

# 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.

### ON THE SCHOLARLY SIDE.

The critical scholarship of the *Quest*, although it may have but slight appeal to those who follow psychical matters along the more popular lines, has an importance not to be under-estimated. Many years ago a philosophical Spiritualist, a man of wide and deep knowledge, gave it as his opinion that Spiritualism suffered severely from the lack of intellectual quality in some of its exponents. On the other hand, as we observed at the time, some of the intellectual critics of the subject showed themselves very deficient in the ability to understand and appreciate the facts and truths which Spiritualism held. With the passing of the years, this deficiency is being rapidly made up, and the scholarship of the Editor of the *Quest* (Mr. G. R. S. Mead) and some of his contributors, is now frequently employed in sifting the evidences, and clearing the ground about the subject—a very necessary work. But, of course, the main work of the Review lies in the general region of religion, philosophy and science, in their deeper and more vital aspects. The current issue well exemplifies this, and the scholarship shown in the various articles is combined with much of insight and that "sense of eternity" inseparable from deep thinking on spiritual values. Amongst the contributors are some names well known to many readers of *LIGHT*—we may instance Mr. Frederick J. Gould and Miss Alicia A. Leith.

### "BORDERLAND SCIENCE."

"A. W. G.", a thoughtful correspondent, writes concerning the question of Spiritualism and Religion. He suggests that "these two great schemes of life, thought and aspiration, have each their distinct path until the two paths meet again as they have done before." He considers that at present they are better apart, and in the case of a religious man who is also a convinced Spiritualist the two attitudes might with advantage be kept distinct, although not antagonistic, in his mind. Further, he ventures on the suggestion that "Borderland Science" would better express the body of ideas and facts called Spiritualism, because "in that Borderland there are found states of matter that hitherto have been loosely called spirit". Our own view is that spirit is an unknown thing; all that we ever see of it are its effects. We know nothing of it until it expresses itself in substance, but we

quite agree with our correspondent that Religion needs the clarifying effect of scientific thought, whereby many crude physical illusions and superstitions are swept out of our minds. There are many signs to-day that there is a general process of adjustment going on in the life of the race whereby excesses and abuses are corrected and conflicting things being resolved into an harmonious composition. The ignorant and ill-disposed can retard that process, but only for a time. People of good will can accelerate it and so make the way more clear for the Universal Intelligence which operates at the back of all phenomena, and directs our future better than we know.

### FORMS AND FREEDOM.

In an editorial article on organisation, the *International Psychic Gazette* remarks that Spiritualism and Organisation appear to be two things sadly incompatible. This certainly bears out many statements made from the Unseen World in earlier days to the effect that Spiritualism was designed to be a flowing and permeating thing, never to be crystallised into a sect or organised into a system. And, indeed, the whole course of the subject shows that it never can be made to run in any mould. As a stream of life and thought it belongs to the type of the river, rather than to that of the canal. Still, this is an age of mechanism, and it is only natural that a certain amount of organisation should be brought to bear on the subject. But, as we have observed, all that is captured is the more external side of it, the side of forms and methods, all necessary enough in their place. Indeed at the present stage they are probably indispensable. Later, doubtless, the need for them will be outgrown. Meantime the unsystematised process of permeation must be allowed to run side by side with the organised activities. Excesses in either direction tend to correct themselves in the long run. The undisciplined army goes to pieces, and the over-organised army, although it may last longer, in the end meets the same fate. After all, the physical has to be considered as well as the spiritual, and the chief need is that organisations shall be elastic enough to expand with the spirit they are designed to express—a living thing rather than a piece of mechanism.

Mr. C. E. M. JOAD, well known for his scientific writings, delivered an extremely interesting address on "The Theoretical Basis of Psychic Phenomena" on Tuesday evening, October 9th, at the Queen's Gate Hall, under the auspices of the National Laboratory of Psychical Research. Captain H. W. Seton-Karr presided, and Mr. Joad, in a closely-reasoned lecture, gave his views on psychic phenomena and their significance. Amongst the speakers who followed were Mr. G. R. S. Mead, editor of the *Quest*; Sir Lawrence Jones, Bart., President of the S.P.R.; Dr. Whyman, and others. Pressure on our space compels us to hold over till next week a fuller account of the meeting, which was of exceptional interest.

## International Spiritualists' Federation Congress.

(Continued from page 483.)

### CONVERSAZIONE.

On Wednesday evening, 12th ult., was held the final Conversazione at which Mr. E. A. KEELING, President of the S.N.U. of England, took the chair.

The gathering completely filled the large hall, and overflowed into the corridors and adjoining rooms.

The musical part of the programme consisted of songs by Mme. Stella Ford and Mr. Godfrey Foster.

Mr. Keeling, in his introductory remarks, referred to the wonderful spirit of unity which prevailed. He expressed the deep gratitude felt towards the many helpers—the London societies and their many voluntary workers. There had been a magnificent response by the Spiritualists of England, and he gave especial thanks to the London Spiritualist Alliance for placing their headquarters and social resources at the service of the Congress.

Amongst the foreign visitors who were introduced to the audience or who addressed it were Mme. Ducel (France), M. Stanulca (Rumania), Mrs. Gøtz (U.S.A.), and Dr. Johnson (West Africa).

MR. HANNEN SWAFFER, who said that he had invited himself to address this "League of Nations", gave a racy and characteristic speech. He referred to the almost complete liberality which the British Press now showed towards the subject of Spiritualism. Our country had always stood for liberty, and the curbing of any form of autocracy, and we all hoped it would now stand in the forefront of the battle for modern Spiritualism. If that proved to be the case the Great War would not have been in vain.

SIR ARTHUR CONAN DOYLE, in the course of an address, in which he gave some interesting reminiscences of his early days in Spiritualism, referred to the time when, as a young medical practitioner in Portsmouth, he came into touch with General Drayson, who carried on some remarkable experiments with a woman medium—the wife of a railway guard. Some astonishing phenomena were produced, in the way of apports from all parts of the world—lamps from Tibet, jars from China, Indian curios and the like. He felt it due to the memory of Drayson to mention how great a debt he was under to him, for it was his meeting with General Drayson that gave him (Sir Arthur) his first knowledge of Spiritualism.

### FINAL SESSION.

(A General Summary.)

On Thursday, 13th ult., the reports of the sections dealing with Science, Philosophy, and Propaganda were considered, under the chairmanship of M. Jean Meyer.

Mr. Berry, having referred to the work of the Grand Committee, and the election of the new President, Mr. Ernest Oaten, called upon the leaders of the various sections to give their reports on the papers read in each.

Dr. Abraham Wallace, Mr. Beversluis, and Mr. Keeling then gave an account of the work of their respective sections, and the resolutions submitted by each were put to the meeting by Mr. Berry.

The first dealt with the desirability that the history of religion and the evidences for psychic faculty should form part of the curriculum of schools. The resolution was carried, together with the one which accompanied it, which affirmed the need for the regularisation of mediumship, by securing that all interviews with mediums should be controlled financially and in all

other respects by recognized societies and organizations.

Other resolutions were: (1) To register the sincere appreciation with which the Congress regarded the work of Mrs. Cadwallader and Mrs. Mary Longley in connection with the Hydesville Memorial, which it warmly endorsed; (2) To record the regret and amazement of the Congress (as representing some twenty-six nations) at the restrictions placed on religious freedom and scientific investigation by the antique laws of various countries, and to affirm that the time had come when such barriers should be removed. It urged the Spiritualists of all nations to take action to have these laws altered; (3) Re-affirming that International Brotherhood was the ideal for which all nations should strive, viewing with approbation the successive steps which had been taken towards that end, and urging all nations to strive for the establishment of world peace.

M. Jean Meyer offered a general resolution affirming and defining the position of Spiritualism, religiously, scientifically, and philosophically. This was also unanimously adopted.

At the evening meeting Sir Arthur Conan Doyle, as President of the Congress, opened the proceedings in a speech in which he referred to the great success of the Congress. Mr. Goedhart gave the meeting a warm welcome to the Hague for the Congress to be held three years hence. Mr. Berry and Mr. Oaten followed, and the meeting closed amid scenes of great enthusiasm.

\* \* \* \* \*

### THE CLOSING ADDRESSES AT THE INTERNATIONAL CONGRESS.

SIR ARTHUR CONAN DOYLE.

Sir Arthur commenced by referring to the great success of the Congress, and, addressing the Delegates in particular, he said:—

I hope you will all go back to your various countries buoyed up with new strength and hope. You will feel that you are not isolated and alone, but that you are parts of one great brotherhood. It is true that in each country we are in a minority, but then the cream is always in a minority as compared with the milk.

Proceeding, he said:—

We carry a message of enormous importance to mankind, the greatest message, the most important one that any body of people have ever carried to the world. There have, in my opinion, been only three great ideas that have come to the human race. The first is the idea of one great central Power—God. The second is the idea that gentleness, unselfishness, virtue, are greater things than violence, selfishness, and vice. The third idea is the one to which we are bearing witness—that Death is not the obstacle it has been thought to be, but one that can be penetrated.

Sir Arthur mentioned the case of a clergyman in the north of England, who had written to him telling him of the grief of his wife and himself over the loss of their son, to whom they were devotedly attached. "I wrote to him," said Sir Arthur, "telling him some of our knowledge and some of our evidences. He wrote back to me, saying: 'My wife had never sung since our son died. I hear her now, singing in the garden.' If only we can get our message received everywhere

we could set the whole human race singing in the garden!"

Referring to the legal persecution of which they had so recent an instance in the case of the attack on the London Spiritualist Alliance, Sir Arthur strongly advocated political action. He said:—

We must turn ourselves into a political party. Until our grievances are set right, we must disregard other questions and concentrate on this one. When that is done we can become Conservatives and Liberals and Socialists again

It was of little use applying to individual Parliamentary candidates. They should go to the heads of the Parties and say, for instance: "We represent 250,000 votes—what will you give for them?" As a private individual, he had written to the heads of the Parties in England, saying that unless this injustice were removed, he would do his best to organize the voting strength of the Spiritualist body, and would appear on the platforms to help whichever Party would agree to remove the legal disabilities under which Spiritualism laboured. We had five hundred churches in England, four hundred of which were affiliated to the Spiritualists' National Union, and we could turn every one into a political centre. We were well organized. There was no body of people who were better equipped to act together. By such united action the injustice of the Vagrancy Act, the "Witches Act", and the "Hobgoblins Act" could be effectually swept away! (Laughter and applause.)

M. JEAN MEYER.

M. Meyer said that before they separated he wished to express on behalf of the International Council of the Federation their thanks to Mr. Berry for the services he had rendered to the cause. He had conducted the administration with tact and ability, and they regretted that he had been at last compelled for the benefit of his health to resign his position. His full sympathy went out to welcome their brother, Mr. Ernest Oaten. They were glad to have the benefits of his wide knowledge and experience as the new president of the Federation. He wished to assure Mr. Oaten of their faithful collaboration. He urged the necessity of their developing the qualities of tolerance and co-operation. He felt satisfied that the progress of the science of Spiritualism would remain an open doctrine ever enlarging its bounds from congress to congress. Their aim would be to promote science, charity, and love. Let them be faithful propagandists of Modern Spiritualism and Metapsychic Science, so bringing to the world a rational interpretation of the teachings of the Christ, that science and faith might support each other.

MR. GEORGE F. BERRY.

Mr. Berry said that in resigning his office as president he felt greatly heartened by those expressions of appreciation which had fallen from their vice-president, M. Meyer. He was grateful that although he was resigning his position as president he would still be allowed to form part of its Grand Committee. The Federation would be a mighty force in civilization.

Referring to the great Congress convened by the London Spiritualist Alliance in London 30 years ago, he had noted that that grand old scientist, Alfred Russel Wallace, took part. That Congress was a forerunner of the great events that had since developed. The other name which impressed him was that of M. Gabriel Delanne, who was the honoured president of the International Federation of the Congress held in 1925.

Referring to the attempt to procure amendment of the laws which hampered Spiritualism he said he should be very happy to give his political knowledge to assist those who were engaged in the work. For many years past at every general election in this country the National Union had been busy in appealing for the support of Parliament to end the injustice from which Spiritualism suffered. With his colleagues he had visited the Houses of Parliament on several occasions,

personally appealing to the Members of the House. But experience had taught him the wisdom of Sir Arthur Conan Doyle's advice that they should form a solid body ready to use their votes in support of any Party that would undertake to assist them.

MR. GOEDHART.

Mr. Goedhart, in the course of his remarks, gave all present a cordial invitation to visit the Hague on the occasion of the next Congress, assuring them of a hearty welcome from the friends there. "In the Hague," he said, "you will see a fine little town of 425,000 inhabitants." He had been very proud to make the offer that the next Congress should be held at the Hague, and he was still more proud that this had been accepted. (Sir Arthur Conan Doyle remarked at this point: "I think, after Mr. Goedhart's warm invitation, we must make a vow to be there, living or dead." Laughter.)

MR. ERNEST OATEN.

Mr. Ernest Oaten expressed his deep appreciation of the personal affection displayed towards him and in the confidence they felt in him in electing him to the highest position that Spiritualism can offer. The sympathy and confidence shown was very necessary, for he felt that the position would entail considerable responsibility, and had already given him occasion for much anxious thought.

The International Spiritualists' Federation was at present only five years old, but it would grow, and when a child began to run about it was in greater danger than when it was still in its nurse's arms. He urged them not to forget the Federation, but to make it always the subject of their prayers and their aspirations. Of the great movement it represented they were the stewards and custodians, but it would not be forgotten that the guiding reins were held in another world. If they obeyed the behests of those who guided it from that other world there was no power on earth that could stop their progress or prevent their movement from sweeping over the world.

Much had been said as to the necessity for coming into closer touch with the scientific side, but he observed that the scientists were already coming half-way towards them. He advocated close concentration upon the central issues of the movement, for central issues never distract. If there was one thing of which he was convinced it was the power we had with the aid of the spirit world to lift men upwards. Men had still souls to be saved from materialism, degraded selves and selfish thoughts. He had greater faith in the people of the invisible world than in the people he saw in the physical world.

He observed, as regards international Spiritualism, that it was apparent no nation could have a complete grip of the subject, could comprehend all its issues, so they had one nation concentrating on one section and one on another. One was devoted to healing, another to uplifting the fallen, another to propaganda, and another to the exploration of the worlds beyond this. The Federation meant the exchange of ideas between the various nations and the pooling of the common resources for the good of all. He exhorted them to give of their best for the general good. That was the message that had rung down the ages, and would ring down them to the end of time; those who kept open the channel of revelation and inspiration between the two worlds were those who would lead.

To the best of his ability he would keep in touch with every centre. He would do all he could to assist them in their difficulties, trusting that they in turn would reciprocate by giving him help in his. It was their aim to make the International Federation so strong that no one could afford to stop outside.

(Concluded.)

A SAFEGUARD FOR MEDIUMS.

Mr. P. W. Bullock, Solicitor, of 7, Stone Buildings, Lincoln's Inn, W.C.2, writes:—

For the protection of genuine Spiritualist Mediums or Psychic Demonstrators from the risk of proceedings by the police under the Vagrancy Act, 1824, on charges of fortune telling, etc., I have prepared a form for signature by new sitters in favour of the Medium. [A copy of which is given below.]

In view of the practice adopted by the police authorities of sending their agents to Mediums under the guise of private individuals to try and secure evidence on which to found proceedings, it seems to me that the evidence of any such agent would be largely discounted, and that any conviction would prove practically impossible, if, prior to giving any seance with a suspect, the Medium first insists on the signing of such a form as that I now submit.

At any rate until a radical alteration of the Law has been brought about as the result of political pressure, I am of opinion that such a course as this should prove of assistance to genuine Mediums or Psychic Demonstrators, and give pause to the Scotland Yard authorities before launching such prosecutions in future.

Form for signature by a proposing Sitter to be given to the Medium prior to the Seance.

To:

- .....
  - .....
  - 1. I declare that I am by religion .....
  - 2. I declare that I have been recommended to you by ..... whom I have known for approximately ..... years.
  - 3. I declare that I am honestly interested in, and in sympathy with, the teachings of Spiritualism, which I have already studied to the best of my ability, and that my sole object in sitting with you is to satisfy myself if possible as to the continuity of life after death.
  - 4. In seeking a sitting or sittings with you, I declare that I am acting solely on my own account and not at the instance of the Police (with whom I have not and never have had any association) nor of any third parties whatsoever.
  - 5. If during the course of the sitting now sought or of any subsequent sitting any communications made by or through you as a trance medium might possibly in Law be held to be of the nature of Fortune-telling, I declare that I will disregard them and make no note whatever thereof either at the sitting or afterwards, seeing that it is understood between us that Fortune-telling is no part of my object in seeking this sitting, nor within your intentions in giving it.
  - 6. In paying you a fee of ..... per sitting it is distinctly understood between us that this sum is an honorarium paid by me to you not for any service which you are to render to me, whether as a Spiritualist Medium or in any occult character whatsoever, but simply as agreed compensation for your loss of time.
  - 7. I declare my full name to be ..... and my address .....
- Dated .....
- (Signature) .....

INTERFERING SPIRITS.

By LEIGH HUNT.

Just as there are persons in this life who are all too prone to interrupt proceedings by word or action, so are there spirits with the same proclivity. That these are more limited than their earthly brethren I am convinced, but that they are a prolific source of muddled messages and other confused psychic manifestations, I am equally certain.

On many occasions I have noticed the strict control which a spirit leader exercises over a band of spirits engaged in producing physical phenomena.

At one seance the leader of the spirit band of workers had closed the proceedings with the words: "Now cease; good night," when, before sitters and medium had had time to "break circle", another spirit (speaking in the "direct voice", as the leader had done) chipped in, saying, "Dr. Kennedy!" "Who is Dr. Kennedy?" "He's just come along." Instantly came a sharp reprimand from the leader: "Drop your connection. Do as you are told!" Evidently these words were addressed to the interfering spirit, but the sitters also obeyed the command quickly, and "broke circle".

On another occasion an interesting seance with a trance medium had come to a conclusion, when the sensitive suddenly went under control a second time, and a most abusive spirit started to harangue us, only to be peremptorily ousted by the medium's guide, who told us to vacate our seats, and, if possible, go into another room; this we did, and all became normal again.

After giving platform clairvoyance at a Sunday meeting, during which I was more than usually unconscious of other-world helpers, a lady came up to me seeking to know more of a spirit I had described to her. On attempting to gain something further for this lady, I became acutely conscious of an inrush of excitable spirit people, and I clairvoyantly heard a familiar voice say, "Stop!" I therefore closed the interview by making the excuse that I was too tired to do anything further.

Many more incidents occur to me as I write, which would afford further evidence of "interfering spirits", but the above must now suffice. I think they are fair examples of that class of persons who, although they have doffed the physical form, still exhibit that very human frailty which schoolboys, I believe, term "noseyness".

A well-developed medium need not fear these interlopers. With the co-operation of his spirit-helpers he can more easily get rid of them than he can (alas!) of some of like kind in the flesh.

At least, that is my life-time experience in this connection.

THE CARDIGAN CANCER CURE.

Mr. Hannen Swaffer informs us that since the publication in LIGHT dated June 2nd, of his article "A Real Job for Spiritualists", he has received grateful letters from three correspondents saying that after reading the article they were tempted to investigate the cancer cure of Mr. Rees Evans, with fortunate results; they each report cures from malignant growths, one correspondent, Mr. John C. Beswick, of Hove, saying that his wife was given about three months longer to live by her doctors after undergoing three operations for cancer, but that after nine weeks treatment by Mr. Evans she now shows "every evidence of a good cure". The other letters are from Evelin Bradshaw, of Lee, S.E., and Alice M. Cobbin, of London, S.W.10. Copies of these letters are in the possession of the Editor.

NO. 2426  
HRC

OCTOBER 20, 1928

LETTERS TO THE EDITOR.

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

THE SUPPLY OF SPIRITUALIST SPEAKERS.

Sir,—May I be permitted, through the agency of LIGHT, to make known to the Secretaries of Spiritualist Societies that the Council of the London Spiritualist Community is now in the position to supply speakers for Sunday and weekday meetings in the London area? A few ladies and gentlemen amongst those who, for the past eighteen months, have been training under me in the Speaker's Class, are now quite ready and willing to act as speakers at comparatively short notice; if secretaries, on finding themselves at a loss for a speaker, will communicate with me at the offices of the Community, marking the envelope "Speakers", and enclosing the cost of postage, every effort will be made to meet their requirements.

Trusting that in this way the London Spiritualist Community will assist in supplying a long-felt want, and thanking you in anticipation of your kind help,

Yours, etc.,

J. HAROLD CARPENTER.

Offices of the London Spiritualist Community,  
63, Weymouth Street, W. 1.

DOES CREMATION INJURE THE SPIRIT?

Sir,—Apropos of the question, "Does cremation produce suffering?", etc., I remember, many years ago, asking the Spirit Control of a lady, with whom and her husband I used to have regular sittings, this very question, expecting to be told that as the spirit was no longer connected with the body the process of cremation could not affect the spirit.

To my surprise, however, the reply was that in certain cases, as when the individual had firmly believed in the teaching of the "resurrection of the body", great mental agony was felt by the spirit, and that attempts had even been made to rescue the bodily form from the incinerating chamber. Where no objection to cremation had been entertained by the deceased during earth-life no suffering was entailed.

I didn't notice that this aspect of the question was alluded to during its discussion, so thought I should like to mention it.

Yours, etc.,

A. W. ORR.

37, Enys Road, Eastbourne.

GRAMOPHONE RECORDS AND SPIRIT VOICES.

Sir,—Can any of your readers inform me if they have ever taken a record of the "direct voice" which could afterwards be clearly recognised as that of a departed relative or friend?

When a spirit controls a psychic in the ordinary manner, using his (or her) vocal organs, I do not see how the voice can be expected to vary very much from that of the medium, though I am aware that many have claimed to so recognise their friends.

To my mind the tone and quality of the voice would be of more value in identifying the speaker than what was actually said.

It has never been satisfactorily explained how the direct voice is produced, but as the sounds often come at considerable distances from the medium it is obvious that they must be independent to the extent that the physical organs are not used.

This being the case, it seems clear that a record taken in this way would be of much more real value than one taken under control.

If it could be recognised—apart from any subject-matter—after the lapse of years I consider it would rank with spirit-photography as one of the most convincing proofs of survival of personality.

Yours, etc.,

AUBREY CLAIR.

Bristol.

"MAN AND HIS ETHERIC BODY."

Sir,—The article by "Mac" in your issue of October 6th is interesting; it is also inspiring. He writes on "Man and his Etheric Body" and, in the text, he takes the ether as a scientific fact. But the Michelson-Morley experiment, which set out to prove the existence of ether, met with no success. It just fizzled out. Personally, I believe there is such a substance. But I am merely one of those irresponsible persons known as the Men-in-the-Street. Were I a scientist I would have to acknowledge that, as ether has not been scientifically proven, it is not a fact: it is an hypothesis. For purposes of reasoning it works well. So we may venture to go so far as to call it a Working Hypothesis. But no further. I suppose we may accept the verdict of science that all matter is composed of vibrations. On the etheric theory they are vibrations in the ether. So it comes to this: that the material body is composed of a series of vibrations in a working hypothesis. I will leave "Mac" to pursue this line of reasoning into the realm of the etheric body. For if the material body be constituted as above suggested, the etheric body must be of some substance more sublimated still. What exactly constitutes a series of vibrations in a working hypothesis, raised to that higher potency, I dare not hazard.

It may, perhaps, be advisable to bear in mind the warning given by Professor J. Graham Kerr: "It is of the very essence of scientific method that a working hypothesis must never be allowed to crystallise into a dogma. There is always a danger of this, for the mind of the investigator tends to be dominated, instead of being merely inspired, by the working hypotheses of the day."

Yours, etc.,

G. VALE OWEN.

THE SPIRITUAL FELLOWSHIP.—A successful Sale of Work was held on October 11th, 12th and 13th at "Thirteen", Mortimer Terrace, Highgate, the former home of Leigh Hunt, the famous essayist, and later the scene of some interesting spirit communications purporting to come from Hunt, Shelley, Keats, and other literary celebrities. Among those present were Professor Asano, the Japanese psychic researcher, and Mr. and Mrs. V. D. Rishi, of the Indian Spiritualist Society. Miss Florence Morse, the Rev. Susannah Harris-Kay, and Mrs. Alfred Golds placed their psychic gifts at the disposal of the visitors, and Mr. S. D. Ramayandas was in attendance as palmist. The Sale of Work, which was organised by Mr. H. J. Osborn, and fellow workers of the Spiritual Fellowship, was under the patronage of Her Grace the Duchess of Hamilton and Brandon, Elizabeth Lady Moseley, Miss Lind-af-Hageby, and Sir Arthur Conan Doyle.

IN THE REPORT, which appeared in LIGHT of the 6th inst., of the Lantern Lecture delivered by Dr. Abraham Wallace at the International Congress, the name of Dr. Ellis Powell was inadvertently omitted amongst the list of distinguished workers in Spiritualism. An excellent photo of Dr. Powell was shown on the screen, and Dr. Wallace paid a high tribute to this man of genius.

LIGHT,  
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## A BOOK OF EVIDENCES.

THE REV. CHARLES DRAYTON THOMAS'S  
NEW VOLUME.

The contributions of the Rev. Charles Drayton Thomas to the literature of psychic evidences have not only an interest for to-day but a great value for the future—they have a quality of permanence by reason of their fidelity to fact and the ability with which they have been digested for public use. These remarks apply especially to his latest volume, *Life Beyond Death With Evidence\**, which is a careful record of his investigations, together with the many conclusive proofs of the identity of his communicators—notably his father, the Rev. J. D. Thomas, and his sister Etta—gathered during eleven years of study with that gifted medium, Mrs. Osborne Leonard. To the present writer the communications giving an account of the conditions of the spirit-world, and answering the many questions put by Mr. Thomas, are the most interesting portion of the book. But this would naturally be the case where the reader has already satisfied himself of the reality of survival, and feels only an academic or impersonal interest in those fresh evidences which every hour seems to bring forth. None the less, the book, with its several illustrations, regarded as a record of evidences alone has a high value, for it is the outcome of a steady and well-considered line of investigation personally pursued. Even so, it is only a part of the proofs gathered by the author, who, in the Preface, tells us that the whole of the evidence is too voluminous to print. To the impartial reader, the cumulative force of the book cannot fail to carry conviction, for such a reader will have cleared his mind from that tangle of prejudices and misconceptions against which, in some instances, the whole strength of spiritual and psychical evidences still contends in vain.

In her Introduction to the book, the Viscountess Grey of Fallodon bears witness to the value of those Book Tests and Cross-correspondence which have yielded so much proof of the co-operation of intelligent operators on the "other side", in establishing, along a special line, a chain of evidences for survival and identity. And in a prophetic vein, amply justified by present-day development, she writes:

\* Collins (21s. net.)

In years to come, when people now unborn shall look back upon this Age, to view its promontories, this outcome of the work of the Society for Psychical Research will stand as one of the Great Peaks.

In those future days, we doubt not, the Great War as a catastrophic event of destruction and purgation, will take a minor place beside that great constructive work, the bridging of the gulf of death, so much of which was carried out at the same time.

During the last ten years we have travelled an immense distance in gaining clear and concrete facts regarding the nature of that world to which we are all travelling. We have been advancing from the dim to the definite, from the vague to the visible, and to-day more than ever those who seek to obstruct the course of affairs in this direction are seen to be obscurantists, shrinking from a light which makes the sacred records of the past not more but less incredible. Psychical science has come not to supplant, but to supplement the older knowledge.

Many little problems regarding other-world conditions are cleared away by the answers given to Mr. Thomas's probing questions. He put his communicators through a searching examination—he is always acutely critical—but the replies are full of illumination and suggestion. They represent a treasury of knowledge, which for many of us will be not merely revelatory but in some particular instances strikingly confirmatory of knowledge gathered by personal inquiry along other channels.

We hope that later Mr. Thomas will embody some of this information in a new book for popular reading. It would be invaluable for the less-instructed; and for many intuitive minds will fix the outlines of their ideas and perceptions concerning the next state, giving intellectual form and clearness to impressions at present cloudy and confused.

Mr. Thomas's book is a well-head, which will start many new rills of knowledge and replenish others. And in saying this we have done no more than epitomise a general impression without fully describing the book, in its great range of particularity both as regards evidences and the amount of real knowledge conveyed.

We cordially endorse the note of aspiration on which the book ends:

I pray for the hastening of that time when this comfort shall be placed within the reach of all, and this kind of communication shall prompt to the higher communion; when messages from loved ones beyond death shall make the spirit world so clear a reality that the souls of men will aspire to communion with the Lord of Life himself.

## THE LAST MILE.

When I reach my last hour you must not weep  
Death is too great and personal for tears;  
Behind us then must be all griefs and fears—  
For I a solitary vigil keep  
While night wears on, and weary mortals sleep  
Biding the time when the horizon clears  
And the first lark song steals upon my ear—  
Beyond the deep—aye there—beyond the deep—

I want you with me then, you understand  
So, when I signal, let me take your hand,  
And we will walk together that last mile,  
And stand and wait together at the stile  
For the first note and coming of the dawn,  
And know through daybreak that love carries on—

—From *Sonnets of North and South*,  
by FREDERICK EDWARDS.

v. 48, 1928,  
no. 2452-2503  
HRC

OCTOBER 20, 1928

# LIGHT

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## SIDELIGHTS.

An apparition supposed by the villagers to be that of the late Dowager Countess of Rutland is reported to have been seen in the grounds of Cottesmore Hall, Rutland. According to *The Daily News* of the 10th inst., one villager declares that the ghost "lifted her hands in dismay" apparently sorrowfully surveying the devastating effect of the fire which had taken place at Cottesmore Hall on September 14th. The late Dowager Countess used to ride a white Egyptian donkey in the grounds of the Hall, and the apparition, it is stated, has been seen on four occasions riding on a donkey at midnight.

\* \* \* \* \*

In the *Occult Review* for October, Mr. Frederic Thurstan, M.A., writes entertainingly of J. K. Huysmans' occult experiences, in the course of which he refers to the psychic experiments of the Abbé Boullan, one of which he gives in the following words: "One evening Boullan gave him a demonstration of the clairvoyant powers of his medium, Laura. Magnetising her with passes, he sent her spirit-double to pay a visit to Huysmans' flat and report. She described accurately the interior of room after room, but when she came to his bedroom, 'I see a man sleeping in the bed', she said. 'Impossible!' replied Huysmans, shrugging his shoulders. She persisted. Arrived home, he found she was right. His concierge confessed that during his absence the rascal of a valet left in sole charge had been enjoying the luxury of his master's bed."

\* \* \* \* \*

*The Daily Chronicle*, of October 10th, reporting the suicide of Mrs. Arthur Stillwell on the previous day, in New York, discloses news of the death, about a fortnight previously, of Mr. Arthur Stillwell who was once described by Sir Arthur Conan Doyle as "having had greater psychic experiences than any other man of his generation". Mr. Stillwell was an American railway magnate, being president of the Kansas City, Mexico, and Orient Rly., as well as a convinced Spiritualist. He told a remarkable story about the building of that line, which was laid out, in part, under the direction of other-world advisers; the terminal of the railway had been originally planned for the City of Galveston, but following the advice of spirit counsellors, the terminus was changed to Port Arthur. Within a year, Galveston was devastated by a tidal wave.

\* \* \* \* \*

Sir Arthur Conan Doyle in an article in the *Cardiff Evening News* (8th inst.)—his contribution to that paper's series "Fifty Years Hence"—concludes an able survey of the present position of Spiritualism and its indications for the future, with the following words: "Those well-meaning folk in the Christian churches who shrink from this new knowledge because it is new must remember that there is a vast number who are so abashed by the degenerate religion that they see around them, that they have lost all belief either in a God or in survival of death. To these Spiritualism has come as a light in the darkness. Its day is now breaking. It will extend its scope till men perceive that good will to all is the clue that leads by the law of spiritual consequence to that happiness which is man's natural desire."

\* \* \* \* \*

The Hon. Richard Bethell, writing in the *British Journal of Psychological Research* (Sep.—Oct.) on "The 'Curse' of Tut-Ankh-Amen" disposes of many of the rumours that gathered around the discovery of that monarch's resting place, and the regrettable death of

the discoverer, Lord Carnarvon. The story of the "luncheon party in the tomb"—a sacrilegious act calculated to challenge the wrath of unseen and unspecified "powers", according to the views of many superstitious folk—is totally untrue, says Mr. Bethell. Lord Carnarvon's alleged proposal to "hold a concert" in the tomb is also denied. The report that certain objects removed from the tomb "disintegrated" after their removal is treated coldly by Mr. Bethell, who denies the popular belief that Lord Carnarvon was bitten by a mosquito, while in the tomb; there are no mosquitoes within several miles of the Valley of Kings, says Mr. Bethell, who speaks with authority, having been a member of the staff of explorers.

\* \* \* \* \*

"That a man intensely concentrated on one branch of research can find no time for another is understandable, but when he denies the truth of conclusions reached by other lines of research upon which he has not worked he is merely unscientific. Yet it is the attitude adopted by many scientists." So says the *Wolverhampton Express and Star* of October 2nd in the course of an article on Psychic Research. Continuing, our contemporary remarks: "The statements made by the Spiritualists may be right or they may be wrong, but if true, they are enormously important to the whole human race, and should be investigated by the best brains of our land. Why certain conventional religionists should vehemently oppose the investigation of evidence which, if true, and given the fullest publicity, would strike dead that materialism which is rapidly killing the churches, is not clear. . . . What is clear to the plain person, however, is the right of the Spiritualists to submit their evidence to the judgment of the intelligence of the nation."

\* \* \* \* \*

In the November issue of the *American Magazine*, *Ghost Stories*, Mr. Horace Leaf relates an experience of his own in which he was successful in "laying" the ghost of "The Gray Lady of Edinburgh". It appears that in 1920, in an old house near Edinburgh Castle, there had suddenly developed unaccountable noises resembling the fluttering of wings. Later on hammerings were heard, then followed voices heard in the night, and occasionally the figure of a woman in grey appeared. After a most harrowing experience with a spirit who appeared in solid form and conversed with him, Mr. Leaf learned that several spirits were haunting the house, including a grandmother of the occupant. Mr. Leaf was told that if prayers were offered for the spirits' freedom from their earthbound condition the desired freedom would in all probability be attained; without such aid they felt helpless so strong were the "bonds" which held them, for there had also been a case of suicide in the surroundings. Earnest prayers were offered and a lessening of the disturbances at once took place, very soon ceasing altogether. In concluding his enthralling narrative, Mr. Leaf remarks that "this is the only ghost I have known to come in solid form."

SIR OLIVER LODGE's latest book, *Why I Believe in Personal Immortality*, has been translated into French and will shortly appear in the Editions Jean Meyer. The translation has been carried out at the request of M. Meyer by Mr. Frederick Stephens, an Englishman living in Paris, who is an occasional contributor to the pages of LIGHT.

As we go to Press we learn with deep regret of the transition of Mrs. Alice Jamrach, the well-known medium and worker for Spiritualism, which took place on Thursday last. We hope to give further particulars in our next issue. We join her many friends in sympathy with the family in their bereavement.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

A FAREWELL LUNCHEON.

Sir Arthur and Lady Conan Doyle as  
Guests of Honour.

A great assembly gathered at the farewell luncheon at the Holborn Restaurant on October 10th, to SIR ARTHUR and LADY CONAN DOYLE prior to their forthcoming lecturing tour in South Africa. In the numerous speeches that followed there were abundant evidences of the deep affection in which the great Spiritualist leader is held by his followers. The principal Spiritualistic societies were well represented; telegrams were read out by the chairman, Mr. E. W. Oaten, from the Duchess of Hamilton and Brandon, Miss Lind-af-Hageby, Mr. Dennis Bradley, Mr. James Coates, Mr. Hewat McKenzie, and there was a long and cordial message from "Margery" and Dr. Crandon of Boston.

Lack of space makes it impossible to give a verbatim account of the utterances of the many speakers, but the following are the principal points of the speeches.

The CHAIRMAN in his opening remarks said that the assembly had met together to do honour to their dear friends, Sir Arthur and Lady Conan Doyle, to whom they wished good health and *bon voyage*. Those who had been privileged to work alongside of their guests of honour had learnt to love them. (Hear, hear.) Sir Arthur was not one of those warriors who conducted operations from behind the lines; he had always been to the front among the rough and tumble of the firing line. The speaker ventured to suggest that Sir Arthur had thoroughly enjoyed the struggle, knowing that it was a great fight for a great cause.

He himself had been associated with Sir Arthur Conan Doyle throughout ten strenuous years during which time no discordant word had ever passed between them. He hoped that they would work together for at least another ten years. He prayed that success would attend Sir Arthur in his tour and that health would wait upon him. "We know that in the strange lands he is visiting he will win the support and affection of all true men and women. Would to God we had more men like Sir Arthur and more women like Lady Doyle." (Hear, hear.)

DR. ABRAHAM WALLACE.

Dr. Wallace recalled a previous occasion when he had presided at the farewell luncheon to Sir Arthur Conan Doyle prior to Sir Arthur's Australian tour, and said he felt sure that the present mission which their guest was about to undertake would be equally auspicious.

Looking at the menu card, he noticed that every speaker except himself represented some Spiritualistic or psychical body; he was presumptuous enough to take upon himself the duty of representing all the rest of the Spiritualistic Societies, at home and abroad, and in their name wishing God-speed to the two travellers.

With the trained eye of the physician he had noticed signs of strain and exhaustion in Sir Arthur, due to a too scrupulous attention to his self-imposed labours as a protagonist of truth. As a physician he rejoiced to hear that Sir Arthur was undertaking a sea voyage and going south for the winter months. At the same time as a Spiritualist he felt some slight misgiving at the thought that their revered leader would be absent at a period of stress during which decisions as to political activities might become necessary. In the absence of Sir Arthur, however, it was a consolation to have a trusted leader at the head of the International Spiritualists' Federation in the person of Mr. E. W. Oaten.

MRS. CHAMPION DE CRESPIGNY.

(President of the  
Lyceum Club "Psychic Research Circle").

Those who had joined the movement after the War, said Mrs. de Crespigny, could scarcely recognise the enormous change that had taken place in the Spiritualist movement owing to the work of Sir Arthur Conan Doyle. He had not only spread the knowledge of its

truths but had also—if she might coin a word—"respectabilised" the subject. (Laughter.)

She was the proud possessor of a thumb-print that Sir Arthur had sent her on a letter which he had written immediately after coming in from gardening. (Loud laughter.) She was extremely pleased to have this memento: "No man can give you greater proof of confidence than by sending you his thumb-print," said the speaker, "and if Sir Arthur ever finds himself in any difficulty with Scotland Yard—and one never knows these days!—those at Scotland Yard will have to cross my dead body before they secure that thumb-print!" (Laughter and applause.)

MR. H. E. HUNT.

(Member of Council of the London Spiritualist Alliance.)

"In these days," said Mr. H. E. Hunt, "most people ask themselves the question, 'Where do I come in?'" It was a question, however, that Sir Arthur never asked. "He does not 'come in' at all—he goes out." (Laughter.) "And he goes out to carry that message of the truth of which he is convinced and to which we all subscribe. Looking back on history, we sometimes say, 'There were giants in those days,' but the probability was that the people in those days did not realise the stature of the giants amongst them. We would like the world to appreciate that there are giants in these days and that one of them is Sir Arthur Conan Doyle." (Applause.)

MISS ESTELLE STEAD.

(Hon. Secretary "W. T. Stead Borderland Library".)

The speaker said she felt justified in styling herself a veteran and in speaking to Sir Arthur Conan Doyle as a fellow veteran. She remembered the early days when her father, the late W. T. Stead, had founded "Julia's Bureau", a proceeding which had horrified and scandalised many worthy people. She wondered whether Sir Arthur in those days realised that the time would arrive when he would become the greatest leader of the Spiritualist movement. She recalled a meeting in that early period when Sir Arthur had read a paper in which he stated his position, definitely associating himself with the movement. "I remember that after the paper we criticised it and Sir Arthur's manner of delivering it, and we said, 'When he has had further experience and knows more of his subject he will become a great speaker in the movement.'" That prophecy had been abundantly fulfilled. (Applause.)

REV. C. DRAYTON THOMAS.

(Chairman of the British College of Psychic Science.)

It appeared to the speaker that the whole of Sir Arthur's life had been a preparation for the great work that he was now doing. Six years ago, while presiding at a lecture delivered by Sir Arthur, he had observed that the date of the lecture fell upon the anniversary of the death of St. Paul, and in the course of his opening remarks he had referred to this circumstance and had likened Sir Arthur Conan Doyle to the great apostle. Even at the present time he felt that there was a resemblance between Sir Arthur and St. Paul, with the marked distinction that Sir Arthur had one great advantage over the apostle—he was able to take his wife and family on his tours abroad. (Laughter.)

MRS. ST. CLAIR STOBART.

(Chairman of the Spiritualist Community Services.)

Mrs. Stobart remarked that if Sir Arthur were visiting South Africa as a humble and unknown individual he would possibly come into contact with an interesting side of life in the Continent which might not be brought to his attention if he travelled as a person of eminence—namely, the psychic activities of the natives. She recalled an occasion while living on the veldt when a native had approached her, asking for the co-operation of her (Mrs. Stobart's) native maid for the purpose of a psychic experiment. Mrs.

Stobart had never attended any such thing before and was delighted when permission was given for her to be present. She found her native servant was being used as a clairvoyante and giving information with regard to the health of certain members of a native family.

MR. J. M. STEWART.

(Treasurer of the Spiritualists' National Union.)

Mr. Stewart paid a high tribute to the generosity of Sir Arthur, who, he said, was an equally great man both publicly and privately, as those who knew him in both capacities could testify. He recalled a story of a Scottish minister who in endeavouring to explain to his congregation a difficult piece of biblical history, in which the Almighty had apparently acted in complete disregard of the laws of justice, at last said in desperation: "My friends, you may think this action was an outrage against decency and justice, but we must remember that the Almighty may do things in his public capacity that He would not dream of doing as a private individual." (Laughter.)

MR. MAURICE BARBANELL.

(Vice-President of the London District Council of the S.N.U.)

The speaker said it was a matter for congratulation that Sir Arthur was once a failure—never having built up a successful practice as a doctor at Southsea. But for that, he might never have turned his great gifts to literature and to Spiritualism. In these days the words, "Sir Arthur Conan Doyle" and "Spiritualism" were synonymous. He was a great fighter, but even his worst enemies had to admit that he always fought with clean hands.

In a light-hearted vein Mr. Barbanell expressed his regret at the improbability of Sir Arthur being able to leave his spirit body behind in London during his travels in South Africa; possibly, however, he might feel disposed to undertake a little psychic experiment in spirit travelling, so that we in London might have the benefit of his presence during the South African tour. (Laughter.)

SIR ARTHUR CONAN DOYLE, who was received with enthusiastic applause, laughingly repudiated any intention of leaving his spirit body behind; the nearest he could get to this would be the Movie-tone, which was in course of preparation and which would serve out homeopathic doses of truth. It might be necessary for him to expedite his day of departure, otherwise the Movie-tone might arrive in South Africa before him. (Laughter.)

It was true that he had enjoyed fighting, and he hoped, as Mr. Barbanell had said, he had fought cleanly. "I am like Mark Twain," said Sir Arthur, "I do not 'turn the other cheek'; I return the other's cheek." (Laughter). President Roosevelt had once said that one of the greatest joys in life was fighting for an unpopular cause which one knows to be true. It was indeed so. He greatly looked forward to the ordeal of his South Africa tour—it was an ordeal, as he himself was not getting any younger; but so long as he had spirit help behind him he had nothing to fear. (Applause.) He was starting out, under the best auspices; his family were around him acting as a bodyguard.

For twelve years he had laboured, and he regretted nothing. If he had his time over again he would do exactly the same. He had found that inner contentment which comes to every man who feels that he is doing that for which he came into the world. It was rather different, however, for his wife; she had been obliged to give up her gardening, her domestic pets, and many other things dear to the heart of a woman. She had sacrificed thousands of things in order to accompany him on his travels and help him in his work, and wherever she went she left behind her a trail of love.

He recalled a story by Mr. H. G. Wells concerning an Indian prince who lost a dearly-loved wife and who

caused to be erected to her memory a magnificent tomb at which he would mourn and meditate. Later he had erected over the tomb an arch; afterwards he added other arches and pinnacles until there had been constructed a handsome and important edifice. On its completion he called in an architect to view it. The architect was much impressed, but suggested that the tomb in the middle was out of place and might well be removed, which was done!

This was what had happened in the churches, who had dealt with divine revelation somewhat in the same manner. "They say," said Sir Arthur, "that the apostolic age is passed, but the apostolic age has never passed. (Loud applause.) We have lost something which is an essential thing, which we have to regain or we shall go down to destruction."

He next referred to the legal tyranny which oppressed the movement, and to the prosecution of Mrs. Cantlon and Miss Mercy Phillimore, secretary of the London Spiritualist Alliance. He had been present at the trial—a grotesque exhibition—and he felt that if he had been the defending counsel he would have directed the attention of the magistrate to the two respectable and well-dressed women in the dock, and said, "Your worship, there is my case." It was no use to rely on the general sense of justice among the people, said Sir Arthur; "you have to enforce justice, and there is no weapon by which people can secure justice if they do not take themselves seriously."

He had approached the heads of the political parties in this country, laying before them all the facts as well as a definite statement of what the Spiritualists wanted. He had taken this action unofficially, but he had placed all the details, as well as the correspondence, in the hands of Mr. Ernest Oaten, their chairman, as official head of the International Spiritualists' Federation. The heads of the political parties had been made aware that mediums were necessary to Spiritualists for their scientific work and also for their religious work; therefore any interference with mediums must be regarded as persecution. He had pointed this out to Sir William Joynson Hicks, but with apparently little effect. But as the election drew near there was a disposition on the part of politicians to give a little more attention to matters which might affect their future fortunes.

It would be necessary for the Spiritualists to pledge themselves to support that political party which would guarantee to give religious freedom. He quite appreciated that this might mean a sacrifice on the part of individual Spiritualists. He himself had stood twice for Parliament as a Unionist candidate, and if he had one deep political conviction it was that our whole fiscal system was rotten. In fulfilment of a pledge, however, he himself (as a hypothetical case) might be compelled to vote for Free Trade, but that was of less importance than religious liberty. It had been legally laid down in this country that there was no such thing as Spirit; that ruling must be fought.

"We may be told," said Sir Arthur, "that we are mixing religion with politics, but did you ever know a religion that did not?" It had been said that the removal of the ban on mediums would set free a flood of charlatanism. Quite the reverse was the case, for if Spiritualists had freedom of action they could then take the necessary steps to license the genuine medium and to wipe out the frauds. What was the culminating point of 1,900 years of conventional Christianity? Seven million dead on the battle-field! That was the result; and a new interpretation of Christianity was needed. Spiritualism, concluded Sir Arthur, was the hope of the world. Its aim was to bring heaven and earth a little closer. (Great applause.)

Many well-known people were among the assembly, and great enthusiasm prevailed. The occasion was one which may well become historical in the annals of the Spiritualist movement, and Mrs. McKenzie and her fellow organisers are to be congratulated on the result.

D. N. G.

RAYS AND REFLECTIONS.

To-day man has to adapt himself to events. To-morrow he will make events adapt themselves to him.

An American psychic magazine remarks that "Post hoc is not necessarily proper hoc". No, nor even propter hoc.

Six, says an astrologer, is the number of Venus and concerned with sex. Perhaps the Romans knew this when they used the word sex for six.

"Stands Scotland where it did?" That would have been an appropriate quotation on the occasion of Sir Oliver Lodge's sermon last month at the Wellington Church, Glasgow. I do not think it is easy to over-rate the significance of the fact that the crowd was so immense that from seven to eight thousand people were unable to get in, and so great was the eagerness to hear him that he gave his sermon twice.

I am harking back to that event, to which we have already given attention, because it is eloquent of the position of Scotland to-day as regards the subject of Spiritualism. Only those who know the Scottish character will be able properly to understand the full importance of this and other manifestations of the strong interest which Scotland has shown during the last two or three years.

"We thought that lines were straight, and Euclid true;

God said, 'Let Einstein be', and all's askew!"

Those lines, quoted by Dean Inge in his address at the Church Congress, provoke comparison with Pope's couplet on Newton, of which they were a clever parody:—

"Nature and Nature's laws lay hid in night; God said, 'Let Newton be', and all was light."

The prominent place now being taken by Professor Julian Huxley in scientific psychical research rouses some quaint reflections in the minds of those of us who remember the caustic things which the famous Professor T. W. Huxley used to say about Spiritualism. Probably they were not altogether undeserved, for in his day it was a very raw and uncouth thing needing the shaping of time and the growth of intelligence to make it scientifically acceptable. These it has now received, and its position is very different from what it was.

A marked feature of the cruder forms of materialism is the passion for quantity as against quality. In medicine it appears as a preference for the big bolus or the large bottle of strong medicine, and a contempt for more delicate and less tangible remedies. Any Spiritualist who has not learned the superiority of the finer forces of Nature in every direction has failed in his lesson. Quality more than quantity is to be the standard of the future. The finer powers of Life always permeate the grosser elements and control them.

An old Latin tag tells us that "the wise man is content not to know a great many things". Those investigators who are bewildered by the tremendous field of study presented by Spiritualism should remember this, and simply select those things essential to their need, and ignore the rest. Any one department of the subject—the religious, the scientific, or the philosophical—is quite sufficient for any ordinarily-constituted mind. To try and cover the whole field usually means a superficial knowledge—breadth without depth.

D.G.

NOTES ON NEW BOOKS.

"Ghosts Seen and Heard." By Wilfred Rex Sowden. (Arthur H. Stockwell, Ltd., 2s. net.)

Stories, Affirmations & Reflections concerning the Occult are becoming thick as leaves on Valambrosa—which is only natural as the reality of the Life Beyond finds ever wider acceptance. This little book adds to their growing number, and, slight as they are, the sketches embody experiences in the world of spirits which touch the subject at many points. They are well written and are informed with obvious sincerity.

"The League of Nations at the Bar and The Federation of Man." By H. J. Paintin (Paintin & Simpson, Blockley, Worcestershire. 2s. 6d.).

Even if the theme of this book were one directly concerning LIGHT, the author of it himself could not expect his work, which consists of 163 numbered and specified subjects, to be reviewed here in the ordinary way. That his labours have been purely humanitarian is evidenced upon every page of the book, and is sufficiently shown by the fact that this volume of 323 pages sold at half-a-crown.

Mr. Paintin contends that the time has come for organising the nations against war, but not by Pacts and Alliances that are based upon "and inevitably lead to war", which is "a crime against humanity, and an abominable defiance of common sense and justice". He holds that the right (and only) method is one based on the principles of organised International Law and order, with equal Justice, Security and Peace for all:—

International Representative Government, with equal Law and Justice for all, and Total Disarmament, are the only Terms upon which Universal Peace can be declared.

When it is fully known that adequate, and universal, protection is provided for all nations, it will do more than anything else to change men's hearts, and give that sense of Universal Brotherhood.

Farther on in the book there is a formidable indictment of the Council of the League of Nations, on eight points, followed by a fearless six-pointed Impeachment of the League itself. Nevertheless, it is admitted that "no other organisation in the world has such immense possibilities for giving the world the Peace that it needs".

W. B. P.

SPIRITUALIST COMMUNITY.

ADDRESS BY MR. E. P. HEWITT, K.C.

Speaking at Grotrian Hall on the 7th inst., on "The Future of Spiritualism", Mr. Hewitt said it was in his view assured and that its enemies were fighting a losing battle. Well within twenty years from to-day the great majority of people would accept the truths of Spiritualism, though they might not call themselves by this name. One needed only to think of the immense advance during the past decade. The Press has largely dropped its tone of cynicism and has expressed sympathy and understanding. The Law, too, has made steps in our direction; a magistrate lately said in open court that he had an open mind on the subject of Spiritualism. The Stage has adopted several plays calculated to educate the minds of the public in this matter, having been more or less directly associated with it. The Churches have borrowed much from us, and have adopted and expressed our views, which is all to the good, though they do not give us the credit for it!

The effect of a general acceptance must be the revolutionising of the whole world for good. Life being apparently eternal, our condition in the after life is obviously of far greater importance than conditions here.

V. L. K.

ANSWERS TO CORRESPONDENTS.

CHARLES LUFF.—Thank you for your letter. We would have replied by post, but you gave no address.

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 Thursday, Oct. 25th, 3 p.m. "Psychic Healing", Mr. G. P. SHARPLIN  
 (Under Control)  
 Thursday, Oct. 25th, 5.50 p.m. "Soul Growth", MR. W. S. HENDRY  
 Group Clairvoyance. (Limited to 10. Bookings must be made.)  
 Friday, Oct. 19th, at 8 p.m. ... MRS. CAMPBELL  
 Tuesday, Oct. 23rd, at 4 p.m. ... MRS. NORDICA  
 Friday, Oct. 26th, at 8 p.m. ... MRS. JAMRACH  
**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 21st, 6.30 p.m. ... MR. R. DIMSDALE STOCKER  
 Wednesday, October 24th, 7.30 p.m. ... DR. W. J. VANSTONE  
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 MRS. G. P. SHARPLIN

Wednesday, 3 p.m., Circle for Clairvoyance, Oct. 24th ... MRS. CLEGG  
 Thursdays, 3 p.m., Circle for Development—  
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In CAXTON HALL, Victoria Street, S.W., THURSDAY, OCT. 25th,  
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Sunday, October 21st, 11 a.m. ... MRS. E. A. RAYFIELD  
Address, Spirit-descriptions and messages.

Sunday, October 21st, 6.30 p.m. ... REV. ROBERT KING

Wednesday, October 24th, 7.30 p.m. ... MR. J. E. PATEMAN, Address;  
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Heating (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 3 to 5.30 p.m.

### Worthing Spiritualist Mission Church, Grafton Road.

Sunday, October 21st, 11 a.m., Mrs. Fillmore. Thursday, October  
25th, Mr. R. Thornton, 3 p.m., Members only; 6.30 for Public

### SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 21st, 11, open circle;  
2.45, Lyceum; 6.30, Mr. Ronald Brailey. October 24th, 8, Mrs. Ethel  
Smith.

Camberwell.—The Central Hall, High Street.—October 21st, 11,  
service; 6.30, Mr. C. Glover Botham. Wednesday, 7.30, public  
circle at 55, Station Road.

Peckham.—Lausanne Road.—October 21st, 7, Mrs. F. Tyler. Thurs-  
day, 8.15, service.

Richmond Spiritualist Church, Ormond Road.—October 21st, 7.30,  
Miss F. Morse, address and clairvoyance. October 24th, 7.30, Mrs.  
Nutlands, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—October 21st, 3,  
Lyceum; 6.30, Mr. H. Boddington, address.

Fulham.—12, Lettice Street (near Parsons Green Station).—October  
21st, 11.30, circle; 3, Lyceum; 7, Mr. R. Boddington. Thursday, 8,  
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Monday, October 22nd, at 3, Psychometry ... MRS. NEVILLE  
 Tuesday, 23rd, at 7.30 ... MRS. KINGSTONE  
 Thursday, 25th, at 7.30 ... MR. LESLIE BANCROFT

#### GROUP SEANCES.

Monday, 22nd, at 7.30 ... MRS. TYLER  
 Wednesday, 24th, at 3 ... MRS. CANNOCK

#### 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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 Wednesdays, at 6.30, Leader ... MRS. ESTELLE ROBERTS  
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Clairvoyante: Mrs. Johnson.

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October 23rd ... MR. STANLEY DE BRATH, M.I.C.E.  
"The Simple Solution: 2—Life: What is Life?"

**GENERAL LECTURES.**  
**ALTERNATE THURSDAYS**, at 8 p.m.  
October 25th ... MR. G. R. S. MEAD  
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"The Pros and Cons of Re-incarnation."

#### DISCUSSION CLASSES.

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