

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

SLEEP AND ITS MARVELS.

A writer in an evening paper discourses on that well-known phenomenon—a sleeper's power of awakening himself at any time in the morning by making a mental resolve before going to sleep. The writer in question finds it very puzzling that having, for instance, decided to waken in the morning at seven, he should awake at precisely that time. How could he know while sleeping that it is seven o'clock? He suggests that it must be that while sleeping his spirit has been moving about the room keeping a watchful eye on the clock! Well that is a quite permissible way of accounting for it, although the facts may not call for precisely that explanation. The truth is that man, being a spiritual being, has many powers that transcend his physical limits. This is well shewn in hypnotic or mesmeric experiments. Our own idea is that many people of the sensitive or psychic type pass in and out of hypnotic states during their nightly slumbers. We have personally observed examples of sleep-walking where the sleeper with eyes closed moved about, opened boxes, examined papers, etc., precisely as though he had been awake. We have carried on conversations with a sleeping person who was quite unconscious of having spoken and answered questions. This faculty of being able to waken at a given time—without consciously knowing the time—is therefore quite a minor marvel.

DOUBTFUL SEANCES.

In its earlier years the London Spiritualist Alliance, urged thereto by constant complaints of fraudulent mediums, made a rule that it would no longer countenance dark seances. It was a good rule; if it erred at all it was on the side of rigidity. But the fact remains that, in the absence of light, the sitters cannot as a rule be quite positive of the genuineness of any phenomenon. Still, it is held by some experienced researchers that very satisfactory control of the conditions can be effected even in total darkness; the medium can be held, and all his (or her) movements carefully checked. All the same there is nothing so satisfactory as physical phenomena which can be observed by the aid of a light. A red light is regarded as most suitable, although we can testify to observing such phenomena in daylight or in a brightly lighted room. But these things are rare—very powerful

mediumship and perfect seance conditions are necessary. Where there is darkness there is generally doubt and suspicion. It has been so from the beginning. This is especially the case where professional mediumship is concerned. It is a ticklish question, because, putting deliberate fraud on one side, the question is complicated with instances of unconscious deception—"trance fraud" as it has been called. Even the most genuine mediumship is liable at times to these mischances.

* * * *

WAR PROPHECIES.

Strong protests, we observe, are being made in some quarters regarding the circulation of prophecies of a great coming war, and we can easily enter into the argument that such prophecies are extremely unsettling and may lead to the very catastrophe which all right-thinking men hope to avoid. For our own part, however, we are rather reassured by the fact that the prophets have gone so far as to give the date on which the new war is to commence, because we have observed that nothing is more fatal to a prediction of this kind than undue particularity. To forecast some great catastrophe regarding which humanity has some power of choice, and to mention the time at which it will happen seems to have the effect of setting into operation forces which conspire to prevent anything of the kind occurring at the time selected, or even at all. As we have said once before, we very much doubt whether, if it had been publicly stated by the seers and prophets that the greatest war of all the world would break out in August, 1914, it would have actually happened at that time. But it is necessary in these matters to be careful of statements one way or the other because the Great War was heralded by warnings from Lord Roberts, Robert Blatchford and others. No heed was paid to these warnings, and we know the result.

THE SCATCHERD MEMORIAL FUND.

	£ s. d.
Amount already acknowledged	121 18 0
The Guild of Spiritual Healing (per C. A. Simpson)	20 0 0
Saunders, R. H.	1 1 0

Further contributions will be gratefully received and acknowledged in LIGHT.

It may be mentioned with regard to the donation from the Guild of Spiritual Healing, that Mr. A. Baskerville, the Secretary of the Guild, in sending the cheque mentions that this is the entire amount received by the Guild for its work of absent healing.

THE DEDICATION of the Hydesville Memorial and Spiritualist Congress to be held at Rochester, N.Y., from December 4th to 7th, next promises to be an impressive affair. A reception and banquet have been arranged at one of the principal hotels, while a four-days' programme has been drawn up, including addresses on various aspects of Spiritualism and phenomena by representative speakers from all parts of the world; in addition, a Spiritualist exhibition will be on view, and Mrs. Cadwallader and her committee are sparing no efforts to make the Congress, and the unveiling of the memorial, an important chapter in the history of the movement.

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

By MADAME E. D'ESPÉRANCE.

(Continued from page 583.)

I felt that I had got the Truth, but in order that it might be demonstrated to others I resolved to work again under different conditions. From this time the cabinet was discarded—for my use—and I took my place with the other sitters, so that if I was in any way used by the spirits without being conscious of it, it should at least be done openly in sight of all.

It was slow work, but my spirit-friends helped indefatigably till the manifestations were as good as under the old conditions.

Three and a half years later, an incident at a seance held in Helsingfors, Finland, furnished a key to the mystery, and threw a significant light on the means used by the spirit-operators in the production of a materialised form. The story of the incident and the investigation which followed is fully related in a book by Mr. Alexander Aksakof, published in Leipzig under the title of "Ein Seltsames und Belehrendes Phänomen"; in Paris, entitled "Un Cas de Dématerialisation Partiel"; and an English edition published in Boston, entitled "A Case of Partial Dematerialisation of the Body of a Medium." There is a copy of the English edition, I believe, in the library of the London Spiritualist Alliance.

DANGERS.

The question of the dangers of Materialisation seances is one which deserves the fullest consideration. Very real danger and great risk are incurred by both medium and sitters, and no person ought to attend such seances without a knowledge of these dangers.

As I have shown, the material used to clothe and render the spirit-form visible to ordinary eyes is by some unknown process drawn from the persons of the sitters and the medium. It is held for the time being in subjection to the power of the spirit, possibly in opposition to what are regarded as the ordinary laws of the physical plane. If all goes well, this material is returned to its original owner by some magnetic attraction and absorbed when the spirit-force which held it is relaxed. It stands to reason that any sudden break or interference with the original design and intention of the operator must result in calamity or harm to someone or perhaps several persons. This I have, unfortunately, had more than one opportunity of proving. On one occasion the result to me of such interference was a broken blood-vessel and an illness of months' duration; at other times, prostration and nervous weakness, from which it was harder to recover than from the lung trouble.

With me it became a recognised fact that this danger was a condition which must be accepted as the seamy side of mediumship; and whenever I entered a seance-room for the purpose of being used as a medium it was with a feeling of anxiety, mixed with wonder if I should ever come out again. As a rule, I always felt that I was placing my life in the hands of the persons about to assist, and that they were even more ignorant of danger than myself. However, I comforted myself generally with the thought that if I chose to risk my life it was my own risk, and I could please myself. It never occurred to me that others were running the same risk with me. This knowledge came to me at last with a terrible shock.

An old and dear friend had arranged a seance during a visit of mine to her house. At the last moment before entering the seance-room, her son, with some student friends who were visiting him, begged

to be allowed to be present. My permission was asked, and I could hardly refuse the request of my hostess to permit her son to be one of the circle. The result was that he and his friends were admitted.

The seance proceeded, very bare of manifestations, and it was suggested that we should break up. Just then, however, a curious sensation of being dragged sideways from my seat caused me to look round when I saw something long and white reaching from the cabinet behind me to where the young men were sitting some paces away. At first I did not understand it, but as the sensation of being drawn downwards continued, it flashed across me that a spirit had materialised behind me, and that someone had grasped it, and was drawing it from the cabinet. In horror I cried to my friend, who was sitting beside me, that someone had grasped the form, but she only moaned and leaned heavily against me. In an instant all was confusion. I angrily ordered the delinquent to loose his hold of the white drapery, but it was not until the order was repeated with a threat from others in the circle that he obeyed.

Order was restored and the meeting was brought to a close. My friend was taken to her room, which she scarcely ever was able to leave again until the welcome end came, and she was released from her sufferings, not the least of which lay in the knowledge that they had been caused by the act of her own son.

I, for my part, sustained no injury on that occasion; probably the operating spirits, finding my friend possessed mediumistic powers, used *them* and spared *me*, or perhaps she was weaker than I and less able to withstand the shock. I do not know. But, in any case, it further convinced me, if further conviction was necessary, that the forces with which we are experimenting are not to be ignorantly trifled with.

CONDITIONS FOR GOOD MATERIALISATIONS.

If I may be permitted to criticise the conditions under which Materialisations are generally held here in London, I must say that they are not satisfactory. The manifestations may be genuine, and, indeed, I can testify that, so far as my experiences have gone, they are so; but the conditions lead to dissatisfaction and suspicion in the inquirer, and furnish the most irregular and unsatisfactory material to the long-suffering, patient workers on the other side. Now and again one hears of the marvellous results of a seance; they are published, and the readers jump to the conclusion that they have but to go to the same medium in order to obtain the same satisfaction. They go, and return with a sense of disappointment, and frequently with resentment against the writer of the report. They have experienced nothing but what they think might have been produced by the medium himself, supposing him or her to have been inclined to cheat them.

It does not occur to many investigators that any special preparation on their part is required or necessary, or that one person is naturally better fitted than another to contribute to the conditions required, and, thinking one such experience sufficient, they do not try again, but condemn the medium, denounce the phenomena as false, and look with pity on those who can find satisfaction in such seances.

One can understand their feelings; but when one considers the necessarily delicate, complicated nature of the operation, the material provided by the unprepared sitter, and the knowledge required by the spirit worker to enable him to manipulate and use that

material, the only wonder is that successes are so frequent as they are. The spirit wishing to manifest is more often than not very ignorant of the mode of operation, and being new to the work, it is done more or less clumsily, practice and experience being required, even by a spirit, in order to produce good results.

It is not fair to them to judge by a single essay, nor is it fair to them to require them to do good work with inadequate or unsatisfactory material. If the phenomenon of Materialisation is worth anything at all, it is worthy of the best conditions we can provide for its production.

It is a subject not to be fathomed in one seance, nor yet by a dozen where conditions and sitters vary every time.

I do not presume to say that the conditions I have found best in my experience are the *only* good ones, but they are the best I know, and this knowledge has been painfully and dearly purchased. It may be interesting to some to learn the result of my careful observance of these conditions, and I will give it as briefly as possible.

(To be continued.)

"AN AFTER-DEATH MANIFESTATION."

Contributed by E. A. S. HAYWARD, O.B.E.

Mr. E. A. S. Hayward forwards us the following interesting account of the case of a spontaneous phenomenon recorded in *Zeitschrift für Parapsychologie*.

Whilst taking a cure at some medicinal baths, Herr von Rochow formed a friendship with a paralytic invalid gentleman, who was passing his sad life stretched on a couch. This person was sceptical and embittered, but his mind was active, and many philosophic and religious discussions took place between the two; so great was von Rochow's influence that he succeeded in leading the invalid back to a less dreary view of human destiny. When they parted—neither expecting to see the other again—they agreed that whichever one of them died first should endeavour to give the survivor a sign from beyond the grave.

After his departure, von Rochow often received letters from his friend, and noticed with surprise that he frequently drew in the margin a profile like his own, and beside it, the design of a closed flower, like a tulip in bud. Von Rochow did not dare ask the meaning of these drawings, as he knew from other sources that the poor man's mind was becoming clouded, and that the state of his health was continuously becoming worse. The letters arrived less frequently, and each time becoming more incoherent. At last they ceased altogether, and news arrived of the invalid's death.

Some time after this, Herr von Rochow was awakened in the night by hearing someone open the door of his room, enter and approach the window, in front of which was a small table covered with a sheet of glass. This glass had been broken a few days before in a curious manner. It was fractured in a straight line along the whole of its length, the lower part in its turn being divided so that its surface was cut into two equal parts. Von Rochow turned on the light, and made sure the door was closed; then, believing that he had been dreaming, he returned to bed. Hardly had he turned out the light when he became aware of the presence of someone in the room, and was cognizant of a sound like the scratching of a diamond point on the glass on the table. Waiting until all was silent, he relit the light and went over to the table. In one of the divisions of the glass was an exact reproduction of the tulip which he had so often seen as a drawing on the margin of his friend's letters. Von Rochow then understood the sign, and

(Continued at foot of next column.)

CHOPIN'S FUNERAL MARCH.

The following weird story appears in *La Nota Espiritista* (Buenos Aires) of June last, for the translation of which we are indebted to our contributor, A. A. C.:

The *Funeral March* of Chopin is celebrated throughout the world, but very few know in what circumstances the master composed the work which, with its tremendous suggestion of sadness and melancholy, appears to be an emanation from the Beyond.

Ziem, the famous painter of Venetian scenes, relates that one night a young French aristocrat, Paul Chevandrier de Valdrôme gave a supper to some friends in his rooms in Paris.

The meal over, the painter, who had hidden himself behind a screen, came suddenly out of his hiding-place pretending to wrestle with a skeleton which he had found there. Wishing to carry on the joke the Prince of Polignac snatched his grisly adversary from the arms of Ziem, and in his turn embracing the skeleton, executed a few steps of a waltz, leading it afterwards to a seat at the piano, rendering it homage as to a lady, and requesting the favour of some music. The Prince commenced to guide on the keyboard the bones which in a former day had been fingers.

Suddenly were felt three terrific blows on one of the walls of the room. Shivers of terror ran through all their bodies, and in the midst of a painful silence was heard a sepulchral voice which uttered slowly the words "God of my country, abandon me not."

Roars of laughter followed this invocation because the young guests had recognised in the unearthly supplication the voice of their host.

He confessed that he had caused the three blows with his foot whilst lying on a couch close to the wall.

After this grisly farce the skeleton was put back into its hiding-place behind the screen, and more lights were put on to dispel the perturbation which this unseemly joke had caused.

Some days afterwards Paul de Valdrôme gave another party, and this time Chopin was one of the guests. They told him what had occurred a few nights before, and he begged hard for a repetition of the scene. They gave way to him, and to heighten the impression to be produced on the mind of the great composer, nearly all the lights were extinguished in order that a propitious obscurity might reign in the room. But, little by little the joke was transformed into an exciting drama, with something in it of grandeur, sublimity, grief and tragedy, which feeling grew in intensity up to the moment when the skeleton was led to the piano.

At this instant, as one possessed, "impelled by an irresistible force"—as Chopin declared—the young master seated himself at the piano, having at his side the skeleton held upright by his friends, and then and there he improvised the *Funeral March*. Chopin had at this moment such power of feeling that when he arose he saw two of his friends weeping and the others who were looking at him transfigured in ecstasy.

The lights were again turned on, and in the midst of an animated conversation, which succeeded this moving and ghostly act, the composer wrote down without a single alteration or amendment the entire score of the march which he had just improvised.

(Continued from previous column.)

a sense of deep and consoling certainty took possession of his mind.

This phenomenon was renewed three nights after, when at the request of von Rochow, a second flower, slightly dissimilar from the former, was cut into the second lower space. The flowers were engraved as with a diamond point, standing out distinctly on the glass of the table. Some time afterwards the table fell over, and the glass was broken. Amongst the fragments von Rochow found, however, the tulips intact, and he preserved them carefully as a tangible proof of survival.

AN EXPERIMENT IN PSYCHIC GLOVE PRODUCTION.

An important paper from the pen of Dr. R. J. Tillyard, M.A., D.Sc., F.R.S., was read at the National Laboratory of Psychical Research by Mr. A. W. Trethewey, M.A., on the 22nd instant. The subject of the paper was "The Normal Production of Psychic Gloves."

Those who asserted, pointed out Dr. Tillyard, that the production of supernormal phenomena is an impossibility could not prove the categorical negative. Nevertheless, if a normal method of producing a given phenomenon can be shown to exist, then, other things being equal, the normal explanation must be accepted in preference to the supernormal one.

"The supernormal mode of production can only be given credence in so far as the conditions of the experiment preclude the production of the particular phenomenon by normal means." He had permitted himself to state that *so far as he could see* there was no normal means of producing a certain phenomenon, but he had always kept before his mind the possibility that some relatively simple explanation might be forthcoming.

With regard to the subject of "psychic gloves," Sir Arthur Conan Doyle had claimed that these cannot be formed normally, and had quoted a number of eminent men in support of that opinion. To test these statements a committee (referred to as the Nelson Committee) had been formed, consisting of Dr. J. P. S. Jamieson, a Scottish surgeon, Dr. W. D. Stoney Johnston a medical practitioner, Captain and Mrs. M. Moncrieff citizens of high-standing in Nelson, Mr. F. G. Gibbs, and Dr. and Mrs. Tillyard.

This committee had examined a specimen obtained at a seance with "Margery" in Boston; photographic records had been made of this, and various tests applied, which however were not wholly divulged, as the investigation is still incomplete. At the third meeting of the committee, Dr. Jamieson produced three perfectly formed paraffin-wax gloves of Mrs. Jamieson's right hand.

The method of production was as follows: a tourniquet was placed round the upper arm of the subject, sufficiently tightly to obstruct the venous return from the hand, but not so tightly as to obstruct an artery. In a few minutes the hand became engorged with blood. It was then dipped into molten wax several times, until a wax coating was formed, and then immersed in cold water.

As soon as the wax was hardened, the tourniquet was removed and the hand held aloft to drain the blood from it, until it had shrunk to normal size, when it was found that the mould could be manœuvred off the hand, leaving the wax mould intact.

Dr. Tillyard admitted that this discovery must inevitably strengthen the doubts of the sceptic, and calls for greater efficiency and control in any experiment where psychic gloves are the object of attainment. It would be far from easy, however, for a single individual to form a glove, without the assistance of another person. To carry out fraud in the seance-room would be extremely difficult, particularly where the proceedings took place in red light, as had been the case at Dr. Crandon's house except during the actual dipping. It would be too risky for an accomplice to slip into the room under such conditions, and moreover the door was secured with a special lock; furthermore, in that particular seance, the wax had been placed in a red lacquer bucket, of which some of the lacquer had melted, impregnating the wax; the glove formed there had been made of red-coloured wax; one might conceivably imagine a person smuggling in a wax glove already made, and dipping it into the hot wax to obtain the effect of a freshly formed glove; but in that case, he submitted, there would have been

an inner layer of wax visible, even though it had become overlaid by further dippings in the bucket. In any case, he and his wife could, at the very start, exonerate the sitters at the seance at Dr. Crandon's house from any such charge as this.

He considered that as teleplasm had been photographed at "Margery's" seances, one might ask there were any reasons to prevent similar photographs being obtained to show the actual process used by "Walter" in the formation of the psychic glove. He expressed the hope that "Walter"—"the most reasonable and 'human' control we have ever come across"—would be able to manage this.

Mr. Harry Price, in expressing the thanks of the meeting that they owed to Dr. Tillyard, pointed out that although it was undoubtedly possible to produce wax glove moulds by normal means, yet he could see how it would be possible to make some of the specimens which he had seen at the Institut Métophysique in Paris, and elsewhere, in which the fingers were bent down towards the palm, thus making it apparently, impossible to withdraw the hand without breaking the wax; he had also seen wax casts of a pair of hands with fingers interlocked, which seemed equally difficult to account for, normally. Nevertheless he had been assured on good authority that a Paris doctor had made such gloves as these by ordinary methods, although it was stated that they could not be constructed under the test conditions imposed at a properly constituted seance. He asked for volunteers to take part in an experiment, on the spot, and Mr. Stanley de Brath then offered his services. Mr. de Brath appeared to find some discomfort owing to the heat of the molten wax, but valiantly persevered until a thin coating of wax had formed on his hand. When this had cooled, attempts were made to release the hand, but in doing so the mould broke. Mrs. Relf next volunteered, and after considerable difficulty succeeded in withdrawing her hand, leaving intact a wax glove which was examined by the audience with much interest.

SPIRITUALISM AND COMMON SENSE.

A correspondent of the *Belfast Evening Telegraph* challenged those in ecclesiastical authority to explain a very familiar spiritualistic phenomenon. He writes:—

Every Sunday and on some evenings during the week four or five halls in this city clear descriptions of spirits are given, and messages from these spirits for the individuals concerned are given, by the clairvoyants (also clairaudient). In most cases these descriptions and messages are recognised as correct by the recipients. Please remember this takes place in daylight, as well as when halls are lighted artificially, and at meetings open and free to anybody—not in what are called seances in dark rooms. There are no mysterious or weird performances of any kind. The meetings are simply and well conducted, solemn and hearty religious services in the truest sense. The recipients of these communications from the unseen are as well as those who give them, in many cases are perfect strangers to each other and to the place.

This fair-minded writer proceeds:—

If this Spiritualism is false—as I do not for one moment believe, from what I know (I believe it will be the religion of the future)—then here is a grand opportunity for a heresy hunt which should not be missed, or the members of the Churches should be able to draw their own conclusions, as many are now doing, for some of these halls at least are filled Sunday after Sunday by earnest people longing for truth. Speaking from experience of visits to some of these meetings, as one who is yet a member of one of the orthodox Churches and unwilling to sever his long connection therewith, I must say I have seen as much or more, real worship of God in them as I have seen anywhere.

Now, the phenomenon above described is familiar enough, and it is unjustly to suffer from consequences of the proverbial familiarity, but it is nevertheless a notable challenge to the world's intelligence. How is it to be explained? It cannot be explained

LETTERS TO THE EDITOR.

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

THE MEDIUMSHIP OF MR. PHOENIX OF GLASGOW.

Sir,—Some few years ago I was privileged on two occasions to sit with Mr. Phoenix. Concerning the first sitting my memory is somewhat hazy, but in the latter case I still have my notes and a fairly good memory of what took place. I am satisfied that on this occasion he was several times out of his chair. On some occasions he announced the fact, while on others he did not. Since, however, there was no suggestion at any time that he remained in his chair, I was chiefly concerned with seeing that (whether out of his chair or not), neither he or anyone else was handling the trumpet. There were over twenty persons present, the area of the circle consequently being a large one, and I was seated directly opposite to Mr. Phoenix, at the other end of the circle. The trumpet came to me on two occasions, with an interval between them. On the first occasion it rested on my left shoulder with the large end towards the back. I gently felt out before me, both with hands and feet, but could find nothing. The trumpet next circled round my neck several times (presumably like an arm fondling me). I kept moving my hands in front of me at arm's length, and I am satisfied that there was no tangible contact between the trumpet and Mr. Phoenix, who was distinctly heard at the time at the other end of the circle mumbling to one of the sitters. While the trumpet was across my throat, I carefully moved my arms at each end of it without touching it, and in front of it. I could find no contact, while it could not have been suspended from above without the cord on which it could have been suspended touching my face. I am satisfied that it floated freely. During this phenomenon there were attempts at voices, but nothing evidential.

On the second occasion when it came to me it was deposited gently in a horizontal position on my knees. A voice spoke, claiming to be my father. I again encircled the trumpet with my hand, and I am satisfied that there was no contact. The voice which claimed to be my father (though I could not recognise his intonation), conveyed to me information concerning relatives in the South of England, of which I had no knowledge, and which I subsequently verified. On each occasion, then, I am satisfied that Mr. Phoenix was out of his chair, but I am equally certain that on neither occasion was he within six feet of me, nor could he have had any physical contact with the trumpet. The content of the messages, however, could not have been normally known to anyone in Glasgow, and contained distinct evidences of identity.

I am afraid, however, that these unfortunate suspicions will continue until mediums learn to sit in the light. I have witnessed better phenomena in the light than I ever have in the dark, and I hold the opinion that it is merely a matter of development.

Yours, etc.,
ERNEST W. OATEN.

Sir,—I have been in the country lecturing, and have been out of touch with current events.

I would write to add my testimony as to the validity of the mediumship of Mr. Phoenix. I have sat with him several times, and on each occasion he walked about the room. This was quite apparent to the sitters. It did not follow that either the phenomena or the messages given were fraudulent.

I regard Mr. Phoenix as a medium of undoubted gifts, and as my personal friend.

Yours, etc.,
JOHN LAMOND.

11, Coleherne Mansions,
Bolton Gardens West, S.W.5.

LORD CHARLES HOPE and MR. NOEL JAQUIN write:—

The Rev. G. Vale Owen evidently, by his letter published in your issue of November 12th, has failed to understand fully the report made by us on the recent seance held with Mr. Phoenix, of Glasgow, in London.

The Rev. Vale Owen may have been impressed by the honesty of Mr. Phoenix, but that is merely a personal impression; we have been impressed, perhaps in a different way, but again these are merely personal impressions.

What of the Facts?

We are referred to by Mr. Owen as "self-appointed investigators who take themselves seriously, with their pieces of smoked paper for finger-prints and their demands that the medium should turn out his pockets to be searched for fraudulent materials."

Is a medium to be paid for his services, and the results accepted blindly? Are we to disregard reason and believe everything? Are we not to be permitted to apply such simple tests as may reveal Truth?

The smoked paper revealed finger-prints. Finger-prints are rather useful in detecting crime. Fraud is a crime. These despised pieces of smoked paper revealed an evident fraud, according to the evidence to date.

Are we to believe that "spirits" have the same finger-print as the medium? When the "spirit voices" tell us, "your Eastern friends have materialised a foot," and when we find on the paper the imprint of a naked human foot together with a finger-print which proves to belong to the medium's hand, are we then not justified in asking Mr. Phoenix for the imprint of his foot? According to the Rev. Vale Owen we are not!

If Mr. Phoenix is so sure of his "spirit" friends, why not allow us to have this imprint? It is not too late; the offer is still open.

The Rev. Vale Owen cannot argue with Facts, and only by the reasonable observation of Fact can we hope to discover Truth. In this case either the "spirits" were humbugging, or Mr. Phoenix was. Therefore, instead of wasting time in letter-writing it would be more to the point if the Rev. Vale Owen devoted the time to persuading Mr. Phoenix to give this much wanted imprint.

THE PRE-NATAL STATE.

Sir,—I am sorry if my letter of November 5th, on the above subject, was not clear. I agree that the pre-natal state of man and animal appears to be the same in the early stage of gestation, but that was not my point. I asked for an answer to an interesting evolutionary question with regard to the gorilla foetus. We think the white races to be the highest forms of man in mental and spiritual possibilities.

I learn that the foetus of the gorilla is at one stage white of skin and covered with hair of a light texture. The theory is held that the gorilla is the root-stock of the negro. If this is so, does the pre-natal state of the gorilla which has white skin and light hair, and later becomes black, show devolution or evolution?

Darwin's theory of evolution is nowhere accepted as he gave it, nor would he have wished it to be, yet the theory is the foundation and a strong one of our present knowledge, which is like a building in various stages of construction. I am not dogmatic; I am only enquiring.

Thanking you,
I am yours, etc.,
A. H. WADDINGTON.

Witley Rectory, Rugby.

Sir,—An interesting problem arises from the correspondence on this subject.

The Rev. A. H. Waddington advances the statement that the pre-natal form of the gorilla resembles Nordic man more than the negroid, and he considers the foetus of the gorilla an apparent example of devolution.

Sir Arthur Conan Doyle counters by stating that the great similarity of the foetus of man and of animal is a strong point in favour of Darwin.

This argument is indisputable; but its very strength in favour of a step from ape to man seems to me to be equally strong against the step from ape to negro.

These and other facts have for some time given me pause, and forced me to accept, tentatively, the theory that the negroid races are human degenerates and not links in the chain.

Yours, etc.,
TUDOR A. MORGAN.

Pontypridd.

ANIMAL SURVIVAL.

We take the following from a personal letter received by M. H., a correspondent of LIGHT, from a relative:—

A Swedish girl told me the following ghost story, which might interest you. She said that when she was about twelve years old she lived in a rambling old house in Sweden. On the ground floor was a very long corridor passage, at the end of which was a sort of cupboard where the servants kept the brooms and brushes. One day she was at the end of the passage, when she saw near the cupboard a large black dog as big as a Great Dane or St. Bernard. She knew it was not one of their dogs, as they only had little ones; so she walked down the passage towards it. As she approached, it shrank and got smaller and smaller, until it melted into a sort of black haze and disappeared into the cupboard under the door.

She told her mother, who at first thought it was imagination, but subsequently decided to have the floor taken up. On this being done, they discovered, under the spot where the apparition had appeared, the skeleton of a large dog.

LIGHT,

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MEDIUMSHIP—THE REAL AND THE SPURIOUS.

It was once a common complaint—amounting sometimes to a whimper—that bereaved people could not communicate with their loved and lost friends “without paying a guinea to a medium.” It was not quite an original idea. The complainants had usually read something of the sort in their newspapers when these condescended to refer to Spiritualism. The statement naturally originated with that class of writers who are given to decide a matter before they have heard it, and their decision being set down in print was repeated by credulous readers after the fashion of the parrot when learning to talk: “You can only get spirit messages by paying a medium.”

In the march of intelligence it was ultimately discovered that this was not the true state of the case, although on a cold survey of the matter it would seem to be no more “sacrilegious” for a medium to be paid for his services as intermediary than for a cable company to charge for sending messages to or from those of our friends who live in other parts of the world, without reference to the mental distress or monetary position of the parties concerned. It simply meant that any stick was good enough to beat an unpopular subject. That particular stick being rotten eventually broke. It was found that mediumship was widely diffused, and that although the professional medium has special and valuable uses, the amateur medium may also do very good work in the domestic circle. There is no monopoly in mediumship.

We were led into these reflections by two stories, one pure fiction and the other well-attested fact. The fiction story which appeared in a popular magazine told of a seance attended by a bereaved lady, the “medium” being an arrant impostor. The rogue was equipped with his “bag of tricks” to simulate the return of the departed friend with whom the lady wished to communicate. Indeed, the “medium” was already engaged on his sham, when to his astonishment and discomfiture the genuine spirit came on the scene and made his presence seen and felt. It was an effective little tale. After reading it we fell to wondering whether such an event was confined to the realm of fiction, and later discovered that it was not so. Such things may happen, and (if we are correctly informed) have happened in real life. A well-known public man who, like many other public men nowadays, is very familiar with spirit-communication, told us of a seance at which a notorious cheating medium was present. He was (unknown to himself) being tested, and when genuine manifestations occurred in his presence and without any assistance from him his pain and astonishment were evident. He probably also

felt a little alarmed, just as a conjurer might do if he found that his “property” eggs had suddenly turned into genuine new-laid ones!

Of late we have had some trouble over this question of fraudulent mediumship, or mediumship alleged to be fraudulent, and as the lawyers say, there has been some “hard swearing on both sides.” Now in some of these cases it is impossible to arrive at any satisfactory conclusion. X is a medium, and is visited by A, B and C, and indeed most of the other letters of the alphabet, and furnishes them with abundant evidence. But one sad day Y and Z visit X, and coming away with what they regard as clear evidence of imposture, proceed to denounce X in no measured terms. The testimony of the others to the medium's genuineness is only of indirect value because they were not at the particular sitting described by Y and Z, and can therefore say nothing about it except from hearsay.

It is a prickly problem, but it is also a very ancient one, and may be trusted to solve itself sooner or later—sooner, perhaps, if we refrain from darkening counsel with a multitude of words.

In the meantime we may draw a lesson from the case of the fraudulent medium surprised by real phenomena. There is an immense volume of latent mediumistic power in the world at large. It is a real power and elicits real phenomena as thousands can testify. The question—as we have seen from the beginning—is primarily the reality of mediumship and its evidences. It is only secondarily whether Jones, Brown or Robinson are genuine mediums or not. That is a side-issue—we must not permit it to take the place of the main question. We are very poor strategists if we do.

ABRAHAM LINCOLN'S PROPHETIC DREAM.

A VISION WHICH PRECEDED GREAT EVENTS.

Mr. Richard Noye, a New York correspondent, writing from Buffalo, draws attention to the Abraham Lincoln relics, just recently offered for sale by auction in America, among which is the original autograph manuscript by Gideon Welles, a former Secretary of the Navy. This document, says the *New York Times*, numbers over one hundred pages, and describes the closing scenes of the American civil war; a description of Lincoln's last Cabinet meeting, at which the President spoke of his prophetic dream, is given in the following graphic words:—

“When I went to the Cabinet meeting on Friday, the 14th of April, General Grant was with the President, and one or two members had already arrived. . . . General Grant said he was expecting hourly to hear from Sherman, and had a good deal of anxiety on the subject.

“The President remarked that the news would come soon, and come favourably, he had no doubt, for he had had last night his usual dream which had preceded nearly every important event of the war. I inquired the peculiarities of this remarkable dream. He said it is in your (Welles') department—it related to the water—that he seemed to be in a singular and indescribable vessel, but always the same, and that he was moving with great rapidity toward a dark and indefinite shore. That he had had this dream preceding the firing on Sumter, the battles of Bull Run, Antietam, Gettysburg, Stone River, Vicksburg, Wilmington, etc. . . . Victory did not always follow, but the event and results were important. . . . Great events did indeed follow. Within a few hours the good and gentle as well as truly great man who narrated his dream was assassinated, and the murder which closed forever his earthly career affected for years, and perhaps forever, the welfare of his country.”

FROM THE LIGHTHOUSE WINDOW.

Dean Inge's recent condemnation of the modern world and its ways has raised a storm, and some of the replies to his attacks have been very effective. In the *Daily Sketch* lately, that able writer "Candidus" entered on a defence of those little superstitions which still survive amongst us. He finds them quite harmless. He says that he has even seen Lord Balfour touch the table of the House of Commons when he had said something boastful. "When Lord Balfour touches the table after a boast it is not superstition, but simply a recognition of the truth that the state of mind in which anything boastful is said is one of incaution, and he touches the wood to remind himself of the fact."

"Candidus" also remarks that if science can see no truth in these phenomena of life, but must needs class them as "superstition," so much the worse for science!

It would be well to invent some sort of ritual which would remind it [Science] of the limitations of human reason, and teach it the humility which is its crown.

* * * *

Of the many Press references to Dean Inge's fulminations on petty superstitions, we add a paragraph from an article "On Superstition" in the *Daily News*, by Robert Lynd:—

Superstitions, indeed, should be carried lightly. They should be a play of the fancy, not a gloomy fatalistic creed. Does Dean Inge realise the enormous amount of happiness that is caused every month by seeing the new moon not through glass? Has he ever thought of the millions of men and women whose hearts have leaped up at the sight of pins lying on the ground? Has he ever considered whether the world would be the richer or the poorer if the superstitious belief in the Christmas stocking were abolished?

If we judge superstition by its results we shall be forced to admit that the superstitious people we know are just as happy and just as intelligent as the unsuperstitious and (when we remember the use of mascots during the war by airmen) just as brave.

* * * *

Speaking of Sir Oliver Lodge, a representative of the *Daily Post* in that newspaper's columns says:—

Sir Oliver Lodge is not of that numerous company of men who, growing old, mourn that youth has fled. He is seventy-six, and has no regrets. When he spoke at Fairfield on Friday he said he liked his old age, and thought it the best part of life, and on Saturday, in an interview with a *Daily Post* representative, he gave the reasons for his unusual philosophy.

"Age," he said, "has more influence and can do more good."

* * * *

Here is a passage from the *Daily Post* interview with Sir Oliver:—

"People say they are troubled with the idea of death, which clouds their old age. But it does not trouble me, because I know that we shall continue. So, having got rid of that bugbear, I can go on working to the utmost. The only disadvantage is that there does not seem to be enough time to do all there is to do—I am full of schemes for work, and I don't know whether I shall have time to fulfil them."

The *Yorkshire Observer* gives a lengthy notice of "telepathic" performances by two Australians—Mr. and Miss Tree, who "for over an hour were tested in every conceivable manner." After numerous successful experiments in the well-known Zancig way, the lady, blindfolded, sat at a piano while everybody in her audience was invited to think of any tune, the title being whispered to Mr. Tree, "so that even one's neighbour could not hear it"; whereupon the correct music was immediately played. Mr. Tree explained that speech was not necessary, because of a special harmony between the minds of the performers:—

In proof of this some time ago at Barrow-in-Furness he allowed himself to be lowered, wearing a diving suit, into the sea. Titles of tunes written on slates were then lowered by string into the sea, and read by him. In a room three and a-half miles away Miss Tree, under strict supervision, played the pieces.

* * * *

Following its recent articles on Reincarnation, *The Spectator* continues the series on "Life Beyond the Grave," by an article from a representative of the Roman Catholic Church, Herbert Thurston, S.J., who begins thus inconsequently:—

The doctrine of the Catholic Church concerning the life to come does not seek acceptance because it seems more or less plausible, or because it explains difficulties, or sounds comforting, but only because it *claims* to be the truth, a truth divinely revealed.

The italics are not the Rev. Herbert Thurston's, and are here only meant to accentuate the naiveté of the claim, which repudiates Reason and offers as a foundation of truth a mere *ipse dixit* of a theological class of men. It is more blessed to agree than to differ, however, and we are happy to be in full agreement with Father Thurstan and the Abbé Chollat in the following:—

Those whose loss we deplore have not really left us; as immaterial beings they are unaffected by locality or distance; they are near us; clear-sighted as they are, there are no opaque barriers, there is no dimness of vision. They know us, they follow our movements, and in the delicate consideration of a love which grows continually purer, and in the concentration of a gaze which becomes ever more intent, they enfold us in their affectionate solicitude.

MR. SUTTON VANE, author of the psychic play *Outward Bound*, has found dramatic possibilities in Mr. Lewis Melville's book, *The Star of Piccadilly*, dealing with the famous Marquis of Queensberry, better known under the nickname "Old Q.", and arrangements are now in progress for the production of a new play—in which the famous Marquis will be the principal character—to be presented at an early date.

CROYDON NATIONAL SPIRITUALIST CHURCH.—The Rev. George Cole, of Gateshead, carried out a week's mission at this Church from November 14th to the 21st. His lectures on Spiritual Healing with demonstrations attracted large audiences, and many persons benefited by his treatment. Mr. Cole, who is a well-known worker in the north of England, was a member of the London Union twenty-five years ago, and has lectured for most of the London societies.

J. M. S.

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"PROOF POSITIVE."

CONVINCING CASES OF SPIRIT IDENTIFICATION.

By F. H. HAINES.

[Mr. F. H. Haines is well known in the Insurance world. He is the author of several technical books, including a History of Insurance.]

"There is no Death." So sure am I of this that, hard-headed business man as I am, I put my name to this statement of what I have proved to be actual fact. Beyond all shadow of doubt the dead live, and have communicated with me.

Before setting forth the evidence, let me say that I started my enquiry into this subject with considerable equipment; I had read "both sides"; I anticipated securing phenomena, but was exceedingly sceptical as to the origin. Jugglery and charlatanism could easily be eliminated from the path of my research as I had no desire to witness materialisations or similar objective phenomena. I sought intellectual evidence. Of course those bogeys, telepathy and the sub-conscious self, obtruded themselves at every "sitting" I attended, and were a bit of a nuisance; no matter how interesting the revelation of a medium, one was always at the mercy of these two hypothetical monsters. Unless one had proof positive that the dead could give an account of themselves, one attributed every revelation to a mediumistic scrutiny of one's own mind. Thank God that stage of my investigation has passed!

For the purposes of this report I wish to narrow down the evidence to two personalities. One, my son "Sid," who was killed on Vimy Ridge in 1917; the other, a dear old friend, Copping by name, who died of cancer some two years ago, a man of about sixty.

Copping and I were neighbours for upwards of twenty years, and enjoyed one another's company in an intimate way; but—please note this—he was always "Copping" to me, and I was unaware of his Christian name. Further, he never wrote me a letter in his earthly life, and I had no knowledge of his handwriting.

In the reports of various trance-medium sittings which I made, these two spirits were described in much detail, but without names, except that Copping came through as "William." I had to repudiate "William" as a name unknown to me until I discovered from his family that this was my old friend's name. But there are innumerable Williams, and I wanted proof positive before I would accept his identity. The excitement of my son "Sid" "blocked the line" whenever he came through, and consequently his name never rose to the lips of a trance-medium. Nevertheless, when I tabulated the result of the sittings I had made, I found that the same personages were coming again and again with increasing detail for identification. This discovery made me determine upon another plan of approach.

I learned that Mrs. Hester Dowden would sometimes receive sitters for the Ouija Board and Automatic Writing. She resides twenty-three miles or more from my home, and was a total stranger to me. I secured an introduction and a sitting. There was no trance, no atmosphere of occultism, no preliminaries except a polite exchange of civilities in her drawing-room. All that she knew of me was my name and address.

We began. To whom did I wish to speak? By request I replied mentally—please note that no name was given orally. First of all I desired to know something about "William" on the Ouija Board, and then almost immediately by means of automatic writing the reply came: "It's Copping, Fred." "Copping, I am Copping, Fred," he reiterated again later after an excited outpouring of familiar greetings that brought home his strong personality again and again. I immediately accepted his declaration as an old friend should, but I pressed for unimpeachable

evidence of identity. I urged him to give me his full name. He promptly divulged "William." But this was not enough: I knew he had a second Christian name. To my surprise he manifested an abhorrence of his second name, and refused vigorously and deliberately to spell it on the board: afterwards I learn why. His second name was Elijah, and my old friend had always repudiated it except in legal documents. Surely this was a touch of realism which helps to establish his identity.

We talked together. Presently I pressed him to give me some fact out of his life which might be evidential to his widow, and which was unknown to me. And such was our confidence in one another that he gave me details of an intimate occurrence which is of too private a nature to be given to the world, an incident which he said occurred "during that terrible time I was ill." Indeed, he had a terrible time. Unfortunately the incident was obscured by his widow's anguish, and consequently has no value here. But before parting with him I urged my old friend to write his full signature in his own handwriting. He did so.

The signature has been compared with his signature as written in earth life, and the likeness is clear.

Immediately my old friend Copping had signed, my dear son "Sid," in a fit of emulation, seized the opportunity to manifest himself through the hand of the medium, and dashed off his signature at high speed. This signature is even more remarkable than the other. In the first place "Sid" was the familiar signature which is reproduced on all the letters we received from him during the war. His baptismal name is Sydney Ernest Haines. But, somehow, when he had written the familiar "Sid" the urge to complete his signature as a means of identification was apparently so great that he rushed on to the end.

Unfortunately I have no documents carrying his full signature later than that taken from his prayer-book, and dated 1908. But it should be sufficient, although the "S" there is of another form once used by him; the rest of the signature is sufficiently like to compel acceptance. The abbreviation "Sid" is a remarkable manifestation of identity.

Cold-hearted investigator that I had to be in such circumstances, I pressed my boy to give the date of his death. "Ten years ago I think." It was ten years, but I wanted a closer calculation than that. I guessed, "It was in January wasn't it?" Who did he ask? Was he consulting Copping? At any rate I promptly informed him that it was not in January, a remonstrance which immediately provoked the reply "Easter, April, ten years ago, the fifteenth." He was actually killed on Easter Monday morning, 1917; the fifteenth is a few days out, but what a test!

Certain as I was of his identity and thrilled through and through by the miracle of his presence, nevertheless I persisted in pressing for still greater proof. As in the case of "Copping" I sought evidence outside of my personal knowledge. May I say that his mother had devised a test. It was to obtain from our boy a statement respecting something which had happened between her and him, of which I had never heard, and which she considered "strictly private." "If he tells you that, I will believe" she said. Well! he told me! He gave me particulars in words that had only one meaning, a statement of fact that put all invention out of the question. She confesses that his statement is the truth. The privacy of that statement forbids its reproduction here, but our friends, knowing us, will accept our declaration. You can do so too. But there are those who would refuse to believe even if the Holy of Holies were stripped to their vulgar gaze; they are beyond any proof, and must be left to their unbelief. I have my proof positive!

THE MEDIUMSHIP OF MRS. BAYLIS.—We have received a number of letters on this subject, the writers of some supporting Mr. Dennis Bradley and others claiming that they have had satisfactory and evidential sittings with Mrs. Baylis. A selection from these letters will appear next week.

THE MEDIUMSHIP OF MRS. BAYLIS.

Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, writes as follows:—

With reference to the unfavourable report of a sitting with Mr. and Mrs. A. Batten Baylis, made by Mr. H. Dennis Bradley, and published in LIGHT of 26th ult., and in view of the fact that members of the London Spiritualist Alliance have been attending circles with Mrs. Baylis at her residence for several months, the following may be of interest to your readers.

It will be remembered that the *Sunday Chronicle* exposed Harold Evans, and that, following this exposure, there was considerable discussion among students of our subject as to the inadvisability of dark seances.

The solution appeared to lie in the direction of the red light, and about this time we received a visit from Mrs. Baylis. My Council made her the following offer, which she accepted: that Mrs. Baylis should undertake a series of developing circles, three times per week, in red light, the object being to develop her mediumship until her phenomena could be obtained freely in red light; during this period (which was fixed at six months), Mrs. Baylis should undertake to cease all other professional engagements; that the London Spiritualist Alliance should pay Mrs. Baylis a salary of £6 per week throughout this period.

Only two of these developing circles were held however. At the first seance a 50-Watt ruby light, dimmed by rheostat to its lowest point, was used. This sitting was non-evidential, but on the other hand no specially striking results had been looked for.

At the second of these red-light experiments, this time with a 5-Watt ruby light, some evidence of physical mediumship in the form of touches was obtained. One of the circle, however, let fall a notebook in which he was making notes of the seance, and leaned forward into the circle to recover it. The medium at once complained that this action had caused a serious disturbance of the conditions, and reported later that, as a consequence, she had suffered grave physical discomfort, and had been confined to her room. Following this incident, at her own request the red-light sittings were terminated, Mrs. Baylis recommencing her ordinary professional work. My Council, I may mention, generously paid three weeks' salary, £18, to Mr. and Mrs. Baylis for their services, although only two seances had been given.

Mrs. Baylis then offered the London Spiritualist Alliance one sitting per week; the Council accepted this on behalf of their members, but as they had been unable satisfactorily to test her mediumship they deemed it best that these seances should not be held at the L.S.A., but that members should visit Mrs. Baylis at her residence, independently, and on their own responsibility.

In terminating the arrangement of one sitting per week, Mr. Baylis, in a letter, dated November 7th, 1927, to the L.S.A., concludes: "We are grateful to you for all the trouble you have taken."

In view of the conflicting reports received from sitters, the L.S.A. has decided that in future it cannot recommend its members to attend Mrs. Baylis's seances.

THE LEGEND OF THE HOLY GRAIL.

On Thursday evening, the 24th ult., to a crowded audience of the members and friends of the London Spiritualist Alliance, Colonel R. G. Berry delivered a lantern lecture on "The Psychic Elements in the Legend of the Holy Grail." Sir Arthur Conan Doyle presided. It was a long address and deeply interesting, tracing the Grail legend through the ages and giving some arresting information received through psychic sources. We hope to give a synopsis of the lecture in our next issue.

RAYS AND REFLECTIONS.

I was lately reading in a Higher Thought tract that "some mental healers tell us that the habit of criticising produces rheumatism, among other disorders." It is commonly supposed that rheumatism is occasioned by cold and damp. It is quite permissible, however, to hold that the criticising habit may have some effect on the blood stream through the mind. But, of course, this would only be one of the causes, and it is really time to protest against the tendency to find a single cause for every particular result.

* * * *

My own observation is that the events of life are usually produced by quite a multitude of causes. When the Great War was going on I was continually reading that it had been brought about by this, that or the other. It was quite easy to see that all the causes assigned had had some part to play in the matter, but the War was not the result of any one of them alone. It is much the same with psychic phenomena into which also a great number of causes enter. If it were necessary to assign a single cause one could only say that that cause was spiritual activity of one kind or another, but then spiritual activity as a cause would cover the whole of life. Even if psychic phenomena were produced by conjuring or fraud the same reasoning would apply. The conjurer and the fraudulent medium are also spirits. The method of splitting up, isolating, sub-dividing and analysing things is useful, but only to a certain point. Life looks like a patchwork, but it is all of one fabric, one and indivisible.

* * * *

A science teacher, writing from South Africa, says that he was much interested in the remarks in LIGHT on the question, "Where is the Spirit World?" He adds that he sometimes puts a little practical problem to his children who are quite good mathematicians: "Walk from the door to the window; note the exact direction, and then plot out your track on a piece of paper." When that has been done he says, "Now take another sheet, and begin to think. Try to plot out your little journey in space as you walked across the floor. Omit no element in it, and let me see the result." He does not say what the result was—he leaves that quite safely to our imagination!

* * * *

Such an exercise might well bring home not only to the minds of children but also to "children of a larger growth," how completely dependent on material things we are in these matters. Put a man in space, without pointers or landmarks of any kind to give him an idea of position or direction, and then ask him to say exactly where he is! That illustrates the difficulty surrounding the question, "Where is the spirit world?" And yet that world has position and dimensions. It is simply that these, although substantial, and even perhaps physical—in the scientific sense—are not material. It is outside the material order of things, and that is how the difficulty comes in.

* * * *

She was a charitable but rather a fussy lady, and she was lamenting the sufferings of the poor. "How do you know they suffer? Perhaps they don't suffer at all," remarked a cynical friend. "Of course they do," was her indignant retort. "Why, I go and visit them every week!"

D. G.

ORDINATION IN A SPIRITUALIST CHURCH.—The Ordination of Mr. H. W. Randall to the office of Priest, which took place recently at the Temple of Light, Southwark Bridge Road, was the first Ordination of a Priest in a London Spiritualist Church for some years. The ceremony was performed by Bishop Francis Gifford, and he was assisted by the President (W. H. Speer), and the Rev. J. J. Welch.

ANIMAL COMMUNICATION AND OTHER MATTERS.

A NOTE ON "PSYCHE."

BY F. E. LEANING.

Psyche—clever *Psyche*—is to the fore once more, cleverer and more intellectual than ever, but always well meaning.

"As the organ of the Orthological Institute," the Editor tells us, "*Psyche* will feature during the coming year six major problems of general linguistics." In the spangled language of scientific slang, these problems are described as: Forensic, Chromatic, Grammatical, International, Cryptic, and Bestial. With "Cryptic," which is "concerned with significant and symbolic systems which at present baffle human understanding," we can understand *Psyche* feeling very much more at home than we are, but we demur to the ugly word Bestial for a really beautiful and very interesting subject, that of the technique of animal communication. It is something to be very thankful for that men who have the keenest minds in our generation "have a heart" also. In the general series of the *Psyche* Miniatures (Kegan Paul, 2s. 6d. net per vol.), we note the Editor's name down for a volume in preparation on "The Mind of a Chimpanzee," and he writes thus:—

"Only when the problem of animal communication has brought home to scientists and public alike the very dubious character of our present attitude to animal intelligence and animal sensitivity, will the horrors of our slaughter-houses vanish in response to humaner demands. The foundation of a Society for the Study of Animal Psychology and Animal Communication . . . is therefore an undertaking which *Psyche* wishes all possible success."

The psychology of the chimpanzee is very illuminating to the man who is intelligent enough to learn from it. In Professor Koehler's "Mentality of Apes," for instance, he tells us how one of them, having failed to place a box in the proper position for jumping from, rushed up and down his enclosure in a rage, banging the box on the ground and occasionally kicking it. How human! And how futile! We frequently see just this process applied to some theory that a man does not like, either in the pages of *Psyche* or elsewhere. During much of last century, the theory that man had a psyche or soul that could, and did, survive the death of his body, was one that underwent much contemptuous kicking at the hands of those who did not like it; but sneers do not destroy facts. The ape is coming now to see that the box, or the theory, is a good sound solid platform, from which he can "take off," and reach a height hitherto unknown.

An example of the box-kicking method is in evidence, however, in the article on "Reading, Writing and Guessing," by Robert Saudek, who deals with handwriting as a means of individual expression, and writes: "I am not speaking of the absurdities of those seers who detect the trigger-guard of a revolver in a certain shape of the letter D, and conclude that the writer intends to shoot himself," and so on. Even without the foot-note, we should easily recognise this as an allusion to Rafael Schermann, of Vienna; but the author ignores the fact that in every instance in which Schermann received impressions of this kind, they corresponded accurately to facts in the life of the writers. Wherein is the absurdity—in the man who could do these things, or the man who can only sneer at them? It illustrates well a remark of the Editor of *Psyche* in a previous issue: "That, though we may suppose ourselves to be conveying facts, we are often only expressing emotional attitudes towards them." Quite so; and we see that when clever people choose to use ordinary language instead of disporting themselves in a sort of zoological garden of "linguistics," they can arrive at sensible conclusions with which we can all agree.

THE REVEREND DRAYTON THOMAS AT AEOLIAN HALL.

"What our friends in the next life know of us" formed the theme of Mr. Drayton Thomas's address before the Marylebone Spiritualist Association on Sunday last. He said the misnamed dead could and did know many things about those still on earth. Dying people often became clairvoyant and saw deceased friends around their bed, whom they recognised and called by name. In his experiences he had received conclusive evidence that spirit-people could, under certain circumstances, observe our actions, our surroundings and happenings which affected us. "Even our inmost thoughts are, at times, known by our communicators," said Mr. Thomas, who proceeded to give some striking proofs he had obtained of this.

In concluding his highly interesting and instructive discourse, Mr. Thomas said:—"The ones we had lost had not lost us! Some of the shadows that crossed their light were caused by our attitude towards them and towards the life for which they sought to prepare us."

Mrs. Annie Patterson gave descriptions and messages to several members of the audience, who appreciated them. V. L. K.

MR. DENIS GRINLING AT GROTRIAN HALL.

One of the dangers to the movement of Spiritualism, said Mr. Grinling on Sunday morning last at the Spiritualist Community Service, was the commercialisation of mediumship. Could there not be training schools and centres whereat potential mediums might be developed and afterwards have their material wants attended to? Then there would be less temptation to resort to fraud and trickery. Sitters should go to a seance not only to get into communication with their arisen friends, but to obtain spiritual unfoldment. "After all," said the speaker at the conclusion of his excellent address, "what really counts is the effect that the truths of Spiritualism has upon our individual daily lives. Are we living up to our belief in the brotherhood of man, are we aiming at self-development, or are we content simply to investigate into the development of others?"

At the Evening Service Vice-Admiral Drury-Lowe, R.N., delivered a deeply interesting address, of which it is regretted no report could be made in time for publication. Mrs. Florence Kingstone gave some convincing clairvoyance at this service.

M. J. C.

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