

# Light

A Journal of Psychological, Occult, and Mystical Research

Edited by DAVID GOW

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or over-encouragement on the part of foolish parents or guardians, no unhappy results need be apprehended. Nature knows her own way. And the parent or guardian need only face the problem with some degree of understanding.

\* \* \*

THE subject of great names in spirit communications reminds us of a friend of former days, who was not only a remarkable orator but a man with wide experience of psychic matters. He told us of an American lady who when practising automatic writing, received long, pious and affectionate messages purporting to come from "George Washington"; sometimes indeed she was controlled by "George Washington" who expressed himself in a rough negro dialect! Of course the lady was puzzled and chagrined, especially as the matter became a joke amongst her friends. She knew that the influence at work was *real*, but—a negro "George Washington"! That was *too* much. However, the mystery was cleared up at last. A clairvoyant appeared on the scene—a lady who was able to describe the spirit, an old negro, white-headed, and by her assistance the coloured gentleman was able to tell his story. He said he had been a slave in the family of the first lady and that being devotedly attached to her father and mother he had refused his freedom when Emancipation was proclaimed and had remained with them on the estate. (Such instances were not unknown in those days). He had passed over when the daughter was a child, but desiring to continue his guardianship of her (having often nursed her in infancy) he had communicated messages on finding that she was a Medium. His name, he said, was "George Washington"—but he had no idea that his mentioning it on previous occasions would have given rise to such a comical misunderstanding. The narrator of the story well remarks that if the "sub-conscious" mind had been responsible or the lady had simply imagined the matter, she would not have "produced" a George Washington who talked in a negro dialect. An imaginary George Washington would of course have been "dressed up" to resemble the original as far as possible.

## NOTES BY THE WAY

THAT outspoken observer of human affairs, Hannen Swaffer, recently referred to child Mediums whose parents beat them for claiming to "see spirits." He remarks sagely that "it is more dangerous to repress psychic power than, in other cases, to encourage it. Repression causes nervous reactions." The question of venile mediumship is not an easy one to discuss in brief space. One recalls instances of children, possessing psychic gifts of a high quality, who remained lovable and healthy. Indeed, their psychic power seemed to connect them with a fairy realm, making their lives radiant, and adding a touch of delightful charm to the sweetness of childhood. But one recalls other instances. We remember one unhappy boy of priggish mien, whose misdirected parents had encouraged their offspring to over-develop a real quality of clairaudience, with results that were painful to the onlooker, and, at a later date, no doubt to the boy himself. It was another instance of "ignorance in action." In general, we have rather a repugnance to the whole idea of child-mediumship, as suggesting something unhealthy and freakish. Yet so long as the gift is allowed to manifest itself naturally, without ignorant interference in the way of repression

LADY CONAN DOYLE and family wish to express their deep and most grateful thanks to all the known and unknown friends who have written sympathising with them in their great sorrow. Also to thank all those who sent flowers. The number of letters and telegrams has been so enormous, that it is impossible to answer them at present. Lady Conan Doyle wishes to say that the innumerable expressions of admiration, respect and love for her dear husband which have been pouring in and still continue to do so from every quarter and from all countries, have brought great comfort to her and her children.

## MEMORIAL SERVICE IN REMEMBRANCE OF SIR ARTHUR CONAN DOYLE

NEVER have I seen the Albert Hall so full. From the platform one looked out to a giant ring of human faces. The oval floor was carpeted with a close-packed mass of human beings; from the floor rose a circular wall, patterned with the shapes and colours of men and women; it reached up to the topmost gallery, over whose steel rails clung a small army of humans, strangely dwarfed by distance. It was a happy gathering; at least there was no trace of that melancholy that surrounds the ordinary Memorial Service.

On the platform, their faces grave but serene, sat Lady Doyle and her family. A wave of sympathy went out to the little group from the hearts of that stupendous gathering, and all eyes turned to the empty chair between Lady Doyle and her son, Denis. Many half-hoped for a miracle—that Sir Arthur's physical form might, by some dispensation, be seen, seated once more in his beloved family circle.

Following an invocation by the Rev. C. Drayton Thomas, the whole assembly stood in silence for two poignant minutes. Then, with deep feeling, Mrs. St. Clair Stobart read passages from St. Paul, and from the Aquarian Gospel; after which, Miss Gladys Ripley sang, exquisitely, the hymn "Abide With Me," accompanied by the organist, Mr. F. Alford Armstrong, F.R.C.O.

Before introducing the speakers, Mr. GEORGE CRAZE, who presided, read a note from Lady Doyle, protesting against certain newspaper misrepresentations which made it appear that Sir Arthur's physical presence at the gathering was expected. "I know that in psychic presence he will be near me," said Mr. Craze, as spokesman for Lady Doyle, who also conveyed to all assembled the gratitude of herself and family "for your love of him which brought you here."

Mr. Craze next read a telegram from Sir Oliver Lodge: "Our great-hearted champion will soon be continuing his campaign on the other side with added wisdom and knowledge. *Sursum Corda!*"

THE REV. GEORGE VALE OWEN, the first speaker, recalled his early association with Sir Arthur Conan Doyle, whose enthusiasm and devotion to the cause of spiritual truth had never weakened. He spoke of Sir Arthur's knightly qualities (closely akin to those of "Sir Nigel" in *The White Company*), his love of home life and his intolerance of injustice (instancing an address delivered by Sir Arthur at Liverpool in 1899, on the Armenian massacres). The removal of Arthur Conan Doyle's physical presence left them all the poorer, and he offered to Lady Doyle the love and sympathy of all present.

"Great occasions demand great words," said the next speaker, Mr. H. ERNEST HUNT, "and I think none are more worthy than that fine passage, 'Let us now praise famous men . . . their name liveth for evermore.' Here is one of those occasions when we mark the passing of a famous man. We mark—not mourn—his passing." Pointing to the empty chair, the speaker added, "It would be a trifling thing if people here with hectic imagination were to persuade themselves that they could see Sir Arthur's form there. Nor would it be to me of surprising worth that some gifted clairvoyant should see the form. But it would be a great thing for you to see in that vacant chair a symbol of God's call to you to qualify for being Doyle's successors."

The Rev. CHARLES DRAYTON THOMAS spoke eloquently of Sir Arthur's qualities as a leader of the movement, a position that entailed ceaseless labour, and resulted in his being accused, misrepresented and vilified, in private and public. That was part of the price he paid. The speaker then appealed for recruits to the spiritualist cause, pointing out, however, that the work would bring very small financial reward. Yet it was a cause well worth fighting for. Like all young movements, it had to run the gauntlet of misrepresentation and unpopularity, but the time would come when Spiritualism would be enthroned in the pulpits and the universities.

Mr. ERNEST OATEN said that Sir Arthur Conan Doyle was the biggest man he had ever been privileged to meet. "We come here with smiling faces and joy in our hearts," he said, "for we know that death is by no means a calamity." He spoke ironically of the newspaper Press, which knew very little of the subject of Spiritualism, and seemed to expect that the object of the meeting was to obtain from their departed friend spirit messages that could be employed as sensational headlines; but they revered Sir Arthur too well to allow that. There was an impression in some quarters that Sir Arthur's mind savoured of credulity, but those who knew him best could deny this; he was the first to seize upon the flaws of a seance, but he was also the first to proclaim the phenomena as real when he found genuine manifestations. If Sir Arthur had a fault, it was that he had a heart incapable of harbouring ill-will towards anybody. The speaker felt sure that in the next twenty years Sir Arthur would do even greater work than in the past twenty.

Mr. HANNEN SWAFFER said, "Last Armistice Sunday in the room downstairs I saw Arthur Conan Doyle waiting to come on to this platform. The day before, he had been carried from a steamer that had just brought him from Copenhagen. Although he feared he was a dying man he risked his life to come here and testify to the fact that man survives the grave. On this platform he almost collapsed. In the afternoon after receiving treatment from a psychic healer, he spoke again at Queen's Hall. Two weeks ago he walked up the stairs of the Home Office at the head of a deputation, to demand that the Witchcraft Act of James I should be removed from the statute book." The speaker then touched upon Sir Arthur's varied activities as sportsman, dramatist, historian, and novelist. "But there was a greater Doyle, a man who fought injustice. If it had not been for George R. Sims and Doyle, there would have been no Court of Criminal Appeal. . . . For the rest of my life I shall stand for the principles Doyle stood for. I want to fight injustice and make the world a little better. If we all pledge ourselves to that man's earth will soon become God's heaven!"

After the addresses, Mrs. Estelle Roberts took the platform, giving a number of clairvoyant descriptions, messages—some of them highly dramatic—and names. These were acknowledged by a number of persons in the assembly, all the communications being accepted as correct.

The meeting which was remarkable for its size and enthusiasm, was organised, at necessarily short notice, by the Marylebone Spiritualist Association, and the Spiritualist Community; the greatest credit is due to directors and staff of those two societies for the admirable manner in which the arrangements were carried out.

## SIR ARTHUR CONAN DOYLE'S LAST BOOK

In a letter written a month ago to a New York friend, Sir Arthur, speaking of his approaching end which he knew could not be long delayed, mentioned with what interest he was looking forward to meeting Houdini, whom he had a sincere, but variously qualified admiration, and *The Edge of the Unknown*,\* his last book to appear before he laid down his pen, opens with a chapter on "The Riddle of Houdini," a riddle which he always held could only be solved by attributing to the great conjurer the psychic powers of which he so vigorously denied possession.

Well, he knows now; and perhaps he will tell us, before long, if his deductions were correct. At any rate, he makes out here a good case for believing that no man could, without psychic aid, perform the apparently impossible feats which none of even Houdini's brother magicians would pretend to explain, or dared to emulate, and explains the concealment of the fact to his showman's shrewdness, after he had been a witness of the treatment meted out to the Davenport brothers owing to their honesty in confessing the source of their powers.

It would be doubly interesting if he could give us some analysis of that strange personality which combined in great qualities with some of the most contemptible.

This volume contains also an analysis of another obviously composed character, Thomas Lake Harris, of whom the author is obviously unable to make any sense of his mind. That is not to be wondered at, since even some of his disciples who left him in disgust never completely escaped from his ascendancy, and were loath to deny him certain supernormal gifts. Harris's own efforts to attain a higher spiritual development, though it was to the author a striving after needless complication, in a measure, counterbalance something that was distinctly sordid and worldly-minded about him; and among his disciples were a number of large-minded and intelligent people.

Every chapter in the book is interesting, since all deal with problems which, from a purely spiritualistic standpoint, have yet to be solved, but the most piquant and undoubtedly the last, entitled "Singular Records of a Circle," the circle sitting in Uruguay, and the results, though in no case verifiable, having a variety and pertinence—one might almost say impertinence—which make it a most stimulating reading.

The communicators covered a range of nearly four hundred years, from one Richard Merriman, a seaman who died in 1560 from "the feared disease," to a certain Nicholas—the surname was refused—who had been shot a few days previously in 1928 in Vienna.

They all, for the most part, gave vivid accounts of their past existences, were never at fault as to the periods in which they professed to date, and gave accurate details of which it seems unlikely the circle could be aware. They were of all sorts, mostly bad or indifferent, and were bored or interested, in somewhat inexplicable measure, by the new life.

James Kirk, who died of the plague in London in 1619, and who seems from his own accounts to have been an ordinary sample of his time, is apparently living happily in "a gray twilight," while David Overman,

a frivolous person, killed in a motor accident in the Portsmouth Road about 1927, was enjoying himself thoroughly, and Willette and Zoe, both ladies of light virtue, the latter killed two years before in a lovers' quarrel, had no fault to find with their new existence.

The most interesting personage was Harriette Wilson, the famous courtesan of the beginning of the last century, who numbered among her lovers the Duke of Wellington and the Duke of Argyll. She had malicious regrets that she died too soon to write her second book of *Memoirs*; and she, in spite of many kindly acts done on earth and a really fine character, declared herself unhappy, and expressed a furious distaste for the people about her.

But they are really a most stimulating crowd and one would have liked to hear a great deal more about them.

H.F.P.B.

## FUNERAL OF SIR ARTHUR CONAN DOYLE

(Concluding Notes)

WE gave in our last issue a necessarily incomplete account of the funeral of Sir Arthur Conan Doyle. The event has been fully chronicled in the Press at large, so that most of our readers will have gathered some account of it. But we add the following further particulars.

Amongst the hundreds present, it was almost impossible to obtain all the names even of the representative persons assembled there. The chief mourners were Lady Conan Doyle, Miss Mary Doyle (the daughter of Sir Arthur's first wife), Miss Jean Doyle, the daughter (affectionately known as "Billie"), Mr. Adrian Doyle (the younger son,—the elder, Denis Doyle, was unfortunately confined to his bed by laryngitis), Mrs. Foley, Mrs. Oldham, Mr. John Doyle, Mr. Francis Doyle, Mrs. Forbes (sister of Lady Doyle), and Mr. Leckie (father of Lady Doyle and Mrs. Forbes).

Amongst others present were: Sir Gilbert Parker, Mrs. Lacon Watson, Mr. E. W. Lancaster and Mr. Algernon Rose (representing the Authors' Club), Sir Frank Newnes (of the famous publishing firm), Sir Robert Gower, M.P., Mr. and Mrs. Brittain, Mr. and Mrs. Murray, Mrs. Ashton Jonson, Mr. Robertson Rodger, the Rev. Dr. Lamond, Capt. Desmond Tuck, Colonel Belk, Mr. John Glynn, Miss Phillimore (representing the London Spiritualist Alliance), Mrs. Foster, Dr. Valentine Griffin, Mr. and Mrs. L. J. Plunkett-Checkerman, Mrs. Wesley Adams, Mrs. Stobart (Spiritualist Community), Mr. and Mrs. Craze (Marylebone Spiritualist Association), Mrs. Champion de Crespigny (British College of Psychic Science), Mr. and Mrs. Hannen Swaffer, Viscount and Viscountess Molesworth, the Rev. George Vale Owen, Mr. John Lewis (*Psychic Gazette*), Mrs. Forde, Mrs. Lawrence, Mr. Oswald Hickson (representing the Crimes Club), Mrs. Heyer (Stead Bureau), Miss Falconar (Psychic Bookshop), Mr. R. H. Saunders, Sir Kenneth Mackenzie, Bart., and Miss McKenzie, Mr. Snowden Hall, Mr and Mrs., Livingston, Mr. Robin Sanders-Clark and Mr. David Gow (LIGHT). Major Wood, Sir Arthur's secretary and friend for many years, was busily occupied in the direction of affairs. A great contingent of Pressmen and photographers amongst the mourners marked the public importance of the event. There were many villagers and

\*Murray (7s. 6d. net).

labouring folk who had known and served Sir Arthur, and the sight of several in their working clothes gave that democratic touch to the rites which he, as a lover of the people, would naturally have desired.

A touching episode in the ceremony was the appearance amongst the mourners of Sir Arthur's dog, an Airedale, led by Miss Jean Doyle.

The grave was dug near the door of the hut in which some of Sir Arthur's finest work was done—it was his outdoor study, and on the table within were laid pen, ink and a sheaf of paper.

A feature of the funeral much commented on, was the absence of any of the usual signs of mourning. And all present at the graveside shared in the sentiments expressed in the paper, the last portion of which was read by the Rev. Drayton Thomas at the graveside. It testified to the respect and affection in which the great man was held, thanked him for what he had done all over the world by his teachings and labours for humanity. It commended him to God and the angels.

The grave stands in the shadow of pine-trees, in a beautiful retreat. It is understood that no tombstone will cover it, but that it will be kept as a shrine, marked by a parterre of flowers, a memorial for generations to come.

## TRIBUTES TO SIR ARTHUR CONAN DOYLE

TRIBUTES to the memory of Sir Arthur Conan Doyle have been a feature in the meetings of spiritualist societies in every part of the world.

At the eighth open meeting of the Jewish Society for Psychic Research the chairman referred to the passing of Sir Arthur and to the fact that he was the first to encourage the formation of the society.

At the National Spiritualist Church, Brighton, on the 13th inst., Mr. H. Boddington gave an address commemorative of the life and work of the departed leader, referring in particular to his last effort when, although a sick man, he led the deputation to the Home Secretary for the amendment of the Witchcraft and Vagrancy Acts.

WE have lost a great and loyal friend, even though the loss be but temporary. I can speak personally, for I had the privilege of Sir Arthur's friendship with many opportunities of appreciating his nobility of character. As a public worker in the spiritualist movement his services were invaluable, his reputation in literature giving weight to his opinion along other lines. Sir Arthur stood for a great Ideal, and devoted his life and interests to a task—too often a thankless one—which only a man of such public importance could have worthily handled. While we lament the absence of his physical presence, and its inspiration, we know that from the higher world he will continue his labours under happier conditions; the work so well done here will find fulfilment there. That at least is my earnest conviction.

ROSE CH. DE CRESPIGNY.

He has passed hence, in lovelier lands to dwell,  
And we shall mourn his loss for many days,  
For his great labours here our thanks we tell,  
Knowing that now, in joyfullest amaze  
He sees how great the victory he has won.  
He worked for all men, lover of his kind,  
And still he labours, 'neath no earthly sun,  
Joyful and free, untrammelled, unconfined,  
A beacon fire for ages yet to be,  
Herald of newer light, that after-days shall see.

E. EMMONS.

## SURVIVAL OF F. W. H. MYERS By SIR OLIVER LODGE.

F. W. H. MYERS died a generation ago, and there must be a number of people now who never knew him. He regarded it as his mission to convince the world of survival, that is to say, to testify about the evidence which had brought conviction to his own mind; and he has continued the effort to give special evidence since. I am sometimes asked whether he has ever communicated with me, or whether I have had any messages from him. I have also recently been asked whether I ever took any scientific interest in wireless telegraphy. The one question is as absurd as the other, and both serve to show that there is an active generation now which knows nothing of what happened in the nineteenth century. It is true that Myers left behind him a treatise which will long serve as a classic—a treatise called *Human Personality*, in two large volumes; but it is probably only read by a few students; the bulk and the elaborate character of the treatise will always cause the majority of people to ignore it; and so his work tends to get obliterated.

This untoward though rather natural result of the passage of time has struck an excellent psychological researcher, Miss H. A. Dallas, as a thing that ought to be avoided, and accordingly she has set herself with considerable energy and skill to revive the memory of Myers among those who knew him, and to inform the newer generation about his aim and methods. The book in which she has carried out this scheme is called *Comrades on the Homeward Way* and has been published by Collins, at an unfortunately high price, namely a guinea, which it is to be feared will militate against its being read widely. Yet the book admirably done, and will be found convincing to any reader who takes the trouble to understand it. Among other things it constitutes a simplified account of Myers' posthumous activities, and ought to do something to make his mind and purpose clear to the newer generation.

Myers died in the opening month of the twentieth century, and a few months later, began to communicate. His messages were published in the *Proceedings* of the Society which he helped to found, but his name was not then attached to them. It was probably thought too sensational to claim him as a communicator at so early a date; and accordingly he was disguised under the initials "H," thereby destroying much of the interest that would otherwise have been felt in these communications. But he had already begun to show a knowledge of the difficulties attaching to proof of survival; and a few months after his death he began the series of cross-correspondences in elementary form, which since then he has developed so much; these have furnished to those who really work at them (who must be very few) unmistakable evidences of his continued personal activity. Some early specimens of these are dealt with by Miss Dallas, in simplified fashion, so as to make them more readily intelligible. It is not easy to combine simplicity with accuracy in reporting; there are too many irrelevant and incidental circumstances that invade a complete account and mask the clearness of the intention; still, she has achieved her object better than anyone else, and her book should be read by all who possess an interest in the subject.

I will select an early instance, in which I myself was partly concerned, though I was not aware of it at the time; that is, I was not aware of being used as the recipient of one side of a cross-correspondence; Mrs. Vera

Classical Lecturer at Newnham College, Cambridge, being the other one. (See pages 56 and 57 of Miss Dallas's book, of which I will now give an independent account.) The actual record is in the *Proceedings S.P.R.* Volume XX. The message was received, so far as I was concerned, through a Medium, Mrs. Thompson, well known to Myers, me and to Mrs. Verrall. The main occurrence took place on May 8th, 1901, three and a half months after Myers' death. Mrs. Thompson had given up regular sittings and acting as a professional Medium in March 1901; but in May of that year she came to Edgbaston for a visit to us as a friend. Between 9 and 10.30 p.m., after dinner, she unexpectedly and spontaneously went into trance, being controlled not only by her usual control, but also by Myers, who gave some account of his passing, spoke of falsehood creeping in, said that he was engaged doing something elsewhere; and at 10.30 p.m., at the end of the sitting, the control said that someone was at that moment calling him elsewhere. About what was happening elsewhere, or what elsewhere meant, I knew nothing whatever. But I copied out my notes; and as a matter of interest sent them a few days later to Mr. J. G. Edgington. On May 17th, at an S.P.R. Council Meeting I must have handed my notes to Mrs. Verrall. Subsequently she told me—what I had no knowledge of—that herself in Cambridge had developed automatic writing, since Myers' death, and that on May 8th, 1901, between 10.30 p.m., her hand had written: "Falsehood is ever far away. Clock and time, Myers. Doing something else to-night. Note hour." If the reader refers to what was said to me at the same time through Mrs. Thompson he will see that the coincidence of time and place is striking. He had told me that he was working elsewhere, and he had told Mrs. Verrall the same thing. She was evidently trying to effect an incipient cross-correspondence through two different Media, one in Cambridge, one in Edgbaston, at the same time. To direct matters he went further. Three days later, that is on May 11th, 1901, while still Mrs. Verrall knew nothing whatever about Mrs. Thompson's movements, or her prompt sitting at Edgbaston, her hand wrote: "Before May 17th, wait. Rosa Thompson will speak—Lodge will tell you. Wait. Do not hurry. Date this."

The mention of May 17th seems to show precognition of the fact that I should independently write out a record of the sitting, and that it would be seen by her on that date. At any rate she did see it on that date, and was really much struck by the incident, especially as she thought that Mrs. Thompson had given up sittings, indeed she had, but trance came on unexpectedly while she was talking to us in the drawing-room at Mariemont.

The episode will bear scrutiny in detail. As Miss Dallas notes, the points in her script were that Mrs. Thompson would say something before the 17th, that Mrs. Verrall would hear of this through Lodge, that Myers was communicating elsewhere, and that the hour was to be noted. All of which turned out to be true and relevant.

Not much was made of it at the time. But now that Miss Dallas's book refreshes my memory, it must be admitted as a striking and thoroughly convincing episode.

By 1908 and 1910 there was a much more elaborate communication, connected with Lethe, in which Mrs. Myers in America and two ladies in England, one called Mrs. Willett and one called Mrs. Forbes, were concerned, and in a subordinate capacity Miss Mac, Mrs. Holland and Mrs. H. Verrall. This episode is well worthy of study, and is only partially summarised in Miss Dallas's Chapter X.,

that Chapter which she concludes as follows:—

In his obituary notice of Professor Henry Sidgwick, Myers wrote (a year before his death):—"Sidgwick and I had caught together the distant hope that science might in our age make sufficient progress to open the spiritual gateway which she had been thought to close; to penetrate by her own slow patience into the vestibule of an Unseen World."

There are plenty of other episodes in the book, not by any means all connected with Myers, and yet all tending in the same direction. The elaborate "Tony" episode in Chapter XVII. may be found boring by those to whom the people are unknown, but it is carefully done. The variety of the evidence is intended to have a cumulative effect, and is sufficient to convince all but those who find belief impossible. It is a fine sequel to and reminder of the work of F. W. H. Myers.

## THE REV. CHARLES TWEEDALE AND THE LAMBETH CONFERENCE

THE Rev. Charles Tweedale, Vicar of Weston, Nr. Otley, has sent copies of the thirty-first edition of his pamphlet, *Present Day Spirit Phenomena and the Churches* to the 308 Bishops assembled from every quarter of the globe, who were lately in session at Lambeth Palace. He has particularly drawn the attention of their Lordships to the three following theses:—

1. Resurrection after death is practically immediate, as was Christ's, and does *not* take place at the "Last Day," as the Church alleges.
2. The mortal, or physical body of Christ did *not* rise after death, as the Church alleges, nor does the physical body of any man rise. Only the spirit (or spiritual) body rises, and this can materialise.
3. The manifestations ascribed to the "Holy Ghost" in the New Testament (as, for instance, the lights, the speaking in foreign languages, and the shaking of the room at Pentecost) are the work of God's messenger spirits, some of whom are the spirits of the departed, and not the manifestations of a separate Spirit Personality or "Third Person" of the Godhead. Such "Third Person" has no existence in fact, but is a theological figment representing a working hypothesis devised to cover a range of facts and phenomena then only imperfectly understood. This fact comes out plainly in Acts VIII, v. 26 and 29, and Acts X, verses 3, 5, 19 and 20. The control of, and manifestation to, the prophets, apostles, and ministers of the Early Church by these good or holy spirit agents is clearly apparent all through the Old and New Testaments; such being referred to as "the Spirit of the Lord," "the hand of the Lord," in the Old Testament, and the "Holy Ghost" or "the Spirit" in the New.

At the last Lambeth Conference in 1920 the late Archbishop Davidson requested Mr. Tweedale to send 280 copies of a former edition of this pamphlet to Lambeth Palace, and allowed the secretaries to distribute them to the Bishops present.

—Translate the words of Christ into what country's language you will, He might have been the offspring of that country. There is nothing of nationality about Him. He was the child of every age and every nation. His was a life world-wide.

—F. W. ROBERTSON.

## AN AMERICAN SOLDIER'S COMMUNICATION

By JAMES W. FREEMAN.

THE old saying that truth is stranger than fiction is illustrated many times in the great newspapers, but no stranger tale have I ever read than the one I shall attempt briefly, and without exaggeration, to set down for the readers of LIGHT.

A friend of mine, Dr. A. F. McKenzie, a long established practising dentist of Chicago, accepted an invitation in 1928 to dine with acquaintances in the southern part of the city. After dinner a member of the family remarked that a young woman from northern Indiana was visiting a neighbour. This young woman, it seemed, was striving to develop along psychic lines and had attained the direct or independent voice (if that is the proper form in which to state it). The suggestion to invite her in for a test met the approval of those present and after she had arrived, later in the evening, the lights were turned off. Conversation, more or less satisfactory, some of it in whispers, was carried on with several unseen intelligences, each of the voices being different from the others.

A man's voice came through from high up near the middle of the room. "Doctor, you have a skeleton," were the first words from the visitor.

"Yes," replied the doctor, "I have a skeleton and have had it many years."

"Well, I came to say that that is my skeleton," was the startling announcement. "I have no objection to your making proper use of my skeleton but I do object to one thing you did with it. You loaned my skeleton to a friend and one of his children got to playing with the skull, which was dropped on the floor, and five or six of my teeth were lost out. I don't like that!"

The doctor acknowledged that the charge was true—the teeth were missing as described. He promised never again to loan the skeleton. This seemed to mollify the unexpected visitor who soon withdrew.

A day or two later I called at the doctor's office and was told of his surprising experience. He showed me the skull, and surely enough teeth belonging to the left side of the lower jaw were missing.

It was decided that the doctor should "meet" the claimant of the skeleton once more, if possible, and ask certain questions, which were at once written down. Through the telephone it was learned that the psychic was still in the city but would leave very shortly on a trip eastward. A second sitting was arranged; the same voice came through, greeting the doctor cordially; questions and replies were as follows:

"In what State were you born?"

"In Georgia," was the reply.

"Do you have any relatives now living?"

"No; I do not know of a single relative now living in the world."

"What was your name?"

"Chauncey A. Sprague."

"Was there anything of special interest in your life?"

"Yes; I was a soldier in the Confederate Army."

"What regiment?"

"I enlisted in Cobb's Legion, in the early part of the war."

"How about your record after the war?"

"I joined the regular U.S. Army and served five years. Later I travelled extensively about the country for many years. One day as I was walking on the railroad track into Chicago, I was struck by a train. My body was picked up at the side of the railway and carried to the County Hospital where I died later in the day. My body was sent to the morgue and tagged as 'Number 63.'"

It was in 1910 that Dr. McKenzie and three other medical students applied at the Cook County Morgue for a body for dissection, contributing twenty dollars each—eighty dollars in all—and drew a card which bore the number "63," designating the particular body to be taken away. This card-drawing was in accordance with the rule of the institution, which still prevails, to ensure that no favouritism should be shown by the officers in charge. (Dissectors, I am told, greatly prefer lean bodies to fat ones). "Number 63" proved quite satisfactory, being that of a lean man about 70 years of age or older. The records of the County Hospital show that fourteen unidentified bodies were delivered to the Morgue from the hospital in the year 1910. "Number 63" belonged to that category.

Letters of inquiry were sent by me to the headquarters of the United Confederate Veterans, Nashville, Tenn., and to the Georgia Soldier Register Commission, Atlanta, Ga., asking whether there was any soldier from Georgia by the name of Chauncey A. Sprague, but giving no other particulars. Correspondence led to communication with the War and Navy Departments of the United States, Washington, D.C., as the records of the Confederates had been carried off to Washington after the Civil War which closed in 1865.

The reply from the Adjutant General's Office, dated June 22, 1928, says:—

The records show that Chauncey A. Sprague, Co. Cav. Battalion, Cobb's Legion, Ga., C.S.A., enlisted Aug. 14, 1861, at Atlanta, Ga. Muster roll, Nov. 1 and Dec., 1861, shows him transferred to the Virginia (commonly known as the Merrimac), Mar. 20, 1862, as a private. The name C. A. Sprague appears on the pay-roll of prisoners of war, paroled May 22, 1863, Talladega, Ala., a 1st lieutenant, Nitre and Sulphur Corps.

(Signed) LUTZ WAHL,

Major General

The Adjutant General

Here, it seems to me, is unmistakable evidence of survival, and of direct communication from the unseen world. The following points are especially impressive:

1. No person present at either of the two meetings had ever heard of such an individual as Chauncey A. Sprague, nor of Cobb's Legion.

2. The fact that teeth were missing from the skeleton was known only to Dr. McKenzie, but no thought of the skeleton or of the teeth was in his mind at the time the subject was mentioned.

3. The number "63" had faded out of the doctor's memory in the course of 18 years, but reference to the card which he made while attending college, showed it to have been the true number.

4. The official records of the War Department afford further confirmation which apparently cannot be successfully refuted.

LETTERS TO THE EDITOR

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

“THE PROCESS OF MAN’S BECOMING.”

Sir,—In the system represented by “Quæstor Vitæ” Heaven and Hell are states of contrast; just as light and darkness, sorrow and joy are contrasted. The greater the trial endured by man on earth—not the greater the evil that man can inflict on others—the more quickly is the contrasted state of the angel reached.

The same idea is portrayed in the saying, “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven.”

This should meet your correspondent’s difficulty stated in LIGHT of 12th inst.

J. H. P. CHITTY.

\* \* \*

Sir,—Referring to the letter in your issue of 12th inst, from G. E. Wright, it may be of interest to note that one answer to the question asked is given by Arcazaiel (Apollonius of Tyana) on pp. 128-129 of the *New Nuctemeron*.

Dealing with the descent of Spirit into matter he says :

The majority of mankind are arising from the vortex. The earth-plane is set upon the arc of Evolution. It is not the lowest point to which the Spirit of man may descend.

It is apparent, therefore, that the lower man descends, the more base the matter which he contacts, *the greater is the potentiality of his ultimate state.* [The italics are mine.—E.D.B.] His sufferings increase. He is hurled back again and again to incarnate in surroundings with which his natural affinity is so strong that until he had overcome his unnatural attractions, he may not loose them. The Divine Life fights within him, . . . as yet he cannot breast the tide; he sinks again that he may regain that which he has lost. He reincarnates, perhaps on a new plane, bringing into carnate life the desire for strength and purity. He is given opportunity, perhaps in the form of endeavour, of striving, of endurance.

E. DE BRATH.

\* \* \*

Sir,—With reference to Mr. Wright’s letter on this subject (LIGHT, July 12th) and your note thereon, the following extract from the Introduction to *The Strange Story of Abrinzman*, which was published in 1906, shows that “Quæstor Vitæ” was not alone in his theory as to the spiritual altitude and speed of progression attainable by souls at one time steeped in sin :—

All the lower propensities of Man’s Soul have each their spiritual seed, and although when unduly developed and unequally balanced by the development of Man’s higher nature, and uncontrolled by his moral and intellectual powers, these lower propensities bring suffering and destruction on all sides, yet their very excess of development creates a force of character which (when the higher attributes become equally developed and in their turn the controlling powers of man’s soul) will send the Soul upwards with a velocity and a strength of flight equal to that with which the evil propensities dragged it down, and these natures will possess a grandeur of character, a power and breadth of thought, which, when combined with the perfections of the higher soul enable their possessors to become rulers in the spiritual world.

W. BELK (Lt.-Col.)

TESTIMONIAL TO W. H. EVANS

Sir,—May I draw the attention of your readers again to this? A number of admirers have responded, most of them with expressions of pleasure and of gratitude for the fine work he has done for Spiritualism. I heartily support the appeal on his behalf and would like to see a more extensive response. It has not yet reached the amount deserved, nor the necessity of the case. I am thankful for what has already come in, and Mr. Evans is, I know, exceedingly grateful

All amounts will be acknowledged in the columns of LIGHT.

R. A. BUSH.

The Red House,  
Mostyn Road, Merton Park, S.W.19.

\* \* \*

“LIGHT” IN OTHER LANDS.

Sir,—Calling a few weeks ago on Dr. Angus in Vancouver, I was going to show him the reference to himself in the article “Spiritualism on the North Pacific Coast,” in LIGHT of March 22nd. But as I took the paper from my pocket, Mrs. Angus remarked, though she had never seen me before, “So you are the culprit; we wondered who had put in the article.” Apparently one of the members of Dr. Angus’s church is an “enlightened” reader, and had taken his copy to a week-night meeting the week before, and the entire article relative to the Pacific Coast had been read out.

Two nights later, another incident occurred which shewed where there was yet another light shining in Vancouver.

A circle was to be held, and prior to the meeting I was sitting talking to Dr. Angus in his private room. The sitters were arriving when presently Mrs. Angus came into the room, and said that a gentleman whom she did not know had arrived, and, producing a copy of LIGHT from his pocket had wished to show her the article about Dr. Angus.

His surprise, however, may be best imagined when he was told that “Jazon,” the writer of the article, was even then in the house. He asked for an introduction, and it was then my turn for a surprise, as I found that he, too, though now living in Vancouver, hailed from England, and his father living in London had contributed to LIGHT under the name of “Amicus.”

It is notorious that Londoners see less of their own wonders than do visitors to their city, and it has been left to LIGHT to prove the same about other towns. In San Francisco the other day a gentleman visited the Spiritualist Church of Revelation. He was a reader of LIGHT but although a resident in San Francisco, it was only through LIGHT that he learned of the circle there. “JAZON.”

At Panama (*en route* for Hamburg).

MARYLEBONE SPIRITUALIST ASSOCIATION

THIS Association has taken a bold step in engaging Queen’s Hall for its Sunday evening meetings. It is an experiment that should meet with well-merited success. We recall that a few years back the M.S.A., greatly daring, arranged an Armistice Service in the Albert Hall, a risky proceeding that might have involved the Association in heavy financial loss. There was much shaking of heads at the time, on the part of those who feared disaster—the Albert Hall, was too big and costly; the sparseness of the attendance would make the enterprise ridiculous! These and similar jeremiads were heard, but the promoters maintained an attitude of confidence—which, as we know, was abundantly justified. We are moved to think that the new step will be equally successful. The first Queen’s Hall meeting (as announced elsewhere in this issue) will take place on Sunday, August 10th, the speaker being Mr. Hannen Swaffer; clairvoyance by Mrs. Estelle Roberts.

## Light.

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## THE PASSING OF "THE QUEST"

LONGFELLOW'S line in "Ultima Thule" concerning the "unending, endless quest" came into our mind a little ironically, when we heard (with deep regret) that the *Quest*, the quarterly review so ably edited by Mr. G. R. S. Mead, ceases publication with its present (July) issue.

For twenty-one years the magazine has provided, for a select circle of readers, articles, essays and reviews of a philosophical, religious and mystical type, having numbered amongst its contributors some of the best scholars and thinkers of our time, as shown by a list given on the cover. The editor, in a touching little valedictory sketch in the current issue, tells in some poignant sentences the story of its life—a memorable record—and we learn that the end has been brought about by the disease which our present generation knows only too well—"financial stringency." It is a malady from which the better things seem to suffer more than the worse. This is a commercial age, with little use for Art, Philosophy or indeed any subject that, calling for fine inspiration and high thinking,

has no mercantile appeal. We doubt whether even Science would prosper in these days if it did not incidentally cater for commercial enterprise in the way of marketable discoveries.

It was not until of recent years that the *Quest*, in its search for "spiritual values," shewed any particular sympathy with the subject to which our own journal is devoted. A few years ago, however, Mr. Mead embarked upon a long and critical investigation of mediumship at first hand, and discovering in it a reality, said so with commendable honesty and frankness, not to say eloquence. He remarked on the way in which mediumship had been misrepresented, and vindicated the Mediums from imputations most unjustly cast upon them by writers who had never taken the trouble to make any close acquaintance with the matter. He even, we believe, admitted, as the result of his researches, the validity of what is, in some quarters, loftily referred to as the "spirit hypothesis." But he was too sound a thinker to suppose that the discovery of the true source of some at least of our "psychic phenomena"—a spiritual world—could mark the end of a great inquiry. It was only a climax, not by any means a final culmination. It merely marked, as we have many times said, the beginning of a new adventure, rich in possibilities of high achievement and containing the promise and potency of discoveries that might well heal much of the world's pain and bewilderment.

It has long been apparent to us that the central idea of Spiritualism was something revealed to "babes and sucklings" and, in a manner concealed from the wise. It takes root more readily amongst the "common people" than amongst the cultured and scholarly classes with their superfine standards. We can recall the day when any person of intellectual standing who gained conviction of the reality of spirit-intercourse would admit as much only in private, requiring that his statement should be treated as confidential. His motive was plain: he was mortally afraid of the results of his heterodoxy if it became noised abroad. Indeed, we had known some men of high distinction whose public confession of faith on the subject severely damaged their reputations and prospects of preferment. This was not very creditable to those from whom they suffered. Yet it is such an old tale—a tale which has been told in various forms for thousands of years, and it has always ended in the same way: the heresy of one age became the accepted faith of the next. But there is still a gauntlet to be run. The old order does not change suddenly. It fights desperately, down to its "last ditchers," for its supremacy, even when, as to-day, there is a general melting and fading out of the ancient notions and standards of thought and behaviour.

In a personal letter sent to us lately by a well-known American writer he says :—

Such things as you deal with in LIGHT and as I deal in, more or less, are not produced by professors in spats and top hats, but more likely by wild men like John the Baptist and Ezekiel.

It is a true word. Our "wild men" have produced an immense amount of raw material with which the professors are fumbling curiously and uneasily, rather dreading discovery, in a noble sense—the discovery of some uncomfortable truth, and the discovery by their comers of a tendency to scientific heresy.

We can say of our departed friend, the *Quest*, and of its editor, a man of profound scholarship, that their high cultural standard was never associated with cowardice of this kind. We believe, the way, that much of the revolt to-day against intellectualism of the "high-brow" type, results from the observation that so much of it is tainted with that emotionalism which it so strongly reprobates in others—the emotionalism and vanity, the emotionalism that comes of craven fear. Rarely is the coldest intellectualist free of these defects.

Let us conclude with a cordial and regretful salute to the *Quest*, on the cessation of its loyal search for spiritual values, after a career of high endeavour that has left it with a stainless reputation. It has perished but not before it had passed its lighted torch to those who pursue the quest.

#### THE FAIRY LEGEND IN AMERICA

In the *Occult Review* for July, Mr. Lewis Spence writes of the "Fairy Folk of America" and traces some curious parallels between the old world and the new. He cites, for instance, the elfin element in the folk lore of the Incas of Peru and its similarity to some Welsh beliefs as in the case of the Peruvian idea of "Mamas" or "vegetation deities" which closely resemble the Welsh fairies known as Mamau or "the Mothers." And he says :

We can even trace the origin of Shakespeare's Ariel to American folklore. Indeed, the whole of *The Tempest* is impregnated with American folklore, and it seems probable that Shakespeare was obliged for some of its incidents to contemporary books of travel. D'Orbigny states that the Yurucares of Brazil fabled that at the beginning of things men were pegged Ariel-like in the knotty entrails of an enormous bole until the god Tiri, like Prospero, released them by cleaving it in twain. Nor does the American influence visible in Shakespeare's fairy play end here. The name Caliban is undoubtedly derived from the word Carib, often spelt Caribani and Calibani in old writers, and his "dam's god Setebos" was the supreme divinity of the Patagonians when first visited by Magellan, according to the Italian author Pigafetta.

## SIDELIGHTS

A few days before he passed on, Sir Arthur Conan Doyle granted an interview to Mr. W. R. Titterton, who tells the story, in dialogue form, in the *Daily Herald* of July 8th. Here is a short extract :

W.R.T. : *What of dogmatic religion ?*

SIR ARTHUR : There should be a clearing of old ruins. That has largely been done. One should not be too drastic. One should hold on to all that can be held on to.

Above all, without any mysticism, the character of Christ and his teaching give us a permanent standard of ethics. The Sermon on the Mount and spiritual communications give us all that is needful. The messages from beyond are infinitely consoling.

W.R.T. : *In what way ?*

SIR ARTHUR : They show us that we all can reach the ultimate goal.

W.R.T. : *What is the ultimate goal ?*

SIR ARTHUR : Life on a higher plane. Death for the average man is the beginning of his true and happy life in which he is not changed or translated to an unimaginable and uncomfortable hell or a hardly less uncomfortable heaven. He finds a natural life in homely surroundings, in which he develops his own natural powers. Death makes no change. Still, if the attempt to communicate with the spiritual world be made frivolously, the result may be disastrous. You may get a case of obsession.

W.R.T. : *I have no doubt of that. . . (And I told him of a poet who, with two friends, tried to raise a spirit ; and how one of them went mad, and the poet was for years obsessed by the thing they had raised.)*

SIR ARTHUR : Are you sure of that ?

W.R.T. : *I had it second hand. My informant is a trustworthy person.*

SIR ARTHUR : Well it is possible. But when the attempt to communicate is prompted by sincere desire for greater spiritual knowledge, such things do not and cannot occur.

W.R.T. : *You were not always a spiritualist. I gathered from your earlier books that you were an agnostic ?*

SIR ARTHUR : I was brought up a Catholic and educated at Stonyhurst. When I studied medicine I came to adopt the agnostic position. And, on its own plane, I still think it is unanswerable. Then I was persuaded to attend a seance, and I got absolute proof that it was possible to communicate with the unseen world. But I attached no importance to the fact. Indeed, though I studied the question for 25 years, it was only when war came that I realised the tremendous value of the discovery. Now I live to spread the knowledge of it and to gain more knowledge.

\* \* \*

Miss Nellie Tom-Gallon, the popular novelist, discusses animal souls, in the *Evening World* of June 18th, and in the course of her article recalls the following personal experience : "I have been lucky enough to have the unique experience of hearing the return of a horse that had been greatly beloved on this earth. Out of the air in front of me came a great neighing and snorting ; and the Medium—who was in a deep trance—described the horse and its markings. It was recognised instantly by a close friend of mine, sitting beside me. When she claimed it the horse tossed its head excitedly, we were told, and neighed again. With that second sound the surprise had passed, so that we could judge it without the slightest atom of doubt as to its exactness."

## "EMERGENT EVOLUTION"

ABOUT a quarter of a century ago Professor Vaswani, an Indian gentleman, visited London and I had the privilege of a long conversation with him. He was a member of the Brahma Somaj (a theistic association) and, I think, the head of a college founded by its members.

In the course of conversation he pointed out to me a principle in the Universe which I had not perceived, although when pointed out it is obvious. He showed me that under certain conditions  $1 + 1$  make more than 2, and  $2 + 2$  more than 4; not, of course, if considered merely from a mathematical standpoint, but from a wider one. He approached the question as a philosopher, not as a scientist. He pointed out that the combination of particles into an organisation resulted in the production of an entity possessing properties not only greater in quantity or quality from those of the particles separately, but different in *kind*. I recalled this illuminating conversation when I read the last chapter of Sir Oliver Lodge's *Beyond Physics*, in which, approaching the matter from the scientist's standpoint, he stresses the fact, which he says has often been emphasised, that "an organism as a whole has properties which do not belong to its constituent parts," and that the study of physics proves that "the simplest units of all, even down to the electron and proton . . . acquire properties when combined which they did not possess when separate." (p. 152). Earlier in this chapter he says, "This enhanced power of an electron, directly it is incorporated or organised into a constituent part of an atom, is perhaps the most incipient example of what has been called 'emergent evolution.'" (p. 150).

This persistent principle is, then, inwrought throughout the whole Universe. It is an essential law; in other words we here perceive the Will and Method of the Divine Source of all. It is a principle exemplified in the proton and electron in its *most elementary* form; and also with greater complexity in human history, in the League of Nations and similar combinations which result in a product far exceeding the constituent elements in potency.

The new heaven and the new earth seen by the author of the Apocalypse will be an achievement of "emergent evolution." The principle being an essential revelation of the Divine Method cannot be limited in the working to the present life on our planet or to the physical Universe as a whole. How it will work in this Unseen Spiritual realm we can only dimly guess; but there are indications in the tidings from Beyond that there are groupings in that Great Beyond which surpass in coherence and in potency the groupings on this plane.

We may conceive of the individual personality as gaining enhanced powers, and powers of different kinds, by association with those with whom it has affinity. The members of groups or bands enrich one another and realise in and through this association a fuller life than would be conceivable by the individuals separately. I will venture to quote what I have said elsewhere on this point.

"Communications from the Other Side constantly allude to Bands or Groups and indicate that everyone belongs by affinity to such a group . . . there is an orderly law by which all spirits gravitate to their own group. . . . The realisation that we are members of a group whose fellowship is in the unseen as well as in the seen world, and which is not limited by age, or condition, or time should impel us to cultivate our powers to the utmost so that we may contribute to the group our share of enriching knowledge and experience, just as the group

contributes to the enrichment of the whole. The members of a group, we may suppose, will know each other in a more intimate degree than they will know others."\*

The arresting article on the survival of personality in *LIGHT* of June 28th, refers to the cosmic consciousness which may be developed in the emancipated soul, a cosmic sense quite compatible with survival of personality, but "emergent evolution" is by stages, and it may be through group-consciousness that cosmic consciousness becomes possible as a permanent condition; flashes of momentary apprehension are occasionally vouchsafed to individuals even in this elementary stage, and may be more vivid and more frequently experienced in the emancipated life.

"It doth not yet appear what we shall be," but Science has revealed a fundamental principle which controls and directs all progress in the physical universe and in humanity and we may confidently anticipate that it will direct evolution in the Life Beyond.

H. A. DALLAS

## JOHN HENRY REMMERS AN APPRECIATION

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

AMONG the many interesting personalities that I met during my recent tour through America none was more arresting than John Henry Remmers, Treasurer of the Cincinnati Society for Psychical Research. Mr. Remmers is the author of the well-known book, *Is Death the End?* and if he did no more for mankind than publish this attractive account of his remarkable experiences of supernatural phenomena, he would be justified in concluding that he will leave the world richer for his having lived in it.

I have read few works on survival with greater interest. It has the advantage of being the personal experiences of Mr. Remmers and his family through their own mediumship, which is outstandingly good. To know him personally is a privilege. There is an air of probity and sincerity about him that carries the conviction that he is a man who loves truth and would fearlessly advocate it at no matter what cost. *Is Death the End?* confirms this judgment. Here is a book written by a well-known professional man who has lived practically all his life in an area in which any departure from rigidly conventional ideas is frowned upon, so that it is not difficult to imagine the manner in which the book was received by some of the author's friends and associates. It must, I imagine have cost Mr. Remmers no little prestige. To act thus savours of the heroic. But the dedication of the book reads, "To my son, John Christian Remmers, through whose passing I have acquired that which all the wealth of the earth could not have purchased, the absolute answer to the greatest of all questions: 'Is Death the End?'"

The answer is so strongly in the negative, so substantiated by the many carefully recorded tests supervised and controlled by Mr. Remmers, that none but the wantonly biassed can doubt its correctness.

I saw an affidavit, signed on May 27th, 1929 by nine individuals who had sat regularly in Mr. Remmers' seances for two years; it declared that they had all received "convincing proof of the continuity of life through the wonderful mediumship of Mr. and Mrs. Remmers."

\* *Leaves from a Psychic Note Book*, pp. 126-127-128.

Their mediumship is remarkable both in quality and in evidential value. Neither of these individuals seeks anything more than to bring home the reality of supernormal phenomena to those who sit with them. They do not even seek specially to make them believers in survival. I have no doubt that in this way Mr. and Mrs. Remmers have done more for the spiritual welfare of their visitors than a thousand parsons.

The phenomena obtained through Mr. and Mrs. Remmers' mediumship vary from simple raps to the independent voice, while mental mediumship is also experienced in a high degree. Even their young son, a boy of thirteen, has extraordinary psychic powers. On one occasion the lad went unexpectedly into a trance and to the astonishment of his parents was controlled by the spirit of a cousin whom they all thought alive and well. The control stated that he had been killed in an automobile accident in Cincinnati, fifteen hundred miles away from where the seance was being held. This statement was fully confirmed shortly after. The spirit had communicated the news of his passing within forty eight hours of his unfortunate death!

Mr. and Mrs. Remmers must be ranked among those specially privileged people who obtain within a short period, and with comparative ease what all the world is seeking. A little more than five years ago they knew nothing about supernormal phenomena. Within seven months they had received their first evidence through their own powers. In four and a half years they have advanced to a foremost position among qualified sensitives and are a real power in psychical research, reaching a class of people whom the average Medium could not reach, for various reasons.

I was astonished when reading *Is Death the End?* to see how much Mr. Remmers knows of the technique of the development of mediumship, and the manner in which he has comprehended the philosophy of Spiritualism. There is simplicity and directness about his style that appeals because it is so simple and unpretentious. Mr. J. De Wyckoff was justified of the high terms in which he spoke to me about it, months before I met the author or read the book. It is to be hoped that all anxious to interest and convince their friends will put this work into their hands.

Psychical research in U.S.A., is much more sympathetic to the survival theory than the S.P.R., of England, with perhaps the exception of the leading branch, which, however, has little influence on the other branches. Americans are more independent of parent bodies than are the European, prepared to take their lead from whoever can offer the best material. The Cincinnati S.P.R., is so sympathetic to Spiritualism that it is a pleasure for anyone who attributes his psychic powers to spiritagency to work for them. Mr. Remmers has the appreciation and support of so many of his fellow members that through them the full value of his psychic powers is, as far as possible, brought out.

I cannot do better in closing this brief appreciation of our subject than thank him in the name of all earnest students of psychic science for his valuable and fearless contribution to a great truth, and quote the final words of his own book: "Is Death the End? No! it is not the end, but only the beginning of a higher and more noble existence."

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Wrong, though its title deeds go back to the days of Sodom, is by nature a thing of yesterday, while Right, of which we became conscious but an hour ago, is more ancient than the stars of the essence of Heaven.—

J. R. LOWELL.

## RAYS AND REFLECTIONS

"SIR ARTHUR CONAN DOYLE. (Unfinished)." This legend—unintentionally appropriate—was scrawled beneath a partially completed portrait of the great novelist, by a pavement artist in Trafalgar Square, on the day of Sir Arthur's passing.

\* \* \*

The perfecting of character is a kind of alchemical process—it means the reconciliation of many contradictory qualities, the fusing of the cruder elements in the nature and the gradual transmutation of personality into individuality.

• • •

Beauty without the warmth of affection may be compared to one of those days in our English May, in which there is a beautiful landscape and a blue sky, but the air is so bleak that the lover of Nature, even while he admires the scene, cannot help shivering.

\* \* \*

Colonel Moore Brabazon, who was "the first Englishman to fly in England," remarks in some reminiscences in an evening paper, on the incredulity which existed twenty-one years ago on the subject of aviation. "All the great pundits had said it was impossible," he writes. But was there ever any new discovery of benefit to mankind which was believed in from the first by the great pundits? Surely *little* pundits is the more appropriate description of such people.

\* \* \*

The doctrine of vicarious atonement as a theological dogma has long been the target for rationalistic criticism. But whether the especial instance in theology be right or wrong, it is plain enough that vicarious suffering for the sins of the race is a common feature of every day life. We observe how many sensitive souls who are in popular phrase "ahead of their time" have to pass through an ordeal of pain and discord because of their environment. They are a kind of "scapegoat" for the rest. Morally, therefore, if not theologically, vicarious atonement is a fact in Nature.

\* \* \*

Under the title "Comical Word Swirls," in the last issue of the *Quest*, is a list of words shewing the curious way in which they are pronounced by the North American Indian who acts as the guide of a well-known Medium. Mr. G. R. S. Mead, the editor of the *Quest*, who accepts the reality of the guide as a "warm-hearted, cheerful and humorous personality," refers to the words as "psychically inverted *barbara nomina*." They are indeed quaint. In a list of over fifty there are such curiosities as "Callmese Malt" for "Maltese Cross," "ficialarty" (artificial), "tissianty" (antithesis), "undercrumb" (conundrum). Some of them are very like "Spoonerisms," and I noted a few which are satirically suggestive of the original words thus: "fettermixes" has a not remote relation to metaphysics, the word intended. Then "greedyenters," for ingredients, "sillyossifer," for philosopher, and "doggy-cattery" for category, sound almost as though the spirit-control were being deliberately facetious. There is a suggestion of Lewis Carroll about "Toberoc" for October, "ossicuty," for curiosity, and "quopiddy," for *quid pro quo*, while "fluffed moors" for muffled oars is a pure Spoonerism.

D.G.

## NOTES AND REVIEWS

"MESSAGES FROM A SCHOOLBOY." Edited by M. Birtles. (Braithwaite & Miller, Ltd.; 1s.)

This is a book of messages from the Other Side received from a schoolboy of some ten years of age who was run over by a lorry. It falls into a category well recognised in psychic literature for there have been several books on the same lines, as, for instance, *The Heart of a Father* by a well-known Nonconformist minister. It is a homely and unpretentious record of a schoolboy who talks and behaves very much as a schoolboy might be expected to do, and the fact that the personal characteristics are recognised by his family, and that there were at times some notably evidential points in his communications, makes the book an acceptable contribution to the literature of its class. It has its artless message for bereaved parents, even if the "short and simple annals" are such as Grandeur (of the literary and scientific type) may "hear with a disdainful smile," and pedants be annoyed that, as in Goldsmith's phrase, the little fishes are not made to "talk like whales."

LUCIUS.

\* \* \*

"THE BUDDHA'S GOLDEN PATH." A Manual of Practical Buddhism. By Dwight Goddard. (Luzac & Co.; 4s.)

Mr. Dwight Goddard was, he tells us, a missionary of the American Board, stationed at Foochow. He studied Buddhism for thirty years in China and Japan before writing this book. In it he speaks as a professed Buddhist, and the sincerity of his conversion is obvious, for not only does he date the birth of the Tathagata definitely in 533 B.C. (whereas Professor Rhys Davids in his translation of the Pali Suttas gives about 500 B.C. as the nearest obtainable, *vide Sacred Books of the East*, vol. xi. p. xlvi) but he reads into Buddha's command not to steal, for instance, broad and inclusive meanings which he denies to the same words in the Mosaic Code. The book is "based on the teachings and practices of the Zen sect, but interpreted and adapted to meet modern conditions." It is written for those who find in Buddhism a guide to the better conduct of life, and to such it may and should be of use. No one can find fault with the Noble Eightfold Path: *e.g.* indifference to wealth is of the highest value and much needed at the present time, but it is questionable whether mendicancy which, apart from teaching, was the highest point reached by the Buddhist monks, will commend itself to modern idealists. In *Navayana* (Riders) we find that, "The first formality for one who desires to enter the Order . . . is to recite before the Sangha the Ten Precepts: 1, Not to kill or injure any living thing. 2, Not to take anything that has not been freely given. 3, To live in perfect chastity. 4, To speak only the truth, not to lie, deceive or slander. 5, To abstain from all intoxicants. 6, To abstain from dancing, singing worldly songs, witnessing plays or other worldly amusements. 8, To renounce all vanity, ornaments, scents, etc. 9, Not to recline on luxurious seats and to sleep on a hard, low bed. 10, Not to possess or accept gold, silver or money of any kind."

This does not strike one as being easier than the Ten Commandments and though it is the prescription laid down for monks, it must be remembered that any Buddhist monk is free to leave the order whenever he pleases.

"To take another's life is to enhance one's egoism and to darken one's vision of a kinder and more unitive existence" (p. 43) is perfectly true, but does not seem likely to restrain a murderer. And the extension of the Third Precept to the use of contraceptives to avoid the

added difficulties of children (p. 122) is going rather far in "adaptation to modern conditions." It is candid, but scarcely Buddhism!

It seems amazing that anyone of European blood should find it helpful to renounce the ethics of Christ for the almost identical ethics of Buddha.

Those who wish to see how Buddhism works out practically, may read *The Lacquer Lady*, an excellent historical novel on the adventures of King Theebaw and Suppyalat, his wife. All the Palace massacres are historical fact. Men have always "adapted" their religions to fit their preferences.

Buddha himself, and Christ, wrote nothing. The teaching of each is reported by disciples, and is very closely parallel, the main difference being that Buddha never seems to have acknowledged any First Cause, and that Jesus referred men to their Father in Heaven. Which is the more in line with modern mentality is scarcely doubtful.

S. De B.

\* \* \*

"ASTROLOGY: YOUR PLACE AMONG THE STARS." By Evangeline Adams. (Dodd Mead & Co., New York; 5 dollars).

This is a large volume by a lady who is described as the world's foremost astrologer. It is not so much a treatise on the subject as a guide to the general reader on the various planetary positions and their meaning in relation to himself, as disclosed by long lists of dates covering many years. The symbology of the various planets is fully considered and these delineations are rather suggestive of the mystical vision of the ancients, and seem generally in accordance with received ideas as set forth by other writers on astrology. The book is well written, and the inclusion of the horoscopes of a hundred famous people gives opportunity for checking the character and career of each by their solar and planetary aspects. Even if astrology is found—as some assert—to have some pretensions to reality but to suffer because its laws have yet to be discovered, it yet affords a great deal of interest to those who love systems of character-drawing and the like. For although it is a matter much mixed up with the idea of "fortune-telling," predictions of the future need not come into consideration at all—the art has other applications. Astrology is, as its followers assert, "the spiritual side of astronomy," and as some of its exponents even in modern days, have been men of considerable intellectual standing, like the late Dr. Garnett, it is not a subject to be lightly dismissed.

LUCIUS.

## ANSWERS TO CORRESPONDENTS

E. A. SUTTON (Eastbourne).—We do not think the lady made the statement you attribute to her. The protest was against certain wild and unauthorised claims that messages had already been received in various quarters.

\* \* \*

"T" (Watford).—Sorry we are unable to accept your small literary contribution. You did not send stamp for return, or we would have posted it back to you.

\* \* \*

MRS. P. W. BANNING (Los Angeles).—This kind of prediction has been made many times, and although we are not sceptical, (indeed we regard this type of prophecy, in a large and general sense, as being in process of fulfilment) nevertheless we do not think it wise for various reasons to give the matter publicity in our pages.

MR. W. D. KENNARD asks readers who can spare back copies of LIGHT to send them to him, for distribution in connection with his forthcoming lecturing tour, at 28 Somerset Road, Ashford, Kent.

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AUGUST.

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

VOL. IX. No. 2. July, 1930.  
**"PSYCHIC SCIENCE"**  
 Frontispiece. Portrait of Mrs. Hewat McKenzie,  
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 Wednesday, July 30th, 7.30 p.m. .. .. MRS. DOROTHY PRIOR  
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Thursday, July 31st, at 7.30	Clairvoyance ..	Mrs. Florence Kingstone
Friday, August 1st, at 7.30	Clairvoyance ..	MRS. GREGG

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LECTURES.

Monday, July 28th, at 7.30 .. .. REV. DRAYTON THOMAS  
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Clairvoyante: Mrs. Hirst.

6.30 p.m.—Speaker: Mr. Harold Carpenter.  
Clairvoyante: Mrs. Roberts.

Sunday, August 3rd, 11 a.m., Mrs. St. Clair Stobart  
Mrs. Cooke.  
6.30, Rev. Drayton Thomas.  
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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.

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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.

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