

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

No. 2446. VOL. XLVII.

[Registered as SATURDAY, NOVEMBER 26, 1927. a Newspaper.]

PRICE FOURPENCE.

CONTENTS.

Notes by the Way	581	In the Service of Life	585
What I know of Materialisations		From the Lighthouse Window	587
(continued)	582	Another Unsatisfactory Seance	588
"The Coming Crisis"	584	Rays and Reflections	590
Letters to the Editor	585	Notes on New Books	590
Echoes of Armistice Sunday ...	585		

NOTES BY THE WAY.

THE LINKS BETWEEN.

It is dangerous to be positive concerning things which cannot be proved. Yet there are matters relating to mediumship about which we have, if not complete proof, at least reasonable assurance. We are fairly certain, for instance, that in most, if not all, cases of physical manifestation—materialisation, for instance—the psychic or etheric body of the medium plays a considerable part. Not only have people with physical mediumship expressed this view of the matter, but it has several times been stated by spirit communicators themselves. If we reflect upon this point, we get a suggestive explanation of a great deal that is puzzling in connection with this form of mediumship. And sometimes we have more than a suspicion that what is known as the subconscious or unconscious mind is really the psychical or etheric brain, which registers much that is not always transmitted to its physical counterpart. Of course, the term "subconscious mind" may still hold good as denoting a deeper level than physical consciousness. By such an explanation, it becomes a more concrete idea. Again, it may be rightly insisted that the clairvoyant eye is really the spiritual eye, which transmits to the physical brain by reflex action what it perceives in the psychical world. It is this possibility of transmission which produces the clairvoyant.

* * * *

THE PAYMENT OF MEDIUMS.

This is a question on which there is a great difference of opinion even amongst Spiritualists. We have listened to those who maintained that spiritual gifts ought to be freely dispensed without the taint of commercialism coming into the matter. Others contended that the labourer was worthy of his hire. After listening to many arguments, we came to the conclusion that it is a matter on which there can be no hard-and-fast rule. It is a question to be decided by common-sense rather than by methods of coercion. There should be freedom of choice and the right of private judgment, whether on the part of the medium or the sitter. In a recent address the Rev. C. Drayton Thomas remarked that the money he had spent on mediums had been quite as well laid out as the money he had paid to lawyers. Doctors had to be paid, clergymen had to be paid; and he even suggested,

with delightful audacity, that a gifted medium might be of more value than many bishops! That is the opinion of a great number of people. On the other hand we know some mediums who will never take any money for the exercise of their gifts. So that what it comes down to is that there should be perfect freedom in the matter. Whether a sitter elects to pay for, or to receive without payment, the services of a medium, or whether a medium chooses to be paid, or to work without payment, is in each case his or her own business. It is not for us to condemn either side. Even at the cost of some abuses liberty is something to be jealously preserved, in these days of official regulations of all kinds.

* * * *

BIBLICAL ERRORS.

When dealing with questions arising out of Biblical texts we are sometimes conscious of the difficulty of placing complete reliance on the accuracy of the translation, to say nothing of the possible errors made by early copyists. Now and again some passage does not ring quite true. It offends our sense of right and reason. The Rev. George Vale Owen, we see, touches on the question in his latest book, *Problems which Perplex* (Hutchinson). Thus, in one instance, he deals with the passage in Matthew xxvii., which tells us how "the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection and went into the holy city. . . ." Of this, Mr. Vale Owen remarks that "many explanations have been attempted by commentators. They do not agree with one another, and their perplexity is quite apparent." The passage is out of harmony with the rest of this Gospel, and with the other three. The word "saints" does not agree with the phraseology in use when the Gospel was written. In short, the passage is probably an interpolation by some later copyist. With the Bibliolater we can do nothing, but with the person of reasonable mind our course is clear. The Bible, we can say, is to be read for inspiration, for spiritual sustenance rather than mental food. This rigid devotion to the printed text is an example of adhering to the "letter which killeth." It is a question of following the mind of Jesus rather than the minds of his reporters. We know what it means to-day when a reported speech will sometimes seriously distort the words of an orator, or garble his meaning. It is often easy to discern what he really said and meant by using a little intelligence, and then we can ignore the erroneous statement.

THE SCATCHERD MEMORIAL FUND.

	£	s.	d.
Amount already acknowledged ...	117	14	0
"Kaye"	2	2	0
Dewar, Lady	1	1	0
Glasgow Association of Spiritualists	1	1	0
Further contributions will be gratefully received and acknowledged in LIGHT.			

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

(Continued from page 571.)

I may also mention one other instance, in which a feeling of antagonism on the part of the medium towards the materialised spirit is recorded in a Swedish Protocol, and signed by twenty-one persons who were present on the occasion, and were eye-witnesses of all the manifestations. Translated, it reads as follows:—

The spirit, having clothed itself with material, was evidently so well pleased with his new body that he made a determined effort to show himself outside of the cabinet, but the substance melting away he had repeatedly to recede nearer to the medium. Once in doing so he accidentally touched the medium's forehead, startling her so much that she tried to jump up from her seat and leave the cabinet. She, however, was unable to move, and, on experiencing this weakness, she became alarmed, and, opening the curtains widely, drew attention to the figure by excitedly exclaiming, "Look at this man standing here," and adding, "I am so frightened." "The man" stepped forward, and two of the sitters, affected by the medium's nervousness, left their seats near the cabinet, whereupon I (Matthews Fidler) took one of their places and Mr. H. the other. We both saw the figure very distinctly, and made notes as to his features, Mr. H. making a rapid sketch of them. The "man" smiled and nodded in a friendly manner. His moustache was thick and heavy, of a dark brown or black colour, and the face of extreme whiteness, and of a normal size. After we had carefully examined his features, he withdrew, and closed the curtains, but the medium instantly opened them, saying, "Don't leave me! Hold my hands! I'm afraid!"

We saw both the medium and the figure. Mr. H. held the hands of the medium, who was trembling very much, while I watched the figure standing beside her. While I was gazing into his face I observed that it grew less and less, and, in fact, the whole form seemed to be very gradually shrinking together. I drew the attention of the other sitters to the fact, and several stepped quietly forward to look at the form closer, so that they all saw the medium clutching the hands of Mr. H. and the diminishing figure at the same time, besides speaking with the medium, while she explained that she did not know why she was frightened; she could not help it, the "man" was so real. Whilst she was speaking the figure was smiling and bowing, evidently self-satisfied, and seemingly quite unaware of the conditions necessary to retain the material covering he had taken on, for whilst we looked steadily into his face it diminished to a few inches; in fact, while wearing all the appearance of age, it was in size not more than an infant's. The material of the body vanished until there were only a few shreds where the lower part of the chest had been, so that the shoulders were almost on a level with the top of the head. Whilst this melting away was going on, the "man" appeared to be quite unconscious of the change, as the self-satisfied look and friendly smiles and nods in reply to our remarks continued to the last.

This protocol of the doings of the evening was drawn up and signed by the twenty-one persons who witnessed them. The medium, asked as to the cause of her fright, replied:—

I cannot say that I felt any dread of the spirit till he touched me. That startled me, it was so intensely real. I felt a dislike to his personality, and when I tried to rise from my chair, and discovered my weakness, I grew nervous and frightened. I had an undefinable feeling of repugnance to the "man." Of course, I knew he would do me no harm, but I did not like him, and was afraid he might touch me again.

This was unreasonable, but even mediums can sometimes be unreasonable.

A PERPLEXING EXPERIENCE.

One incident occurred in connection with my experiences in Materialisation which caused at the time a considerable amount of perplexity and anxiety; and, because there seemed to be no elucidation of the mystery, we—the members of the circle—agreed that for the time being the occurrence should not be made public, or spoken of, until the time seemed ripe for it. For this eventuality careful notes were made and preserved.

Since that time two of the principal witnesses have passed on, Matthews Fidler and Alexander Aksakof. Their notes and comments have passed into my hands, together with their permission to use them, as they intended doing had they been permitted to finish their work. Whether the time is ripe, or whether students of occult matters have dipped deeply enough into the mysteries of spiritual forces to be able to grasp the significance and potentiality of the human will, I do not know. I will, however, give a brief summary of the incidents.

A series of seances had been arranged for the purpose of photographic experiments. The seances were held at my home in Sweden, under the auspices of Matthews Fidler and Alexander Aksakof. The members of the circle included some of the best known students of spiritualistic phenomena, men of superior intelligence and learning, cautious, patient, and careful. The operating spirits seemed equally anxious that the work to be done should fully establish all that was claimed for it, and clearly demonstrate the actuality of spirit return.

We had two months to work in, and during that time these members of the circle—savants from different parts of Europe—remained in Gothenburg. Several hours of each day were occupied either in experimenting, or arranging for experiments. Many very wonderful phenomena occurred during this time, which have been already made public by Mr. Fidler and Mr. Aksakof. Many photographs also were obtained, all more or less remarkable, but which did not come up to the standard of excellence hoped for. And time passed rapidly.

Under the incessant strain, my health began to give way. Each succeeding seance left me physically weaker, but my anxiety for success increased.

I felt that such an exceptional circle might never be gathered again, and Mr. Aksakof had said it would be his last work for Spiritualism. I also had decided that it should not fail owing to any want on my part in supplying the proper conditions, as far as I understood them; and I cheerfully submitted for the first time in my life to all, or any tests that could be

devised; indeed, I assisted in planning them, feeling that our experiments were a matter of too much importance to allow any loophole for suspicion which might creep in later, when the report of our proceedings should be published.

The personal tests which were adopted at each seance varied from time to time, as a fresh idea was mooted. The one, however, which was considered simplest, and best for all purposes, was a closely-fitting dress, fastening at the back. In addition to the ordinary fastenings the opening was sewn over with thread, and across the thread a word was written, which left marks in certain positions on the crossed threads. My hair was closely braided, and the plaits sewn together, the thread being also marked. Black bands were sewn on my wrists. In addition to these, a tape was passed round my waist and knotted, the knot being sewn over with thread and marked. The ends of the tape were passed through a staple in the floor, and then held by the person sitting nearest. Six inches were allowed as play-room, to provide against any discomfort, but it was not possible to move more than six inches in any direction without drawing the tape held by the sitter, and thereby announcing the fact. These tests were devised by Mr. Aksakof and myself, and we flattered ourselves that they left nothing to be desired.

The last evening arrived, and my anxiety for success became intolerable. While sitting in the cabinet, after the sewing up had been completed, and waiting for the final arrangements of the circle, I said to the invisible powers, whom I felt to be present, "It is our last chance; do as you like with me afterwards, but let us succeed to-night." A paper and pencil had been provided, and "Walter" wrote, "We will try, but you must promise not to hold us responsible if the result does not please you." I replied, "I will take the responsibility." Both Mr. Aksakof and Mr. Fidler—who insisted on seeing the writing—desired to put an immediate stop to the seance, but I insisted on going on with it. A very uncomfortable feeling pervaded the circle, but it afterwards gave place to one of curiosity. My senses became keenly alert, the cob-webby sensation, before described, grew horribly intense, and a peculiar feeling of emptiness, which I had previously had, became so strong that my heart seemed as though swinging loosely in an empty space, and re-sounding like a bell with each stroke. The air seemed to be full of singing, buzzing sounds that pressed on my ears, but through it I could hear the breathing of the sitters outside the curtains. The movements made in the air seemed to sway me backwards and forwards. A fly alighting on my hand caused a pain like that of toothache to shoot up my arm. I felt faint, almost dying; but I remembered how necessary it was that I should keep my senses, and hold out to the end of the seance. All this time I was conscious that something was going on within the cabinet, but without being able to see anything.

At last the arranged-for signal was given, that all was ready. The curtains were thrown open, and a materialised form stood fully revealed beside me. The lens of the camera was uncovered, the plate exposed, the magnesium light flashed. Then the curtains fell together. I remember the feeling of relief and thinking, "Now I can give way." It is possible that I did faint. I do not know. But I was aroused by the sound of a voice saying in my ear, "*She is not here, she is gone!*"

It was one of the family who spoke, and the terror in the boy's voice roused me effectually. I wanted to reassure him, and asked for water, and wondered at the same time whose voice it was that made the request. It was like my own, but seemed to come from the air or from another person. The water was brought and drunk, but though I felt refreshed, the act seemed to be performed by that other person who had spoken.

Then I was left alone. I could hear the events being discussed, and in listening to them my curious sensations gradually passed away, and I was conscious

that I was still sitting in my chair, feeling much as usual, and wondering what it had all been about, wondering also at the suppressed excitement of the sitters.

The seance closed. I felt ill and indescribably weary, and so weak that the usual inspection of the stitches, fastenings, bands, etc., which was made by all present, and found intact, was almost too much for my strength. At last I was undressed and put into bed, where I remained for something over three weeks!

Now comes the strangest part of this strange experiment. The photographic plate was carefully developed, and a print made, which revealed a most astonishing fact. The materialised form, well in focus, was clad in white flowing garments. The hair was hanging loosely over the shoulders, which, like the arms, were without covering. The figure might have been that of a stranger, but the features were *unmistakably mine!* Never has a photograph shown a better likeness.

On the chair beside it, and a little behind, was a figure clad in my dress, the black bands on the wrist and the tape round the waist showing themselves clearly and intact, but the face was that of a stranger, who seemed to be regarding the proceedings with great complacency and satisfaction.

Needless to say, we looked at this extraordinary photograph with something like petrification. We were utterly at a loss to understand its meaning, and no explanation was forthcoming except a rueful remark from "Walter," who, when questioned, replied that "things did get considerably mixed up!"

It was a long time before any of us could think calmly over the manifestations of that seance. All the theories that had been so carefully, even painfully, built had received a shock that threatened their entire destruction. From the first it was decided amongst us that though all the rest of our experiences should be made public, this one alone should be suppressed until some light had been thrown upon it or some explanation forthcoming. Though the members of the circle separated next day, the subject of our perplexity was discussed in correspondence for months, and all its aspects considered, but it remained a mystery to most of us for years. To me, to whom the perplexity became torturing, the light came first. Perhaps because my need was greatest. How it came I have related in "Shadowland," in Chapters XXV and XXVI, and it is unnecessary to recapitulate.

I was strongly urged to take up the work again (which I had laid down in despair of ever being able to understand it), first, because I was anxious that my friends should partake of the knowledge I had gained; second, because by thrashing the matter out another aspect would be given to supposed cases of fraud on the part of the mediums; and third, because both Mr. Fidler and Mr. Aksakof were constantly urging that Truth was the object to be aimed for, whether it was pleasant or unpleasant for us to acknowledge. (To be continued.)

REMEMBRANCE SERVICES IN EDINBURGH.

From Mrs. G. A. Henderson, of Edinburgh, we learn that the services at the Psychic Centre were particularly impressive. Mrs. Falconer, the medium, gave clairvoyance, announcing the names of over thirty soldiers, most of which were recognised by members of the audience. The musical side of the proceedings was in the capable hands of Mrs. Begbie, Mrs. Kelsey, Miss Bogie, and Miss Falconer. A photograph taken at the morning service was found to contain three extras; many uplifting messages were received, one of them urging the necessity for the further enquiry into psychic matters, saying that "each one should investigate for himself and find the truth."

A copy of the photograph has been sent to us by Mrs. Craig Falconer. It shows what appears to be a rostrum covered with a Union Jack, upon which are massed bunches of chrysanthemums and other flowers; behind stand a group of figures, officials in charge of the meeting. Superimposed is the faint cloudy mass which is characteristic of photographic phenomena, and in this appear three incompletely formed heads. In two cases the details are unusually well marked.

"THE COMING CRISIS."

At the meeting of the London Spiritualist Alliance on Thursday evening, 10th inst., Brigadier-General R. B. D. BLAKENEY, C.M.G., D.S.O., delivered an address on "Further Communications Concerning the Coming Crisis," Sir ARTHUR CONAN DOYLE presiding.

GENERAL BLAKENEY treated his theme mainly from the standpoint of the secret activities of destructive and revolutionary forces which were seeking to restore materialism and re-establish the dominion of force. He alluded in the beginning of his remarks to the Pyramid prophecies which indicated the coming of a great war on May 29, 1928, and referred to the fact that a prophecy which had made a great impression was to the effect that in May, 1926, a great earthquake would occur that would wreck the whole of the Mediterranean basin; but, of course, that had not happened.

He was not there to talk about such prophecies. He wished to talk of matters within his own knowledge arising out of the extent to which he had come into contact with great world-forces. No one who knew anything of these great forces could doubt that we were up against a gigantic crisis.

The discovery of radio-activity and other modern scientific discoveries had destroyed old materialistic ideas by revealing that matter is nothing but electricity. It had disclosed the existence of a greater world outside the material order, that world which Spiritualism existed to proclaim. Spiritualism was one of the great world-forces introducing man to that greater life; its message was that man came from a greater life into this world, and would return to that greater life.

From the scientific point of view, said the speaker, it might be held that the ether is nothing more nor less than the spirit world, and science, in its own way, was recognising the fact.

General Blakeney gave many disquieting instances, with names and particulars, concerning machinations by which the enemies of peace who worked along the lines of high finance, and who secretly subsidised revolutionary groups, had aimed at creating a mutinous spirit amongst the nations. He traced the existence, in short, of a sinister financial conspiracy employed to engineer the domination of the world in the interests of Mammon and Materialism. He pointed to the fact that these subversive movements which had broken out in various parts of the world were well provided with money. Their aim was to stir up disaffection and disturbance and to arrest the spiritual progress of the world.

He had some very grave statements to make regarding what he knew of the deadly poison gases which are being prepared in chemical laboratories for use in the next war.

The General's aim was apparently to show that the coming crisis was not a mere matter of prophetic foreshadowing, because the indications of what was coming were all around us in the world of everyday.

Giving some account of the proofs which he had received of the reality of Spiritualism, he referred to the fact that, with other investigators, he had been sitting in a circle which had received messages from many people of the ordinary type, describing their entrance into the next world and the conditions of their life there. It was a remarkable thing that all these messages agreed. They all seemed to have been co-ordinated to enable us to know how we should face the coming crisis. He told of spirit messages from a distinguished general, who had said that when living on earth he desired to make a great army, but if he could come back to-day he would like to try to find out what made people want to fight, and to discover a remedy for war.

The address, which was of considerable length, made a marked impression on the audience, but its

apparently alarmist character was relieved at the end by a note of optimism. The revelations of Spiritualism and its influence on the world were described as the method by which the disruptive and materialistic forces would be fought and finally conquered.

At the close of the address, Sir Arthur Conan Doyle said, in reference to the rather disturbing statements which the General had made, that he consoled himself with Browning's line, "God's in His heaven, all's right with the world." We could face the future with confidence. England had a great deal to go through, but in the end she would come out on top. We all knew that a great black cloud had banked up, and that this cloud was more from natural than political causes, although the political element could not be ignored. We knew that Russia was a danger point. It seemed quite evident that Russia was preparing for war, but, although we heard very horrible things about the uses of poison-gases, it was to be remembered that one great safeguard was that the deadly method of war-making was in the hands of every nation, and it was probable that no nation would attempt to use this dreadful method of warfare for fear of reprisals from the others.

Referring to the predictions of coming calamities, Sir Arthur held that the fact that there had been prophecies which had not been fulfilled did not remove the possibility that some of them *would* be fulfilled, and he pointed to the instance of the Great War against which many warnings were uttered before its arrival. These warnings were unheeded, but the war came all the same. He had himself received many messages in his own home circle, and it was a fact that many of the disasters which had happened of recent years had been foretold, and had happened exactly as they were predicted. These messages which he had received were not given to provide scare-lines for the daily papers; they were solemn warnings intended for those who could appreciate their importance. If and when a great crisis came to the world such as had been foreshadowed by thousands of messages from the other side, it might be that Spiritualists would be of great service, for they had knowledge of these things, and would be able to interpret them to those who, ignorant and unaware of the meaning of the events, might be distressed and even maddened by the happenings.

Sir Arthur then moved a resolution of thanks to General Blakeney, which was cordially adopted, and the proceedings closed.

THE "TWO WORLDS"—A FORTY YEARS' RECORD.

Congratulations to the *Two Worlds* on the completion of its fortieth year. We have been familiar with it from its first issue, and watched its progress with interest. Our contemporary, in its issue of 18th inst., gives a summary of its history, in the course of which many honoured names are mentioned. Speaking from observation, and without any desire to be unjust to the memory of its previous editors, all of whom did excellent work, we are of opinion that its present editorship has been the most capable which the paper has known, and has gone far to carry it to its present position as a sanely conducted Spiritualist paper, enterprising and influential.

HONOUR TO A JOURNALIST.—MR. J. CUMING WALTERS, editor of the *Manchester City News*, well known in journalism, and an ardent Spiritualist, was recently the guest of honour at a complimentary dinner at the Midland Hotel, Birmingham, at which some three hundred people were present, with Sir Edwin Stockton in the chair. Mr. Walters was presented with an illuminated address and a purse of money subscribed by his many friends in the civic, journalistic and social life of Manchester. The presentation was made by the Lord Mayor (Alderman Swales).

LETTERS TO THE EDITOR.

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

THE HYDESVILLE MEMORIAL.

Sir,—I appealed to your readers to help me with subscriptions for the Memorial which is being erected at Rochester in memory of the birth of Spiritualism in the neighbouring hamlet of Hydesville. It is important that this Monument, a handsome obelisk, should be international in character. Up to date I have received 22s. 6d. from our British community. Will they leave me to send that in as our British contribution?

Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham,
Crowborough, Sussex.

THE MEANING OF MATERIALISM.

Sir,—I was glad to observe in your issue of the 19th inst. that your distinguished contributor, Mr. F. J. Gould, in his admirable article, "Life Without Frontiers," has tried to place the word "Materialist" in its true perspective. I commend a perusal of this article to all Spiritualists, particularly to those who perpetually raise hysterical outcries against *Materialism* without quite understanding what is meant by that word.

I enclose my card.

Yours, etc.,

INTERESTED OBSERVER.

THE WAY TO AVERT WAR.

Sir,—Curiously endorsing "The Consoling Message" in *LIGHT* of the 5th inst., the following spirit message may be of interest. It was given to me through a powerful medium and was delivered in an earnest, strong voice by one who said he desired to offer a message on the present outlook. Here is the message:—

We are ever striving with man to make him understand that peace must be in the individual thought. It is futile to call on God for peace when men are striving to get the better of one another. You can have peace if the millions of Spiritualists pray for it with all the power they possess. One good man or woman can overcome many who desire war, but they must realise they are units of peace.

We are fighting a terrible battle here on this side. Will you co-operate with us in overcoming the powers of darkness? You may say, "Why are these things permitted?"—but it is man who makes war or peace. Pray, all of you, earnestly. Disaster can be averted if man will. All the great teachers and thinkers here have combined to bring their influence to the earth for good. Be brave and confident, knowing you have the strength of the spirit-world behind you, and you will win. The only direct way is by prayer and visualising peace. Thought is the strongest force. One of you can overcome many evil ones.

Evil is self-destructive. We want you, as Spiritualists, to join with us in praying and working for peace.

More was said, but I was unable to take it down.

Yours, etc.,

H. BLACKWELL.

A PSYCHIC HANDSHAKE.

SIR,—I would like to relate an experience which may be of interest, to your scientific readers in particular. I sit in a circle where many evidential results have been obtained. At the last sitting the chair on my left was vacant, the usual occupant being unable to attend the sitting that evening. About the middle of the sitting I felt someone touch me gently on the left arm. I leant over the vacant chair, and asked the gentleman in the next chair to the vacant one if he had touched me. He said no, and I can believe in his honesty. When one of the principal controls came through I asked her if anyone was sitting in the vacant chair. She said, "Your father is there, and has been all the time." I said nothing, but extending my right hand, I said *mentally* to my father, "Shake hands, father." Immediately I had the feeling as if I had received an "electric shock." I suffered a tingling and "prinkling" sensation right up my right arm to the shoulder, and my hand seemed all drawn together. So much so that I had to rub it violently with my left hand to take away the numb feeling. The tingling and

"prinkling" sensation lasted for about two hours, and then gradually faded away. The feeling was just the same as one might experience from receiving a slight shock from a leakage at an electric switch. I wonder if any of your readers have had a similar experience? This might be a starting point for some of your scientific readers in making experiments into the nature of the spirit body.

Yours, etc.,

ARCHIBALD MACINTYRE.

248, Woodlands Road, Glasgow.

[*+* We believe that, to those who are making a scientific study of the etheric body, such experiences as that of our correspondent will not be unfamiliar.—ED.]

ECHOES OF ARMISTICE SUNDAY.

An Albert Hall meeting, attended by 8,000 people, in the morning, and an evening service in the large Queen's Hall, filled in every part. Such is the splendid record achieved by the Marylebone Spiritualist Association, whose executive and staff of voluntary workers have shown a talent for organization and energetic work that reflects lustre on their society, the oldest propagandist body of Spiritualists in the metropolis, and possibly in England.

* * * *

The musical portion of the services was in the capable hands of Captain J. C. E. Dimmick, the organist, who was assisted by Mr. Wilfred L. Evans, who at the Albert Hall played the voluntaries before and after the service, as also at the Queen's Hall in the evening.

* * * *

The few seats left unoccupied at the Albert Hall meeting, it is stated, were all, or nearly all, those owned by seatholders, who refused to allow them to be used, as a protest against a meeting of Spiritualists in the hall.

* * * *

Sir Arthur Conan Doyle, in the closing words of his short speech, addressed a message of consolation to those bereaved who still felt a void in their hearts. He begged them to remember that their lost ones were removed from all the temptations, all the crudeness of earth. "Our message is, 'Be comforted; be comforted,' for that is the message now being sent to the human race."

* * * *

From Miss Lind-af-Hageby's address may be taken her testimony that the way of service, of high endeavour, of helpfulness to others, was the way of life. The way of violence, of selfishness, and indifference was the way of death.

* * * *

Mr. H. E. Hunt made an effective quotation from Phillips Brooks:

Know this, oh man, sole root of sin in thee
Is not to know thine own divinity.

* * * *

Miss Estelle Stead read a communication from her father which recalled the old Biblical prophets. "Where are you marching?" it asked, and the reply was that the world was marching straight towards another great blood-sacrifice, "filling the gaping mouth of Moloch with victims to the world-lust for power." "Has not warning been given by fire, flood, pestilence, and earthquake? Your eyes see not, your ears hear not, until it comes to your door, and then it will be too late." It was comforting to learn that 1928 is to be "a year of peace and prosperity," which is in flat contradiction of some other prophets.

* * * *

The Rev. C. Drayton Thomas was forcible and direct. In the course of an effective address he remarked that one of the greatest mistakes that a man could make was to disbelieve in human survival. But hope and faith were not enough unless they led to knowledge. That knowledge came when the man was ready for it.

* * * *

At the Queen's Hall, in the evening, the Rev. G. Vale Owen addressed a large congregation and, referring to the accounts given by clairvoyants of the visions of the Deathless Army seen at the Albert Hall Armistice Service last year, showed that the descriptions given by different seers were strikingly similar, corroborating each other. Mrs. Roberts's clairvoyant descriptions given from the platform were amazingly evidential.

LIGHT,

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 16, Queensberry Place, South Kensington, S.W.7.

SUBSCRIPTIONS & BUSINESS COMMUNICATIONS should in all cases be addressed to LIGHT, 34, Paternoster Row, London, E.C.4. Cheques and Postal Orders should be crossed and made payable to LIGHT.

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be made to The Advertisement Manager, LIGHT, 34, Paternoster Row, E.C.4. Telephone: Central 1462.

RATES.—£10 per page; 10/- per inch single column; societies, 8/- per inch; classified advertisements, 1/- per line.

IN THE SERVICE OF LIFE.

In a book, "Creative Personality," by Professor R. T. Flewelling (Rider), is a chapter entitled "What is Truth?" It is so appropriate to the controversy now raging in the Church over Science and Religion, that some quotations from and comments upon it may well supplement the more formal review of the book itself.

The author remarks that Religion, like all social relations, is not less real than the facts of Science. Its reality must be measured by its importance for life. The things that belong to the human spirit—righteousness, honour, heroism—are not to be considered unsubstantial things merely because they cannot be weighed in pounds and measured in yards or bushels. It is only the things of small importance that can be so measured. Such (in "a few other words") is the contention of the author, and his argument is almost self-evident.

On the question of the intuitive mind, which perceives these things in a moment of insight as a revelation to the soul, and proclaims the truth fearlessly, Professor Flewelling says:—

It will be seen, then, that in any field the forces hostile to apprehensions of truth will be largely forces under the control of the human will. We speak frequently of Nature as if she were loth to give up her secrets; as if they had to be dragged out into the light. The scientist, on the contrary, has no forces to contend against which are at all comparable to those which arise within himself and others. Science is delayed by disloyalty to scientific precepts, by the prejudice of acquired and traditional viewpoints, by the coldness of scientific unbelief, by ruling presuppositions and dominant hypotheses. In scientific as well as in theological thought, we witness the refusal to face facts in a new way.

That is, unhappily, true, for, although it is the fashion in some quarters to blame Theology for its hostility to the facts of Science, we could point to at least one direction in which Science obstinately resists the evidences for those truths to which Theology is committed, viz., the existence of a soul in man and its survival of death. We say "Theology" and "Science," meaning in each case theologians and scientists, for our author well sees that the obstacles to new knowledge are not to be found in the facts of Nature, but in the minds of men. And he notes that "the refusal to make readjustments of theory and hypothesis before the need has become an intellectual or an ethical scandal is one of the most certain facts in the history of human ideas." Truly so—the "intellectual scandal" is proceeding before our eyes in the

violent controversy now agitating the Christian Church.

Every instance of prejudice and pride of opinion, every unwillingness to face facts, every hostility to necessary adjustments, every instance of blind self-interest or evil-mindedness, or even of immorality, is a block beneath the wheels of progress which keeps us back from scientific, social and spiritual achievement.

The author pleads for a complete willingness to open our minds to all facts, no matter what theories are prevalent, and he well observes that if our souls were open to the complete revelation of God in human duty, civilisation would take a tremendous leap forward. As he remarks, there can be no real conflict between Science and Religion or between knowledge and human values.

A religion that fears any truth which Science can discover is not only uncertain of its own ground, but is essentially irreligious, because truth, hunger for the whole truth, is the very heart of real religion.

Yes; but it is not only a question of fear. A religion that has no faith in the Universe, but believes only in its own special form of revelation, is no true religion. And a Science that fears to investigate any new discovery because the proof of it threatens the validity of some theory of life, is no true Science. And so we come always to the human factor—"poor Humanity." And yet not so poor, since, apart from humanity, neither Religion nor Science have any meaning.

Once more to quote:—

Knowledge and truth can get along only by walking together. Science and Religion are necessary to each other.

That is well observed. We need only add that the two must not only co-operate. They must do so in the service of Life, and not as its masters or tyrants.

"IT'S ALL FOR THE BEST."

We return to Major Bernard Hamilton's new book, "One World at a Time," to which we gave a full notice recently, and take from it the following quotation containing a remarkable little story illustrating the virtue of faith:—

Hear a little tale about Bernard Gilpin, "the Apostle of the North," after whom, so my father informed me, I have the honour to be named.

This most eloquent and excellent man, after conducting his Apostolate of Reform between Tweed and Trent, was summoned for contumacy against the Catholic Religion to the Court of Queen Mary, surnamed "Bloody" by ardent Protestants. So he was marched south under guard.

He was quite cheerful. He was always cheerful. For there was a saying which was always in his mouth: "It's all for the best."

The tale runs that his grim captors chafed him, for he was always in merry mood. All knew that he was on his way to the scaffold. There could be no mercy for contumacious and famous preachers. Our Apostle had a skittish horse. At Leicester, Gilpin took a toss and broke his leg.

"Aha," said the captain of the guard, "is this for the best, my friend?"

"Yes," said Gilpin with a smile, as he lay on the ground, "this, too, is all for the best."

And so it fell out. For, while he lay sick at Leicester, Queen Mary died. So Bernard Gilpin was spared.

If that is not the right kind of faith, what is?

For Faith is courage of the soul—under all circumstances—implicit reliance on God.

FROM THE LIGHTHOUSE WINDOW.

Referring again to Sir Oliver Lodge's recent address at Oxford, as reported by the *Guardian* we extract a passage especially directed to the difficulties of the scientific inquirer in his attempts to understand how a psychometrist can read the history of objects by touching them. To such an inquirer Sir Oliver says:—

I may remind you . . . that past history can be stored up even physically in certain kinds of matter, especially in solids, and can be detected subsequently by purely physical experiment. Thus, for instance, a steel spring which has been bent to and fro several times, exhibits by the nature of its recoil, when metrically examined, both the existence of those strains and the order in which they had been inflicted. Indeed, the very coiling or twisting of a spring becomes thereafter a matter of past history. . . . A piece of steel which has been magnetised will exhibit the change, not to ordinary sensation, but to a compass needle: the fact cannot be denied merely because we may not be able to state clearly what the act of magnetisation consists of.

* * * *

Speaking on "Life and Matter" at Sefton Park Presbyterian Church, Liverpool, for an hour, Sir Oliver engaged the attention of a crowded congregation. From the account of the address by the *Liverpool Post and Mercury*, we quote the following personal paragraph:—

"Gradually I for one have come to the conclusion," continued Sir Oliver, "that the spiritual world is the ultimate reality, and that its interaction with matter is a kind of subordinate and temporary occurrence not easy to understand. I do not think that life is necessarily associated with matter. We only know of it in association with matter. We do not know what life is. If we did I think we should find its continual and permanent habitation was not matter at all, but the great omnipresent medium, the ether of space."

* * * *

In allusion to the battle of the Bishops, Sir Oliver remarked:—

The dogmas of science, if unduly pressed, seemed to exclude the spiritual world altogether. The dogmas of the churches, by their narrowness and exclusiveness, tended to screen the life-giving principle beyond, and to forbid the search after truth. The channels of grace should be open to every individual. Historically those channels had been sometimes narrowed down by ecclesiastical activity.

* * * *

Regarding the Remembrance Meeting in the Albert Hall, here is an excerpt from the *Liverpool Post and Mercury*:—

It seemed curious that some of the most materialistic remarks one has heard in the course of the Armistice celebration should have been spoken at the Spiritualists' Remembrance Service at the Albert Hall this morning. Not the slightest exception could be taken to the tenor of these remarks—it was Sir Arthur Conan Doyle saying that a German victory would have been followed by no peace of moderation, and would have left us cowering under constant

threat—but they were just the kind of thing most people seem to have refrained from saying, and then to hear it under the auspices of Spiritualism!

Taking as the subject of an address to the Wimbledon Spiritualist Church the parable of the Rich Man and Lazarus, the Rev. Vale Owen accentuated the unbroken continuity of life here and hereafter. The *Wimbledon Borough News* says:

The speaker asked his audience to note that in the text there was no break in the narrative between the death of these two and the record of experience in the spirit world, not even a comma, just the conjunction "and." He pointed out the significance of this as indicating the continuity of consciousness without a break by the process of dying, and an immediate, not delayed, transition of each to his proper place. As also the words, "Remember, son," to the unhappy rich man—first, that we carry memory with us across the grave; and, secondly, that Dives was still a son of Abraham—he had not lost his sonship.

* * * *

Writing in the *Spectator* on the "Idea of Reincarnation," C. J. Reynolds contends that a human organism "does not arise as a 'corpus' awaiting an 'ego,'" but that it originates in its entirety from the germ-cell, and continues to be a *psychologically indivisible unit*:—

Yet . . . I have lived before. Pre-existence—not personal pre-existence or previous incarnation—is a thought which I cannot evade. For, not only am I, as a human being, heir to a vital principle preserved (by means of the undying germ-plasm) and handed down in continuous succession from the dawn of humanity, but my life stretches back into a remote past which antedates matter itself. . . .

If such be our Universe, it is one in which reincarnation is unthinkable. Then, of the millions who have gone before us, not one may re-enter the range of those physical conditions through which "selfhood" was attained; all are departed to be refashioned upon a higher plane than this; nor shall we, their successors, "pass this way again."

* * * *

The *Sunday Mercury* has an article on "Sense and Superstition," beginning thus:—

Let us brawl a little about superstition. Pachmann, the veteran pianist, has just confessed that, having sunk a fortune in gems, he exchanged them all for one red diamond worth £15,000, which jewel he regards as his inspiration when he plays. And let me tell you he plays Chopin as no one else ever could or will play him.

Now, M. Pachmann is very old—old enough, you might say, to know better than to be superstitious about a lump of pure carbon picked out of micaceous quartzose rock. But wait. Can you assure me that you, even you, are not superstitious?

The author of the article (Susan Savvy) appears to have overlooked the psychological potency of Pachmann's "superstition." The imagination may invest imaginary things with some of the properties of real ones—e.g., when the hypnotist produces a spurious alcoholic intoxication with distilled water.

THE GUILD OF SPIRITUAL HEALING.—A public meeting will be held at Kingsway (Lecture) Hall on Thursday, December 1st, at 8 p.m., when the Rev. George Vale Owen, the Rev. John Lamond, Harold Carpenter and C. A. Simpson will be the speakers. Admission free.

ANOTHER UNSATISFACTORY SEANCE.

BY H. DENNIS BRADLEY.

Report on Sitting held with Mr. and Mrs. Batten Baylis, at Maida Vale, on Thursday evening, October 27th, at about 8 p.m.

During the last few months I have received several complaints from various and independent sources of the suspicious character of the "materialising" seances held in complete darkness by Mr. and Mrs. Batten Baylis, at their flat in Maida Vale. Detailed verbal accounts were given to me by intelligent sitters of standing, who had kept careful observation of what took place, and they informed me that they were of the opinion that the proceedings were often fraudulent.

It was in response to these private requests that I agreed to investigate the mediumship personally.

I regarded it as essential for me and for the investigators who accompanied me that I and they should remain anonymous. I therefore requested Mrs. Gavin, a friend of mine, upon whom I rely, to book a sitting with Mrs. Baylis, in her name.

The Baylis' seance engagements were booked up for some considerable time ahead, and it was necessary to book this appointment over four weeks in advance. The seance was held at their flat in Maida Vale, on Thursday evening, October 27th, at about 8 p.m. We arrived there at about 7.50 p.m. In addition to Mrs. Gavin I had brought with me my wife, Mr. Noel Jaquin, and Mr. J. W. Miller.

Mrs. Gavin knew the "medium," but none of the others were introduced by name. I am under the impression that it is quite possible that Mr. Baylis did not recognise me, but Mrs. Baylis, on meeting me, remarked that she thought she had seen me before.

Before we went into the seance room, Mr. Baylis addressed us at some length upon the subject of "materialisations," and "the direct voice" phenomena. His references to "voice" phenomena struck me as being stereotyped, and, to a certain extent, unintelligent.

His remarks were repeated in plausible, parrot-like fashion, but they conveyed to me no personal knowledge whatever of the subject. He said that we might, or might not, get "voices," but he implied that we should most probably get "materialised hands."

He particularly impressed upon us that it was essential that we should sit quietly with our hands upon our knees, and in no circumstances should we make any movement while "phenomena" were taking place, as if we failed strictly to observe this rule it would affect the medium. He emphasised this point unduly, and stressed it on more than one occasion.

We were then conducted to the seance room, the size of which might be estimated roughly at about 20 ft. by 14 ft. Although the room was a small one, somewhat to our surprise the seven chairs for the sitters were placed together in the left-hand corner of the room from entering the door. The room was practically devoid of furniture, with the exception of a large wardrobe at the further end, which covered a considerable part of the exterior window. Mrs. Baylis took her seat in a chair backing on to the door-side wall. Immediately above her head, and some 5 ft. or so from the ground, there was an aperture in the wall, roughly about 3 ft. by 2 ft., which was covered with some carpet-like material. The information was volunteered that this opening had been a window, and that it had been found necessary to cover it up in order to exclude all light from the room. It should be mentioned that during the sitting on the night in question the aperture was not used in any way. At the same time it certainly struck all the sitters that it was the most unusual place for a window which must, of necessity, be an interior window, and also that it was extremely unwise for an alleged "voice" medium to choose to sit immediately beneath it.

On assembling in the room, Mr. Baylis informed us that the medium would indicate where each of us was to sit. He then left the room for about two minutes or so, and re-appeared with two small white screens, roughly 6 in. square, upon which he said there might appear later "materialised faces."

In placing us, Mrs. Baylis reserved the chair next to her—immediately on her left—for Mr. Baylis. The circle was then placed from left to right in the following order:—

1. Mrs. Baylis.
2. Mr. Baylis.
3. Mr. J. W. Miller.
4. Mrs. Bradley.
5. H. Dennis Bradley.
6. Mrs. Gavin.
7. Mr. Noel Jaquin.

The last named sitting on Mrs. Baylis's right.

Slightly behind Mrs. Baylis and immediately on her right, there was a small table upon which were placed the two small screens. There was also placed upon this table an aluminium or tin trumpet. This was handed round, and as the seance was about to commence I, quite naturally and instinctively, placed the trumpet in the centre of the circle. To my astonishment the trumpet was at once picked up by Mrs. Baylis and placed upon the table, immediately beside her. Mr. Baylis informed us that their "spirits" only occasionally used the trumpet as they generally preferred to speak independently. It must be clearly understood, however, that the two screens and the trumpet were kept *outside* the circle, and within a few inches of Mrs. Baylis. She was in no way controlled, but, strangely enough, Mr. Baylis asked Mr. Miller to place his right hand upon his (Mr. Baylis's) hands. As the lights were turned off all the sitters sat with their hands upon their knees as instructed.

The sitting was held in complete darkness.

The chairs were placed so close together that the dimensions of the circle were reduced to an absolute minimum; so close indeed that any one present could, by leaning forward, easily touch any of the other sitters. The sitters were all experienced researchers, and between Mr. Noel Jaquin, Mr. Miller and myself we had previously arranged a verbal code by which we could notify to each other in the dark if anything fraudulent had been detected. This was arranged in such a manner that it could convey nothing to the medium, nor to her husband, and would not in any way interfere with the continuance of the sitting. Neither Mrs. Bradley nor Mrs. Gavin were informed of the verbal code arranged.

No gramophone or other music was played, but after Mr. Baylis had recited a prayer he kept up a continual chatter during the next ten minutes or so. Then Mr. Miller announced that he was being touched on the hand. In accordance with the usual method, Mr. Miller asked whether he was being touched by a friend or a relative, and then made the request: "If it is a relative, would you please touch me on the left hand." This was quite a simple request to make. Mr. Miller, however, had taken the precaution of removing his left hand from his knee and placing it just 6 in. away from his knee. Mr. Miller was then touched on his knee, although his hand was not 6 in. away.

Mrs. Bradley, who was seated next to Mr. Miller, then announced that she had been touched on the hand. As I was sitting next to her I anticipated that I should be the next person to be touched, and I also anticipated exactly where I should be touched, so I turned my right hand *palm upwards* from my knee. There came slowly into it warm flesh-and-bone fingers, which I am convinced were those of Mrs. Baylis. I clasped them, and then allowed them to be pulled away from me back into the direction in which she was sitting.

I must emphasise at this point that, although I was convinced that fraud was being perpetrated, I did not wish to disturb the "seance" because I desired to observe the full extent of the so-called phenomena. It must here be mentioned that Mr. Noel Jaquin, who

BER 26, 1927

NOVEMBER 26, 1927

LIGHT

589

was sitting on the right of Mrs. Baylis, detected, at the moment Mr. Miller was first touched, a slight rustle, such as would be made by the movement of the body against female garments. It was the faint rustle of loose clothing. After this, Mr. Jaquin carefully placed his left hand fingers very lightly on, and to the right of the "medium's" knee—her right knee. During the times that the sitters were being touched Mr. Jaquin detected the slight tensing of the muscles, made as the body was moving forward without leaving the chair.

After I had grasped the hand of Mrs. Baylis she evidently gave the signal to Mr. Baylis, because his manner and chatter immediately changed its character. He commenced to talk of the bad conditions of the weather, and to say that it appeared very difficult to get phenomena through. Then he (Mr. Baylis) said in rather troubled tones: "George says that the ectoplasmic hands must not be touched." Why did Mr. Baylis, who is not the medium, make this remark? I had made no mention whatever by my conversation of my discovery. At the same time, I passed the signal to my friends of what I had detected. It is just possible that Mr. and Mrs. Baylis may have imagined that the grasp of the hand was inadvertent, because after a wait of five or six minutes others of the sitters were again touched, but I was left severely alone.

Just after this, Mrs. Gavin announced that she had been touched on her hand. Mr. Jaquin states that he was touched first on his right hand, and then, quickly removing his left hand from the close proximity of the medium's knee, he was tapped on that hand. A little later, on feeling a touch on his right hand, he quickly and carefully moved his left hand round in the dark, and there felt the human wrist of the "spirit hand" which was touching him. Directly he touched the wrist the hand was drawn back towards Mrs. Baylis. A minute or so after this Mr. Baylis announced that the sitting must be closed.

Mr. Miller told us that directly after the code signals had been given that fraud had been detected, and from then until the end of the sitting, Mr. Baylis's hands (which he was controlling) were trembling in an agitated manner. The reason for this may certainly be assumed that Mr. Baylis had received privately a signal from Mrs. Baylis that she feared that detection had been made.

Mrs. Baylis, who was supposed to be in a trance, did not speak throughout the whole of the time. Why then should Mr. Baylis, who is *not* the medium, announce that the sitting was to be closed?

After we had waited for some few seconds, Mrs. Baylis, speaking in a loud tone (obviously and unmistakably in her own voice, but announcing herself as "George"), said: "The sitting must close; someone has touched a materialised hand." Upon this statement being made I immediately disclosed my identity, and said that the hand which had touched me, and which I had clasped, was not a materialised hand, but that it was hers and that she knew it. I then requested that this foolery must cease at once, and that the lights should be turned on.

Mr. Baylis then appeared to be very frightened, and protested that if a light was struck his wife's life would be in danger. But immediately after this he himself struck a light.

Mrs. Baylis was then seen to be seated in a limp attitude on her chair. She was alleged by Mr. Baylis to be in a trance. Directly the lights were turned on I expressed very forcibly my opinion of the whole affair. Mr. Baylis could make no reply. I told him that Mrs. Baylis was not in a trance, and all he could say was that she must not be touched. In reply to my denouncement, all that Mr. Baylis could say was that it would be a great shock to his wife.

Within a minute or so Mrs. Gavin suggested that we should adjourn to another room and discuss the matter, which we all did. Mr. Baylis agreed to this, and left his wife alone in her supposed trance condition—an absolutely ridiculous action if he thought the trance to be genuine. Mrs. Baylis kept up her pose,

and was apparently too frightened to say a solitary word.

On adjourning to another room, Mr. Baylis stood talking with us for quite a quarter of an hour, without making an attempt to see Mrs. Baylis.

Three of the sitters present at this sitting are well-known sensitives, with a highly developed knowledge of the atmosphere in a seance room when genuine phenomena are taking place; neither Mr. Jaquin, my wife, nor myself sensed the faintest suspicion of a psychic atmosphere during the proceedings.

All the sitters, except Mrs. Gavin, who, as introducer, naturally prefers not to express an opinion, agreed that none of the manifestations were of a supernatural character.

Mr. J. W. Miller has written a long detailed report in which he records the whole of the sitting as quite negative and open to the utmost suspicion. Mr. Noel Jaquin, in his report, goes further, saying "the seance was fraudulent from beginning to end"; that also is my firm opinion. It is possible that Mrs. Baylis may obtain phenomena upon some occasions, but I am only concerned with the sitting in which I took part. It is essential to say that the entire conditions imposed by Mr. and Mrs. Baylis upon the sitters are open to the gravest criticism. The sitting was held in pitch darkness, no luminous paint used, and the chairs were placed as close as possible together, with the table, on which were placed the screens and the trumpet, immediately beside the medium and outside the circle. This is contrary to all regular procedure at seances for physical phenomena. If ectoplasmic forces are used they emanate towards the centre of the circle, and not behind it.

When mental communications are likely to be received no control is necessary, but for purely physical seances held in complete darkness some control of the medium is imperative, otherwise any phenomenon is open to gravest suspicion.

The method of controlling the hands of Mr. Baylis is quite absurd. It amounts to this: that it is *not* that the sitter is controlling Mr. Baylis, but that Mr. Baylis is *controlling the right side of the sitter*; consequently, as Mr. Baylis sits at Mrs. Baylis's left hand, over one-third of the circle is left completely open for her. Thus, according to the manner in which the Baylis' sittings are conducted, all the sitters are controlled by the injunctions imposed upon them of keeping their hands upon their knees and the medium is permitted absolute freedom.

It is necessary also to record that the fee charged by the Baylis's is five guineas for a sitting. This was paid by Mrs. Gavin on my behalf before the sitting took place. It was, of course, returned afterwards upon demand. It is also necessary to record that Mrs. Baylis receives five guineas for each of her sittings. As a rule, a circle comprises five people at one guinea each. They have been booked up to quite a considerable extent, and to obtain an appointment it was necessary for me to book up four weeks ahead.

I was informed that they were only able to hold three sittings a week. I have since learned, however, that they were regularly booked for Mondays, Wednesdays and Friday evenings. My sitting, however, was booked for a Thursday evening, and, when I arrived home at "Dorincourt" on this particular night, Mr. Denis Grinling (who had been dining there with my son, and was spending the night there) told me that he had a sitting booked with Mrs. Baylis for the following day at 11 a.m. (This sitting was cancelled by Mr. Baylis on Mr. Grinling's arrival on the following morning.) Upon questioning Mr. Grinling, he told me that to get an appointment he had to book up five weeks before.

This cannot be advanced as evidence of fraud, but it is most certainly evidence of lack of veracity, and suggests, at the very least, considerable over-usage of mediumistic powers.

In my carefully weighed judgment, if the Baylis couple obtain genuine phenomena at times, it should be estimated only upon the mental evidence given.

RAY'S AND REFLECTIONS.

In the *Radio Times* of November 4th is an article by Sir William Beach Thomas containing a reflection which I will cull like a flower. Here it is:—

The two minutes' silence is, perhaps, for some of us, more "articulate" for the knowledge that our being is bombarded with vibrations in other ways than mere mysticism would have suggested. Inexplicable spiritual communions seem more possible to imaginations stirred by this wireless wonder. *Broadcasting has brought us a pace nearer to the world of the Spirit.*

The italics are mine, although they are, perhaps, needless.

* * * *

An old and valued correspondent, in a recent letter, remarks ruefully on the grumbling note observable in some of the letters to the Editor. Now, there are several ways of looking at this matter. One way is by reflecting that growling and "grousing" is a kind of safety-valve. History shows us that where this has been forcibly suppressed, whether in a nation or a community, the final result is an explosion. Besides, it is part of our national genius to grumble. Some of our great naval victories of the past were gained by seamen who went grumbling and cursing into action, and only left off when they were pounding the enemy, who, no doubt, suffered the more on that account!

* * * *

Of course, it is always better to practise cheerfulness than to be morose. But in these matters it is well to avoid extremes. It is quite possible to be too cheerful, and to come to disaster by an excess of light-hearted optimism. I have known some valuable workers who could never look on the bright side of anything. They laboured in a grim, dogged way, and achieved some useful results. Of one of them it was said that he was so addicted to grumbling that when he went to Heaven he would make things unpleasant by a complaint that his halo did not fit him properly!

* * * *

Now that we are hearing so much about the animal ancestors of man, it seems appropriate to quote from some humorous lines by an American poet who some years ago depicted one of our sub-human ancestors as looking into the future and prophesying of the race to come. It would live in cities, fight in wars, eat several times a day "without a natural cause," turn the world upside down over a thing called gold, and grab all of the earth it could lay hold of. Further, the prophet declared:—

We are going to wear thick piles of stuff
Outside our proper skins,
We are going to have diseases
And accomplishments and sins!

* * * *

A lady, who has done valuable Church missionary work in Japan, told the other day the following amusing story. She had been giving much attention to the instruction of members of her flock in English, and on one occasion a Japanese gentleman presented with a low bow the following proverb written in English on a large sheet of paper: "Out of sight, out of mind," desiring to know its precise meaning. She desired him to give his own idea of this to his fellow-pupils. Having pondered it awhile, he remarked, "I think it means that the invisible is insane!"

D. G.

Mr. HORACE LEAF is visiting Sweden in connection with his psychic work. He left London on the 17th inst. and expects to be away about a fortnight.

THE DUCHESS OF HAMILTON AT AEOLIAN HALL.

Addressing the Marylebone Spiritualist Association on Sunday at Aeolian Hall, Her Grace the Duchess of Hamilton said that the old conceptions of life were being adjusted; the old idea that man was a body to which, in a mysterious way, was attached a soul was no longer tenable. We know now that man will not become a spirit in the hereafter, but is a spirit now, clothed temporarily in a body of material construction. When diseased his body needed curing; agencies; similarly his spirit also required at times healing and adjusting. Both body and spirit, however, required spiritual healing as distinct from material healing. It had been called faith healing. The actual name, however, was of small importance. Faith, said Her Grace, was "distilled and garnered spiritual knowledge." The knowledge which Spiritualism spreads leads man to value humility, reverence, desire for holiness, sympathy and prayer; sympathy linked man with all his fellow creatures, human and sub-human, while prayer raised him into touch with the All Highest.

Mrs. Annie Johnson gave numerous convincing descriptions and messages, together with names which were speedily recognised.

V. L. K.

THE CREED-BOUND MIND.

"Watch the signs of the times," was the text of Mr. Percy Scholey's message to the Spiritualist Community last Sunday morning; hitherto man had been quite content to accept the religious laws and theories laid down for his spiritual guidance by the fathers of the churches; as a consequence he had become somewhat creed-bound; an inertia of the mind had been set up which tended to retard man's spiritual evolution. The scientific theory of physical evolution had agitated the minds of many, including the leaders of the churches, and whole-hearted efforts had been made to reconcile the mutual incompatibilities of evolution and religion. Here and there vigorous minds refused to be coerced into following laws laid down, as from God, but which, their reason told them, were man-made. We cannot tell how, or how far, we have evolved, but, as Spiritualists, we realise we are divine individuals. We must all follow the commandments of Jesus, and obey the divine laws of love. Spiritualists need not leave the churches of their fathers but they should, by their example, attempt to break down barriers erected by theologians of old.

At the evening service, Colonel Peacocke gave an interesting and much-appreciated address, and Mrs. Annie Patterson's clairvoyance was convincing and well-received.

M. J. C.

NOTES ON NEW BOOKS.

"A Syllabus of Esoteric Christianity." By Daisy E. Grove (Theosophical Publishing House. 1s.)

Mrs. Grove gives in a handy concentrated form some of the principal points in the interpretation of Christianity in terms of Theosophy; chiefly intended for beginners, and members of study circles.

H. A.

"100 Best Prayers." By C. Lewis Hind. (A. M. Philpot. 2s. 6d.; cloth 3s. 6d.)

It would be difficult to find any spiritual need of the human heart that was not provided for in this admirable collection. Mr. Hind has been catholic in his selection, which ranges from Moses and King David to Robert Louis Stevenson and Cardinal Newman, and includes invocations from the Koran, the Vedic hymns, Plato's works and The Gregorian Sacramentary, to quote a few of the sources. This was the last work engaged upon by Lewis Hind prior to his death, which robs the world of a gentle and very lovable personality.

H. A.

"Bulwer Lytton as Occultist." By C. Nelson Stewart. (Theosophical Publishing House. 2s.)

Opinion is divided as to the merits of that strange personality Lytton, who after leaping into fame at the age of twenty-five as author of *Pelham*, poured out novels, dramas, verse and satire with a versatile pen, in addition to winning fame as a politician. Some have hailed him as a genius; others place him in a somewhat lower category. The present volume deals with one aspect of his life, namely his interest in the psychic realm. The author presents Lytton as a serious and ardent student of occult matters, in fact an "initiate," and in the course of some sixty pages, throws interesting sidelights on the mind of a notable Victorian.

J. A. N. C.

"Zodiacal Influences from Seed to Flower." By Ethel Bred Harte. (Theosophical Publishing House. 3s. 6d.)

A new mode of studying astrological influences, prepared more for the beginner than for the advanced student, and forming a useful jumping-off point for a deeper exploration into the subject.

N.

The British College of Psychic Science, Ltd.,

59, HOLLAND PARK, LONDON, W.11.
(Tel: PARK 4700.) Hon. Principal, J. HEWAT McKENZIE.

Syllabus on Application.

Lectures.
Tues., Nov. 29th, at 8.15 p.m. ... MR. J. HEWAT McKENZIE
"Problems of Mediumship."

Trance Mediumship. Private Appointments ... MRS. BARKEL
Trance Mediumship. Private Appointments ... MRS. GARRETT
Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
Trance Mediumship. Private Appointments ... MRS. MASON
Clairvoyance. Private Appointments ... MRS. SHARPLIN
Psychic Development. Private or Class ... MRS. SHARPLIN
Clairaudience. Private Appointments ... MRS. ALDER
Psychic Diagnosis and Treatment. Private MR. G. P. SHARPLIN
Healing Group Work. Mondays, 3.30 p.m.; Thursdays, 8 p.m.
Members, 1s.; non-Members, 2s.

GROUP CLAIRVOYANCE.

Tues., Nov. 29th, at 4 p.m. ... MRS. SHARPLIN

PUBLIC CLAIRVOYANCE.

Fri., Nov. 25th, at 8 p.m. ... MRS. PODMORE
Fri., Dec. 2nd, at 8 p.m. ... MRS. ANNIE JOHNSON

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

Vol. VI. 'PSYCHIC SCIENCE.' No. 3.

2/9, Post Free ... 11/- Yearly.
Invaluable to all serious students. Sample copy, post free.
Can be obtained at the College, The Psychic Bookshop, and
Mr. J. M. Watkins, 21, Cecil Court, W.C.

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.
(Four minutes from the Houses of Parliament.)

Hon. Secretary ... MISS ESTELLE STEAD
The Lending Library contains hundreds of books on Psychic subjects.
Fully Classified Catalogue 2s. 7d. Supplementary Catalogue 7d.
Open daily 11 to 1—2 to 6 (Closed Saturdays and Sundays)

Psychic Photography, Wed. & Fri. Private Appointments Mrs. DEANE
Trance Mediumship, Private Appointments MRS. BARKEL, MRS. G. P. SHARPLIN
MRS. FLORENCE KINGSTONE.
Wednesdays, 3 p.m., Circle for Clairvoyance, November 30th, Mrs. FLORENCE KINGSTONE.
Thursdays, 3 p.m., Mrs. AIMEE EARLE, Circle for the Development of
Psychic Gifts.
Mr. FOSTER. Instruction Class, Subject, December 1st, "Obsession."
Thursdays, 6 p.m., MISS STEAD, Devotional Group Absent Healing.
Fridays, 2.30 to 5 p.m., Library "At Home." Tea 6d.

Special Notice.

Public Meeting in Caxton Hall, Victoria St., S.W.1
Wed., Nov. 30th, at 8 p.m. ... Personal Experiences:
Clairvoyance: Mrs. A. ROBERTS.

THE LONDON SPIRITUAL MISSION,

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, November 27th, 11 a.m. (Healing Service) .. Mr. P. E. BEARD
" " " 6.30 p.m. .. Mrs. CHAMPION DE CRESPIGNY
Wed., Nov. 30th, 7.30 p.m. (Clairvoyance) .. Mrs. ALICE JAMRACH
Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, November 27th, 11 and 6.30, Mr. Nickels. Thursday, December 1st,
Mrs. Croxford, 3 p.m., Members only. 6.30 p.m., for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 27th, 11.15, open
circle; 2.45, Lyceum; 6.30, Mrs. Edith Clements. November 30th, 8,
Mrs. E. M. Neville.

Camberwell.—The Central Hall, High Street.—November 27th, 11,
service; 6.30, Mrs. Annie Boddington. Wednesday, 7.30, public circle
at 55, Station Road.

Peckham.—Lausanne Road.—November 27th, 7, Mr. W. Turner.
Thursday, 8.15, Mrs. M. Maunder, D.N.U.

Richmond Spiritualist Church, Ormond Road.—November 27th, 7.30,
Mme. de Beaurepaire, trance address. November 30th, 7.30, Mr. E.
Sissons, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—November 27th, 3,
Lyceum; 6.30, Mrs. Francis Tyler.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—November
27th, 11.30, circle; 3, Lyceum; 7, Mr. Ella. Thursday, 8, Miss J.
McKay.

L.D.C. Debating Section.—144, High Holborn, W.C.1., November 28th,
Rev. Mills, "Mass in Spiritualist Churches." Discussion.

THE COSMOS CENTRE.

By kind permission of the Hon. GABRIELLE BORTHWICK.
Sunday Meetings are held at 8 Brick St., Park Lane, W. (near Down
St. Tube Station), SUNDAY 27th NOV., at 7 p.m., Dr. STENSON
HOOKER, M.D. Clairvoyance, Mrs. BROWNJOHN. Silver Collection.
At Eustace Miles' Restaurant, 40, Chandos Street, W.C.,
WEDNESDAY, NOVEMBER 30th, at 8 p.m., Mr. SNOWDON HALL
on "Historical Evidence for Human Survival." Silver Collection.
MONDAY, NOVEMBER 28th, at 3, South Side, Clapham Common,
at 7.30, Mrs. PETZ, Clairvoy. nec. Admission 2/6.

Marylebone Spiritualist Association, Ltd.,

4, & 5, TAVISTOCK SQUARE, W.C.1. Tel. MUSEUM 0070.

Public Meeting for Psychometry and Clairvoyance.

Monday, 28th, at 3, Psychometry ... MRS. F. TYLER
Tuesday, 29th, at 7.30, Clairvoyance ... MR. PUNTER
Thursday, December 1st, at 7.30, Clairvoyance MRS. CANNOCK

Seances for Trance and Normal Clairvoyance.

Monday, 28th, at 7.30 ... MRS. A. PATTERSON
Wednesday, 30th, at 3 ... MR. GLOVER BOTHAM

Seance for Trance and Direct Control.

Thursday, December 1st, at 7.30 ... MRS. ROBERTS

Seance for Materialization.

Wednesday, 30th, at 7.30 ... MRS. BAYLIS

Seance for Physical Phenomena.

Tuesday, 29th, and Friday, Dec. 2nd, at 7.30 MRS. HENDERSON

Private appointments with the following mediums can be booked in
advance:—

Daily ... MRS. ROBERTS
Mondays ... MRS. CANNOCK
Wednesdays ... MR. GLOVER BOTHAM
Thursdays ... MRS. A. JOHNSON
Fridays ... MISS GRACE COLLYNS

Excellent Library Open Daily, 11 to 1—2 to 7 (except Saturday).

SUNDAY SERVICES

ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, November 27th, at 6.30.

Speaker ... REV. DRAYTON THOMAS
Clairvoyance ... MRS. A. PATTERSON

CAROLS OF SPIRITUAL LIFE.

MUSICAL SETTINGS.

Carols of Spiritual Life (3rd edition), price 1s. 6d.).
Musical setting (2nd edition), price 2s. 6d., cloth bound,
now on sale, postage 3d. each extra.

Silver Collection on Entering.

Membership invited.

Subscription 10s. per year.

Correspondence to Hon. Sec., Mr. F. W. HAWKEN

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street
(Nearest Station, Marble Arch or Bond Street).

SUNDAY, NOVEMBER 27th.

11 a.m.—Speaker, Mr. Denis Grinling.

6.30 p.m.—Speaker, Admiral Drury Lowe.

Clairvoyante: Mrs. Florence Kingstone.

A Spiritual Healing Service is included.

SILVER COLLECTION.

Healing Circles are held Mondays and Thursday at 7 p.m. and Fridays at 3 p.m.
Applications to be made to the Hon. Sec., 63, Weymouth Street, W.1.

WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

Sunday, November 27th, 11 a.m. ... Mrs. M. F. ROBERTSON
Inspirational Address.

Sunday, November 27th, 6.30 p.m. ... Mr. ERNEST MEADS
Address, Spirit-descriptions and me sages.

Wednesday, November 30th, 7.30 p.m. ... Mrs. BLANCHE PETZ
Address, Spirit-descriptions and messages with pastel drawings.

Healing (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 5 to 5.30 p.m.

THE PSYCHOSENSIC INSTITUTE

THE BRITAIN CORRESPONDENCE COURSE

FOR

PSYCHIC UNFOLDMENT

SCIENTIFIC - PRACTICAL - SIMPLE

Unites the Powers of the

SPIRIT, MIND, AND BODY.

Develops Normal Clairvoyance, Clairaudience, and
Psychometry.

Acknowledged to be the World's Foremost Course.

Send 1d. stamp for pamphlets and enrolment form.

PSYCHIC UNFOLDMENT. Privately or by Class.

HEALING TREATMENT.

SEANCE GROUPS FOR PSYCHIC INVESTIGATORS.

Every FRIDAY at 3.30 p.m. Limited to 8 sitters at 5/- each

Conducted by Mrs. ANNIE BRITAIN.

Seats must be booked by telephone or letter.

All correspondence to Secretary,

PSYCHOSENSIC INSTITUTE 28, St. Stephen's Road Bayswater, W.2

Phone: Park 2790

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1896

16 Queensberry Place,
South Kensington,
London—S.W. 7.

Telephone: KENS. 3781
Rlys.: District, Metropolitan
Tube: Piccadilly & Brompton
Buses: 14, 30, 49, 74, 99

ANNUAL SUBSCRIPTION, ONE GUINEA, payable on the 1st of each January. The Subscriptions of Members joining on or after October 1st cover the period until December of the following year.

ADVANTAGES OF MEMBERSHIP. Use of Circulating and Reference Libraries (3 books at a time). Free admission to ordinary lectures. Reduced fees for psychic experiments, various circles and study classes. Use of comfortable premises, opportunity of meeting those interested in Spiritualism and allied subjects.

LIBRARY SUBSCRIPTION for the personal exchange of one book at a time, 3 months 7/6; 6 months 12/6; 12 months 21/- The usual advantages of membership are not included.

SYLLABUS OF AUTUMN SESSION NOW READY.

INQUIRERS are invited to write or call for the Syllabus and a Pamphlet giving a short explanation of the scope and purpose of modern Spiritualism, and a brief history of the L.S.A. which had its rise in the early days, being founded by the pioneers of the movement. The Secretary, Miss Mercy Phillimore, attends every day except Saturday, and is at all times prepared to meet inquirers.

A BIBLIOGRAPHY of Spiritualism and Psychic Research has been issued under the auspices of the L.S.A. Price 1½d. post free. It is classified, and is a useful guide in a wise selection of books for the student.

LECTURE.

Thursday, Dec. 8 at 8 p.m., Mr. NOEL JAQUIN (author of "Scientific Palmistry") on "Psychic Faculties." Chair: Mr. F. R. MAUDE.

STUDY CLASSES (single lecture, members 1/-; non-members 2/-).

Class A: Mondays at 8 p.m., Physical Phenomena; Results obtained from scientific experiments in various countries. Oct. 10—Dec. 12 inclusive. Mr. STANLEY DE BRATH, M.I.C.E.
Nov. 28, "The Spiritist Theory."

Class B: Wednesdays at 7 p.m., Evidence for survival by Mental Mediumship. Oct. 12—Dec. 14 inclusive. Mrs. F. E. LEANING.
Nov. 30, Group Mediumship and Cross Correspondence.

PRIVATE SITTINGS.

Trance Mediumship: Mrs. J. W. GARRETT, Tuesdays, Wednesdays and Thursdays. Mrs. MASON, Mondays and Thursdays. Mrs. CANTLON, Wednesdays and Fridays.

Normal Mediumship (Clairvoyance, etc.): Mr. T. E. AUSTIN, Fridays.

Automatic Writing: Mrs. CANTLON, Wednesdays and Fridays.

CIRCLES.

Normal Mediumship (Clairvoyance, etc.): Tuesdays at 8 p.m. (Circles limited to 8 sitters), Mr. T. E. AUSTIN. Wednesdays at 3 p.m. (Circles limited to 5 sitters). Nov. 30, Mrs. CLEGG.

Meetings for Demonstrations of Clairvoyance, etc.:

Tuesdays at 3.15 p.m. Members free; non-Members, 2/-.
Nov. 29, Mrs. E. R. CANNOCK.

DIAGNOSIS AND ADVICE CONCERNING PSYCHIC FACULTIES.

Private Consultations: Wednesdays, 6.30—7.30. Free (for members). By appointment through Secretary. Mrs. MARTHA OGILVIE.

TRAINING OF PSYCHIC FACULTIES.

- (1) **General Development:** Leaders, Mrs. LENNOX KAY, Thursdays at 4 p.m. Mrs. OGILVIE, Mondays at 8 p.m.; Wednesdays at 3 p.m.
- (2) **Healing** (Development and Method of): Mrs. OGILVIE, Mondays at 3 p.m. Course of 6 Classes.

Office Hours: 10—6 and 1 o'clock on Saturdays.

BOOKS FOR SALE.

		Post free
Objections to Spiritualism Answered	H. A. Dallas	New Edition.. 1/2
The Facts of Psychic Science and Philosophy	A. Campbell Holms	.. .. 25/6
Kathleen	Rev. J. Lamond, D.D.	.. .. 6/6
Evolution and Creation	Sir Oliver Lodge, F.R.S.	.. .. 3/9
Ancient Lights	Mrs. St. Clair Stobart	.. .. 8/-
Return of Geo. R. Sims	R. H. Saunders	.. .. 2/9
Spiritualism: Its Ideas and Ideals	David Gow	.. .. 1/3
Survival	Edited by Sir James Marchant	.. .. 8/-
On Tour in U.S.A.	Rev. G. Vale Owen	.. .. 4/9
Towards the Stars	H. Dennis Bradley	.. .. 3/10
Wisdom of the Gods	H. Dennis Bradley	.. .. 7/10
Some New Evidence for Survival	Rev. Charles Drayton Thomas	.. .. 6/6
From Agnosticism to Belief	J. Arthur Hill	.. .. 3/10
Death-Bed Visions	Sir William Barrett, F.R.S.	.. .. 3/9
The Case for & Against Psychical Belief	Edited by Carl Murchison	.. .. 15/6
Spirit Teachings	"M. A. (Oxon.)"	.. .. 6/6
Science and the Human Progress	Sir Oliver Lodge, F.R.S.	.. .. 4/9
Albert Chevalier Comes Back	By Mrs. F. Chevalier	.. .. 5/4
Psychical Research, Science and Religion	Stanley De Brath, M.I.C.E.	.. .. 7/10

The Religion of the Spirit	Stanley de Brath, M.I.C.E.	.. .. 5/6
Stella C.	Harry Price	.. .. 3/9
Peeps Behind Nature's Curtain, a Book for Young People	Elizabeth Stewart	.. .. 2/6
The Language of the Spirit	Nea Walker	.. .. 1/4
The Bridge	"El Eros"	.. .. 1/6
Chronicles of Osiris	Violet Tweedale	.. .. 1/6
Mellow Sheaves	Natasha Rambova	.. .. 1/6
Rudy	Rev. J. Lamond, D.D.	.. .. 1/6
Joan of Arc and England	Rev. C. L. Tweedale	.. .. 6/6
Man's Survival After Death	H. W. and M. H. Wallis	.. .. 3/9
Guide to Mediumship	Robert Blatchford	.. .. 5/-
More Things in Heaven and Earth	Sir William Barrett, F.R.S.	.. .. 1/6
On the Threshold of the Unseen	F. W. H. Myers	.. .. 4/6
Human Personality	Sir A. Conan Doyle	.. .. 5/-
Phenias Speaks	Cynthia Asquith	.. .. 1/6
The Ghost Book	Rev. G. Vale Owen	.. .. 2/6
The Priesthood of the Laity	F. Heslop	.. .. 2/6
Speaking Across the Borderline	Anna de Koven	.. .. 2/6
A Cloud of Witnesses	Mrs. Robotton and Mrs. Doyle	.. .. 1/9
Realms of Light and Healing	Rev. G. Vale Owen	.. .. 1/9
How Spirits Communicate		

SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.

No. 2447.

Notes by the W
What I know o
(continued)
An After-Death
Chopin's Funer
An Experiment
Production
Spiritualism an
Letters to the

NO

A wri
well-know
ing him
mental
question
stance,
should
know w
gests t
has bee
eye on
of acco
for pre
being a
cend h
hypnoti
that m
in and
slm. let
sleep w
about,
as thou
convers
unconsc
tions.
time—w
fore 7

In it
urged
medium
counten
ered a
fact re
cannot
of any
enced
conditi
medium
careful
satisfac
served
as mos
such
room.