

Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2498. VOL. XLVIII. [Registered as SATURDAY, NOVEMBER 24, 1928. a Newspaper.] PRICE FOURPENCE.

CONTENTS.

Notes by the Way	553
The Passing of Viscountess Grey	553
Albert Hall Armistice Service	554
East London Remembrance Service	555
The Vindication of a Healing Medium	555
A Seance by Proxy	556
A Grumble and a Suggestion	556
Letters to the Editor	557
The Banishment of War	558
Practical Results with Mental Telepathy	558
Sidelights	559
Witchcraft	560
The Church and Psychic Evidences	561
The Secret of Gravitation	561
The Canton Case	561
Rays and Reflections	562
Notes on New Books	562

NOTES BY THE WAY.

LOOKING FORWARD.

To some of us, Spiritualism presents the spectacle of an active and more or less united body of Spiritualists intent on propagating their knowledge, and probably a still larger body of people sympathetically interested, but, for one reason or another, unable or unwilling to become (as one of them phrased it) "communicating" Spiritualists; that is to say, part of the "Movement". But the Movement is the spear-head of *Spiritualism*, and its future is a matter of concern to many. In his latest book, *Body, Soul and Spirit*, the Rev. G. Vale Owen discusses the question. He writes of those whose "only hope is that the whole Movement should be taken over by the Church". That is not *his* solution. He looks forward to the time when the Church will have to take serious account of the subject, just as it had in the past to reckon with the Wesleyans, Presbyterians, and other bodies. "When that time comes," he says, "it will be well for both parties if Spiritualism can come to the council board as a strong, united and high-principled body." That time, if we are to judge by the signs about us, is not far off.

CONCERNING THE AURA.

We gather that in various quarters researches are being carried on into the nature of the human aura with special reference to the remarkable work carried out by the late Dr. J. W. Kilner, M.A., M.R.C.P., of St. Thomas's Hospital, London. LIGHT gave much attention to the matter in earlier years, but it is worth remembering that Dr. Kilner did not claim to be a Spiritualist or to possess clairvoyant power. He said that his researches had been entirely physical. In his experiments it was found that only a very small proportion of experimenters were unable to see the aura through his famous glass screens. An interesting account of the matter can be found in a chapter on "The Auric Atmosphere" in *The Mystery of Ourselves* by Mr. Staveley Bulford (L. N. Fowler & Co.). It has been said that the aura rendered visible by the Kilner screens is not identical with the psychic or spiritual aura discernible by clairvoyance, but on that point we have some philosophic doubts, feeling that with the advance of psychic science

a great many things that are at present invisible to our senses may by the aid of special appliances be brought into their range. Indeed, it may even be the case that with the progress of the human consciousness will come natural powers of discerning things which at present are beyond our vision, and we see a very rich field of investigation in the direction of the aura because it is so intimately bound up with all psychic phenomena. Indeed, as the late Miss Scatterd frequently pointed out, although Science has long preserved a rather contemptuous attitude towards the question of spirit-existence, psychic photography could well be pursued as a question of investigating "human radiations". In the same way it may be suggested that the scientist who disregards the "spiritual body" of which St. Paul treated, can at least, as he frequently does, consider the matter respectfully when it is presented in the guise of the etheric body.

THE PASSING OF VISCOUNTESS GREY.

BY SIR OLIVER LODGE.

Pamela Grey, *née* Wyndham, was admittedly one of the most beautiful women of her generation. Her father, the Hon. Percy Wyndham, was the friend of Alfred Russel Wallace, Stainton Moses, and some of the other pioneers of the Spiritualistic movement about the middle of last century, and this interest was inherited and vividly continued by his youngest daughter. Throughout her later life the subject dominated her thoughts; she was consulted by many people in distress, and on the strength of truly remarkable evidence she attained profound conviction in immortality. In this faith she lived and died, looking forward to a happy reunion with those she had lost.

After the death of the first Lord Glenconner she became the beloved wife of Viscount Grey of Fallodon, and to us it seems pitiful that their happy and beneficent life together was so soon cut short. The village adjacent to her home, Wilsford Manor, in the Avon valley of Wiltshire, is prostrated with grief. She befriended all sorts and conditions of people. Her kindly benefactions were innumerable, and she extended her charity to the troubled and socially ostracized. Harsh judgment was alien to her nature. The poor and the oppressed especially appealed to her loving good will. She was devoted to all creatures, animals and birds. Cruelty of any kind was abhorrent. Loved and welcomed wherever she went, she lived graciously, an example of aristocracy at its best and noblest. Long suffering and of great kindness, kind even to the unthankful and the evil, right up to what we call the end, she went about distributing happiness. Mercifully, she was spared long illness and pain; memory of her will be of a bright and active presence. On Sunday afternoon, the 18th of November, she quickly became unconscious, and so passed within a few hours to her glorious welcome and to the fuller services of love and fellowship which are the natural outcome of her apprenticeship here.

—Reprinted by permission of *The Times*.

THE TENTH ARMISTICE ANNIVERSARY.

SPIRITUALIST SERVICE AT ALBERT HALL.

The huge Albert Hall was almost filled on the occasion of the Spiritualist Service of Remembrance, held on Sunday, November 11th; the success of the meeting should have been gratifying to the Marylebone Spiritualist Association, who were responsible for its organisation. Mr. Tom Groom made an admirable chairman, and the various addresses were listened to with appreciation. I give below brief reports of the speeches, which, for lack of space, have been much condensed.

Miss ESTELLE STEAD said, "I was asked to give a reading, but as I sat in silent meditation I heard the noise of a rushing wind, and then there was silence; and out of the silence a voice: 'I come as a messenger from those thousands who will be with you on their anniversary day—the great day that you have given them. They come with a message of gratitude and thanks for your co-operation. . . . Pray without ceasing that a redeemed world may arise from the chaos. . . . From the spirit world the earth looks like a camping ground!'"

At the request of Miss Stead, that all who were satisfied of having spoken with their dead should stand, an overwhelming majority of the huge assembly rose to its feet. "This is their answer," said the speaker, "the answer of comrades working together in love for peace and better understanding."

Mr. HANNEN SWAFFER followed. "Ten years ago, at this very hour, there came to an end four years of terrible war," he said. "The world has waited for the fulfilment of promises that were made at that time—promises that this war would end war, that ours would be a land fit for heroes to live in. Those promises have not been kept. Those who made the promises did not themselves believe them." Continuing, the speaker said that they had all assembled to consecrate themselves to the task of keeping open the door of communication, and of rolling away the stone of death. The Spiritualist movement had been ridiculed in the past; people who believed in spirit communication had been stoned in the streets; but they went on believing. "And now we are to-day able to fill the greatest hall in London, where to-night the King and Queen will be present."

"I come forward to-day," said the speaker, "as a man of the world and a working journalist, to testify that I have spoken to the so-called dead." He saw coming a time when the separation between Religion and Science would end; scientists were beginning to record their conviction, based upon evidence, that the dead actually survive; recently Dr. R. J. Tillyard, F.R.S., had stated in *Nature*: "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 Bishop of London had stated on the previous week that he was convinced the dead lived; though changed in a way, and progressing in character, they remained much the same in appearance and general characteristics. A report of this statement, in a short paragraph in the *Daily Mail*, had aroused no hostile comment; it could not have been made at all but for the general knowledge of the after-life gained in the seance room.

"A few weeks ago I walked from a cottage in my native Kent behind the body of the greatest

actress of our time. There was no note of sadness in that funeral, no black mourning—a golden pall covered the coffin. The Terry family were in holiday attire; they knew Ellen Terry was not dead; she had merely gone on before them. Her brother was for many years a member of the society on whose platform I now stand. I went to another funeral—of a great statesman called Asquith. People know now that that great mind has only gone on to do further work for his country. . . . Before my four years' experience in Spiritualism I was a man drifting; now I know there is a purpose behind honest work."

Sir FRANK BENSON was the next speaker. "Not having the knowledge and eloquence of those who have spoken before me," he said, "I can only piece out my thoughts by quoting the words of a well-known song, 'Oh, for the touch of a vanished hand and the sound of a voice that is still', and the answering strain: 'Speak to him now, for he hears'." Sir Frank then recited the magnificent lines from Shakespeare's *Henry V.*:—

This day is call'd—the feast of Crispian.

He that outlives this day, and comes safe home

Will stand a tip-toe when this day is named (etc.).

There was an appropriateness in this noble passage to our annual remembrance day; and as the speaker remarked, it was strange to reflect that the descendants of men who fought under Henry V. at Agincourt should again have soldiered in the same territory exactly five hundred years later. The speaker then told of the return of his own soldier son one night, in France; "All's well, dad," he had said.

"I saw him as clearly as I now see your chairman," Sir Frank said, adding, "I lay down to sleep again; I misread his message, 'All's well'; I thought it meant that he would come through the battle, but it meant that he had just received his promotion."

"These wonderful Spiritualist Armistice Services owe their origin to Arthur Conan Doyle," said the next speaker, the Rev. G. VALE OWEN. "Afterwards they were taken over by the Marylebone Spiritualist Association." It had been stated publicly that Douglas Haig had returned. That was true; the speaker had received a letter from a Mr. Anderson, of Dundee, who had obtained a message purporting to come from Haig, in which were certain evidential features; the message spoke of certain happenings in the sanctuary of Mr. Vale Owen's home circle, unknown to any outsider; Douglas Haig had said: "Tell the people that I shall be there; with me are Kitchener and Bobs, and also multitudes of the boys."

Mr. Vale Owen, touching upon the significance of the Two Minutes' Silence, said that the British Empire had capitulated to the Spiritualistic idea in setting aside annually these moments of silent communion with the arisen hosts.

Mr. H. E. HUNT pointed out that in our remembrance of the men who made the great sacrifice we should not forget the women who waited at home. (Hear, hear!) He had been reading some pre-war newspaper cuttings, giving various views and opinions upon Spiritualism; he had been struck by the immense change in the public attitude since those days. To-day there was a better realisation of the inner significance of the subject, more appreciation of the philosophy and less attention to phenomena. The teaching of Spiritualism was not merely that death was a gateway to a newer and more spiritual life; it showed the importance of leading the spiritual life here and now. This new spirit was needed in commerce and industrialism, and is indeed beginning to permeate those and other branches of human activity.

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

Mr. ERNEST OATEN: "In 1917 we were in the throes of war. I happened to be in Scotland, and a friend invited me to a seance; he said: 'A lady is coming whose boy has been posted as missing, and she is anxious'. This lady had written to Sir Oliver Lodge, who had referred the matter to a Scottish Spiritualist Association. She came—a humble woman of the working classes; we knew nothing of her except that her name was Sim, and that her son was missing in the war. . . . Soon there came a spirit voice, 'Robert—Robert', it said.

"'Is that you, Bob? Are you really dead?' said the mother. 'Na, mither, I'm no deid: I'm with my feyther', was the answer." This boy gave evidential details of his life; he did not remember "dying", but only knew that on a certain day he had "come to meet his feyther".

Mr. Oaten then spoke of a seance he had attended in London a fortnight ago. A voice spoke, giving the name of "George". I'm very pleased to meet you, "George," said Mr. Oaten, "but I know numbers of Georges." (He added, parenthetically: "You see, I always treat the spirits like human beings—talk as much as you like about the 'sainted dead', to me they are fellow humans.") This communicator, George, had been anxious about Nellie, his wife, and his son Eric, both left behind. He gave evidential messages and good counsel over family matters, advising that Eric, who wished to join the Air Force, should be permitted to have his own way.

"Why do I tell you these things," added the speaker. "It is to show you that the women who waited—of whom my predecessor has spoken—are not left comfortless and alone. Those who passed hence do not forget their duty to their families who remain behind—and I wish to heaven some of the families would reciprocate." (Hear, hear!) Men who to-day should have been great leaders in industry, art, letters and statesmanship had passed away in battle, leaving gaps in our present-day ranks; nevertheless, we were not deprived of their inspiration. "They gave their lives to end war. Will their task be completed? Yes—if you and I pledge ourselves to finish the work. If the people of this world will make up their minds for peace, no government dare cross their will. . . . At present there are legal barriers between free communication with those boys who have passed on. Those barriers must be removed." (Hear, hear!)

The meeting concluded with a benediction by the Rev. G. Vale Owen, and the singing of the National Anthem.

N.

EAST LONDON SPIRITUALISTS' REMEMBRANCE SERVICE.

The morning service of remembrance, under the auspices of the London District Council of the S.N.U., was held on November 11th at the People's Palace, Mile End Road, E., Mr. Frank Whitmarsh presiding.

Mr. RICHARD BODDINGTON, who addressed the assembly, said: "We are not here this morning to commemorate the dead: we are here to congratulate the living on the occasion of another birthday in the spiritual world. Let us think of them living in a world where their ideals of earth are being fulfilled, where their greater experiences are leading them to a truer understanding of God. . . . I saw a placard this morning, and on it were the words, 'The Mothers Cannot Forget'. Of course, they cannot forget; and with the realisation that their boys are not dead they may have their own altar by their own fireside and sing a hymn of praise and welcome to their loved ones who have returned at this time to bid them be of good cheer, and to weep no more."

Miss LIND-AF-HAGEBY: "When I was visiting the battlefields of Marne I saw weeping women and children, cattle-wagons conveying their human freight to

the hospital, and wounded everywhere. In those early days there was little Red Cross organisation, but still there were bravery and smiles in that grinding hell; there was insanity for women and children as well. We want the qualities of devotion, love, sacrifice, comradeship, which were brought out in the War to be revealed in the times of peace. We must realise the meaning of spiritual life and the understanding that at death life does not cease. We must become workers for universal peace."

Mr. HANNEN SWAFFER, who said that he had just arrived from the Albert Hall where he had addressed the meeting, said: "The Bible story is true; Confucianism is true; Christianity is true: there is no death." He paid a warm tribute to Miss Lind-af-Hageby, the previous speaker, whom he described as "one of the greatest women in the world". "Our job," said Mr. Swaffer, "is to see that war shall stop. We must obliterate from our minds any ideas of war and all quarrelsome thoughts. It is our job to see that the tears of humanity are dried. There is great work to do. I testify this morning to the fact that there are spirit people to help us, and I say that they have never let me down; they will not let you down. I did not believe in these things until I went into the seance room. Faith plays a big part in the lives of many of us, but faith cannot be as great as truth."

THE VINDICATION OF A HEALING MEDIUM.

ACQUITTED BY HUNGARIAN HIGH COURT.

We have received from a correspondent in Budapest, Major-Gen. Enesy, the following account of the triumph of a healer, Mrs. Wunderlich, of whose powers an account appeared in LIGHT some time ago. Stupid and malicious complaints about her work resulted in a prosecution.

Mrs. Wunderlich had effected thousands of cures with her magnetic passes, magnetised water and cotton—mostly cases which the physicians had declared hopeless. She also acquired the diploma of a masseuse and worked with a regular medical practitioner. Nevertheless, she was accused of infringing the sanitary regulations, but when her case came to trial the court decided that there were no proofs of her being a quack and she was acquitted. Then the State Attorney carried the case to the High Court, but at the trial new witnesses came forward in favour of Mrs. Wunderlich. A Mrs. Karsai testified to the cure of her daughter who had been totally blind and paralysed. After a short magnetic treatment the girl regained her sight and could move her hands. Eventually the cure was complete, and the girl herself gave testimony. The next witness was Colonel Zergenyi, who declared that he had been cured of rheumatism by Mrs. Wunderlich after three short treatments. The third witness, whose testimony turned the scales to a favourable decision by the High Court, was Mr. Chas. Rothy, an untiring psychical researcher, as well as an Associate of the London S.P.R. and President of the Budapest Parapsychological Society. Mr. Rothy deposed that he also was cured of a painful rheumatic affection in the arm by Mrs. Wunderlich, that he had investigated a large number of her different cures, many of them being cases regarded as incurable. He concluded his evidence by saying that the accused medium had positively effected many astounding cures and that the public should be enlightened about her work. He said, "She should not be harassed. I ask pardon for submitting that even the justices must be instructed in that respect!"

In the result the State Attorney withdrew his motion and therefore Mrs. Wunderlich was dismissed, to the joy of her many friends and adherents, some of whom she had cured and others whom she had helped in their pecuniary distress. She is now able again to resume her philanthropic work unmolested.

A SEANCE BY PROXY.

A reader of LIGHT, Mr. A. R. Thompson, of Wolverhampton, sends us the following notes of a trance seance with Mrs. Garrett, to which he has added some comments indicating the degree of accuracy of the communications. An interesting feature of the case is that Mr. Thompson was not present at the seance, but sent as his deputy a lady, Mrs. M. Thomas, a schoolmistress. This lady, says our contributor, "had only met my wife on two occasions, in London. She knew nothing of our private affairs, neither did she know anything of my wife's passing on the 14th May, 1928, aged 29. The notes were taken verbatim by Mrs. Thomas during the seance.

SITTING BY PROXY WITH MRS. GARRETT, JULY 26th, 1928.

Control said:

"I do not like this vibration at all—it is of a lady in great trouble—she has suffered—more than anyone would ever believe. [Great deal on and off for last two years.] She has had great difficulties in health and in home life—she has had much to bear. [Yes.] Her husband is in the body but she has passed over.—[Yes.]—suddenly oh, and quite recently, quickly. [Quite.] There has been some kind of barrier between them—a series of small disagreements. [Very slight.] He is a man of charming personality—she was in bad health and became difficult to live with—did not always appreciate him and is so sorry now.

"She went very quickly and very unexpectedly—for a little while she couldn't believe she had really passed over." (Here the control began to complain loudly, clasping her throat) "Oh my throat, it burns so and I can't swallow. [Had suffered from swollen glands in her throat.] Also complained of severe abdominal pain very low down. [Acute peritonitis.] Was there an operation? [Yes.] Felt as if something had been removed—asked was it childbirth? [Yes.] Had she ever had a very difficult confinement or a miscarriage? [Yes.] Had the impression of weakness there from something previous which was a predisposing cause to this illness. She was never very strong—[not strong]—felt the cold very much—never really warm—[did feel cold, had hot water bottle summer and winter]—a very attractive woman. [Charming.] Has her husband a photo of her in a white dress? Is she sitting down? [Yes.] Said could see nothing below the waist in this photograph. [To waist only.] Her husband has her rings [Yes] and she is holding out something she wore round her neck—a pendant or necklet. [Pendant.] She is anxious to show him this. She suffered with her throat—[Yes]—had she ever glandular trouble? [Yes.] Does he remember any external mark on her neck? [Wrong.]

"She wishes to thank him for something he put in her hand before her burial. [Token.] Tell him about the pendant. She wants very much to get into contact with him—she had tried very hard to show herself to him—could not manage it, not enough power yet. [Refers to two photographs taken by Mr. Hope of Crewe.] Has left two children—she is very often with him and them but not strong enough to manifest yet—someone is looking after the children—[Yes]—one child had ailed slightly but nothing serious—[Yes]—no need to worry. He has been thinking about some memorial to her—[This is quite correct; I had contemplated putting one in church]—not to trouble until things are better. He is thinking of getting rid of the home—but hesitates. She does not mind—she realises the difficulties. She points to a picture of herself in a group—a wedding group. Who is Joe or Joan—[Joan, baby died two years ago]—not a person—this is a joke. [Cannot place this.] Betty or Bessie? Something about two pictures—[Hope's, Crewe]—she begs him to have patience—she really did her best—will he please

believe she is there. Laura or Flora. [Her mother who is still alive.] She is showing a large E. [Aunt Ethel.] He is not to worry about the home—music helps her to get in contact with him—she is trying to help him sleep better—has seen him sitting up with his head in his hand—[Correct]—and seen him gathering up letters and papers of hers—[Quite right]—something he put in a bag—she thinks he hears her voice almost—he is always in her heart. Sorry she was so difficult and disagreeable, begs him to forget that; sorry she didn't help more—said things she didn't mean. She helps him in a sleep state—he moved the portrait. [I moved her large photo from dining-room to my bedroom prior to this sitting.] Has her Prayer Book and he has arranged her books. [Yes.] She is glad he has given some of her clothes away. [Quite right.] Dressing-case?—She wants it kept. Did he give her a ring or a ringstand once on holiday? [Yes.] Mentions Stanley or Sidney who went out in an accident. [To be verified.] Percy. She has been most miserable—so much so she wanted to tell him but found herself gone. Happier now and will be happier still when she can get into closer contact with him and feels he realises it. Please to believe she is there—it helps her to come closer. He must have patience. Very difficult for anyone like her at first. Alice? In spirit? Speaks of difficulties with her mother. [Yes.] He says they are passing. Control then said not sure if she was not trying to say her mother would soon be passing as her health was breaking up. [This is very evident.] He must remember he is always in her heart and she is there— She passed out in unconsciousness and was aware of him. Wanted to speak to him and could not—he must not be depressed."

A GRUMBLE AND A SUGGESTION.

One of the wearisome things in the public oratory of Spiritualism is its tendency to platitude. For a great many years we have listened to addresses in which the speaker proclaimed that there is no death, ringing the changes on the theme, turning it about, embellishing it, giving it every kind of variation and embroidery, but saying nothing that was new or which illuminated the question. It was mainly that kind of declamation and rhetoric which is vulgarly known as "gas". As many of these orations were delivered to audiences of Spiritualists it was the more curious. The practice of "preaching to the converted", in the way of telling them all over again what they know perfectly well already, can provide very little but an emotional stimulus. The progressive minds speedily tire of this diet of stale meats, baked and re-baked and served up in unappetizing hashes. Some of the orators remind one of musicians continually engaged on the five-finger exercise. Perhaps there will come a time when an attempt will be made to get out of that groove which consists in the idea that unless someone is haranguing the company no "meeting" is taking place. The resources of musical and conversational gatherings are not sufficiently drawn upon. These relax the mind, and may provide more satisfying fare for the souls of many than formal speeches from speakers who in too many cases have nothing to say but what has been said a thousand times before.

MR. F. H. HAINES, an occasional contributor to LIGHT, and author of *Thus Saith Cephra* (Rider & Co., 5s.), is also proprietor of The Pure Thought Press, 173, High Street, Watford, Herts, and has issued several other books from his own pen; *Spiritual Development* is the title of his latest, and we understand this book will be published very shortly.

LETTERS TO THE EDITOR.

AN ARMISTICE DAY MESSAGE.

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

THE VALUE OF SILENCE.

Sir,—On a former Armistice Day service, Father John, the companion of St. Francis of Assisi, speaking through Miss Violet Burton, told us of the tremendous value of the two minutes' silence. He said that that widespread stillness was eagerly waited for and immensely valued by our spirit helpers, as it gave them a great opportunity of pouring power on to the earth. He went on to explain the value of silence—the utter need of every soul for some time of silence, alone, in which to think and grow.

Speaking of the rush of modern life, he said: "In a riot of business and fussiness you have no time to know yourself—to realise your own machinery"—and "you are here to find yourself."—Yours, etc.,

ANNA E. MENZIES.

22, St. Luke's Road, W.11.

THE REAL PURPOSE OF SPIRITUALISM.

Sir,—In your issue of October 13th there is an account of an address by Mr. Hannen Swaffer at a Birmingham meeting, and Mr. Swaffer is credited with the following declarations regarding Spiritualism:—

"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 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."

Mr. Swaffer has a true conception of the meaning and purpose of Spiritualism, with which every real Spiritualist will agree; but when or where has Spiritualism, as a movement, declared itself in favour of these principles, or done anything vital to make them effective in the world-around us?

The writer has long maintained that the real purpose of Spiritualism is not narrowly restricted to demonstrating, or seeking to demonstrate, the continuity of life and the persistence of personal identity, but is primarily and ultimately concerned with the elevation and advancement of life on every plane. The prevailing activities in this respect undoubtedly serve to emphasise the communication with spirits as the sole consideration of Spiritualism, but a little reflection by any intelligent person must bring the realisation that this practice, or knowledge, of itself is of little spiritual value unless it actually contributes toward and achieves a higher moral and social status for all concerned, as the result of the practical application in our individual and social life of the fundamental moral principles and precepts of Spiritualism. There never has been, and there never will be, any good work accomplished on earth except through the instrumentality of human minds and hearts and hands, all working in harmony for the common cause and victory.

Meanwhile, I would like to offer my congratulations to Mr. Swaffer.—Yours, etc.,

THOMAS CAMPBELL.

143, East 35th Street, New York, U.S.A.

G. W., a clerical contributor, writes:—

"They are *not* dead, they are still living," was the emphatic assertion of the Rev. R. P. Crabbe, Vicar of St. John's, Brockley, S.E. (Chairman of the Deptford Council of Christian Churches), at a crowded Service of Remembrance held in the Borough Hall on Armistice Sunday afternoon. The Mayor and Council attended in state, and the Lesson (from Wisdom iii. 1-9) was read by the Right Hon. C. W. Bowerman, J.P., the M.P. for the borough. The local clergy and ministers took part in prayers of thanksgiving and dedication, the Salvation Army and Central Hall bands accompanying the singing. Referring to the host whose "passing-on" we met to celebrate, he made the statement above, and added, "They are now living a *fuller* life than before, a life that is progressive. I do not say this dogmatically, but I believe it *emphatically!* If I did not believe it I should cease to wear the uniform of the Church in which I now stand. I believe that they *see* us, that they *know* us, and are aware that we are now thinking of them!" It was a startling utterance, coming from the new vicar of a fashionable church, and was passionately spoken. This and a similar utterance from the Bishop of London, recently, show that the Church is responding to the idea which lies at the back of all Spiritualistic endeavour.

"DOES CREMATION INJURE THE SPIRIT?"

Sir,—A letter in your issue of October 20th, under the above heading, recalls to mind a graphic and somewhat painful description received through automatic writing some time ago. This communication seems to indicate that cremation does inflict some injury, not necessarily to the spirit, if resorted to before a period of, at least, three and a half days after death has taken place. This is, I understand, the minimum time that should elapse between death and cremation.

A few years ago a relative of mine died. By her wish she was cremated. The period between her death and cremation was three days, almost to the hour. Twelve days later she spoke to me through a well-known automatist. The following is the message I received from her: "I have had only one glimpse of you since I fell asleep. You were with A. I saw a long box near you, and soon after that I got my last feeling of all, as if I was being pulled this way and that, as if there was thunder and lightning, and something breaking and tearing about me, but no real pain. After that everything was dark, and I was so tired for a time. . . . There was something happening near you—you looked fearfully solemn. I felt queer, too. It was just like a dream in which you know something is going on quite close and you can't see it, and it is maddening not to. That was what it felt like till you were flung away from me, and I got that extraordinary feeling that wasn't pain, but was something worse; just as if everything was breaking away, slipping from me, and I was trying to hold on and couldn't."

The above might be taken as indicating that cremation, in this case, took place too soon. The message must refer to the funeral, as that was the only occasion upon which A. was with me during the days immediately preceding burial.—Your, etc.,

E. B. GIBBES.

Mrs. Philip Champion de Crespigny.—During her term of office as Chairman of the British College of Psychic Science, Mrs. de Crespigny will attend at the College, 59, Holland Park, W.11, every Monday and Thursday from 10.30 a.m. to 1 p.m.

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

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—The rates for advertisements in LIGHT are: £10 per page; 10s. per inch (single column); Societies, 8s. per inch; classified advertisements, 1s. per line. Address "The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4". (Phone: Central 1462.)

THE BANISHMENT OF WAR.

A LESSON OF ARMISTICE DAY.

Armistice Day has come and gone; and, looking back at its many rites of Remembrance, especially the great Spiritualist Service at the Albert Hall, it is an impressive and significant fact that the strongest protest against the iniquity of warfare came from the Spiritualist movement. "This movement stands for the abolition of war, or it should die," said Mr. Hannen Swaffer in a speech widely reported. And in a noble appeal by Sir Oliver Lodge printed in the Spiritualist leaflet, *Service*, he wrote that the annual celebration of the Armistice gave opportunity not only for commemoration of the dead, but for a continued recognition of the futility of war:—

Civilised warfare is now a contradiction in terms. It is no part of civilisation to bring about, purposely, catastrophes which it is the normal effort of mankind to guard against and avoid.

It was an eloquent and impressive protest, given with all the weight of one of the ablest minds of our time, a man who is not only a distinguished scientist but a great spiritual leader.

Many bitter things have been said about "the war to end war" and its failure, as seen in the continuance of militarism. It would be inhuman to expect that such a ghastly farce, carrying with it dishonour to the memory of those who fell, and the breaking of faith with them, should not provoke such outbursts. But the militant spirit is an inheritance of the human race—it is force not to be suppressed but to be diverted gradually into higher channels of expression. That is a work of transmutation, proceeding under the pressure of human evolution but to be accelerated by the conscious co-operation of men—men of good will. We need a war against war, and that war must be a social, mental and spiritual warfare, not a physical one. As Mr. H. E. Hunt, in his address at the Albert Hall service, showed, the new spirit is permeating that form of civilised warfare which we know as commercial and industrial competition. It would naturally appear there first, for that form of militancy is a grade higher than the barbarism of stark and wholesale murder by machine-guns and chemistry. The ideal of human service and co-operation is taking the place of that insane competition which Ruskin described as death. War has been described as the "last arbitrament". May it be the last in the sense that we have now seen the end of it. It seems almost a hoping against hope as we look

around on the armed camps of the nations. But slowly and surely a new consciousness is coming into humanity. It is being awakened to behold its spiritual heritage. And in that awakening great and beneficent changes will follow in every department of life. Part of the new Revelation will be not only a vision of the grand future of man, but a clear realisation of the stark horrors and follies to be left behind ere it can be attained. The Spirit will make all things new.

PRACTICAL RESULTS WITH MENTAL TELEPATHY.

By SHIRLEY ESHELBY.

I give below a few of my psychic experiences. In my own case I think my gift has been developed through deafness. The silence which surrounds a deaf person is possibly helpful in developing the psychic side of one's make-up. It may comfort many people to know that there are many compensations for deafness.

The vision of a lady friend of mine, whom I had not seen for many months, appeared to me, one day, like a moving picture on the wall of my bedroom. She looked ill and very thin. One eye, I noticed, appeared to be enlarged and covered with a whitish film. The last time I had seen this friend was about eighteen months previously, and she was then in perfect health, plump and bonnie, with exceptionally bright eyes,—an extremely beautiful woman.

I knew by her appearance in the vision that she was ill, and was thinking about me, and probably wishing to see me, because we were very great friends.

About two weeks later I received a letter from her saying that she was coming to see me, and that she had been ill. When she arrived I found her looking just as I had seen her in the vision on the wall of my room. She had become very thin and pale, and one of her eyes was enlarged and covered with a whitish film.

On another occasion the ceiling of my room appeared to be covered with a peculiar writing which I could not read. I could see that it was typing and done in blue, but although I could make out letters here and there, I could not read the writing. As I watched, the writing increased slowly in size, then one letter at a time appeared.

The next night I received by post a letter in this peculiar typewriting. It was from a very great friend, who had been amusing himself with his typewriter on the previous evening. He had adjusted the paper in his machine in a manner so that the writing could only be read through the reflection of a mirror.

On other occasions I have seen writing on the wall which I could read easily. One particular experience conveyed a warning in connection with the purchase of a house. In spite of the warning the house was purchased, and ultimately proved to be a financial failure. Had attention been paid to this warning many thousands of pounds would have been saved over the deal, which would never have been transacted.

During the war I arranged with a friend who was going to France to let me know, if possible, by means of mental telepathy, should anything happen to him. He believed that messages could be sent in this way if they were matters of great enough importance to cause deep concentration.

After a few weeks in France he appeared to me one day, like a living man, with terrible wounds in his side and head.

A few days later I received a telephone message from his sister describing his wounds, and telling me that he had died. He had kept his promise to me, and his sister's message proved to me that the mental picture was accurate in every detail.

SIDELIGHTS.

The Manchester City Police are to study Spiritualism in order to be able to distinguish between the real thing and crude fortune-telling. Thus reports the *Yorkshire Post* of November 9th, quoting a police-officer as saying: "In dealing with the clairvoyant class of case we have always been confronted with the problem of differentiating between the scientific Spiritualist and the 'quack', and if studying the question will help us no one should object." The same journal quotes Mr. Ernest Oaten, editor of *The Two Worlds*, as saying: "A number of police are already fine clairvoyants. Many of the higher officers of the Manchester City Police Force have a very intelligent appreciation of the science."

* * * * *

The "White Lady" of the Hohenzollerns has turned up again, reports the *Sunday Chronicle* of November 11th. She is stated to have last appeared in the Imperial Palace, Berlin, shortly before the Kaiser went into exile. A secret document handed down for many generations in the family of Count von Nostitz of the Imperial Court mentions the first appearance of this apparition in 1806. The Count and the Crown Prince Ludwig von Hohenzollern were resting in the chateau of Prince von Schwarzburg-Rudolstadt, when—says the document—"we saw him [Prince Ludwig] turn deathly pale; he seized a torch and rushed out into the corridor, where the bodyguards were walking up and down. And I, who had followed the Prince, saw him pursue with drawn sword a figure all in white, which suddenly disappeared. . . ." Next day the Prince was killed in battle.

* * * * *

The *Sunday Chronicle* of November 11th gives an account of an interview with Sir Oliver Lodge, who propounded the theory that "as the world had no material beginning, so it may have no end". Sir Oliver's words, as quoted by the *Chronicle*, are as follows: "We know more about the constitution of the atom than we did, even a short time ago. We find that matter is going out in radiation. Can radiation turn back into matter? A very high temperature would be needed, but I consider that reversion is quite possible. The universe is like a clock. It is wound up and runs for a certain time. Better still, one may liken it to a river. It flows steadily downward, but the vapour the river gives forth returns. When I propound the theory I do it with the conscious knowledge that I am on debatable ground. I do not know of a beginning, and I can say nothing of the end of the world—but the clock is surely running down."

* * * * *

Much newspaper space has been devoted to the case of Miss Doris Kyle, a Scottish clairvoyant, who saw in the crystal grim details of the tragic fate of a missing girl, Sarah Corlett, whose body was recently found in a reservoir near Whitehaven. Miss Kyle is described by the *Daily Sketch* as a pretty girl of twenty-four, very intelligent and very matter-of-fact, employed as a housemaid at St. Bee's School. Two sisters of the missing girl appealed to Miss Kyle for help. Says the clairvoyant: "I tried some of the powers I am supposed to possess. She came to me in a vision. She was not alive. There had been some sort of a quarrel, and she was going to expose a man." Another vision showed the missing girl struggling for life, and she was later seen lying "where there are stones and water and steps leading down to it". Sarah Corlett's body was discovered a few days later in the reservoir beneath a heavy manhole cover. There was evidence that she had been struck on the head by some blunt instrument. Mrs. Kyle, the mother of the clairvoyant, stated that her daughter was ill after the crystal-gazing.

An appeal by the Rev. A. Gordon James for a more tolerant attitude towards Spiritualism, Christian Science and faith-healing appears in the *Methodist Times* of November 8th. Mr. Gordon James suggests that people interested in these subjects are made to feel that they are "cold-shouldered by many of the representatives of orthodox Christianity." "We ought not," he says, "to make the position of a Spiritualist, who may happen at the same time to be a Wesleyan Methodist, impossible. . . . If, therefore, any of our members are interested in Spiritualism, let us not frown upon them; encourage them to use their own judgment, showing them that this and all similar subjects have to be approached scientifically and critically."

* * * * *

The ghost of a man wearing a trench coat and carrying a rifle is causing some discussion in the neighbourhood of Bonevella Mullagh and Ahybridge Mullagh, Ireland, according to the *Cork Examiner*. A witness, who is described by the *Examiner* as "a very reliable informant", says: "I have seen the ghost twice, contrary to my wishes, and as I had the uncanny experience of coming close to it I endeavoured to get into conversation, and I asked if anything was troubling it. Suddenly I got a salute, and the ghost vanished into thin air." The scene of the haunting is described as being neither eerie nor desolate, but a commonplace country road with "nothing whatsoever to cast sinister shadows or to give a person a creepy feeling." Many witnesses declare that they have tried to gain conversation with the unearthly soldier, but all they receive is a salute—and the figure vanishes.

* * * * *

From the *Canadian (Anglican) Churchman*, a Toronto paper, dated October 25th, a correspondent, the Rev. R. F. Dixon, of Nova Scotia, sends us a clipping referring to a telepathic dream which occurred simultaneously to Archdeacon Winter and to his wife who was several miles away. The Archdeacon, a Hudson Bay missionary, had camped one day's journey from his home at Fort Churchill, and in the night dreamt that his wife was calling upon him to wake up, as he was in danger. He awoke to find a large polar bear snarling in the vicinity. He at once roused his Indian driver, and together they drove out the intruder. On arriving at the Mission House next day, the Archdeacon was told by his wife of a dream which she had had the previous night, in which she saw a huge bear attacking his camp. In her terror she called out to warn him, and at once woke up. Both dreams were found to have occurred at the same moment.

* * * * *

Condemnation of Spiritualism indulged in recently by the deputy-coroner, who presided at the inquest of a Birtley youth who committed suicide, has been actively countered by members of Birtley Divine Spiritual Church, who held a crowded protest meeting to deal with the case, reports the *Durham County Advertiser* of November 8th. The president of the church, Mr. J. Morrison, who said that no mention of any "terrible accident" had been made when the young man attended his last Spiritualist meeting in October, declared that he could not see how Spiritualism could be blamed for the tragedy. Mr. James Lawrence, secretary of the Spiritualists' National Defence League, vigorously refuted the deputy-coroner's assertions; people of weak mental calibre were never permitted to enter the seance rooms of the Birtley church, and he was informed that Kennair, the lad in question, "was refused admission because the Birtley officials did not think him fitted to be a full member . . . not that he was mentally weak but that he was physically weak—he suffered from a weak chest." Mr. Lawrence stated that in England there were 116,703 persons in the asylums, of which 59 were classed as Spiritualists; the Christian clergy formed a big percentage, and there were bound to be some coroners among them.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

WITCHCRAFT.

ADDRESS BY MRS. KATHARINE ST. HILL.

A brief reference was made in last issue to the address on Witchcraft delivered by MRS. ST. HILL to the London Spiritualist Alliance on Thursday evening 8th inst. The following is a summary of her remarks.

Mrs. St. Hill commenced by referring to the Ancient aspects of the subject. In olden times there was a profound belief in the Devil, and it was upon this belief that the earlier ideas of witchcraft were based. It was supposed that a compact could be made with him, whereby in exchange for the souls of those who entered into the contract the Devil could confer upon them magical powers, such as the power of ruling the elements, and the ability to wreak vengeance on their enemies by occult means. They were also provided with familiar spirits to act as their servants, these "familiar" taking the form of cat, raven, fox or some other animal with a sinister reputation. It seemed a poor bargain, on the whole. Those who traded with the Devil in this way did not seem to get much out of it. But, of course, the power to inflict injury on an enemy was often a much-coveted gift. Some people were willing to imperil their eternal salvation in order to gain such a power, even in modern days, and the lecturer told the story of a lady who visited the late Dr. Pearce begging him to tell her how to get into touch with the Devil, with whom she was willing to make a compact in order to get revenge on an enemy! Naturally the doctor was horrified at the idea, but it was an example of the length to which a passionate desire for revenge might drive a person even in modern times.

In ancient days witchcraft was regarded as a kind of inversion of religion, as shown for instance in saying the Lord's Prayer backwards and reversing the rites of religion.

Mrs. St. Hill then briefly reviewed the history of witchcraft, before and after the coming of Christianity. The power at work seemed always to be identical with the psychic power in man, which could be used alike for good or evil ends. As to the killing of witches, by burning or otherwise, she believed that the persecution was never so bad in England as in other countries where religious zeal was more rampant and the Inquisition had more power. The burning of Joan of Arc as a witch seemed to be more in the nature of a political murder. But, as they knew, under James I. there was a great campaign against witches both in England and Scotland, and she referred to the doings of the infamous Matthew Hopkins, the "Witch-finder General". The witchcraft laws were no respecters of persons in those old days. The Duchess of Gloucester suffered death for witchcraft in the reign of Henry VI. and Lady Glamis and Philippa Flower were executed for bewitching Lord Ross's gloves by boiling them! In America many people were burned to death by the Puritans. In France they did not stop at burning human beings; they burned animals also. In 1478 a sow and her pigs were solemnly tried for witchcraft, and at Basle in 1404 a cock was executed, on the ground of having nefariously laid an egg! Even in America in 1692 a dog was killed on suspicion of being a witch in disguise, because the poor creature had a peculiar way of staring at people!

Amongst the best-known witches was the famous Mother Shipton, who in the fifteenth century lived at York. She preserved herself from harm by her power of knowing the future. Cardinal Wolsey proclaimed that he would himself go to York and burn her. She answered that he would never enter the gates of York, and so it happened. Just as he arrived with his retinue

at the city gate an imperative message from King Henry VIII. recalled him immediately. He afterwards made another attempt to reach York, but that also failed, and he never entered the gates of that city. Mother Shipton seemed to have a remarkable power of prevision. Referring to the old dame's well-known prophecies, Mrs. St. Hill alluded to the fact that some of these—those popularly known—were said to have been written sometime in the latter part of the nineteenth century, a statement made in connection with the lines that the world should come to an end in 1881. But she herself had a copy of the prophecies which was over a hundred years old. Certainly there had been some very modern interpolation in the last two lines for after predicting "carriages without horses" and the flight of men through the air, the verse really ended:

When the world to an end shall come
That only is known to God alone.

There was nothing about the world ending in 1881. In modern days the old superstitious ideas concerning witchcraft had been largely stripped off. It was now seen to be associated with psychic powers of intuition, clairvoyance, telepathy and hypnotism. In country districts, however, ignorance and credulity still prevailed. She had seen some curious instances. Many a time she had seen hung up in a tree some witch-proof charm against the evil eye, a piece of turf for instance. Crossed twigs laid on the ground were also supposed to possess a certain potency against witches.

A curious story was that of the "Cat's Sacrifice". While Mrs. St. Hill was staying in lodgings in Devonshire a cat which had been sitting quietly in her room suddenly jumped up and dashed out into the street. The landlady explained that the cat had gone to meet her little boy and accompany him home, and a little later the boy and the cat returned together. The landlady remarked "That boy has a right to love cats," and she went on to relate that before the child was born her husband (the boy's father) had owned a good business but the husband's mother, who did not approve of his marriage, sent for another son to take away the business which had been founded by their father. But for the kindness of a friend who advanced money to start the unfortunate brother in another business, this victim of a mother's jealousy would have been ruined. But the malignity of the old lady apparently did not stop there. She appears to have resorted to witchcraft. Soon after the baby (her grandchild) was born it was seized with severe convulsions. During one of these attacks the family cat, which was much attached to the child, had a fit exactly like the infant's and died, whereupon the child recovered, and the fits ceased thereafter. The mother, fearing witchcraft, had consulted a "wise woman" reputed to be a "White Witch" to assist her against the evil machinations of the husband's mother. The "White Witch" promised her protection against the ill-wishing of the enemy, and explained the death of the cat by saying that the animal had taken upon itself the evil spell cast on the little child and had died in its stead; for the mother-in-law had cast an evil influence on the child before its birth. This, the "White Witch" said, she could not neutralise but could only divert the spell to the cat. When the child was able to go about alone the first thing he did was to find a lost cat and bring it home. Cats showed a great fondness for him and the episode of the cat going to fetch him from school—which Mrs. St. Hill had herself seen—was a delightful illustration of this.

As an example of the singular power of forecasting the future which some of these supposed witches possessed, Mrs. St. Hill told the story of an elderly cook employed in her brother's family who had shown her a witch's prophecy which set out accurately the whole of the woman's life. It told how long she would remain in her situation, the number of children she would have, how she would lose her husband at a certain date, and that at the age of sixty she would

THE SECRET OF GRAVITATION.

BY RICHARD A. BUSH.

The most satisfying explanation of gravitation that I have seen is contained in that wonderful revelation from the spirit world called *Oahspe*. Not only have scientists been unable to state definitely the origin of "gravitation", but no one has been able to give a satisfactory reason for the rotation of the earth upon its axis and its revolution round the sun. And yet, says *Oahspe*, the clue to the search has ever been visible to man. It refers us to the whirlwind; vortices of air of greater and lesser degree driving all free matter to the centre and turning the little mass round on that common centre, the centre also being the point of greatest density or pressure. It is now recognised in some quarters that gravitation is rather a pushing than a pulling force. *Oahspe*—in the "Book of Cosmogony and Prophecy"—(received in 1881) states: "The earth floated in the midst of a vortex . . . the vortex turned the earth on its axis with its own axial motion . . . the same principles apply to all the stars, suns, planets, moons, differing in manifestation on account of size, motion, density and relative place". Two uncontrolled ships on the ocean, therefore, would not be drawn to each other by inner attractive forces but by an outer driving power.

Here we have another illustration of the truth that every portion of a whole subsists on the same principle as the whole; the microcosm, on the same principle, contains all the same essences or laws as the macrocosm. What is the electron—the basis of all matter—but a vortex of force revolving round a centre?

Oahspe goes on to explain that the earth's vortex is only a sub-vortex of other and greater vortices—the mighty vortex of the Solar phalanx—or system—being the Master vortex as far as this earth is immediately concerned.

In the "Book of Cosmogony" many other startling statements are made regarding certain physical phenomena of the earth—as, for example, the nature of light—but they are too revolutionary for most scientists to tolerate, even for consideration. And yet the views on light put forward by Einstein are quite comprehensible on the *Oahspean* declarations.

Some time ago I wrote to a well-known scientist—supposed to be sympathetic to spirit messages—who was lecturing on Einstein theories, drawing his attention to the correspondence between them and the statements in *Oahspe*. His reply was that he preferred discoveries to come in the ordinary way of research and was not interested in science from the spirit spheres. And yet we often have the condemnatory enquiry thrown at us: "What has Spiritualism revealed in natural laws?"

THE CANTLON CASE.

We have received from Mrs. Cantlon a further communication giving an account of various interviews, test sittings and statements made in connection with the Police Court case. She complains of errors and inconsistencies in some of the statements, and disputes the evidence given against her. But the case has been decided, and we see no profit in continuing a controversy that might well become interminable, to say nothing of the fact that we have no space for it. Naturally, also, there are other considerations which would occur to the intelligent observer. The L.S.A. acted throughout on the best legal advice obtainable, and while we may regret those hardships which such cases usually entail, whether on one side or the other, it is obvious that we have all been made to suffer in one way or another. The reactions of the case, however, have been so greatly to the benefit of the movement at large that we must be content individually to face the "moral and intellectual" damage, not to speak of the pecuniary cost, with as good a grace as we can.

marry again. The predictions were all exactly fulfilled. As to the last it seemed rather improbable that it should happen, for the cook was not only elderly, but rather ill-favoured in looks. However, two years afterwards, when meeting her brother he told Mrs. St. Hill that to the general surprise their cook had married again.

As to the power we all possess of influencing each other, Mrs. St. Hill narrated the case of a schoolboy whose sister she knew. This lad found he could influence his brother by a mere act of will. One day he put his hand on a post in the river, when, behind him, his brother was rowing in a boat. He said "My brother can't pass that post." When the brother came up to the post he found himself unable to row past it. The boy could do many things like this by directing his will to his brother's mind.

In the course of her concluding remarks the lecturer said that "witchcraft" undoubtedly represented a real power not common in full measure, but latent in all of us. It was the difference between a good will and a bad one. In its occult aspects it did not seem wise as a general rule to practise it. As to the power of evil exercised in this way, it seemed to her that only the very good or the very bad were immune from its effects—the good were out of its reach, while evil souls living in evil were not affected. But most of us belonged to the "half-and-half" variety; and that is where the danger of entering on occult practices came in. It was, therefore, she thought, better left alone.

She concluded her pleasant and anecdotal address by quoting in humorous vein the couplet:

From ignorance our comfort flows,
The only wretched are the wise!

An animated discussion followed, for the lecture provoked much thought and inquiry, and the proceedings closed with a cordial vote of thanks moved by the chairman, Mr. F. R. Maude.

THE CHURCH AND PSYCHIC EVIDENCES.

The Rev. F. C. Spurr, President of the Birmingham Free Church and former President of the National Free Church Council, was reported in the *Evening Standard* recently to have related some of his remarkable experiences in Spiritualism to a correspondent of that journal. Mr. Spurr spoke of the return of his son, who died some years ago, and those of our readers who are acquainted with what he has published regarding the consoling evidences thus received by him will realise how impressive these were. Mr. Spurr remarked that these things had come to him unsought, and he did not think that genuine Spiritualist experiences came as a result of seeking them, a view which, if it is not absolutely true, contains a great deal of truth. He added (according to the interviewer) that he personally disliked Spiritualism as a creed. That is quite intelligible. If the facts of Spiritualism are not a matter of knowledge but only of belief, they are not of very much value. Further, he is reported as saying, "Had the Church been a little more brave about it, the whole matter of Spiritualism as a creed need never have come into existence. It belongs to Christianity." That might once have been the case. Indeed, it was so. But the modern churches showed so great a hostility to the subject in years gone by that Spiritualists, driven out of their various religious communities, and suffering persecution at their hands were forced into the position of forming a Church of their own. That is an old story, very familiar to thousands of Spiritualists who follow Spiritualism as a religion. There was a time when the Christian Church could have gathered to itself the main essentials of Spiritualism. But whether for good or ill, that time has passed away. The subject belongs now to Humanity.

RAYS AND REFLECTIONS.

The ether, we are told, is so dense that there is nothing comparable with it, except, perhaps, the mind of an old-fashioned materialist.

* * * * *

It is interesting to observe the growing attention given to our subject among academic circles. Mr. Harry Price, of the National Laboratory, who has been invited by Professor Broad, the well-known Psychologist, to lecture before the Cambridge University Society for Psychical Research on November 28th, tells me that this will make the seventh University within whose precincts he has delivered lectures on psychic matters; the other six being London, Oxford, Oslo, Vienna, Copenhagen, and the Paris Sorbonne—all within three years.

* * * * *

The belief that we have entered on the Women's Era is supported by many signs. In a Sunday paper lately our friend Dr. Neville Whyment was represented by a remarkable account of the women of Japan who are revolting against the laws and customs which have so long kept them in servitude. Indeed, according to Dr. Whyment, Japan is suffering so much to-day from the faults and follies of the present generation (or degeneration) of its men that only the women can save it from ultimate disaster.

* * * * *

"Is it wise to dabble in Spiritualism?" was the question propounded lately by a daily paper, which, by putting the inquiry in this rather absurd form, was doubtless making the usual concession to the superficial mind of the average newspaper reader. Of course, it is not wise to "dabble" in anything of a serious kind. There are dangers even in dabbling in finance or commerce. Serious things should be taken seriously, or left alone.

* * * * *

As to the dangers of suicide arising out of psychic studies, it is sufficient to remember that as Sir Oliver Lodge stated, in replying to the newspaper's question: "The teachings of Spiritualism are dead against suicidal tendencies." That is a commonplace with instructed Spiritualists, but not, of course, to those who "dabble" in knowledge and are asked to pronounce on the question merely because they are "well-known people". Their replies usually exhibit little but ignorance and prejudice. "Is it dangerous to dabble in chemistry?" might be the next question, with impressive replies by Mr. John Sloggins, the world-famous pugilist, and Miss Letitia Lightfoot, the renowned revue artist, with, perhaps, a well-known chemist thrown in as a make-weight. The public will soon tire of this nonsense.

* * * * *

It is amusing to observe that a London paper which has always been a bitter enemy of Spiritualism gives a long review of the Rev. C. Drayton Thomas's book, *Life Beyond Death*, treating the evidence quite respectfully but refusing to accept it as any proof of a spirit-world. It seems that all the book proves is that a medium in a trance is able to read the future. Now this is really droll, considering that only a few years ago this same journal would have scoffed contemptuously at the bare idea of mediumship and trance. Evidently the old position of the sceptic, whose method of protecting himself was to refuse to concede even an inch of his ground, is being abandoned.

D. G.

NOTES ON NEW BOOKS.

"Pre-Existence and Re-Incarnation." By Wincenty Lutoslawski. (Allen & Unwin, Ltd. 6s. net.)

The author of this extremely interesting and closely reasoned book regards Palingenesis as not only the oldest of the creeds, but the one which, above all others, offers—to him at least—the most conclusive justification for belief in it. He brings to witness a formidable array of philosophers, poets, ecclesiastics and others from the earliest cultural periods: Plato, Plotinus, Cicero, Virgil, Seneca, St. Justin—to mention only a few—and supports their acceptance of the plurality of the individual life by such modern English-speaking poets as Shelley, Wordsworth, Longfellow, Whitman, Tennyson, Rossetti, Browning—all of whom he tells us "recognise re-incarnation". Here, it would seem, our author protests too much. The theory obviously offers wide scope for poetical treatment, but it is no argument that because the poets have exploited it, they have necessarily believed in it.

The author stands upon firmer and more logical ground when he passes from the poetic and illative faculties, and draws upon less debatable material. Out of the whole, with Palingenesis as the central truth, Mr. Lutoslawski offers a new conception of mankind, and foresees a transformation of outlook, the fruits of which he calls Messianism, and the more important results of which may involve the abolition of ethnographic differences, and distinctions of caste and class—with the consequent realisation of the Kingdom of God upon earth.

It is altogether a provocative book, and the views put forward on the psychological and biological aspects of the case are not without originality. F. E. K.

SPIRITUALIST COMMUNITY SERVICES.

At Grotian Hall, on Sunday morning last, the Rev. C. Drayton Thomas spoke of St. Paul's statement that Christ had abolished death and brought life and incorruption to light.

In view of the fact that men had believed in life beyond death for many ages before Christ, these words, he said, were to be understood in the sense that our Lord shed light upon what was previously obscure. Mankind had intuitions pointing to continued existence. There had been inferences from the inequalities and injustices of life; men had asked if there was to be no balancing of the account, no final justice, recompense and retribution. And the reply had been: "Yes, verily, and since frequently it is not seen here, it must certainly come hereafter." In addition to Intuition and Inference, there had been the Supernormal—apparitions, voices, visions, dreams and inspired utterances. Upon these had been built up a belief in the continuance of life beyond death.

Thus by the light of Intuition, Inference, and Supernormal happenings men had tried to pierce the darkness of death and learn something of what lay on its further side. Then came the Master, Jesus the Christ, illuminated to unparalleled degree by the Divine indwelling; He spoke familiarly of life beyond, as one who experienced it. He said, in effect: "God and the future are clear to me; and though it is but little of that life that human words can tell, I say that in my Father's realms are many resting-places. I go to prepare a place for you, and where I am there shall ye be also." This was as a beam of light which, crossing the dark channel, rested upon the regions beyond, giving glimpse of a radiant shore. Then, rising from the body which his enemies killed, He reappeared many times in a "spiritual body", changing into joy the dismay of his friends. To them death was but transition into realms of perpetual youth.

Modern Spiritualism has re-discovered that early Christian experience. We know the reality of life beyond death. And this knowledge should stir us to cultivate such qualities of soul as fit us for the life awaiting us. For this discipline of the soul who so helpful a teacher, so understanding a friend, as He who said, "Follow Me"?

M. J. C.

The British College of Psychic Science, Ltd.,
88, HOLLAND PARK, LONDON, W.11.

(Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.
Autumn Syllabus on Application.

Trance Mediumship, Private Appointments ... MRS. GARRETT
Clairvoyance and Trance Mediumship, Private Appts. MRS. VICKERS
Trance Mediumship, Private Appointments ... MRS. MASON
Trance Mediumship, Private Appointments ... MRS. ROUS
Trance Mediumship, Private Appointments ... MISS FRANCIS
Clairvoyance ... MRS. CAMPBELL and MISS FRANCES CAMPBELL
Psychic Diagnosis and Treatment, Private ... MR. G. P. SHARPLIN
Psychic Development, Private and Group ... MRS. KITCHEN

Members' Meeting.
Wednesday, November 28th, at 8.15 p.m. ... CAPTAIN JACK FROST
"Possible Meeting Points between Wireless and Psychic Science."

Afternoon Classes, Non-members 1s.
Thursday, November 29th, at 3 p.m. ... MR. G. P. SHARPLIN
"Psychic Healing" (under control)
Thursday, November 29th, at 5.30 p.m. ... MR. W. S. HENDRY
"Soul Growth."

Group Clairvoyance. (Limited to 10. Bookings must be made.)
Friday, November 23rd, at 8 p.m. ... MRS. NORDICA
Tuesday, November 27th, at 4 p.m. ... MISS CAMPBELL
Friday, November 30th, at 8 p.m. ... MRS. BRITAIN
NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII, No. 3 October, 1928.

"PSYCHIC SCIENCE"

Editor—Stanley de Brath, M.I.C.E.

Best Psychic Quarterly in the World.
2s. 9d. post free; 11s. yearly. Sample copy post free.

THE LONDON SPIRITUAL MISSION.
13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, November 25th, 11 a.m. ... MR. R. DIMSDALE STOCKER
Sunday, November 25th, 6.30 p.m. ... MR. H. ERNEST HUNT
Wednesday, November 28th, 7.30 p.m. (Clairvoyance), MRS. FILLMORE

The "W. T. Stead" Borderland Library
5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)
Hon. Secretary ... MISS ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic subjects.
Fully Classified Catalogue, 2s. 7d. Supplementary Catalogue, 7d.
Open daily 11 to 1—2.30 to 6. (Closed Saturdays and Sundays.)

Private Appointments.
Psychic Photography ... MRS. DEANE
Trance Mediumship ... MRS. BARKEL and Mrs. G. P. SHARPLIN
Clairvoyance or Trance—
MRS. ROUS, MRS. CLEGG, MRS. LIVINGSTONE
Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN
Tuesdays, 3 p.m., Class for Psychical Development—
MR. G. P. SHARPLIN
Wednesday, 3 p.m., Circle for Clairvoyance, November 28th,
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, NOV. 29th
Sir Frank Benson, Mr. Glover Botham.

WIMBLEDON SPIRITUALIST CHURCH,
136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, November 25th, 11 a.m. ... MR. EDMUND SPENCER
Address, Spirit-descriptions and messages.
Sunday, November 25th, 6.30 p.m. ... MR. EDMUND SPENCER
Address, Spirit-descriptions and messages.
Wednesday, November 28th, 7.30 p.m. ... MISS VIOLET CROXFORD
Address, Spirit-descriptions and messages.
Free Healing: Monday, Tuesdays and Thursdays, 10 a.m. to 9 p.m.;
Wednesdays, 3 p.m. to 5.30 p.m.

THE TEMPLE OF LIGHT
58, Southwark Bridge Road, S.E.1.

Christian Spiritualist Services, Sundays, at 7; Thursdays at 8. Address and Clairvoyance; Anthems by the Temple Choir. Development Circles. Private interviews. Meetings, etc., daily. Read the "Wonderful Story of The Temple of Light", post free, 1s. 6d.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, November 25th, 11 a.m., Mr. G. Prior. Thursday, November 29th, Mrs. Fillmore, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 25th, 11, open circle; 2.45, Lyceum; 6.30, Mrs. Laura Lewis. November 28th, 8, Mrs. E. Prince.

Gamberwell.—The Central Hall, High Street.—November 25th, 11, service; 6.30, Mrs. F. Kingstone. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—November 25th, 7, Mrs. A. Gregg. Thursday, 8.15, Mrs. B. Stock.

Richmond Spiritualist Church, Ormond Road.—November 25th, 7.30, Dr. W. J. Vaustone, address, November 28th, 7.30, Mr. W. Melton, address and clairvoyance.

Groydon.—The New Gallery, Katharine Street.—November 25th, 3, Lyceum; 6.30, Representatives of the London Lyceum District Council.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—November 25th, 11.30, circle; 3, Lyceum; 7, Mrs. M. Mills. Thursday, 8, Mrs. Clements.

Marylebone Spiritualist Association, Ltd.,

PUBLIC WORSHIP, SUNDAYS AT 6.30.
ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, November 25th, at 6.30.
Address and Clairvoyance ... MR. VOUT PETERS
Silver collection on entering.
AT HEADQUARTERS. TELEPHONE MUSEUM 0076.
4, Tavistock Square, W.C.1.

Participation in the following facilities to investigate Psychic Phenomena is confined to members and Associate members (Associate-membership is granted, on payment of 1s. 6d., to all who are interested in the subject.

MEETINGS.

Monday, 26th, at 3, Psychometry ... MISS MANSFIELD
Tuesday, 27th, at 7.30 Clairvoyance ... MR. VOUT PETERS
Thursday, 29th, at 7.30, Clairvoyance ... MRS. ROBERTS

GROUP SEANCES.

Monday, 26th, at 7.30 ... MRS. TYLER
Wednesday, 28th, at 3 ... MRS. KINGSTONE

SPIRIT PHOTOGRAPHY.

PUBLIC LECTURE at the VICTORIA HALL, Southampton Row, W.C.1.
WEDNESDAY, NOVEMBER 28th, at 8 o'clock, by
MR. STAVELEY BULFORD.

"Experiments in Psychic Photography." Chairman, Mr. Ernest Hunt.
Tickets can be obtained at 4, Tavistock Square.

SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.

Tuesdays, at 7.30 ... MRS. HENDERSON
Fridays, at 6.30 ... MRS. HENDERSON

PRIVATE SITTINGS.

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

LIBRARY.

Open daily, 11 to 7 (except Saturdays).

An invitation to become a member is extended to all who wish seriously to investigate the claims of Spiritualism. Mr. S. E. Treloar, Hon. Members Secretary, will be pleased to enrol Associates and to receive applications of intending members. Subscriptions: Members 10s., Associates 1s. 6d., yearly. All correspondence to the Hon. Secretary, Mr. F. W. Hawker.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, NOVEMBER 25th.

11 a.m.—*Speaker*, Mrs. St. Clair Stobart.

6.30 p.m.—*Speaker*, Captain J. Frost

Clairvoyante: Mrs. Barkel.

December 2nd, 11 a.m., Mr. H. Ernest Hunt;

6.30 p.m., Mr. Stirling Campbell.

Clairvoyant: Mr. Stirling Campbell.

A Spiritual Healing Service is included.

Silver Collection on entering in the evening.

Private Sittings with Mediums can be booked in ADVANCE.
Healing Circles are held Mondays and Thursdays at 7 p.m. Application to be made to the Hon. Sec., 63, Weymouth Street, W.1.
Tele.: Mayfair 6814.

Psychic Unfoldment.

PSYCHOSENSICS:

The Home Training Correspondence Course with a world-wide reputation.

Special Text Books by F. BRITAIN.

Send for pamphlet, "The Key to the Gifts and Powers of the Spirit", with 1½d. stamp for postage.

Secretary: Psychosensic Training Institute, 28, St. Stephen's Road, London, W.2.

South African Representative: Mr. L. Charlston Goch, P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS.

"Symbols and their Interpretation", by F. BRITAIN. Price 1/6. Postage 2d. extra, or order from your bookseller.

Are You Interested in the other Side of Life?

If so come and hear

DR. LASCELLES' TRANCE ADDRESSES

At 26 St. Georges Square, S.W.1

They are the talk of the Spiritualists' Movement.

Sundays at 7 p.m.

(Victoria to Lupus Street, Bus 24)

Sitters urgently needed for (Half-Hour) Harmony Prayer Circles from 10 a.m. to 10 p.m. Daily.

For particulars apply to the Secretary H.P.C. at above address.

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1896

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

Telephone: KENN. 3788.
Rlys.: District, Metropolitan,
Tubes: Piccadilly & Brompton.
Buses: 14, 30, 49, 74, 99.

ANNUAL SUBSCRIPTION, ONE GUINEA, payable on the 1st of January. New members joining on or after October 1st are credited with membership until the December twelvemonth.

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

INQUIRERS are invited to write or call for the Syllabus of Lectures, etc. The Secretary, Miss Mercy Phillimore, attends every day except Saturdays, and until the conclusion of evening lectures, and is at all times prepared to meet inquirers.

ADMISSION OF NON-MEMBERS to Lectures and other Meetings. Non-members cannot be admitted to any meeting except on the presentation of a ticket purchased before the day of the meeting or as the guest of a member, who may purchase a ticket at the time of a lecture.

A CLASSIFIED BIBLIOGRAPHY of Spiritualism and Psychic Research at 1½d. post free is a useful guide in the selection of books.

AUTUMN SESSION.

FREE PUBLIC LECTURES.

TUESDAYS, at 8 p.m.

November 27th REV. C. DRAYTON THOMAS
"Messages Through Trance Mediumship:
1.—How they are Transmitted."

GENERAL LECTURES.

ALTERNATE THURSDAYS, at 8 p.m. (Last of Session.)
December 6th DR. CHAS. SAMPSON
(President of International Society of Applied Psychology, Paris)

on
"The Rationale of Mediumship."—A Surmise by a Psychologist.

DISCUSSION CLASSES.

WEDNESDAYS, at 5 p.m.

November 28th MISS L. GWENDOLEN WILLIAMS
"Astrology—I."

MEETINGS FOR DEMONSTRATION OF CLAIRVOYANCE, PSYCHOMETRY, Etc.

TUESDAYS, at 3.15 p.m.

November 27th MRS. ANNIE BRITAIN

EXPERIMENTAL WORK. (Private Sittings.)

TRANCE: MRS. J. W. GARRETT, on return from convalescence
MRS. MASON,
MRS. MORREL (non-professional)

CLAIRVOYANCE, PSYCHOMETRY, Etc.,

Mr. T. E. AUSTIN, MRS. NORDICA

HEALING TREATMENT MRS. E. A. CANNOCK

NOTE.—Introductions to approved mediums working in their own homes can also be obtained.

CIRCLES.—In the event of a group of friends wishing to form a circle, with or without a professional medium, the Secretary will arrange accordingly.

AT HOME.

WEDNESDAYS, at 3.30 to 5 p.m., for the purpose of introduction amongst Spiritualists and friends.

Hostesses HOUSE COMMITTEE

DEFENCE FUND.

The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund.

Many of these generous donors are non-members and others are complete strangers some of whom live in far-off countries.

The total amount received to date is £734 10s. 10d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

All donations should be sent to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, who will acknowledge.

Following is a list of donations received up to the present time:—

	£	s.	d.
Amount previously acknowledged	732	14	10
Morrel, Mrs.	0	15	0
McAllan, R., Esq.	1	1	0
	734	10	10

BOOKS FOR SALE—AUTUMN LIST.

Ouija and Planchette Combinations at 7/6; Trumpets for direct voice phenomena, 7/10; Crystals, from 13/-.

"OBJECTIONS TO SPIRITUALISM ANSWERED." By H. A. DALLAS. Post free, 1/2. This book is useful in several ways. It offers enlightened replies to the many questions raised by critics. It explains problems which occur to most serious enquirers.

Spirit Teachings.—Memorial Edition, being some of the original teachings by Automatic Writing through the hand of the Reverend W. Stainton Moses (M.A. Oxon) in which are recorded messages from the Medium's Controls and Answers to Questions. A short Biography by Charlton T. Speer is included. Price 6/6 post free.

Why We Survive.—By H. Ernest Hunt. Post free, 2/8.

True Ghost Stories.—By Cheiro. This book contains sixteen authentic ghost stories, including the famous British Museum Case, and messages from Nurse Cavell. Post free, 2/8.

True Ghost Stories.—By Cheiro. A special autographed edition, with cloth covers. Post free, 5/4.

Telepathy and Spirit Communication.—By L. M. Bazett. With Foreword by Sir Frank Benson. Post free, 2/8.

Claude's Second Book.—By Mrs. Kelway Bamber. Post free, 6/4.

Raymond Revised.—By Sir Oliver Lodge. Post free, 6/6.

The Great Problem and the Evidence of its Solution.—By George Lindsay Johnson, M.A., M.D., F.R.C.S., with a Foreword by Sir Arthur Conan Doyle. Post free, 18/6.

World Predictions.—By Cheiro. Post free, 8/-.

Either-Or of Spiritualism.—By Mrs. St. Clair Stobart. Post free, 6/6.

Nurseries of Heaven.—By H. A. Dallas and Rev. Geo. Vale Owen. Post free, 2/9.

Psychical Experiences of a Musician.—By Florizel von Reuter. Post free, 8/-.

Why I Believe in Personal Immortality.—By Sir Oliver Lodge. Post free, 5/4.

SECOND-HAND BOOKS

In Excellent Condition.
All Post Free.

Haunted Houses.—By Camille Flammarion, 8/-.
Law of Psychic Phenomena.—By Thomas Jay Hudson, 5/6.

The Blue Island.—By W. T. Stead, 2/6.

Psychical Investigations.—By J. Arthur Hill, 5/-.

Occult Sciences.—By A. E. Waite, 4/6.

Metapsychical Phenomena.—By J. Maxwell, 8/6.

Magic, White and Black.—By Franz Hartmann, 7/6.

Man and the Spiritual World.—By Arthur Chambers, 3/6.

Physical Phenomena of Spiritualism.—By Hereward Carrington, 7/6.

Mystery of Death.—By A. Noel Roberts, 2/-.

Psychology of Everyday Life.—By James Drever, 3/9.

Visions, Previsions, and Miracles in Modern Times.—By E. Howard Gray, 4/9.

Life Beyond the Veil.—By Rev. Geo. Vale Owen. 1. Lowlands of Heaven. 2. Highlands of Heaven. 3. Ministry of Heaven. 4. Battalions of Heaven. Price 4/3 each, or 16/9 the set, post free.

Scripts of Cleophas.—Through the hand of Geraldine D. Cummins, being a series of automatic scripts, purporting to be communicated by Cleophas, a convert of the first century. Post free, 13/-.

Life Beyond Death, With Evidence.—By Rev. Chas. Drayton Thomas. Post free, 21/6.

Your Infinite Possibilities.—By Margaret V. Underhill. This book, the latest of Miss Underhill's, is perhaps the most interesting she has yet published. It is a series of messages given by the late Prof. James Post free, 5/4.

The Bridge, A Case for Survival.—Compiled by Nea Walker. Introduced, with a Prologue and Epilogue, by Sir Oliver Lodge, F.R.S. Post free, 21/6.

Religion of the Spirit.—By Stanley de Brath. Post free, 5/4.

Coming of the Fairies.—By Sir A. Conan Doyle. Second edition. Illustrated. Post free, 13/-.

More Spirit Teachings. Post free, 1/3.

An Open Door.—By a Member of a Small Circle. Post free, 1/8.

Healing Through Spirit Agency.—By R. H. Saunders. Post free, 3/10.

Miracles in Modern Life.—By Rev. John Lamond, D.D. Post free, 3/9.

Book of Numbers.—By Cheiro. Post free, 4/6.

From Four Who are Dead.—By C. A. Dawson Scott. Post free, 5/4.

Letters from the Other Side.—With a foreword by Rev. W. F. Cobb, D.D. Post free, 2/8.

The Mystery of Ourselves.—By Staveley Bulford. Post free, 3/9.

My Religion.—By Ten well-known Authors including Sir Arthur Conan Doyle, Arnold Bennett, E. Phillips Oppenheim, and "The Unknown Man". Post free, 2/2.

Psychical Science and Religious Belief.—By J. Arthur Hill. Post free, 5/4.

SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.