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"LIGHT," OCTOBER 13, 1928

# 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.

### THE JOURNALIST ELOQUENT.

Mr. Hannen Swaffer's activities as an orator are extraordinary in view of the fact that he works seven days a week as a journalist. On September 27th he addressed the Aldwych Club at lunch-time on the British Drama; on September 30th he spoke in the Birmingham Town Hall, morning and evening, on Spiritualism; on October 2nd he addressed the Brixton Rotary Club at lunch-time on the same subject, which was altogether new to the meeting. Last Sunday, October 7th, he spoke at Grotrian Hall on Spiritualism, and an hour later opened the season's first debate at the O.P. Club on the Theatre. Next Sunday, October 14th, he speaks at the Æolian Hall on Spiritualism, at 6.30, and to the Gallery First Nighters' Club on the Theatre an hour earlier. On Armistice Day he will speak in the Albert Hall in the morning at the great Spiritualist meeting, and three-quarters of an hour later at the People's Palace, these being the largest halls in the West End and East End of London. On the following Sunday, November 18th, in the afternoon, he is due to address the Glasgow Spiritualist Association in the St. Andrew's Hall, the largest hall in Scotland, and in the evening a similar meeting in the Usher Hall, Edinburgh, the largest hall in the Scottish capital.

### "PSYCHIC SCIENCE."

The current issue of this magazine, the official organ of the British College of Psychic Science, contains several articles of special interest. An account of some recent "poltergeist" cases treated by the College, recorded by Mr. J. Hewat McKenzie, its Hon. Principal and Organising Secretary, cannot fail to impress the average reader with the difference presented by such cases when dealt with intelligently by experienced psychic students, and when reported in the ordinary newspaper catering for readers with strong appetites for crude sensationalism and with even less power of discrimination than the scribes whose livelihood depends upon their "writing up" these "weird stories" attractively—that is to say, with more regard for adjectives than for accuracy. The exposure of a bogus medium, a certain Mrs. Keene (to which allusion has already been made in LIGHT) is described, and her confession printed. That is at once a proof of the vigilance exercised by intelligent Spiritualists in dealing with new mediums (or alleged mediums) and a salutary warning to impostors and to those unfor-

tunate people who by their uncritical attitude offer themselves as easy prey to sharpers. In "The Modus Operandi of Trance Communications", the Rev. C. Drayton Thomas gives a record of and commentary upon some of his sittings with Mrs. Osborne Leonard. The information given should be invaluable to serious investigators of the machinery of spirit communication. Amongst other items, the Editorial Notes and Notes by the Way (the latter by Mrs. J. H. McKenzie) deal attractively with current topics.

### THE "PHILOSOPHER'S STONE".

Two articles in the *Occult Review* for October which, partly by reason of their authorship, attract our attention are "Huysmans' Excursions into Occultism", by Mr. Frederic Thurstan, M.A., and "The Philosopher's Stone in California", by Mrs. Barbara McKenzie. The first is a study of that singular genius, Joris Karl Huysmans, who having outdone even Zola by his stark realism in the sordid animalism of human-kind, rebounded by taking a plunge into occultism, in the course of which he became convinced of the reality of clairvoyance and "magic". It is a strange story. Mrs. McKenzie relates how on her recent visit to California she made the acquaintance of a woman alchemist, a Mrs. Ingalese. This lady claimed to have discovered the Philosopher's Stone, and to have effected remarkable cures of illness by its aid; moreover, it is reputed to serve its original purpose—rejuvenation. It was shown in the form of a cinnamon-coloured powder, highly volatile. Mrs. McKenzie is properly cautious in accepting such "big claims". But she was well impressed. In these days, when every hour brings forth fresh wonders and Science continually springs a new surprise upon us, we need to be doubly cautious—not merely about accepting too readily a discovery which appears improbable, but in discarding without examination anything contrary to previous experience. We shall hope to hear more of the Philosopher's Stone as a twentieth century fact emerging from an ancient region of dream and mystery.

### L.S.A. CONVERSAZIONE.

The winter session of the London Spiritualist Alliance was opened on Thursday, 4th inst., by a well-attended conversazione. Professor Fukurai, under the chairmanship of Dr. Abraham Wallace, read a paper comparing the Eastern and Western ideas of spirit and alluding to his experiments in photography, which demonstrated to him that what we know as spirit can operate without reference to physical laws as generally understood.

Afterwards Dr. Wallace read from a long typescript account prepared by Dr. Fukurai a few extracts relating to some of his experiments in thought photography. A report of these experiments will appear in LIGHT later.

The Professor received a most cordial welcome from the audience, and a reference was made to the value of his experiments and those of his Japanese colleagues in connection with supernormal photography and his self-sacrificing work for psychic science in Japan.

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## International Spiritualists' Federation Congress.

(Continued from page 471.)

REPORTS FROM INTERNATIONAL DELEGATES (Contd.).

PROFESSOR ASANO (Japan).

Professor Asano read a pamphlet dealing with Spiritualism in his own country, of which we hope to give a fuller report in a later issue.

DR. T. FUKURAI (Japan).

Dr. Fukurai dealt briefly with his experiments in thought-photography, with which we hope to deal at some length in a future issue.

MR. V. T. RISHI (India).

As head of the Indian Spiritualist Society he had peculiar pleasure in attending the Congress to represent India, the ancient home of Spiritualism. In India they believed in a life after death; the existence of God; the possibility of communication, and in the doctrine of reincarnation; but they thoroughly lacked a knowledge of modern Spiritualism. People thought it was a new gospel.

Since the last Congress in Paris he had convened the fourth Spiritualist Conference in India, and had travelled throughout northern India spreading the knowledge of Spiritualism. This journey was practically equivalent in length to a tour throughout the whole continent of Europe. People everywhere were keenly anxious to have this knowledge as they had lost faith in the religious books of their own country; they yearned for proofs.

Spiritualism could be embraced by Hindus, Mohammedans, and other sects in India.

A Spiritualistic centre had been opened in about half a dozen towns, the headquarters being in Bombay—a development made possible by the munificence of a resident in that city.

One great stumbling block to Spiritualistic knowledge in India was the prevalent belief in a form of reincarnation by which as soon as a man died the newly-released soul immediately embarked on a new earth life. This idea was due to a serious misunderstanding of the sacred writings of India. Indian inquirers into psychic matters were somewhat prone to look for too rapid results. They expected phenomena to be produced almost at will, not realising the necessity of patient development.

MR. C. S. R. SOMAYAJULU (India).

Mr. Somayajulu said he stood as a living embodiment of the fruit of the activities of the International Spiritualist Federation and of the enthusiastic labours of Mr. Rishi. Three years ago, on Mr. Rishi's return from Paris, they had met accidentally. The speaker had then obtained his first demonstration of Spiritualism.

He thought that they lacked the scientific spirit in India; they either believed a thing resolutely, or absolutely disbelieved it. If they believed they dogmatized; if they disbelieved they put forward obstinate opposition. Spiritualism had made surprising progress, but in this respect India compared unfavourably with other countries. He regretted to notice that there were certain intelligent religious gentlemen in India who were dead against Spiritualism. This, he thought, was due to their lack of receptivity. Their minds were not scientific. The speaker gave instances to prove his points, and went on to say that the activities of the Indian Spiritualist Society were threefold; firstly, they

regarded the movement as a branch of philosophy, secondly as a branch of healing, and thirdly as a branch of science. The most important and successful of their activities had been in the direction of healing.

MR. ERNEST OATEN (England).

"SOME THOUGHTS ON MATERIALISATION".

The speaker wished to make it clear that he did not desire to pose as a man of scientific attainments. He had had considerable experience in psychic matters, and thought that possibly a business man was as well equipped as a scientist in certain fields of observation.

He was first attracted to the subject in Cardiff in 1892. The medium was Mr. George Spriggs, who had obtained remarkable materialisation phenomena; full materialised forms, sometimes two or three at once mingled freely with the sitters. It was regrettable that full notes of these seances had never been made public. At the first seance the speaker attended, in the parlour of a working man, sixteen people present, and sufficient light to enable one to read, a heavy walnut table was completely levitated without physical contact. He had obtained permission to crawl under the table at his own risk while it was suspended in the air. He completely encircled it above and below with a walking-stick, and made the closest examination of the table, which weighed about eighty pounds. It remained suspended in the air for several minutes and, by means of a code, spelt out information unknown to the sitters, but which was subsequently verified. The medium in that case was Mr. Walter Jeune, a cabinet maker. This was Mr. Oaten's first personal experience.

Since then he had attended innumerable experiments. One of the most interesting was the Crawford series of seances in Belfast with the medium Miss Goligher. He was one of the few persons, perhaps the first, permitted to handle the "psychic rods" with the bare hand. Few people were permitted to do this unless wearing rubber gloves. The directing intelligence claimed, rightly or wrongly, that the "psychic rods" would be absorbed by contact with the bare human flesh, although in the case of certain persons their touch offered resistance.

It appeared to the speaker that the production of materialisation depended on two factors: (1) some obscure faculty possessed by specially endowed individuals, enabling them to exude a substance from their physical bodies; (2) a directing intelligence which manipulated the substance. He was quite familiar with the theory, put forward by Dr. Geley and others, that this intelligence is a subconscious power exercised by the medium, but his own experience led him to the conviction that it was not the conscious or subconscious powers of the medium that built up the forms. True, the medium's own consciousness might have some modifying influence, but it was rather an interfering element than a helpful one. He believed that many of the difficulties in the production of such phenomena were due to the controlling influence having continuously to stifle, set aside, and render void the conscious and subconscious actions of the medium. He thought the time would come when, by some form of analysis, perhaps chemical or electrical, it would be possible to determine with some degree of exactitude whether, and to what extent, any particular person possesses the necessary qualifications for materialization phenomena.

He emphasized the importance of constant and regular attendance by the same sitters during a course of experiments. Only the super medium, he considered, would be able to act successfully in an itinerant capacity, sitting in varied conditions with different sitters at each

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experiment, and at the same time producing reliable and constant results.

Just as there were good mediums so there were also specially satisfactory sitters—people possessing a kind of psychic power which blends with and is complementary to that of the medium.

M. TH. PONDERIDES (Greece).  
"NAVIGATION AND MEDIUMSHIP".

The speaker dealt with the cases of ships' officers who possessed psychic powers which could be used in connection with naval work. He himself had had such experience. In February, 1914, when commanding the s.s. *On Temmous*, sailing from Hodeida to Djedda, he was able to take his ship into port before dawn, acting under the guidance of intuition and clairvoyance, successfully keeping clear of shoals. During the Great War he accurately prophesied the bombardment of his ship *Dafni*. On other occasions he had been able to steer a course accurately and to locate his position without astronomical observation.

He quoted the case of Captain Bruce, who had seen clairvoyantly a hand tracing a course on the chart; by holding this course the crew of a wrecked ship was subsequently saved.

MR. ROBERT J. STRONG (U.S.A.)  
"SPIRITUAL ENGINEERING".

After a long series of experiments in materialising phenomena the speaker had studied to work out a theory to explain the manifestation. He suggested that the underlying principle was analogous to the electro-plating process, the medium's organism, psychic and physical, taking the place of an electro-plating tank in which various substance solutions are alloyed and refined.

The substance analogous to the electro-plating fluid is supplied by the circle and is manipulated by the will power of the directing intelligence. (This theory was fully dealt with by Mr. Strong in an article in *LIGHT* dated September 8th, entitled "The Marvel of Spirit Materialisation".)

PROFESSOR HUGO SZANTO (Tchecko-Slovakia).  
"THE SOUL AND SPACE".

The prejudice against metapsychology had its origin in the difficulty of explaining the phenomena. A vast crowd of facts had been attested, though they are not yet recognised and understood. He considered, therefore, that the disagreement between philosophy and metapsychics was more apparent than real. There were certain inveterate tendencies in philosophy which were opposed to a rational explanation of metapsychic phenomena; it would only be necessary to modify these tendencies in order to reach a philosophic standpoint which would make the phenomena plausible. That step was by no means insurmountable.

SIGNOR M. G. FABRIONI (Italy).  
"MEDIUMISTIC FACTS".

The writer of this paper had the misfortune to become blind at the age of 44 years in 1921. He was gifted, however, with an inward vision, occurring during dream states. During one dream he saw his brother, who lived at Montepulciano, lying on a catafalque in the church of Santa Maria Novella at Florence. Beside the body was another catafalque, but empty. The next day came the news that his brother, who had been in excellent health, had died suddenly. The writer's mother, who was living in Florence, died five months later; apparently the empty catafalque had been reserved for her.

On the night of December 17th, 1926, he dreamed of his sister as saying to a Justice of the Peace: "Do you know, Judge, that Commander Urli is dead?" In the dream the judge replied: "But I saw him three or four days ago." Signor Fabrioni wrote next day to his sister and to a friend, asking for information, but received no reply, and on the night of December 22nd

Commander Urli himself appeared to be present. He slapped the writer amiably on the shoulder, saying: "My dear Fabrioni, I am quite well. I have just got free from the body."

After dinner that day he read the news of Commander Urli's burial, this being his first intimation of the Commander's decease.

In another dream he saw lying on his pillow a round porcelain object, on which was painted a portrait of his mother. Following his usual custom, Signor Fabrioni recorded the dream on awaking, and wrote to his relatives in Florence, telling them the circumstances. They replied: "We are amazed at your dream, for our cousin Alfred has just come from Germany bringing with him a little round porcelain plaque with our mother's portrait painted on it, which he intends placing on her tomb."

Having entered into correspondence with a gentleman residing in Rome whose name he had come across in a scientific book, Signor Fabrioni asked at a seance whether his mother in spirit life could show him this gentleman in a dream. Later he found himself, in dream state, in Rome. He proceeded along the Via Nazionale, then turned to the right and found himself in a small room occupied by a tall gentleman wearing a black, soft hat, with black hair and large eyes. On his right was a little girl aged about ten or twelve years; also an elderly lady clothed in black, having a bandage on her knee. The next day he wrote all details to his correspondent, describing how the room was furnished. The correspondent replied that all particulars were correct. The lady seen by Signor Fabrioni was the correspondent's wife; her knee was bandaged owing to an attack of synovitis.

M. BEVERSLUIS (Holland).  
"THE MORAL SIGNIFICANCE OF SPIRITUALISM".

The speaker thought that the moral significance of Spiritualism was immense, and that Spiritualistic convictions will influence the world's morality, and be a great force to strengthen and purify character. Spiritualism provided morality with a strong basis of facts. It provided those clear and practical proofs which were needed as a stimulus to its moral and spiritual advancement.

The spreading of the knowledge of Spiritualist truths would have a unifying influence in the Christian churches which were at present split into hostile camps. This knowledge would reveal the true destiny of man, the law of progress, the eternal and saving love of God, and lead to a realisation of the moral significance of earthly things.

DR. MAXWELL (France).  
"METAPSYCHICS AND MEDICINE".

The connection between medicine and metapsychics had already been observed, but at present the two branches needed co-ordination. Common ground between the two was psycho-therapy, which was not a new science at all, for ancient healing stations like those at Epidaurus and Heliopolis, the equivalents of our modern Lourdes, were founded on psychic medicine. The moment had now arrived for laying down the principles which should govern research in these lines of study. The two main branches related to cures by suggestion and healing by magnetism—commonly called "magnetic cures". In the interests of medicine and of sick people, the monopoly of magnetic healing must not be left to ignorant practitioners; possibly some of them may produce beneficial results, but the magnetic action, to be truly useful, should be guided by a medical man, and not merely confined to getting rid of pain, which in itself was sometimes valuable as indicating symptoms. He could thoroughly understand the attitude of doctors in hesitating to employ methods which had been abused by charlatans, but this was not sufficient reason for medical men declining to take up the matter.

(To be continued.)

SIR ARTHUR CONAN DOYLE'S NEW  
ACTIVITIES.

Sir Arthur Conan Doyle's intention of relinquishing, on his return from South Africa, some of the more strenuous portions of his self-imposed campaign in the interests of spiritual truth, must not, we understand, be taken as indicating his complete retirement from the Spiritualist movement. It means that after twelve active years of labour, during which he has devoted his pen, voice and purse to the spreading of psychic knowledge throughout the world, Sir Arthur finds it necessary to call a partial halt; he will be active still—perhaps more so than ever—but the bulk of his Spiritualistic work will be carried out from "General Headquarters" rather than in the forefront of battle. We shall perhaps see and hear less of him on the public platform, but his vigorous influence will be felt from behind the scenes. Sir Arthur's change of activity will be, for the Spiritualist movement, both a gain and a loss; in one sense, as far as concerns a large body of the general public, there will be a distinct gain, for we believe that Sir Arthur proposes to devote more time to literature, and many of us have secretly deplored the inactivity of that enchanted pen which produced such masterpieces as *The White Company*, *Sir Nigel*, *Micah Clarke* and *Rodney Stone*, to say nothing of the *Brigadier Gerard* stories, and, of course, the world-famous exploits of Sherlock Holmes.

## A NEW VOTING POWER.

In the course of a leading article under the above title, the *Manchester City News* of September 22nd discusses judiciously the proposals of organised Spiritualism to take political action at the polls at the next General Election, with a view to securing an amendment in the Vagrancy and Witchcraft Acts. "Whether we subscribe to the Spiritualist creed or not," says our contemporary, "we can agree in the light of modern developments and of the mass of evidence tendered by eminent scientists and intellectual leaders, that it can no longer be dismissed with a cheap jest or be condemned on the strength of a silly story." Discussing the Spiritualists' complaint as to the present state of the law as regards the exercise of the psychic faculty, the *City News* says: "Some recent transactions do not seem to us to be very creditable. It appears that a medium may be denounced—probably by some bitter religious opponent—and that a policeman, having nothing better to do, can then visit the suspect, give a false name and address, tell lies in order to entrap the deceived person, talk about a fictitious husband and non-existent children, and then, having got some sort of useful evidence, take proceedings under a statute relating to rogues and vagabonds, dating back to the time of Matthew Hopkins and witch-baiting. This is not edifying; it does not even seem to be quite English. With foolish fortune-tellers and designing prophets there can be no sympathy whatever: they are simply frauds in specious guise; but the medium does not come into this category. Sir Arthur Conan Doyle says: 'Our churches and scientific bodies must be given the right to grant certificates to honest mediums, of whose capability and integrity we are the best judges.' The subject is mysterious; it is certainly not one to be elucidated by a policewoman with half a day to waste and half a crown to spend. The law under which action is taken is itself obsolete; it is only revived for the special purpose of affrighting the Spiritualists against whom certain 'orthodox' persons are prejudiced. Whichever side is right—and it is not for us to judge, even if we could—one issue is clear enough. There should be fair play. It is in the hope of securing this that the new campaign has begun. The sequel will be awaited with much interest, for half a million voters, concentrating upon one policy, may have a weighty influence at the polls."

## PROOFS OF PERSONALITY.

Dr. R. J. Tillyard, F.R.S., in the article in *Nature* (August 18th), which is reprinted by the National Laboratory of Psychical Research, concludes his account of the "Walter Stinson" manifestations through the mediumship of his sister Margery (Mrs. Crandon), with these words:—

"The personality of 'Walter' is shown to be independent of that of the medium by the possession of a distinct, masculine voice and strong whistling powers, these never proceeding from the mouth or larynx of the medium; by his alert mental powers, tendency to impatience and the use of swear words, by a marked sense of humour, a Canadian accent, and many other qualities which cannot fail to produce in a sitter the definite feeling that he is dealing with an independent personality. Besides this, 'Walter' shows that he has the power of smell, can see in the dark, can handle delicate objects and place them accurately in the dark without doing any damage. He can select and cognise objects not known to any living person in the world, thus proving that he does not depend on telepathy or knowledge stored up in any person's subconscious mind. He can hypnotically influence the medium to write down his selected results, and can also influence mediums sitting at a great distance to do the same. Finally, he can produce his thumb-prints in dental wax in the dark more quickly than an ordinary man can do them in the light."

"My own conclusion is that Walter Stinson, who died in 1912, has fully proved in a scientific manner his claim that his personality has survived physical death."

THE INTERNATIONAL CONGRESS: AN  
APPRECIATION.

Writing from the Cunard liner, *Tuscania*, on her return voyage, Mrs. M. E. Cadwallader says:—

My trip to Great Britain is now ended, and, looking back upon all that has transpired since landing in London, I wish to express my appreciation of all the efforts made by the London Spiritualist Alliance, LIGHT, and others, to make the stay one of delightful memories.

The contact with so many who attended the Congress gave me an intimate knowledge of the activities in other countries for the cause we represent.

The International Federation is a step towards bringing about an understanding which will benefit all.

The endorsement of my efforts to commemorate the advent of Modern Spiritualism in an enduring monument at Rochester and Hydesville, N.Y., shows how interested the Spiritualists of the world are in the project. Sir Arthur Conan Doyle and Lady Doyle, with their munificent subscription of five hundred dollars, proved their co-operation. Let me take the opportunity to thank Mrs. Susanna Harris Kay for contributing in memory of her sister one hundred dollars, as well as Dr. Abraham Wallace, who also contributed.

The headquarters of the L.S.A. are so admirably fitted for the purpose of presenting Spiritualism to the world in a way worthy of the subject, and this is only one of many centres in London.

The International Congress brought together so many from different parts of the world that its results are far reaching.

Though three thousand miles separate our countries, they are as nothing when all are united in one great Cause.

LETTERS TO THE EDITOR.

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

FINGER-PRINTS AS PSYCHIC EVIDENCES.

Sir,—Will you kindly allow me to state that the necessary simple apparatus for the registration of finger-prints is available at almost any time in the Library of the London Spiritualist Alliance during office hours?

Yours, etc.,  
A. A. CARNELL,  
Hon. Treasurer, L.S.A.

16, Queensberry Place, S.W.7.

THE B.B.C. AND PSYCHIC SCIENCE.

Sir,—Although I am without any personal experience of psychic phenomena, I am intellectually convinced of their reality, and I derive much help from the perusal of psychic literature, including your own invaluable journal, LIGHT.

For this reason I lament the attitude of the B.B.C. in not including psychic subjects more frequently in their broadcast talks. I feel sure the majority of your readers will agree with me. May I suggest, therefore, that one way of attracting the attention of the British Broadcasting Corporation to this demand would be for every interested reader to send a postcard to Savoy Hill, stating his desire?

I understand the recently-inaugurated Morning Service for invalids was brought about in this way, through an appeal in the *Christian* and other religious journals for their readers to send postcards to the B.B.C.

Yours, etc.,  
JOHN D. WOOD.

Hoylake, Cheshire.

PSYCHIC INSTRUCTION IN SCHOOLS.

Sir,—The address given by M. Henri Regnault at the Congress is a very pertinent proposal that schools of instruction for the young should include in their curricula some study of the history of religions and of the reality of psychic phenomena.

It sets me thinking what a different outlook I should have had on life if, in learning of the classic oracles, we had not been led to believe that there was some trickery behind it all, without any possible connection with the world of spirits. What a grievous omission also in what were called "Divinity" lessons!

I am reminded that my "holiday" task one summer was to write eighty original Latin hexameters on the oracle of Delphi. Inhuman cruelty, I call it now, but I have the satisfaction of knowing that I was not enough of a "swot" to do it. I should like to quote from that idealist on education, Grundvig, who founded a system of education in Denmark in the 'forties, that country which has the best system for dealing with its poor, and has its graded system of prisons. "The main object of this school is not to impart to our pupils a mass of useful information—that is only a secondary aim. The principal aim is to impart to them a spiritual view of life, so that they may see that there is some sense in their existence and some connection in all that happens, in little as in great events. They will then be prepared to enter in the work of life with good hope and faith that there is a direction from above in all that happens."

With all our attempts to make imprisonment a reforming process, what could be more effective than the teaching of Spiritualism? Instead of the teaching implied by the story of the penitent thief that repentance can be deferred till one is about to leave this mortal coil, we Spiritualists can bring them face to face with realities, and show them the purpose of life.

I speak with knowledge, as I have tried it on the few occasions I have been able, as governor, to occupy the pulpit in a prison chapel, not without fear of being "axed" for my enthusiasm, but with very encouraging results. One man told me that he had been intending suicide, and another, who thought himself unjustly punished, said he was "jolly glad he had come to prison and had learnt the truth."

"Imperator" (the control of Stainton Moses) came back some two years ago to influence the Press and the medical profession. He has succeeded so well that in a few years' time we may hope to see these reforms carried out. I even hope to live long enough to be able to assist.

Yours, etc.,  
R. A. MARRIOTT.

Kingston, Lewes.

"RESCUE WORK AND MEDIUMSHIP."

Sir,—In the editorial in the August 25th issue of LIGHT your clear statements and explanations are certainly to be commended. And I was especially impressed with the sentence, "But to-day Nature works ever more and more through the human intelligence, or with its co-operation." To one who is so closely associated with the work of Dr. and Mrs. Wickland in Los Angeles as I have been for some time, the truth of this statement is very apparent.

With the growth of materialism and the persistent mis-understanding of Nature's plans, together with the increased population of the earth, there has come a great increase in the number of "earthbound" spirits in the next world. So, naturally, the intelligent workers there are studying new methods for relief. "Rescue work" by mediums here for the ignorant spirits, and various methods of treatment to dislodge obsessing spirits who cause mental derangement and insanity as well as much crime, have been suggested to willing workers here.

Most of the ignorant spirits have always been helped in other ways after a shorter or longer time—and we must remember that time loses some of its significance in the new life—and eventually no doubt all are induced to follow the upward path. But if this time of education can be greatly shortened by bringing the spirit into contact with intelligent mediums and helpers here, there is so much the less opportunity for obsession and its resulting horrors in this life.

As one ponders over these ideas there comes the thought that there is a tremendous lesson for us to learn here. We must find ways of spreading knowledge of the fact of continued existence and of the conditions which will be encountered there, and in this way cease sending so many earthbound spirits into that life.

Very early in our life we were "scolded" for not realising this. We were told:

"You must not sit smugly there and talk of the wicked, when you are not doing your part of the work. If you were thoroughly in earnest in your endeavours we would not have to do so much of your unfinished work."

I think there is no doubt that we all need this scolding.

Yours, etc.,  
FRED RAFFERTY.

Santa Ana, California.

As announced in the advertising columns, the publisher, Mr. J. M. Watkins, of 21, Cecil Court, W.C.2, is offering the following books at a reduced price of 2s. 6d. each (they were published at 7s. 6d.): *The Future Life in the Light of Modern Enquiry* (Rev. Samuel McComb, D.D.), *Neither Dead nor Sleeping* (May Wright Sewell) and *Man-Making* (Professor W. E. Benton).

## LIGHT,

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## THE WITNESS OF SHAW DESMOND.

For many years we have noted how men of fine intelligence, one after the other, have broken away from their old intellectual moorings, and having gone through a process of examining Spiritualism, sometimes rather doubtfully, have at last found something which gave them a sure foothold and which warranted their coming out into the open to proclaim their convictions. It was an interesting spectacle, especially when, as sometimes happened in the case of journalists, literary folk, and others coming under the head of *intelligentsia*, they happened to be personal friends, with whose character and outlook we had some direct acquaintance.

Shaw Desmond is an instance in point, but at the moment we are not so much concerned with his career as author and orator as with the remarkable article which appears under his name in the *London Magazine* for October. That magazine, by the way, some years before the War, began in a tentative way to take notice of psychic subjects in circumstances that revealed the extraordinary prescience of the late Lord Northcliffe, who then controlled its destinies. He had even then discerned the coming of that public interest in "things beyond" which the War has so marvellously quickened and deepened.

Mr. Shaw Desmond opens his article in a forthright manner:—

Twenty years of psychic investigation have convinced me, as it has convinced some of the leading scientists and writers of the world, that we can speak with our dead. The proofs are, I believe, irrefutable.

From this point the author goes on to write very understandingly about mediums and mediumship. He says that great mediums are almost as rare as great violinists, which is a regrettable fact, although with the growth of knowledge and interest, it is fairly certain that the proportion of fine mediums will increase. He tells us that there are two classes of mediums, the genuine and the fake, and explains why it is that for every one of the former type the public hears of twenty of the latter. But the staple of the article consists of an account of the mediumship of Miss Geraldine Cummins and Mrs. Osborne Leonard, in the form of interviews with each.

With what he has to say concerning the gifts of these remarkable sensitives our readers will be generally familiar, for we have given many accounts of both. None the less, the article is of great interest even to

those who are well acquainted with the subject. We are impressed with the vigour and vividness with which Mr. Shaw Desmond treats the matter, his crisp and graphic style, and his clear understanding of matters which to the general mind are still cloudy and confused.

We have long shared in the aspiration felt by many of our leading minds that the facts of Spiritualism should not only be made known to the world at large but that the meanings of those facts should be made plain and definite. It was not to us wholly a question of putting forth a mass of material, however large, but of seeing it offered in a well-digested form, well-interpreted and well-understood. We wanted to see not merely the registration of facts—a work to which in some quarters overmuch attention seems to be given,—but their classification and record in a body of conclusions clearly thought out and correctly related to the structure of knowledge already built up by the world's thinkers. Sometimes the work gave us a whimsical impression of one of those "jig-saw" puzzles in which a bundle of sections of a picture have to be put together and fitted into their proper places. Even from the standpoint of a game we found it fascinating, and the conviction that there was a perfect design behind it gave us confidence that even the most hopeless and untractable bits would sooner or later find their appropriate positions. We have seen one piece after another well and truly fitted in, and we are in full assurance that in the end there will be no "odd bits". So that the continual progress of the work must be a matter of satisfaction to all of us. And it is a "round game" suited to any number of players. The alert juvenile mind will here and there score a triumph over the grave veteran, and the slow, plodding mind will detect a place for something which has defied the efforts of the swifter intelligences.

Some of Mr. Shaw Desmond's few concluding paragraphs are well worth quoting, for we believe in putting facts on record, even if they are familiar facts, when they are set down in clear, definite fashion by a clear-thinking mind. They stand as way-marks for the future, crystallizations of the essential substance of thousands of articles and multitudes of cases. Mr. Desmond writes that the facts in order of importance seem to be as follows:—

(1) That discarnate intelligences do undoubtedly communicate through mediums with living human beings.

(2) That these communications are steadily gaining in "authority" and importance, and that the often trivial messages hitherto received are, for reasons now beginning to be understood, passing.

(3) That mediumship is of varying quality with different people, and to a greater or less extent is widely diffused amongst ordinary human beings without their being aware of it.

(4) That it is bringing comfort into thousands of homes by enabling the living to speak with friends who have passed over; and lastly, and most important of all, that its verification as fact is now possible almost to anybody.

All this we do steadfastly believe—and indeed know it to be true. And we make our acknowledgments to Mr. Shaw Desmond for an arresting article, and congratulations also that he takes so worthy a part amongst the *avant couriers* of the New Dispensation.

### UNITY.

We're one with the toiling millions  
Treading on earth to-day,  
And one with the unseen forces  
Helping us on our way.  
One with the light of the morning—  
A part of the sun's bright ray,  
Our life is a stream supernal  
Flowing along for aye.

PLBASANCE-MILLER.

SIDELIGHTS.

Strong political action on the part of organised Spiritualism is foreshadowed in the Rusholme division of Manchester at the next General Election, says the Manchester Evening News, which hints at vigorous opposition being brought to bear against the candidature of Sir F. Boyd Merriman, the Solicitor-General, unless the present Government changes its attitude towards the Vagrancy and Witchcraft Acts.

Writing to the Manchester Guardian of September 21st, on these Acts, Sir Arthur Conan Doyle, who points out that Mr. E. W. Oaten is now the president of the International Spiritualists' Federation, says: "In that sense Manchester is now the world centre of Spiritualism, and yet I know no place where these barbarous laws have been more rigidly enforced.

As to what we want, I do not see how we can ask for less than the complete abolition of the Witchcraft and Vagrancy Acts under which we suffer. Cases of gross deception can be dealt with under the common law as obtaining money under false pretences. If the worst happened it is better that a few foolish people should waste money in having their fortunes told (who is the worse for it?) than that our British tradition of religious freedom should be impugned. We do not, as I understand the situation, propose to deal with individual candidates, but we mean to support the party which will give us guarantees of fair treatment."

The Daily Express of September 28th gives an account of a premonitory dream that occurred to the late Lord Dufferin, who was Ambassador to France from 1891 to 1896. Some years before his rise to ambassadorial distinction, while living in Ireland, he dreamed that he saw from the window of his room, a man, bathed in moonlight, carrying a heavy burden. The figure looked up, so that his face was clearly seen, and at that moment the dreamer recognised that the burden was a coffin. Later, as Ambassador in Paris, Lord Dufferin was attending a public banquet, and was led by an official to the lift that was to take him to the dining-hall; to his disquiet, he recognised in the lift attendant the figure of his dream, a circumstance that so disturbed his Lordship that he turned back to enquire of a clerk the name of this man in control of the lift. A few seconds later there was a crash and a scream; the lift had snapped a cable and had crashed to the bottom of the shaft.

Mr. Algernon Ashton, writing to the Star of September 27th, tells of a recent stay in Vienna, during which he experienced a strong desire to visit the grave of the great music teacher, Carl Czerny, but was unable to obtain any information about the last resting-place of that celebrated pianist. "Then a strange thing happened," writes Mr. Ashton, "for, when returning one evening to my hotel I was informed that a man had called about an hour ago, wishing to see me, and giving his name as that of 'Carl Czerny', whereas the real Carl Czerny died 71 years ago!" Fearing the possibility that he might have committed himself by this anecdote, Mr. Ashton hastens to add that he is a "total disbeliever in Spiritualism".

Replying to a contributor who said, "One cannot recall any interference with mediums in Sussex", Sir Arthur Conan Doyle writes in the Sussex Daily News of September 22nd, "Unfortunately, this is not so. One of the worst cases on record occurred some three years ago in Brighton, when a medium was actually arrested and fined for what had been done inside a Spiritualistic Church."

Mr. John McGill, an American Customs surveyor, dreamed that he saw a fishing-smack named "Carolina" being loaded with liquor during a fog. Next day, reports the Daily Mail of September 24th, Mr. McGill gave orders for the East and North Rivers, New York, to be searched for a vessel named "Carolina": they discovered a smack, bearing the name "Caroline", unloading fish near Fulton Fish Market. It was a perfectly innocent-looking craft, but Mr. McGill insisted on a thorough search, which disclosed a secret compartment holding rye whisky, under five tons of fish. "It is a family trait to dream of the sea, and our dreams usually come true," said the Customs official, whose "bag" is valued at £50,000.

"Back in the 'seventies I was as sceptical about survival as any other young man of science," said Sir Oliver Lodge in the course of a lecture on "Evidences for Survival", delivered before a packed audience at Albert Hall, Leeds, as reported in the Yorkshire Post of September 27th. "I thought we should never know one way or the other, and I did not bother. I did not particularly want to survive. When you are young you do not bother about it. You have your job to do here and plenty of interests, and leave the future to take care of itself. That is not a bad attitude. I do not want people to worry too much about it; only I do not want people to be afraid of the future, especially as they get older. The question whether we survive death or not is a scientific question, and we ought to be able to answer it. I do not call it a religious question. It has a bearing on religion, on conduct, on the human outlook on the universe; but the question itself is a simple one to be answered one way or the other. I feel able to answer it definitely in the affirmative, and I do not want to make any bones about it, or pretend it is doubtful."

Continuing, Sir Oliver said, "I do not want everyone to think he is competent to investigate. I want people in general to keep off it. . . . Humanity will get used to this idea in time. At present it seems rather strange and superstitious, but our object is to free you from superstitions and to get rid of credulity, mysteries and everything of that kind."

Dr. Barnes, Bishop of Birmingham, addressing the Church Congress at Cheltenham, reports the Daily Express of October 5th, discussed the survival of personality after death in a speech in the course of which he said: "How man's spirit or personality will be preserved we cannot say. Shall we not be content with St. Paul's confident hope that God will give it a body? I would urge that in this matter our difficulties are no greater than those difficulties with regard to the whole of the future life which the doctrine of relativity has brought into clear relief. You have all been told that Heaven was a state and not a place, the implication being that the life after death was in time and not in space. Einstein has, however, demonstrated that space and time form a single complex which we arbitrarily break up in our thought. We have no right to say that in the world to come part of this complex will be destroyed while the other part remains intact. In fact, with regard to space and time in the Kingdom of Heaven, very much the same difficulties arise as with regard to body and personality. In neither case can natural science give effective guidance."

The Spiritual Fellowship.—A Sale of Work at 13, Mortimer Terrace, Highgate Road, N.W.5, is taking place on Thursday, Friday and Saturday, this week (11th, 12th and 13th inst.), opening at 3 o'clock each day. Free admission. A cordial invitation to all Spiritualists is extended by Mr. H. J. Osborn and his fellow workers.

## AFFIRMATION AND ANTICIPATION.

BY W. H. SIMPSON.

"There is nothing either good or bad but thinking makes it so." Few there are in these times of haste and hurry—of the struggle to attain success in commercial competition, social supremacy and political power—who care to spare a moment of the passing hours in silent contemplation and introspection; the modern world pursues its worldly way unchecked, ever seeking gain, only fearing loss without the feeling of right or wrong, satisfied by gaining the things which perish by disregarding imperishable ideas. We are ignoring higher attributes, faculties and powers which cannot be ignored and safely set aside as non-existent, and which should be used for the intellectual and spiritual development of the human race. The tendency of the times is in the direction of the materialistic explanation of things; the spirit of the times is expressed in materialistic negation rather than in spiritual affirmation; most of the knowledge gained is on the physical and carnal side of our nature, and does not tend towards the development of spiritual intellectuality that attains at last to wisdom.

Who are to be leaders in this twentieth century of civilisation—the scientific Sadducees or the religious Pharisees?—opposed to each other, but equally in the wrong. The materialist scientists altogether deny the spiritual; the orthodox religionists misrepresent and degrade the spiritual. The theologian asserts what is false; the materialist denies what is true.

If there is a faculty that raises man above his poorer brethren, the animals, it is reason, but orthodoxy will have none of it. Orthodox faith begins where reason leaves off. Theology demands the sacrifice of reason upon the altar of faith.

The modern race has reached a mentality that makes the childish conception of religion impossible. In these days, when freedom is advancing and being everywhere extended and broadened out from precedent to precedent, the people will not tamely submit to authority, and have gained the right to think for themselves on every subject; but one sure subject of supreme importance to every human creature born upon the earth is the whence and whither, the origin and destiny of man. On this portentous subject no individual right of thought can be exercised by any one who submits to the demands of the ecclesiastic authorities. Those who do deny the self-constituted and dogmatic authority of the Church, daring to free their souls from ecclesiastical tyranny and think for themselves, are condemned and anathematized as free-thinkers, and shut out from the celestial lotusland for ever.

The Church that commends intellectual dishonesty as a virtue, and condemns intellectual honesty as a vice, stands self-convicted, an enemy of truth, and a defender of delusion, hypocrisy and falsehood. Mere knowledge is not an ultimate; it is a power both for good or ill, for right or wrong, to support evil or establish what is good, to uphold a falsehood or proclaim the truth; but knowledge guided by right desire will lead upwards to the mountain heights of wisdom.

The recognition of the fact that we survive death must be the very foundation of any comprehension and complete philosophy of life and being here and hereafter. Lacking this basis for thought, aspiration and spiritual speculation, we are but wanderers in an unexplored country without a guide or compass. Man has never lacked divine guidance, but that unseen and guiding light always was and still must be sought for, and will be surely found within the soul of man. The spiritual which is our hope and consolation here, which supports and sustains us hourly in the life of every day, was with man from the first, and will be with us all for ever.

The intellectual movement that has been miscalled Modern Spiritualism cannot be regarded as modern in any sense, except in its mode of manifestation, for it

is the most ancient belief of mankind. The belief that man continues to exist in another state of being dates back to a pre-historic past, and it would seem to have always been held by all human creatures who ever inhabited this earth.

Modern Spiritualism has now been with us for some three generations—just about eighty years—and only a fractional few of the peoples of the western world know anything whatever about the subject; the rest of the world is quite satisfied meanwhile to remain ignorant of the facts conclusively proved by competent and reliable enquirers. All the supernormal and marvellous phenomena of the seance room that were laughed to scorn, denied and rejected in the past, can now no longer be ignored and set aside as non-existent; they must be acknowledged, fairly faced and rightly dealt with.

The upward progress of the present order of things entirely depends upon its mental and spiritual development being accelerated, increased and established. Neither psychic researchers nor spiritual investigators seem really to understand or recognise the profound importance of this quest. The difficulties of the exploration, and the obstacles to be encountered and overcome, may sometimes seem insurmountable, but can and must be overcome by resolute, determined and persistent effort, although the powers of Church and State have from first to last been opposed to this inquiry. The defenders of righteousness and spiritual truth know well that their progress must be slowly gained, step by step, in a world so given to half truth and whole falsehood, hypocrisy and self-delusion.

When we have truth on our side we need fear no foe, for truth is truth to the end of the reckoning.

The need of the hour is not to be found in the buried past of the earth, nor in the new religion, to suit the fashion of the times. The old theology has had its day; night and darkness threaten us without a guiding light in our aimless wanderings. But the only light that can lead us safely through our doubts and perplexities, and disperse all the clouds overshadowing us, is the light of wisdom.

The scientific mode of procedure that has won so much for us on the physical side of things in the past, when adopted and conscientiously carried out in the investigation of spiritual manifestations, will attain for us equally successful results in the future.

The whole subject of psychic research has been, from its inauguration, so hampered and hindered, so misrepresented by scientific disbelievers and Christian misbelievers, by the ignorance and credulity of so many of its unwise and foolish advocates and defenders, and above all by the indifference of the general public, who are utterly careless of all that most intimately concerns them, and are content to live their lives from day to day with no more philosophy for their guidance than the birds in the air or the beasts in the field.

Opposed by the uninformed populace everywhere, Spiritualism is now gradually winning a place for itself among the well-established and older sciences.

Capable, conscientious, and scientific psychic researchers have, collectively and individually, convinced themselves that astounding supernormal phenomena do occur from time to time when the right condition for these manifestations is given.

All this and more than this has been fully proved, clearly demonstrated, again and again during the past thirty years. Yet the general public to-day are completely ignorant of all the startling and significant phenomena that have been occurring continually in their midst.

That the tendency of the times has become scientific is obvious to common observation; not only so, it has entirely destroyed all religious belief set on faith in tradition and theological authority.

We can no longer accept any non-evolutionary scheme of salvation as divine inspiration. Science has for ever destroyed that delusion. But although it has denied this falsehood, it has proved the spiritual truth of man's survival of bodily death, the fundamental fact of all spiritual aspiration and development.

no. 2452-2503  
HRC

OCTOBER 13, 1928

A RALLY AT BIRMINGHAM.

RAY'S AND REFLECTIONS.

HANNEN SWAFFER SPEAKS OUT.

The Birmingham Spiritualist Church held three services in the Birmingham Town Hall on Sunday, September 30th, this being its annual celebration. Two meetings, in the morning and evening, were addressed by Mr. Hannen Swaffer and Mr. Ernest Oaten, editor of *The Two Worlds*, the vast hall being nearly full in the evening. The morning attendance was much smaller, because of the bad tramway service.

In the evening Mrs. Ruth Darby, of Southampton, gave a most moving address. This simple woman, whose father was a bandmaster in India and who afterwards worked in a cotton mill in Lancashire, delivered an oration worthy of a great speaker. "The Greatest Thing in the World," was her subject. She meant Love.

She told story after story of how the spirits of dead friends had returned, and spoke with a restraint and charm wonderful to see, and in a manner which reminded her hearers of Sybil Thorndike, whom, in face, she strongly resembles.

The most dramatic moment of the day was when Mr. Swaffer, pointing to Mr. Glover Botham, the clairvoyant, said: "That man is just going to break the law. During his clairvoyance, he will 'tell fortunes', to use the words of the police. I defy the police to arrest him. He is willing to go to prison rather than pay a fine. Scores of our mediums all over the country are prepared to do the same.

"Do you know that when Mr. Botham breaks the law, the only people who will be making money out of it will be the Corporation of Birmingham who have charged us money for the rent of this hall?"

"How dare they sell us Bibles, which tell us to 'try the spirits whether they be of God', to use the words of St. John, when, if we obey the Bible and do try the spirits, they lock us up? Are we to obey the Bible or some silly, old-fashioned law?"

Mr. Swaffer gave many instances of the work that Spiritualists were doing in the country. Rees Evans, for instance, was curing cancer, although Harley-street turned a deaf ear and a blind eye.

"Don't people know that Lord Haig broke the law when he consulted mediums before he was convinced?" demanded Mr. Swaffer. "Don't they know that Lord Balfour broke the law before he had survival proved to him? Don't they realize that Mr. Ramsay Macdonald, who is speaking at the Grand Theatre in this city to-day, broke the law when he consulted mediums?"

"Why! they all break the law! Crookes broke it, and Lodge broke it. Lord Dewar has broken it, and Sir Robert McAlpine.

"Well, we Spiritualists are going on breaking the law. The truth will win through.

"I want to remind this meeting that the phenomena of Spiritualism are nothing, merely like the ringing of a telephone bell. That is not the message.

"This movement stands for the abolition of war, or it should die. It stands for the abolition of vivisection, or it is worth nothing. It stands for the abolition of blood-sports, or I have done with it. It stands for the destruction of slums, or it might as well not be a movement.

"It stands for a complete equality of the sexes. It stands for better conditions in the factories. It stands for a better understanding between employers and employed, and between all the peoples of the earth.

"In the end, it is destined to merge all religions in one, and to be the pioneer of that great work which will bring about a better earth and in that way make a better Heaven."

The *Star* has published a skit on the subject of crime detection by clairvoyants. It was droll enough to amuse any Spiritualist who read it, provided he was not of those very sensitive people who resent being chaffed by ingenious if uninformed writers. Its purpose, of course, was to ridicule the possibility of clairvoyance being of any service in the detection of crime. There are, as we all know, several well-authenticated cases to the contrary, but to have taken these into account would have spoiled the joke.

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But reading the skit in question, I was doubly amused. For I remembered that when aviation was at its beginnings the *Star* industriously poured scorn on that visionary idea. Its batteries of jest and satire were discharged day after day against the notion of aerial flight. It was, of course, not alone in this respect. Other journals joined in the derision. Then Bleriot flew the Channel in one of the earliest aeroplanes, and a great silence fell upon the scoffers. The joke had recoiled upon themselves. It was Lord Northcliffe who with his newspapers fostered and encouraged the new science of aerial navigation, for whatever his faults he had vision. His prescience similarly was shown when he took up the subject of Spiritualism, in regard to which the result will be very much the same. Considering these things we may take the jibes in a philosophic spirit. They laugh longest who laugh last, and it will not be the enemies of Spiritualism who will have the last of the laughing.

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P.L.H. writes referring to Mr. Horace Leaf's recent account of his visit to Salt Lake City when, on inquiring into the Mormon belief in a resurrection of the body, he was told by the Mormons: "We believe that God can do anything." Mr. Leaf's comment on this was: "Of course, there is no answer to that argument." P.L.H., however, suggests that the best answer to this "meretricious argument" is to say: "Yes, but there is one thing He cannot do: He cannot make Himself ridiculous," and P.L.H. adds: "The burden of proving that the programme which he has prepared for the Almighty is not ridiculous now lies on the shoulders of the opponent." A palpable hit. But ideas of the ridiculous vary considerably, and a bigoted religionist would not see anything wrong in the most absurd notions of Deity if they were taught by his particular religion.

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He was one of those "forward-looking sons of Time" who live in advance of their day; it might be, for instance, the middle of next week. "These 'coming calamities'"—he said to me plaintively—"they never seem to come." I replied that a good many of them had come already, according to schedule, and pointed out some of the verified predictions regarding earthquakes, floods, volcanic eruptions, and the like; but he was not satisfied. "How are we to know when the 'grand smash' comes along?" he asked. That put me in a quandary. I remembered that the Great War was the most colossal catastrophe that had befallen the earth for many thousands of years, but for most of those who survived it does not look so terrific now as it did when it first appeared. I suspect it is always like that. Meantime, I find, on canvassing the views of friends, that some are looking forward with dread and apprehension; others are sceptical and indifferent, and a few are rather anxious for the catastrophe to begin, if only to end the suspense. But my own impression is that the "great change" is more of a mental and spiritual character than a physical one. If we look at the question from this point of view it will be seen that mental and spiritual changes are vastly more important than physical ones, which are merely external registrations of interior forces.

D. G.

## SPARKS AND FLASHES.

In addition to the article by Mr. Shaw Desmond, "Can we Speak with the Dead?", the *London Magazine* for the current month contains an amusing little detective story, "James the Sleuth", by Mrs. Philip Champion de Crespigny.

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*Life Beyond Death with Evidence*, by the Rev. Charles Drayton Thomas (Collins, 21s.), is a monumental contribution to the literature of Spiritualism, marked by the same careful and conscientious work which characterized Mr. Drayton Thomas's previous book, *Some New Evidences for Human Survival*. It contains an introduction by Lady Grey of Fallodon, and will be reviewed in LIGHT in due course.

\* \* \* \* \*

The visit of Mons. J. Lhomme and Madame Lhomme, together with Mons. A. Cloes and Mons. and Madame Poslawsky, the Belgian delegates to the recent Congress, was a reminder to some of us that it was in Belgium (at the Liège Congress in 1923) that the International Spiritualists' Federation was established. Sir Arthur and Lady Conan Doyle were amongst the visitors to the Liège Conference, and Miss Felicia Scatcherd took an active part in the work.

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Sir Arthur Conan Doyle's visit to South Africa will come as a boon and a blessing to the Spiritualists there. For years the South African societies have been praying him to visit them, and their importunity is now happily to be rewarded.

\* \* \* \* \*

The death of Captain Clive Maskelyne has not only brought to light the story of his premonition of his death at sea, but provoked some comment on his errand, which was to visit India in connection with the preparation of a film dealing with the Koh-i-noor, that fateful diamond which bears the reputation of bringing disaster to any man associated with it, but being quite harmless to women.

\* \* \* \* \*

In a recent Note by the Way it was stated that the messages in the book, *Letters From the Other Side*, were communicated through the mediumship of the late Miss Felicia Scatcherd. These messages, which purported to come from a world-famous preacher, contained many clear evidences of his identity, yet, as we now learn, Miss Scatcherd had met him but once, had read none of his works, and knew nothing of his views on life.

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*The Harbinger of Light* is justly indignant that an American psychic journal should print an utterly rubbishy article on Sir Oliver Lodge, full of ignorant assertions and vapid and flippant statements, based on the idea that Sir Oliver Lodge scouted the idea of human survival. The thing is, in fact, a complete travesty of Sir Oliver's views, and could only have been printed as a serious contribution through gross incompetence or negligence.

\* \* \* \* \*

Mrs. M. A. Anderson is amongst those who are opposed to the introduction of "Summer Time". She claims that it sets up a discord in the interior consciousness and dislocates the laws of rhythm. She maintains that "an international organised body of light-seekers like the Spiritualists have it in their power to redress this discordant legislation" and "restore the glory of the noon-tide hour to its rightful place". But by the time these lines appear the desired change will have been effected, even if only temporarily!

## MARYLEBONE SPIRITUALIST ASSOCIATION.

## Address by Miss Estelle Stead.

Speaking at Æolian Hall on the 30th ult. on "The Ambassadors of God"—a designation used by her father to describe mediums—Miss Stead said mediums were those who conveyed the thoughts and the messages of love, from the world of spirit to the dwellers upon earth. And surely it behoved the Spiritualists of this country to do all in their power to have the Act removed which interfered with their work and was a blot on the statute book of England. There were many blots on English History through religious persecution, and we Spiritualists were not yet free to worship God as we would.

When appraising the correctness of mediumistic messages, the interest and help of the spirits should be taken into account.

Twenty odd years ago, wireless telegraphy would have been considered the idea of one mentally unbalanced; in another twenty or thirty years we should be talking by etheric waves to those in the spirit spheres.

At the after service Mrs. Estelle Roberts brought comforting assurance of the continuity of life by the use of her psychic gifts.

V. L. K.

## LIFE AND MATTER.

Sir Oliver Lodge contributed an article of great interest in the *Daily Mail* of September 21st, entitled, "Life is still a mystery", of which the following is a short extract:—

The conditions under which life can enter into relation with matter are certainly narrow and circumscribed. The range of temperature in the universe is enormous, from absolute zero, on the one hand, to twenty or forty million degrees in the interior of stars. And in all that immense range only about a hundred degrees can be considered appropriate to any form of life whatever.

Thus the association of life with matter must be considered exceptional. Molecules have to attain a considerable complexity before they subserve living functions, and they are dependent on the presence of liquid water.

At one time the chemical products put together by living organisms were thought to be peculiarly the attribute of life, so that they could not be produced in the laboratory. But now most of them have been produced artificially, and it would be unwise to assume that in time they cannot all be thus produced, so far as the mere chemistry is concerned.

But the question arises, suppose a molecule of protoplasm could be constructed, and kept under suitable conditions, would life inhabit it, or would it of itself put on and display the functions of life?

No one knows the answer to that question. But suppose it were answered in the affirmative some day, what then? The result would be the outcome of a great amount of knowledge, enterprise, skill, design, and purpose. It would, in fact, be a creature or creation of life and mind, just as much as a poem or a scientific discovery. Those, if there are any, who still seek to deny design and purpose in the universe would not, or should not, be made any happier by such a result. It would be a standing argument to the contrary.

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Wednesday, October 17th, at 8 p.m. ... MRS. KATHARINE ST. HILL  
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(Under Control)  
Thursday, Oct. 18th, 5.30 p.m. "Soul Growth", MR. W. S. HENDRY  
Group Clairvoyance. (Limited to 10. Bookings must be made.)  
Friday, Oct. 12th, at 8 p.m. ... MRS. NORDICA  
Tuesday, Oct. 16th, at 4 p.m. ... MRS. ROUS  
Friday, Oct. 19th, at 8 p.m. ... MRS. CAMPBELL  
**NOTE.**—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII, No. 3. October, 1928.

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Sunday, October 14th, 6.30 p.m. ... MR. MILLS TANNER  
Monday, October 15th, 7.30, Clairvoyance, MRS. MINNIE NORDICA  
Wednesday, October 17th, 7.30 p.m. ... MISS MARY MILLS  
Lecture, "The Psychic Body".

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Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN  
Tuesdays, 3 p.m., Class for Psychical Development—  
MRS. G. P. SHARPLIN  
Wednesday, 3 p.m., Circle for Clairvoyance, Oct. 17 ... MRS. NORDICA  
Thursdays, 3 p.m., Circle for Development—  
MISS AIMEE EARLE and MRS. LIVINGSTONE  
Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD  
When in Town, Miss Stead is always at the Library on Thursdays.

**PUBLIC MEETING**

In CAXTON HALL, Victoria Street, S.W., THURSDAY, OCT. 18th,  
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No Admittance to Services after the opening hymns.

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Address, Spirit-descriptions and messages.  
Sunday, October 14th, 6.30 p.m. ... MR. and MRS. WHYMAN  
Address, Spirit-descriptions and messages.  
Wednesday, October 17th, 7.30 p.m. ... MR. and MRS. WHYMAN  
Address, Spirit-descriptions and messages.  
Thursday, October 18th, 7.30 p.m. ... MR. and MRS. WHYMAN  
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Friday, October 19th, 7.30 p.m. ... MR. and MRS. WHYMAN  
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Healing (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 3 to 5.30 p.m.

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Sunday, October 14th, 11 a.m., Madame de Beaurepaire. Thursday,  
October 18th, Mrs. Brownjohn, 3 p.m., Members only; 6.30 for Public.

**COSMOS CENTRE**

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Friday, October 12th, at 6 p.m., MRS. B. STOCKWELL, Clairvoyance.  
8 p.m. LECTURE, "Shintoism and The Modern Mind," by MR. WASADURO ASANO, President, Psychical Research Society of Japan.  
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**MEETINGS.**

Monday, October 15th, at 3, Psychometry ... MISS THOMAS  
Tuesday, 16th, at 7.30, Clairvoyance ... MRS. ROBERTS  
Thursday, 18th, at 7.30, Clairvoyance ... MRS. JOHNSON

**GROUP SEANCES.**

Monday, 15th, at 7.30 ... MR. EDMUND SPENCER  
Wednesday, 17th, at 3 ... MISS LILY THOMAS

**PRIVATE SITTINGS.**

Daily ... MRS. ESTELLE ROBERTS, MRS. ANNIE JOHNSON  
Mondays and Fridays ... MRS. CANNOCK  
Tuesdays ... MR. GLOVER BOTHAM  
Wednesdays ... MRS. BARKEL

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Fridays, at 6.30 ... MRS. HENDERSON

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Tuesdays, at 3, Leader ... MRS. CANNOCK  
Wednesdays, at 6.30, Leader ... MRS. ESTELLE ROBERTS  
Wednesdays, at 7.30, Leader ... MRS. KINGSLEY  
Fridays, at 7.30, Leader ... MRS. KINGSTONE

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6.30 p.m.—Speaker, Mr. Maurice Barbanell.

Clairvoyante: Mrs. Brittain.  
October 21st, 11 a.m., Rev. George Cole.  
6.30 p.m., Mr. Harold Carpenter.

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## AUTUMN SESSION.

### FREE PUBLIC LECTURES.

TUESDAYS, at 8 p.m.

October 16th ... MR. STANLEY DE BRATH, M.I.C.E.  
"THE SIMPLE SOLUTION: I.—Fact: Where are the Dead?"

### GENERAL LECTURES.

ALTERNATE THURSDAYS, at 8 p.m.

October 25th ... MR. G. R. S. MEAD  
(Editor, *The Quest*)  
"The Pros and Cons of Re-incarnation."

### DISCUSSION CLASSES.

WEDNESDAYS, at 5 p.m.

Series of Two ... CAPTAIN FROST  
2—October 17th, "The Aura and Self Attunement."

### MEETINGS FOR DEMONSTRATION OF CLAIRVOYANCE, PSYCHOMETRY, Etc.

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October 16th ... MRS. E. A. CANNOCK

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MRS. MASON,  
MRS. MORREL (non-professional)

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