always say that the ghost was not real to *them*. The question is not likely to be settled "for ever" for a very long time.

* * *

We can all understand the motive which prompts the scientific psychical researcher in his insistence on the most rigid exactitude. But I have often noticed that this same passion for minute exactitude may result in making an obscure question even more obscure by smothering its main issues in a mass of details. Upon these details, often quite insignificant, the controversial critic will seize eagerly; in the end the vital and essential things will be lost to sight altogether. There is a sound criticism, but there is also a vexatious variety which, in the case of Art, for instance, will find nothing to admire in a noble statue merely because of some slight flaw, such as a defective finger-nail.

• • •

Disraeli used to refer to those writers who made much use of italics to emphasise their remarks, as the "forcible feeblers"—a witty allusion to Sir John Falstaff's sarcastic description of Feeble, his shaming recruit: "most forcible Feeble!" The best writers avoid italics as much as possible, and the best speakers pursue a similar policy with regard to raising their voices above the ordinary pitch. The strongest effects can be gained by other methods. Some of the most astonishing stories of psychic phenomena have been related to me by people who gave their accounts in a quiet matter-of-fact way which carried conviction more readily than the same stories told in a sensational style.

• • •

"Nothing too much" was an aphorism of the old Greeks. They disliked profusion and copiousness, especially in Art, perceiving that "pure Art is meagre." The first economies began in Art ages ago. It is only in modern times that they have come, by way of Science, into commerce and industrialism, to bring about a more exact proportion of means to ends—a minimum of labour to produce a maximum of results. It works rather cruelly at present, because part of the economy consists in the displacement of human workers by the thousand as being economically superfluous. It is quite scientific, of course, but even the scientific method may be carried to excess and become inhuman, thus suggesting another application of the advice: "Nothing too much."

D.G.

The Messenger's desire to be as accurate as possible even the smallest detail is disclosed in the following. In Chapter XXIV (page 113) of *Paul in Athens* mention is made of the roll borne by a messenger from Peter in Jerusalem to Paul at Corinth. The name of this messenger is originally given as "Eldad," and was written in the Messenger, November, 1926. At a sitting in November, 1927, I referred to the letter which Paul and Aquila were sending to Peter (page 115) reading aloud the verse in question. Instantly the Messenger wrote, "Elan is the name, not Eldad. . . . Now I would return to Ephesus, for there lie the threads of my chronicle."

Whether it be Elan or Eldad does not seem of great importance, and doubt as to the accuracy of what was originally written had occurred neither to Miss Cummins nor myself. But the Messenger apparently realised that he had not, at first, given the correct name, and, though engaged on the production of another part of the history ahead, recognised an error in his own original transcription. It will be seen that this alteration was made only a year after the name was first written.

As an example of Miss Cummins' knowledge of the details about which she writes, she will forgive me if I state the following fact. In his Introduction to *Paul in Athens* Dr. Lamond refers to the rock that rises behind Corinth and comments on the seemingly remarkable accuracy of the description of that district and period. Miss Cummins has never been to Greece; neither is she interested in the geography or history of that country. In the course of conversation with her a few weeks ago I referred to the word "Acrocorinthus," which occurs on page 101. Later she alluded to it as "Acrockerinthus!"

The fact that Miss Cummins appears to have been selected for the production of this special kind of work is indicated at a sitting in Nov., 1925, when the following remark was made. "It was determined by certain people to dwell in the state that is beyond even the state of Earth Individuality, that certain Books should be written, and these, through the hand of one who was trained, through training and nature, to this work, one who had patience and would readily yield her mind to the spirit. For many moons we sought in vain for the earthly vessel that would be suited for our purpose. Now having found it, we seek to give you the tale of the strivings of the early Christians." That these words are not the invention of Miss Cummins' subconscious mind, and as an example of how our lives appear to be mapped out for us, it may be of interest to relate the following somewhat mundane experience which is not without humour.

As long ago as 1921 (four years before the Cleophas scripts came into existence, and before she and I were acquainted with one another) Miss Cummins went to a certain clairvoyante who described, in the following terms, what she saw her doing in the future: "I see you writing guide books about south eastern Europe." Miss Cummins replied that she had never been to that locality and expressed dislike of such an undertaking. The clairvoyante went on, "They will not be guide books in the ordinary sense, they will be historical, full of colour and life." She gave further predictions connected with the work, all of which came true, including a description of myself, and indirectly, my connection with it. Miss Cummins' ambition has always been to write a successful play or become a successful novelist. She was therefore somewhat crushed, and, she states, not a little annoyed and disappointed at being informed that she was to write what she concluded to be a form of Baedeker! However, in a sense, this has come to pass. That her destiny in this respect is developing, is being borne out by various events. On one or two occasions I have made some comment to the Messenger concerning this. It appears, however, that others may come and go but that, according to him, "She hath no choice."

NOTES AND REVIEWS

“THE NEW ASTRONOMY AND COSMIC PHYSIOLOGY.” By G. E. Sutcliffe. (Riders; 4s. 6d. net.)

It would be audacious on the part of the average reviewer to pronounce upon the thesis set by Mr. Sutcliffe. It would call for special knowledge and experience not only in physical science but also in that superphysical field of which the book treats. It is clearly written and the points are closely reasoned. Mr. Sutcliffe claims that the trend of modern science is towards conclusions which are in agreement with that “Ancient Wisdom” of which Madame Blavatsky was the prophet and revelator. “It is through consciousness that the life of the Universe can be studied and consciousness makes the most intimate contact with Nature by the sense of vision,” writes the author in the Preface, and this leads on to the reflection that the training of consciousness in order to provide a more efficient instrument for the investigation of Nature is the method of Oriental Schools. Western Science relies on instruments to assist the consciousness—as in the case of the telescope—but this leaves the consciousness itself in its ordinary state of limitation. “Why not then,” is the not impertinent question, “combine the instrumental efficiency of the West with the consciousness efficiency of the East, and apply this combination to the great problems of physics?” The chapters which succeed show that the author is well acquainted with the latest findings of Science, and there is much to understand which calls for some acquaintance with scientific terminology, as in the chemical equations. It is clearly a book which requires very careful consideration even to gain a personal and provisional view. Whether the book will receive this attention in the quarters to which it makes special appeal is a question on which we can only speculate. Certainly Science is widening its view all the while. The recent pronouncements of Eddington (to whom the author refers) are significant of this. Meanwhile if Mr. Sutcliffe has lighted upon actual and demonstrable facts they are bound to be accepted in the end. For Science is progressive even if Theology is not.

LUCIUS.

* * *

“COMMUNICATIONS WITH THE DEAD.” By J. G. Carew-Gibson. (Riders. 6s.)

This is in its way an able book, and might be read with much profit by over-credulous spiritualists. The author is, like myself, an engineer, and with his mental characteristics I am in much sympathy. Had I had the same experiences as he and no more, I should probably have reached the same conclusion—that “no alternative remains but to accept it as a fact that we never do get into communication with departed friends.” (p. 159). But having now for twenty-one years been in close touch with a departed friend who has given me many proofs of identity and has solved various difficulties in my life, and having studied very widely for over forty years I have come to a different conclusion.

I shall not lay stress on those communications, for obvious reasons, but shall consider how far the statement (p. 179) “You cannot speak to anyone who can do you any good,” is justified.

The essential “proof” of any theory is its consistency—its fitting with all other known facts. One of these facts is summed up in the word “Evolution.” From the nebula to Man there is a definite and consistent sequence under the impulse of a Living Mind infinitely greater

and wiser than ours. Alfred Russel Wallace, whom I knew personally, has shown that the development of spiritual being is the only rational purpose of this sequence. This is bound up with survival as a natural fact.

Secondly the course of history has justified the general acceptance of the birth of Jesus as the central event and point of departure of a new revelation. His teaching is admittedly the one effective remedy for the misdirection of human lives. His Appearances after death were the driving-force of the new departure. Dr. Harnack has shown that communication with dead martyrs was a powerful incentive to Early Christianity.

Coming to modern times, there are hundreds of cases, of which that of Raymond Lodge is one, which have shown that very definite good can result from such intercourse. Stainton Moses’ controls are far above the type here described. They have given a very complete philosophy, much needed at the present day, and completely in line with modern exegesis, showing that the substance of the Scripture is independent of the form under which it is presented. The metapsychic phenomena, which the author entirely accepts (p. 119) are the starting-point of a new science which takes account of the phenomena of Mind which the official sciences leave out of the picture. All these form one consistent and satisfying theory of life.

Among survivals every grade of intelligence is represented, from that of “Nada” upwards, and the attraction of “like to like” explains the low forms of some controls which, as the author says (on p. 118) do not necessarily imply degradation, but are not such as to induce a high opinion of their intellectual status. On the other hand, the deceits to which the author bears witness should make us very cautious how we give heed to their statements. The theory put forward in Chapter iv. abounds in contradictions and is evidently the fabrication of an undeveloped mind, though some of the ideas are partially true. “Nada’s” communications (p. 91 *et seq.*) are extraordinarily interesting on the conditions of low grade life in the spirit-world.

It is well that the darker side of some communications should be shown up by one who is by no means an opponent of the facts; but the argument that if impersonation is established in one case it must be possible in all (p. 152) is going much too far: there are genuine bank-notes as well as spurious ones. To say also that intuitive distrust of the occult is a warning against the phenomena, would apply to every new truth and discovery from the circulation of the blood to the telephone. The deceits in question are nothing new; they have been known for the last fifty years, but the positive and reliable testimony exists in much greater bulk.

STANLEY DE BRATH.

* * *

NEW BOOKS RECEIVED.

“THE NEW NUCTEMERON.” By Marjorie Livingstone. (Riders. 4s. 6d.).

“THE POINT THEORY OF CREATION.” By Mary Salter. (Riders. 3s.).

“HANDS AND FACES.” By Katharine St. Hill. (Riders. 10s. 6d.).

“FREEDOM AND BROTHERHOOD.” By Dorothy Mary Codd. (Theosophical Publishing House. 1s.).

“NEW LIGHT ON THE PROBLEM OF DISEASE.” By Geoffrey Hodson. (Theosophical Publishing House. 3s.).

The British College of Psychic Science, LTD.

15, QUEEN'S GATE, LONDON, S.W.7.

Telephone: Western 3981 Hon. Principal: Mrs. Champion de Crespigny

SYLLABUS ON APPLICATION

TRANCE MEDIUMSHIP Private Appointments. Mrs. MASON Miss FRANCIS

Clairvoyance and Psychometry. Private Appts.) MISS GEDDES
Psychometry and Delineations. Private Appts.) MISS LILY THOMAS
Psychic Diagnosis and Treatment. Private .. MISS JACQUELINE
Psychic Development. Afternoon and evening classes under the leadership of MISS FRANCIS and MRS. BARLOW. Apply to the Secretary.

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 Florida, by Herr Konrad Schuppe. Why More is not Told, by S. de Brath. The Millesmo 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. BARKEL, MRS. G. P. SHARPLIN
Trance Mediumship .. MRS. GARRETT, MRS. CANTLON
Clairvoyance or Trance .. MRS. ROUS, MRS. LIVINGSTONE
Missa Board and Automatic Writing .. MISS CAMPBELL
Mailing .. MRS. HESTER DOWDEN & MR. HARDING

CLASSES AND CIRCLES.

Wednesdays, 8 p.m., Class for Development MISS EARLE AND MRS. LIVINGSTONE
Wednesdays, 5.30 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 20th, 11 a.m. MR. R. R. THORNTON
Address: Spirit-descriptions and messages.

Monday, July 20th, 6.30 p.m. Mme. A. de BEAUREPAIRE
Wednesday, July 23rd, 7.30 p.m. MRS. BEATRICE STOCK
Address: Spirit-descriptions and messages.

Mailing—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 20th, at 11. MR. PERCY BEARD
Monday, July 20th, at 6.30 MISS VIOLET BURTON
Wednesday, July 23rd, at 7.30 (Clairvoyance) MR. ROBERT THORNTON

"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. (460)

Marylebone Spiritualist Association, Ltd.

ÆOLIAN HALL, NEW BOND STREET, W.

Public Worship, Sundays at 6.30

Sunday, July 20th, at 6.30
Address MR. H. ERNEST HUNT
Clairvoyance MISS FRANCES CAMPBELL
Silver Collection on entering.

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

MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.

Monday, July 21st at 3. Psychometry MRS. CANNOCK
Tuesday, July 22nd, at 7.30. Clairvoyance MRS. HIRST

GROUP SEANCES.

Wednesday, July 23rd, at 3. MRS. E. M. NEVILLE
Thursday, July 24th, at 7.30 MISS FLORENCE KINGSTON

LECTURES.

Monday, July 21st, at 7.30 MR. HORACE LEAF
My Experiences with American Mediums.
Thursday, July 24th, at 7.30. MRS. BARKELL
The Moon's Influence on our Aura.

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 20th, 1930,

11 a.m.—Speaker: Rev. Drayton Thomas.

Clairvoyant: Mr. Glover Botham.

6.30 p.m.—Speaker: Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Hirst.

Sunday, July 27th, 11 a.m., Mr. Ritherdon Clark.

Clairvoyant: Mr. Hirst.

6.30 p.m., Mr. Harold Carpenter.

Clairvoyante: Mr. Roberts.

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, preceded 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 Brittain Correspondence Course of Psychic Tuition

The World's Best

PSYCHOSENSICS

CLAIRVOYANCE
CLAUSAUDIENCE
PSYCHOMETRY
HEALING

PERSONAL MAGNETISM
MIND POWERS
HEALTH
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, 88.

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 weekdays, 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 Attitude of the London Spiritualist Alliance towards Spiritualism and Psychical Research.

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

The L.S.A. is an Unsectarian Body.

OBSERVATIONS

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

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

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

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

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

NON-SUCCESSFUL SITTINGS

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

Sitter and Medium may prove psychically unsuited to each other.

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

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