

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

No. 2547. Vol. XLIX. Registered as Saturday, November 2, 1929. a Newspaper. Price FOURPENCE

Entered as Second Class Matter, March 15, 1929, at the Post Office a Boston, Mass., under the Act of March 3, 1879 (Sec. 897, P.L. and R.)

THE GUILD OF SPIRITUAL HEALING Ltd.

"The Seekers,"

29 Queen's Gate, Kensington, S.W.7.

LECTURE

Spiritual Healing: Its Meaning and Significance

TUESDAY, November 19th,

at 8.30 p.m.

by C. A. SIMPSON, Esq.

Chairman: VICE-ADMIRAL E. A. TAYLOR, C.M.G., C.V.O.

Jesus The Christ

FRIDAY, November 15th,

at 8.30 p.m.

by The REV. GEORGE VALE OWEN

Chairman: C. A. SIMPSON, Esq.
(President, The Guild of Spiritual Healing, Ltd.)

Admission FREE by Ticket only. SILVER COLLECTION.

SUNDAY, November 3rd, at 7 p.m.

Subject:

"A Word Picture of Heaven."

The UNITY OF THE SPIRIT

Teaching the *BOOK OF EL DAOUD*,
the *Book of Eternal Remembrance*

For particulars and appointments with Mrs. Kendle and Miss B. M. F. Robinson, apply to:

THE SECRETARY, MISS A. WILSHER.

Tel. Chandlers Ford 55.

Headquarters: Hazelwood, Chandlers Ford, Hants

DOES MAGIC EXIST ?

There is an Unseen Power which operates in YOUR life with the exact precision of Mathematics. *This Power may be known and used.* I offer a genuine Course of Scientific Study, which shows you how to use this wonderful force (which will turn a tiny seed into a lovely flower),

ON A FREE-WILL OFFERING BASIS

Enclose a stamped envelope to: Mr. JOHN HARBORNE,
38L, Queen's Road, Aston, BIRMINGHAM.

"Light"—Its Scope and Purpose.

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

THIS position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

BEYOND this central idea LIGHT has no creed and is the organ of no school or cult. Its columns are open to free discussion of the many smaller questions on which there are differences of view—its only aim being, in the words of its motto, "Light! More Light!"

IT deals with all the complex phenomena which surround its subjects and presents a philosophy explanatory of them—Clairvoyance, Telepathy, Hypnotism, Mediumship, and the general question of Spirit-communication and guidance from the Unseen World.

AMONGST the contents of the present issue are:—

INDIAN POLTERGEIST BOYS

THE NEWER VISION

EXPERIMENTS OF A MEDIUM (continued).

SPIRITUAL DEVELOPMENT.

BY FREDERICK H. HAINES, F.C.I.B. Writer of "Thus Saith Celphra," etc. An instructive book on the attainment of psychic gifts. A series of trance addresses and automatic writings by various controls through this medium. Foreword by Mrs. BARBARA MCKENZIE.

"I recommend this book to the careful study of all who seek . . . knowledge of survival of our own people who have passed into the unseen, and communion with advanced intelligences who can give us food for our souls which is so often lacking in religious teaching."

Cloth bound, titled in gold, 160 pp. Net 4s. By return post from: "BOOK DEPT." PURE THOUGHT PRESS, 173 HIGH STREET, WATFORD, HERTS.

THE SPIRITUALIST

Service of Remembrance

WILL BE HELD IN THE

ROYAL ALBERT HALL

On Armistice Sunday Morning

November 10th, 1929, at 10.45 a.m.

SPEAKERS:

THE DUCHESS OF HAMILTON AND BRANDON
 Mrs. HEWAT MCKENZIE Rev. DRAYTON THOMAS
 Miss LIND-AF-HAGEBY HANNEN SWAFFER, Esq.
 Sir ARTHUR CONAN DOYLE

Chairman: George Craze, Esq.

Thousands of seats free.

Collection to defray expenses.

Reserved Seats, 5/-, 2/6, 1/-, from Royal Albert Hall Box Office.

CHEST DISEASES

"Umckaloabo acts as regards Tuberculosis as a real specific."(Dr. Secheyay in the
"Swiss Medical Review.")*"It appears to me to have a specific destructive influence on the Tubercle Bacilli in the same way that quinine has upon Malaria."*(Dr. Grun in the
King's Bench Division)

If you are suffering from any disease of the chest or lungs—spasmodic or cardiac asthma excluded—ask your doctor about Umckaloabo, or send a postcard for particulars of it to CHAS. H. STEVENS, 204-206, Worple Road, Wimbledon, London, S.W.20, who will post same to you free of charge.

Readers will see in the above few lines more wonderful news than is to be found in many volumes on the same subject.

What are your interests?

If you will tell us what they are, we shall be happy to send you (gratis) our Catalogues and Lists of Books dealing with the subjects in which you are interested. We have over 1,250,000 volumes (new, second hand-out-of-print) on every conceivable subject in stock.

Communication with the Next World: The Right & Wrong Methods

OFFERED NEW, AT OVER 60% DISCOUNT

A Text Book given by W. T. Stead from "Beyond the Veil," through Madame Hyver, with Symposium of Opinions on the Messages from Sir Oliver Lodge, Dr. Ellis T. Powell, Rev. G. Vale Owen, Mr. David Gow, Miss Katherine Bates, Miss Lind-af-Hageby, Miss Felicia R. Scatcherd. Published at 3/6. Offered new at 1/3 post free. On approval. Quote offer 228.

FOYLES for OCCULT BOOKS

Charing Cross Road, London, W.C.2. (Gerrard 9310)

FRATERNITY OF THE INNER LIGHT

Warden: DION FORTUNE

The Fraternity of the Inner Light is a Society whose purpose it is to pursue the study of Mysticism and Esoteric Science and to develop their practice. Its ideals are Christian and its methods are Western. It maintains a Lecture Centre and Library in London, and a hostel at the Chalice Orchard Club, Glastonbury, open from Whitsuntide till Michaelmas. No fixed charge is made for admission to the lecture and study groups, all contributions towards expenses being voluntary, in accordance with esoteric tradition.

PUBLIC LECTURES by DION FORTUNE, Mondays at 8.15
 The Community House, 3, Queensborough Terrace, Bayswater, W.2
 (Near Queen's Rd. Station) Syllabus on application.

"THE INNER LIGHT" Edited by Dion Fortune. A monthly magazine devoted to Esoteric Christianity, Occult Science, and the Psychology of Super-consciousness. Price 6d. Post free, 6/6 per annum. Specimen copy sent free. **Books by Dion Fortune.** Esoteric Philosophy of Love and Marriage. 3/6. Rider. Machinery of the Mind. (V. M. Firth). 3/6. Allan & Unwin. Secrets of Dr. Taverner: A study in Esoteric Psychology. (Fiction) 2/6. Noel Douglas. The Demon Lover. A study of the abuse of occult power. 2/6. Noel Douglas. Esoteric Orders. 3/6. Rider. Sane Occultism. 5/-. Rider.



Advice on any subject or difficulty 2/6
 Nativities carefully calculated from
 birthtime with full year's direction 5/-
 MOON TABLE Instructor: the help
 in time of need 2/6
 Test Horoscopes with two years'
 guide 1/-
 and stamp

THOS. GOULD, "The Nook" Heath-
 field Road, CARDIFF.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2547. VOL. XLIX. [Registered as SATURDAY, NOVEMBER 2, 1929. a Newspaper.] PRICE FOURPENCE

CONTENTS.

Notes by the Way	...	...	...	...	...	517
F. W. H. Myers and His Work	...	...	...	...	...	518
Newton and Philosophic Spiritualism	...	...	...	...	...	518
The Case of Damodar and Ramkrishna (Poltergeist Boys)	...	...	...	...	...	519
The Law: Our Responsibility	...	...	...	...	...	520
Letters to the Editor	...	...	...	...	...	521
The Newer Vision	...	...	...	...	...	522
Sidelights	...	...	...	...	...	523
Experiments of a Medium	...	...	...	...	...	524
Mrs. Wriedt's Visit to Ireland	...	...	...	...	...	524
The Widening Way	...	...	...	...	...	525
Rays and Reflections	...	...	...	...	...	525
The Payment of Speakers and Mediums	...	...	...	...	...	526
Notes on New Books	...	...	...	...	...	526

NOTES BY THE WAY.

OTHER-WORLD CONDITIONS.

Walter Stinson thus referred to his conditions as a spirit when speaking through the mediumship of his sister "Margery":—

I have proved to you that I can do a good many things you cannot do; that I have senses which you have not; that I have new means of communication. . . . If I am asked to describe my landscape, I reply, "You are using ours, and it is by you most poorly perceived." Outside these performances of mine which you call supernormal, if I were to attempt to tell you of all my surroundings and all my work, it would mean nothing to you; there can be no "check-up" and most of it is contrary to your experience.

That is a simple statement in Walter Stinson's own direct style of speech. We can check it with many other statements from sensible spirit communicators who tell us very much the same thing when asked for an account of the conditions of their life as discarnate beings. Such statements are far preferable to the cloudy and flowery verbiage in which some communicators indulge in an effort to make their world clear to us. The poetry of it is acceptable to some, but not to the inquirer who is seeking information of a matter-of-fact kind.

GUIDANCE FROM THE UNSEEN.

The idea of guidance from the Unseen World is usually restricted to the idea of human spirits assisting "their fellow-natures on earth". There is a larger view. It is one to which the Science and philosophy of to-day are tending. It was well put by the wise Cicero, from whose writings we may quote. He is referring to the "heavenly bodies" (in the sense of suns and planets):—

Their perennial and unceasing motions, accomplished with a marvellous, nay, an incredible regularity, proclaim the presence within them of a power and intelligence that are divine; and the man who fails to perceive that these bodies are endowed with the power of the gods, shows that he will never be capable

of perceiving anything at all. In the heavens there is neither chance, nor rashness, nor error, nor variation; but, on the other hand, all order, truth, reason, constancy, regularity.

Elsewhere in the essay he wrote:—

He who thinks that the celestial order, marvellous and incredible as it is, on which the maintenance and security of the whole universe entirely depend, is without intelligence, must be regarded as devoid of intelligence himself.

This is no more than the great poets have said. And in these matters we feel the poets must go in advance of the scientists, as in the ancient days of Rome it was held that the military power must follow the civil one—*arma cedant togae* is the phrase.

A NOTE IN PASSING.

With regard to the conflicts now going on around us our own attitude is that if we have a truth it will easily survive the worst that can happen to it. If it can be suppressed and extinguished then it cannot be a truth. As for the conflicts themselves, they are simply part of the process by which the truth is made clear, and so they do a useful and necessary work. In any case, it is evident from a close observation of the activities of our enemies that they can in the long run do us very little harm. They are not by any means a united body, and having their own bitter quarrels amongst themselves, they tend to cancel each other out as representing any real menace to Spiritualism. When the Rationalist makes common cause with the Roman Catholic, and both compose their quarrel with the Anglicans and dissenters, when the scientist becomes equally yoked with the theologian—when the Christian Scientist forgives Dean Inge and he, in turn, settles his difference with Father Woodlock, something may happen. But until then—and even then—we shall watch the course of events with complete serenity. No, all that any of us can do or leave undone will not prevent the Truth coming uppermost in the end.

PHYSICAL MEDIUMSHIP.

At the meeting of the London Spiritualist Alliance on Thursday, 24th ult., Mr. Stanley De Brath outlined the aspects of physical mediumship under the following heads: (1) physical phenomena from the terrestrial side; (2) phenomena produced by the Medium controlled from the other side; (3) phenomena produced *directly* by the other side. Mr. De Brath emphasised the fact that proof of survival is the very essence of Spiritualism and he considered that supernormal photography was the most important factor in proving this.

The address, with added detail, will shortly be issued in booklet form.

Mr. Noel Jaquin presided.

F. W. H. MYERS AND HIS WORK.

SIR OLIVER LODGE'S MEMORIAL LECTURE.

On Friday, 18th ult., at a meeting of the Society for Psychical Research held at the Aeolian Hall, SIR OLIVER LODGE delivered the first Frederic W. H. Myers Memorial lecture.

SIR LAWRENCE JONES, who presided, mentioned that the Memorial Fund was still open to receive donations.

Sir Oliver, in the course of a long and deeply-interesting address, referred to his friendship with Frederic Myers, who passed away in January, 1901. In the years immediately following he had written much concerning Myers and there had been obituary articles by Professor Richet, William James, Frank Podmore and Walter Leaf, amongst others. These articles could be consulted in the files of the S.P.R. by those members who desired to know more of the life and work of the author of *Human Personality*; the book was published by the Society after his decease.

Sir Oliver then gave an account of his first acquaintance with Myers, with whom he was afterwards on terms of intimate friendship for twenty years. They had visited each other's houses and together carried on their investigations at the château of Professor Richet in the south of France and elsewhere. Myers had a wide range of knowledge—in literature it was overwhelming; although untrained in Science he had a very keen insight into essentials, and a very critical mind. He was introduced to Myers in the 'seventies of last century by Edmund Gurney who was then collecting material for his work on Phantasms.

After dealing with some of the circumstances which led to the foundation of the S.P.R. in 1882, Sir Oliver mentioned that Professor William James was with Myers when he died in Rome, and had given a touching account of the exemplary patience with which Myers bore his sufferings. Myers's faith in immortality had become firm and assured. His claim on existence was always very vivid; he lived a full life and could not bear to think of any terminated or frustrated kind of existence. Without any pretence of infallibility they of the S.P.R. were doing their best to carry on his work, and to leave to their successors the tradition of a reasonably cautious but progressive course of action. Those who looked for eloquence and inspiration should read all of Myers's books, including his poetry, for in enthusiasm and inspiration they fell nothing short of genius.

Sir Oliver then entered on a brief historical survey of some of the events with which Myers had been associated, and recounted the investigation into the mediumship of Mrs. Piper and Eusapia Palladino, incidentally giving an interesting account of his own first sitting with Mrs. Piper, through whom he received some impressive evidence.

In the course of some remarks on Myers's *post-mortem* activities, Sir Oliver said, "I know for a fact that Myers's influence and help are still with me and when I have any questions to ask him he is always willing and ready to answer them." Some illustrations of those communications followed, with special reference to the mediumship of Mrs. Osborne Leonard. Although there were those who doubted the idea of these activities on the part of the discarnate Myers, he thought it was at least a good working hypothesis; other theories to account for it raised all kinds of difficulties and improbable hypotheses.

Sir Oliver's Paper will doubtless be published in due course, and in this brief summary it may be sufficient to note that he spoke with assurance of the reality of communication so far as his own personal convictions went. Although he did not claim that very great progress had been made since the decease of Myers, he felt that we were becoming more and more consciously aware of the interaction and sym-

thetic relationship between those recently departed and those still in the flesh. Testimony to strange occurrences was more frequent than in the past. People were not so terrified of these things, and as to psychic research, there was a vague idea that there is "something in it". We were beginning not only to recognise the existence of another world of human life, but to establish communication with it. Religious people had always known that there is such a world, but we were now arriving at it in scientific fashion. Scientific exploration was a slow process—especially when most of the trained explorers fight shy of the matter. But we should be patient, remembering that results are often more lasting and more stable when they arrive at their proper time.

NEWTON AND PHILOSOPHIC SPIRITUALISM.

In *Psychic Science* for October, Mr. Stanley De Brath deals with Mr. Eric J. Dingwall's notion of the present crisis in Psychical Research. Mr. Dingwall, he says, concludes that "Physical mediums are all frauds; every last one of them. There is no genuine physical mediumship." The experiments of Wallace, Crookes, Richet, Geley, Zöllner, Crawford, and very many other competent observers in France, England, Germany, America and elsewhere, are all joyously bunched in one sweeping condemnation. Mr. De Brath remarks that at the same time Mr. Dingwall "must know that proof of genuine physical phenomena must inevitably upset his conclusions so happily expressed. This proof is therefore fundamental, but it gives no warrant for practices which he rightly condemns. The exponents of philosophic Spiritualism are in the same position as Newton who was attacked even more viciously over the *Principia*." He wrote to his friend Oldenburg:—

I see I have made myself a slave to philosophy, but if I get free of Mr. Lucas's business, I will resolutely bid adieu to it eternally, except what I do for my private satisfaction or leave to come out after me; for I see a man must either resolve to put out nothing new, or become a slave to defend it.

Mr. De Brath goes on to say that level-headed men know very well that if Spiritualists analyse all the facts at their disposal they find in them not only proof of extraordinary mental powers in humanity that have been more or less known from the beginning of history, "but also the conviction that there are phenomena which are best accounted for by influence from surviving souls, and indeed can be accounted for otherwise only by an exceedingly strained hypothesis." He reminds us of Myers's prediction that such phenomena would lead, as in his own case to believe that certain Appearances related in the Gospels and early authentic manifestations of the continuity of life, is now in process of fulfilment:—

The physical phenomena have led many to the conviction that the Universe does not consist only of Matter and Energy, but that the whole process of Evolution can only be made comprehensible by the theory that there is an infinite Mind behind its Becoming. Matter, Energy and Mind; Body, Soul and Spirit, are the factors. We need not be afraid of agreeing with St. Paul, or even with Plotinus; nor think that an explanation apparently so simple must necessarily be untrue!

MISS H. A. DALLAS writes that she has received an overwhelming response to her recent request, that some reader should send a copy of LIGHT to a country clergyman. She asks that friends will not send her any more papers or magazines to forward as she cannot undertake the task. She is none the less grateful for the kind response which has been made.

THE CASE OF DAMODAR AND RAMKRISHNA.

INDIAN POLTERGEIST BOYS.

Miss H. Kohn, B.A., lecturer in languages at Deccan College, Poona, described to members and friends of the National Laboratory of Psychical Research on October 22nd, a remarkable poltergeist case, the victim of which is a ten-year-old boy, Damodar Ketkar. For some years he has been the centre of these disturbances. Objects are thrown at him by unseen hands; his shirt and vest have been audibly torn while on his body; showers of toys have been hurled through the air at him; at meals his food and drink have been snatched from his hands by invisible agencies. These are only a small part of the phenomena however.

The lecturer, an attractive and cultured lady, gave the whole story with much detail. The boy, Damodar, lives in her home in Poona and has been under the observation of herself and her family for some six years. He was adopted from an orphanage by her brother-in-law and sister, Dr. and Mrs. Ketkar. His mother had died some years previously, and the father, an elderly Brahman, a few months before his adoption by the Ketkar family. There were rumours current that a half-brother of Damodar, named Ramkrishna, had been "troubled by spirits" and that this lad had been taken to some place of pilgrimage, which apparently put a stop to such manifestations. It was reported, too, that Damodar's stepmother (for the father married a second time) had been "very depressed owing to apparitions which she is said to have seen on the stairs of their house". Miss Kohn, her sister, and brother-in-law, paid small attention to these stories. Dr. Ketkar took a kindly interest in this half-brother, Ramkrishna, and had him sent to school. Ramkrishna, who was about fifteen years old at this time, had strange stories to tell of persecution by invisible agencies. There was some confirmation later, when young Ramkrishna was sent by Dr. Ketkar to work in Bombay, where he lodged in an office with a clerk and another assistant. Letters came from this Bombay clerk asking that the boy be removed as his presence appeared to cause supernormal happenings. These letters caused sceptical amusement in the Ketkar family, and Dr. Ketkar, angry at what he considered to be the stupid credulity of his Bombay employees, brought Ramkrishna to Poona. The boy arrived in August 1927 and every evening used to visit at No. 2, Sholapur Road, where his young half-brother Damodar was already living. Then strange things happened. Said Miss Kohn:

I suddenly saw a mirror (16 inches by 12 inches) descend from the wall and stand gently on the floor leaning against the wall. I pointed it out to the others, then examined the string, which was not torn. As the mirror was heavy and the string quadruple, it was evident that the mirror could not have fallen in the ordinary way and that it must therefore have been deliberately detached from its nail (which remained firmly in the wall) by some invisible being. The boy slept heavily all through this incident.

It was found that the wicks of the lamps were tampered with every night and, one evening, while the boy Ramkrishna was lying asleep on the verandah, the family saw a green glass paper weight roll from one end of the verandah to the other and stop there. To do this it had descended gently from a small table on which it habitually lay. This phenomenon happened on several occasions.

In broad daylight several coins were seen to fall from above. In every case it was most obvious that Ramkrishna was not responsible for the mischief. On one occasion the *ayah* was struck violently on the

back, and a hammer descended mysteriously from its place on top of a cupboard.

Later on the family removed to No. 21, Kahun Road. Similar disturbances took place here and several citizens of Poona having heard of the boy's quaint experiences offered to let him sleep at their houses. Invariably they were delighted to let him go away again after a few nights owing to the havoc played in their household by the ghostly agency.

On one occasion Miss Kohn saw her handbag slide from the table to the floor. "Up to this point it had never occurred to any of us to connect the phenomena with any person other than the elder boy, but the next morning, after the elder boy's departure to business, one of my nephew's toys (the handle of a small gramophone) flew from the cupboard past my sister and my nephew with great force." From that time onwards the phenomena seemed to have been exclusively centred around the younger boy, Damodar.

April and May 1928 was a very disturbed period. Damodar's toys which were in his cupboard came flying out at him, being hurled by the invisible being with great violence. He went into the other rooms to avoid the missiles, but the toys continued to be thrown at him in a shower.

On the evening of the 21st April the alarms became so incessant that, to the minds of all in the house, it seemed like the apparent summoning of them by the "unseen". So incessant was this summoning that, in their despair, they spoke aloud as if in response to a person. With that the whole thing stopped, and then the night after there was nothing at all. It seemed to those concerned that these things might be the result of a pathetic and painful struggle on the part of the unseen beings to obtain communication with us for some reason or other.

On the evening of April 21st at short intervals a number of keys fell from mid-air. Then on April 23rd there followed a strange experience. Miss Kohn's sister reported that the elder boy "suddenly materialised in front of me in your doorway like a rubber ball and said 'I have just come from Karjat.'" Said the lecturer:

My sister describes the posture of the boy as having been most remarkable. When she looked up from her letter-writing she saw him bending forward; both his arms were hanging away from his sides and the hands hanging limp—his feet were not touching the floor, as she saw a distinct space between his feet and the threshold. It was precisely the posture of a person who has been gripped round the waist and carried, and therefore makes no effort, but is gently dropped at his destination.

On April 28th things reached a climax. Damodar's toys were repeatedly snatched from his hands and his food and drink from his mouth, though he made frantic efforts to retain his hold of these things. His toys came literally in showers from his cupboard, when no one was in the room who could have been responsible for this. As the child moved through the rooms he was surrounded by broken glass, scattered liquids and the noise of crashing objects. Damodar, who is described as a bright, normal, intelligent child, met these experiences bravely but became somewhat hysterical. It became necessary to feed him by hand owing to the interference of the unseen mischief-makers who persistently snatched his food from his lips.

The night of June 14th was described by Miss Kohn as being "like hell let loose". Objects came crashing madly around the family. In a desperate effort to ward off the fury of the invisible ones someone placed fruit in the room and invited the spirits to eat it and depart. The fruits were consumed (apparently by the unseen visitors) and the skins, with teeth marks clearly visible, were flung back into the room.

A clairvoyant was called in. This gentleman described the apparition of a boy about nine years old whom he saw hovering about the rooms intent on fun and mischief. The description tallied with that of a dead brother of Damodar named Lakshman. "The clairvoyant said that he also saw the spirit of a beautiful Brahman woman as well as that of my nephew's [Damodar's] father and my nephew's step-mother, and the Bhil woman who used to act as the *ayah*."

Miss Kohn described some dozens of similar poltergeist happenings in the household, including one curious incident in which she had seen Damodar's pillow lifted from his bed and thrown into the middle of the room, while the boy was fast asleep.

The lecture attracted a large number of well-known psychists including the Rev. Father Herbert Thurston, S. J., Mr. G. R. S. Mead, (editor of the *Quest*), Mr. A. W. Trethewey, Capt. H. W. Seton-Karr, Mr. George E. Browne and others, who took part in a most interesting and prolonged discussion of the various hypotheses which might account for poltergeist phenomena. In addition, Father Thurston gave a short *résumé* of another Indian poltergeist case which recently attracted his attention and about which he writes in the current issue of the *Month*. In this case the disturbing entity gave a date on which the manifestations would cease—and kept its word!

Mr. Harry Price, the Director of the Laboratory, who presided, mentioned that he was making arrangements for Damodar to be sent from Poona to London with a view to having the lad examined at the National Laboratory of Psychical Research under test conditions.

THE LAW: OUR RESPONSIBILITY.

BY R. A. OAKSHOTT.

It knows not wrath nor pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or after many days.

By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

—*Light of Asia*.

To those who are spiritually minded, and are moving with the great wave of so-called "New Thought" which is sweeping over the world at this time, it is almost a truism to say that the Universe is governed by Law. Yet it is by no means a simple truth to be accepted intellectually and filed without deep thought. For with increasing knowledge grows responsibility, and no responsibility is so great as that which follows the realisation that the Divine Harmony is tuning the evolving Universe to perfection.

True Love is never sentimental, and at the heart of all creation is Love in the shape of Law, and it was the realisation of this that led Lao-Tze to say on having presented to him the moral code of Confucius: "All this talk of charity and duty to one's neighbour nearly drives me crazy. Sir! strive to teach the people their original simplicity. Why all this striving after effect? It is like chasing a fugitive with a big drum!" Lao-Tze saw the importance of getting to fundamentals, and the danger of patching up a decaying social system with unessentials.

All the great Teachers, Mystics, and Occultists have declared the existence of Love at the heart of

Being, in contradiction to the apparent misery, injustice and cruelty of the world as They found it. Always they have endeavoured to teach the world to live in harmony with the stream of evolution: misfortune and evil are the results of striving against the current.

Man, a Spirit enveloped with mind, emotion, and physical matter, is at present suffering because his personality, composed of the states mentioned above, is warring within itself, and preventing his true Self from manifesting through it to the outside world. Attachment to objects with desire for self-aggrandisement; thought centred in selfish pleasure; these and many other things are in direct conflict to the fact of brotherhood, which is; that the Supreme Self—or Spirit of God—works behind man's individuality, thus making mankind a Divine Unity.

The Law is the tremendous Divine Force straightening all crookedness—physical—psychic—and mental. Thus a man reaps only what he sows, and in his long evolution to perfection is brought by the effects of his mistakes to realise that Law and the necessity of working with It in all departments of life. As a strung wire, when plucked, vibrates to and fro out of its centre, and gradually slows to rest, so a deed, contrary to the Divine Purpose, has its actions and reactions—far reaching and subtle—upon the author of it, forcing him to work out exactly his debt to those whom he has injured, and gradually working himself out until harmony is restored.

The responsibility of knowing this action of the Law is great. We are not here, after all, to talk about these things, to split philosophical hairs and to create little differences of opinion about them. Our responsibility lies in the fact that we *know* part of the Law, and it is for us to *use* that knowledge to the advantage of mankind. To bring the knowledge of God's justice to those who do not believe that there is justice; to bring the knowledge that disease arises through living in opposition to the Law of Life to those ignorant of natural hygiene; to impress upon our fellows the fact that political and social evils are the results of past oppression and unhealthy acquisition of power; these things are our responsibility.

There is a more effective way, and that is, to realise and live each one according to the Law. Saturating the mind with the knowledge of its reality, tracing Its working out in life, *living* it to the full. If this is done, then the mighty force which is within each individual will permeate his whole being, growing stronger and more powerful as time passes, until it shines forth from him—radiant—pure—serene—dynamic—giving a glimpse to the world of a personality drawing rapidly to perfection; a glimpse of that SELF which dwells in the self of all beings.

Then would injustice, oppression, disease, and fear of death (as they appear to us) cease to overshadow the world. Desire would be transmuted into aspiration, individual love widen towards Universal Love, and knowledge would drop all its unessentials, Wisdom taking its place.

TO END WAR.—A great Demonstration was held at the Central Hall, Westminster on Tuesday, October 22nd, as a Call to the Churches to end War. The Chairman was the Lord Bishop of Chichester, and some of the Speakers were Canon Patrick McCormick, Rev. A. E. Cornibeer, Mrs. Pethick-Lawrence and the Marquess of Tavistock. It was preceded by a service in St. Martins-in-the-Fields, and a Procession marched from that Church to Westminster. The Wimbledon Spiritualist Church took part in the Demonstration and marched with a contingent, of over thirty persons behind a banner bearing the name of the Church. This is the first time a Spiritualist banner was openly displayed under the portico of an Anglican Church.—R. A. B.

LETTERS TO THE EDITOR.

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

"THE SURVIVAL LEAGUE."

Sir,—To have gathered two thousand five hundred people to listen while, for a couple of hours, men and women representing many sects and creeds—lawyers, chemists, poets, novelists, members of Parliament, clergymen, business men—gave their testimony to the reality of survival, has justified the formation of the League.

The Survival League is a necessary bit of organisation. It hopes to co-ordinate the many factors proving that man after the physical change of death remains much the same and, in fresh conditions, continues his life. It will stand for union, not for uniformity. It will form a connecting link between the groups rising all over the world who are interested in the subject. It will provide a *yearly* platform on which their representatives can speak of the work they are doing. It will welcome to membership every type and variety of opinion. The subscription for individuals will be five shillings and for societies a guinea, and these sums should be sent to the Treasurer, 125, Alexandra Road, N.W.8 with an addressed, stamped envelope.

The Organiser would like to impress on people who join, that their subscriptions will be used for printing and other expenses incident to the formation of the League, and that they will not gain for themselves much more than the satisfaction of helping on a cause they have at heart.—Yours, etc.,

C. A. DAWSON SCOTT.

125, Alexandra Road, N.W.8.

A NATURALIST'S MESSAGE.

Sir,—The following message, which purported to come from a noted naturalist, was recently received by our circle:—

"The history of the spheres which we occupy, and to which you are soon to be consigned, is the history of the soul (or, shall I say, mental development?) of the human species. For a long time here enlightenment was obscured, and the treasure of spiritual development hidden, as a result of the darkness of human ignorance, which discoloured and disfigured our surroundings. This condition prevailed until out of the pit a few torches arose in the several persons: Jesus of Nazareth, Gautama, Archimedes, Plato, Socrates, Galileo, Newton, and many others whom I could name. The influence which one human mind can have upon an ignorant environment penetrates to the darkest corners, as a tiny light will penetrate to the utmost recesses of a darkened room. As a result of the influence of these and many others who have arisen, progress in these realms has not only been possible, but practicable. But the truth of which the world is most in need at present is the truth that the Kingdom of Heaven and the Temple of God is within each one of us, and progress here can be delayed proportionally to one's ignorance and wilful blindness. The two worlds are as inextricably linked together, as are the body and mind. Upon one depends the other; and for the realisation of a full, rounded development, scientific insight into the problems of continued existence, to be realised not as fancy but as fact, is the problem not for one of mankind, not for a few, but for all who would create a heaven and not a hell; and would make life endurable not because it *has* to be endured. Life is a fact, and destruction the most persistent and the most damnable illusion that ever entered the human mind; happiness, both in your life and in this, depends not upon knowledge and the adjustment to facts of one, but upon the combined striving for inner harmony—full, rounded spiritual

development—of all. It is my purpose, as a naturalist and as a philanthropist, as it is the purpose of many here, to blaze the trail—to lay before mankind the true nature of reality; to unfold the facts; and to reveal the discoveries which we have made since our transition; because we consider these things essential to the mighty problem we all of us have to face."—Yours, etc.,

AN AMERICAN READER.

Georgia, U.S.A.

CLAIRVOYANCE AND RECOGNITION.

Sir,—I have been asked to repeat in your pages my statement made at the Survival League meeting regarding clairvoyant descriptions and recognitions. May I say, then, that I have listened, as chairman of public meetings and otherwise, to tens of thousands of clairvoyant descriptions. Some years ago I determined to obtain at first-hand some statistics of recognitions and non-recognitions. For three and a half years I kept strict record of these, nearly all of them given at meetings connected with the Wimbledon Spiritualist Church. I dealt only with those recognitions which were unequivocally admitted and claimed. The figures concern the work of thirty-five different Mediums, male and female, professional and unprofessional, at 138 public meetings. The total number of clairvoyant descriptions was 1,341. Of these there were definitely recognised 960, or 71 per cent. Some non-recognitions were identified some time after the meeting; some were of relatives unknown personally to the recipient; a few were falsely denied; some purported to be of spirit guides, which, of course, could not be verified. Those which were recognised after the date of the meeting are not included in the number of recognised delineations. Associated with the descriptions, names were often given. Indeed 826 names were given of which 487, or 58 per cent., were admitted to be applicable to spirits described. No such results could be obtained by any other process than that involved in a study of mediumship.—Yours, etc.,

R. A. BUSH.

"EXPERIMENTS OF A MEDIUM."

Sir,—It will interest not a few of your readers to know that in the *Arcana of Nature*, by Hudson Tuttle, whose valuable work is little known to the younger generation, may be seen an account of a similar experience to one of those recorded by Mr. Frederick H. Haines in *LIGHT* (October 26th). For two years or more visitors were admitted without a fee to seances held at Hudson Tuttle's home, satisfactory tests being obtained at every sitting. After an absence of a few days at his brother's home, Hudson returned just as night was falling. "We are so glad you came," said his mother, "for we are in a lot of trouble. Your father thinks his spirit friends ought to tell him where his lost pocket-book is." During the boy's absence his father had sold some cattle, putting the money in his pocket. When he got home it had gone. Soon thereafter he called for a seance, remarking to the family: "We have given so much time to the spirits, it is no more than fair that they should return a slight favour." In answer to the query as to where the money was, by the alphabet, they were told it was under a rail he had split that day. Admitting his splitting of a rail he felt certain the money was not lost then, but, nevertheless went to the field and turned the pile of rails over without finding the pocket-book. His hitherto unbounded confidence shaken, he asked the spirits why he had been deceived. They replied: "We told you the truth, you took up the right rail, but the bark was left, and the book is under that. Too dark to find it until morning." In the morning the money was found exactly as described.—Yours, etc.,

W. BUIST PICKEN.

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.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

THE NEWER VISION.

Mr. Gladstone once spoke of the necessity of approaching every great question in a "bold, large and just spirit". That is the way in which we seek always to treat the subject for which LIGHT stands.

When, for the purpose of gaining a clear view, we shear away the mass of complex details by which our central principle is wellnigh smothered, we see the simple but majestic truth which lies behind them.

Spiritualism to us is a larger matter even than survival after death and the communication between the two worlds. It is a great affirmation: it affirms that the Universe is an expression of Spiritual Being, and that man is a spirit whether in the flesh or out of it. Survival after death, then, is seen as something inseparable from our central principle and arising naturally out of it. Spirit-communication (or spirit-communication) is likewise involved by the same fact. By consequence the Spiritualist is called upon to accept no more than all the world's great teachers, philosophers, poets and mystics have proclaimed in every age.

Why then the stigma which has so long been attached to the word Spiritualism and which is only now beginning to disappear? Because with the advent of Modern Spiritualism for the first time in the world's history, the idea of a spirit-world took definite form and its manifestations came under practical investigation.

To the world at large this was something new and strange, and very naturally, as challenging established ideas and threatening some ancient and vested interests, the new-comer was not hospitably received. Indeed the strength of the hostility it excited was probably the exact measure of its importance.

It is a truism that nearly every new invention or discovery meets with some degree of opposition. But there is this difference between material discoveries and that great discovery which is represented by Spiritualism and Psychical Research—we mean the presence of the religious question. It is true that religious bigotry was invoked to some extent against the introduction of railway trains, steam-boats, gas-lighting, chloroform and other inventions. But the later discoveries came at a time when public education had increased, and the question of their effect on Religion did not arise. We heard of no desire to burn Edison alive, or to imprison the brothers Wright who

made the earliest aeroplane experiments. The religious world offered no opposition worth mentioning. But Spiritualism, being, in its deeper aspects at least, very intimately concerned with religious ideas, appeared to threaten certain theological preserves. Now, Religion which can inspire the highest and holiest feelings in mankind seems also to stir up the worst passions of human nature. It is not wonderful then that Spiritualism although it arose (fortunately for itself) in an age too late to invite the attention of the Holy Inquisition, the jail, the torture chamber, the stake and faggot—had nevertheless to undergo a fiery ordeal. All the ancient institutions and some of the modern ones, like Science, opposed it with the utmost bitterness. It was a new thing, it was a heresy. That was its sufficient condemnation.

But all this is an oft-told tale, and if we allude to it here, it is without bitterness. None of us can stand apart and condemn his fellows in any wholesale way for things which arise out of our common human infirmities. If we are to share in the glories and victories of humanity, we must also be content every-one of us to take our share of responsibility in its shames and defeats.

This question of the essential unity of mankind is more than a mere piece of abstract idealism. Our psychic science has discovered that all conscious existences are united in the subconscious—individually we appear to be isolated, but that is only the superficial view. Under the surface we are all interconnected. Telepathy alone gives us more than a hint of this.

The man who sets out to discover the soul by investigation of the evidences for its survival of death might in some instances more reasonably start by inquiring into its reality in physical embodiment. He might commence with himself. There is nothing fantastic about the proposition. It is as logical as arithmetic where we commence with the number 1, that number which is "the first of every series and the last of every synthesis".

These supposed insoluble problems begin to yield up their secrets when we get to grips with them. The veriest sceptic can get nowhere unless he assumes the reality of his own existence—a pure assumption! It means only travelling a few consecutive steps beyond this to carry us to the conviction that there is at the back of us a greater Consciousness and Intelligence—a spiritual Reality; that man is part of it, and that the Universe in which he finds himself is divinely ordered and intelligently guided. Thus we gain a new Vision of Life which begets in us a serene confidence. We acquire a truer sense of proportion, and recognise the difference between the things that matter—the eternal values—and those things which being fleeting and fugitive—material success and material failure, and all the train of petty triumphs and disasters which beset us during our few years of mortal life—matter very little indeed. That to us is the larger message of Spiritualism.

THE VISION BEAUTIFUL.

My brethren, we are free! The fruits are glowing
Beneath the stars, and the night winds are flowing
O'er the ripe corn, the birds and beasts are dreaming,
Never again may blood of bird or beast
Stain with its venomous stream a human feast,
To the pure skies in accusation steaming;
Avenging poisons shall have ceased
To feed disease and fear and madness,
The dwellers of the earth and air
Shall throng around our steps in gladness
Seeking their food or refuge there.
Our toil from thought all glorious forms shall cull,
To make this Earth, our home, more beautiful,
And Science, and her sister Poesy,
Shall clothe in light the fields and cities of the free!
SHELLEY (*The Revolt of Islam*).

SIDELIGHTS.

The establishment of a University Psychological Research Society at Oxford is referred to in several of the newspapers. Prominent supporters are stated to include Dr. R. R. Marett, Rector of Exeter College, Dr. Schiller, and Dr. William Brown. From an interview with Sir Charles Oman, the famous historian, published in the *Evening Standard* of 21st ult., the journal gathers that there is "a local need for inquiry into the phenomena of the occult", and, further, that the Society desires to be regarded as essentially a scientific one.

* * * * *

Referring to the report of Mr. Oliver Baldwin's psychic experience on the battlefield, which he related at the Survival League meeting, a contributor to *The Daily Telegraph*, of October 15th, M. A. O'Neill, says: "My son had a similar warning on one occasion. He was Forward Observing Officer, R.F.A., and was 'observing' from a room in a ruined house, when he distinctly heard a voice say 'Go below!'"

* * * * *

Continuing, the writer quotes the words of the officer, thus: "I went below, and the next instant the room which I had left was blown to pieces. If I had been there, there would not have been the pieces to pick up. As it was I was buried, but dug out unhurt."

* * * * *

The Guardian of the 18th ult. contains a paragraph referring to the proposed Church Psychological Society "for the consideration and study of things psychical with reference to religion and the Church". The announcement has already appeared in our columns with the intimation that those interested should communicate with the Rev. C. L. Tweedale, Weston Vicarage, nr. Otley, Yorks.

* * * * *

"Two ghosts, one of them far-famed, were offered for sale yesterday at The Mart, Queen Victoria Street, E.C. There was no purchaser for them," so says the *Daily Express* of the 17th ult., the reference being to the historic castle of Hurstmonceaux, Sussex, and the two ghosts reputed to haunt that castle, one of them the famous drummer who beats a tattoo on the ramparts, and a little grey lady who walks through the hall.

* * * * *

According to the *Manchester Evening News* of 16th ult., "the five weeks' old mystery of the spirit walk of Moll of Brabyns in this ancestral mansion [Marple Hall] has been exploded as a result of the investigations carried out last night by a party of Spiritualists." Then follows an account of a sitting held by several persons, who are named, with Mrs. Taylor, a Medium from Shrewsbury. According to the journal, the investigators were unanimous that the Marple ghost is a hoax.

* * * * *

The Scotsman of 16th ult. gives a report of an address by the Rev. W. Reid, of Glasgow, to a largely attended meeting of the Scottish Psychological Society at 22, Stafford Street, Edinburgh, on "Spiritual and Other Healing". Mr. Reid in the course of his address said that he believed the world was surrounded by influences from human beings who had passed on and were now helping us. There were people who were specially sensitive, and occasionally such persons had been used by doctors in the diagnosis of disease.

Speaking at the first of a series of monthly lectures in the Small Town Hall at Reading, recently, Mr. J. Buchan-Ford, M.A., LL.B. remarked that Spiritualism did not want converts. He added (according to the *Reading Standard*, of October 12th) that it was not correct to say that Spiritualists got into touch with the next world; the truth was that the next world got into touch with them.

* * * * *

Madame Marie Stewart, of Edinburgh, describes in the *People's Journal*, of October 12th, some of her clairvoyant experiences as a small child. Here is one: When a little girl of eight years, she was awakened one night by a sound of weeping, and was told by her father that a visitor, Mrs. Hastie, was crying because her husband, who had gone for a short walk, had not returned after many hours and it was feared that some mischance had befallen him. It was then two o'clock in the morning, and little Marie's father left the apartment to search for the missing man. At once there came to her the clear vision of the missing Mr. Hastie.

* * * * *

She saw him lying in the cellar of a grocer's shop below their apartment; he was asleep on the cellar stairs, with a red knotted handkerchief over his head. When her father came back with the story of a fruitless search, the little girl described her vision, and on investigation Mr. Hastie was discovered in the circumstances she had described—even to the wearing of a red knotted handkerchief on his head. He had been inadvertently locked in the cellar by the grocer's assistant, and failing to raise an alarm had philosophically resigned himself to sleep there until daylight.

* * * * *

Brightmet Churchyard is reputed to be the scene of a strange occult manifestation, reports the *Bolton Evening News*, of October 10th. It takes the form of a yellowish light faintly tinged with blue, that rises from the earth, remains for about ten seconds, and then disappears; it is said that the shadowy outline of a cross is visible in the centre of the light. It has been seen from a bedroom window in a house opposite the churchyard; the occupant, his wife, and about a dozen neighbours have witnessed the phenomenon, which takes place at night. The vicar of Brightmet ridicules the idea that there is anything supernatural about the strange illumination.

* * * * *

In a remarkable interview with her, published in the *Sunday Express* of 20th ulto. Lady Conan Doyle tells of her happy married life and gives many interesting particulars concerning her husband, from which we learn that on several occasions Sir Arthur has been able to assist the police by unravelling some of the mysteries that perplexed them; and she gives some thrilling instances. In the course of the interview Lady Doyle said:—

Both my husband and I consider that his most important work on behalf of humanity has been in spiritualistic investigation.

It is a remarkable fact that when Spiritualism first came under his attention—some forty years ago, or thereabouts—my husband believed that the public was being victimised by clever tricksters. It was his indignation against those adventurers who, in his opinion, must be taking money from trusting and simple-minded folk, that induced him to interest himself in the subject.

Therefore, he set about the task of disproving the claims of the Spiritualists, and it says much for his tolerance and broadmindedness that he himself became one of the most ardent leaders of the movement.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

EXPERIMENTS OF A MEDIUM.

BY FREDERICK H. HAINES, F.C.I.B.

(Continued from page 512)

The incident already recorded rather startled the unbelievers in my family circle. The idea of spirit co-operation to find something material which had been lost was provocative of ridicule; but I had the glasses as material evidence. What the united efforts of my family could not find was found "miraculously". But I soon realised that the fact that I personally having lost the thing that I had also found, was considered by certain astute persons as the weak spot in the story. They alleged that "subconscious memory" had reacted under peculiar circumstances. Self-hypnotism was the "open sesame" of the past! I was greeted with tolerance, as a subject for scientific speculation. But the next story I have to tell deals with something which was lost by another person, and I do not see how my subconscious memory can be implicated.

This incident happened at Newquay in Cornwall. My daughter and I were spending a holiday together in May last year. One morning when we were on East Pentire Point I sat down to rest while my daughter roamed off by herself for about an hour. After she had returned and we had resumed our journey, she suddenly discovered she had lost a small water-proof cap. The hour was late and as the article was not of much value, she abandoned hope of finding it again. The next morning she returned South and I was left alone for a few days. As I was seeing her off, she casually remarked: "If you go on East Pentire, have a good look round for my cap."

Now East Pentire from end to end is one mile and is a wild promontory jutting out into the Atlantic Ocean, steep, rugged, barren and undulating. It is half a mile or so across the base and dwindles down to a quarter of a mile across and less as it extends into the sea, above which it rears its head some considerable height. Therefore, as you may well imagine, the chance of my stumbling over a small lost article thereon, was pretty remote. Twice after my daughter's departure, I wandered again thereon and needless to say found nothing. My search, of course, was casual as I went my way enjoying Nature. Two days later storms intervened, wind and rain, which swept sea and headland and kept me confined to the house for one day. But on the morrow, I went my favourite walk alone, with the hope of a bathe at midday. As I went across the desolate headland, whereon there was nobody in sight, I suddenly resolved to ask my spirit-friends to help me to recover the article lost by my daughter three days before. I emphasized in my request that it was not the value of the lost article that concerned me, but the opportunity it afforded them of demonstrating their active presence. Again I surrendered myself to the semi-trance state and walked along with closed eyes in abandoned direction, trusting that I would be led by spirit-presence. Perhaps I walked thus for four or five minutes—I had no idea of time—when suddenly I thrilled with that familiar influx of "power" which brought me to a standstill. I realized spirit-presence. I opened my eyes expecting to see the lost article at my feet. But faith was disappointed: faith had failed to materialize the object of my quest. Yet even as I stood there alone under the dull sky, with the boom of the Atlantic breakers in my ears, I heard a voice say: "Further South, my son, further South." I knew it as the voice of Cuno, my control. But alas, I had no clear conception of North and South: the sun was not shining and to follow his suggestion of direction was not easy. Perhaps after a few moments I was fain to dismiss the voice as fancy; for it is so easy to do that with spirit-voices. Anyhow I said aloud

that I could not decide which was "further South", and so I abandoned the quest as "a failure".

But now for the sequel. Dismissing the matter from my mind, I climbed down the cliffs to the sea and found a sheltered cove and a cave wherein I bathed, lunched and rested. The incident of my quest was obliterated from my mind. Then some two hours or more later, I remounted the cliffs some two hundred yards further South from where I had descended. My mind was at peace, attuned to the glory of the scene about me of earth and sea and sky, now radiant in the sun of midday. I gave no thought to the matter which had previously engaged my psychic attention. But suddenly the familiar thrill of mystical presence brought me to a standstill with an abruptness that was startling, and lo! there at my very feet, lying in the shrub and grass, was the lost article.

Victory! I looked back to where I had descended to the sea. Cuno was right. I certainly stood "further South" and his living presence was again vindicated.

"Coincidence", some will say. Nonsense! The details I record discover a definite intention on the part of someone other than myself to direct my steps—unless you credit me with the possession of powers that were equally as inexplicable as spirit-presence. Even so, you have to explain the spirit-voice, the electric throb which discovers presence, and the inner consciousness of direction by another personality. Remember, I am not a child, but a hard-headed business man of three-score years and father of a large family, not a religious recluse. And further, this story is but one of many of my experience. Come, Mr. Psychologist, you have good matter here for your study, and if you have to modify your scientific view as to the spiritual nature of man—as you will have to do sooner or later—be not afraid!

In my effort to entertain and educate you by my psychic experiences, I want to give a progressive record rather than a series of stories. Many readers will fail to appreciate this fact as they read. But the thinker will note that I am passing from the simple to the complex with special features in each story to illustrate problems that beset those who reject the Spiritualist's belief in favour of mere subconscious activities.

(To be continued.)

[The following books through the mediumship of Mr. F. H. Haines have already been published and illustrate The Higher Spiritualism: *Spiritual Development* (on Mediumship) 4s. net; *The Book of Spiritual Wisdom* (Cuno's teachings) 6s. net; and *Thus Saith Cephra* (Philosophy of the Soul) 5s. net. These can be obtained by return, post free, from The Pure Thought Press, 178, High Street, Watford, Herts.]

MRS. WRIEDT'S VISIT TO IRELAND.

We have received a visit from Mrs. Wriedt, who passed through London on her return to her home in Detroit. She sailed on Saturday the 26th ulto.

She reported that she had a most agreeable stay in Ireland, where she gave many successful seances, her power as a voice Medium being still strong—indeed, as many people think, as good as ever. She expressed her great regret that she had been unable to give seances in England, and she wished to express her grateful acknowledgements to the many friends in Belfast and the neighbourhood, especially Mr. Berrington, Mr. Heron, Col. Berry, Mrs. Agnew and Mrs. Murland, for making her stay in Belfast so comfortable and pleasant.

She hopes to return to Great Britain on a later occasion, when she will probably be able to make a longer visit and give seances in England and Scotland. On this occasion, however, her visit had been arranged by friends in Belfast.

THE WIDENING WAY.

By J. L. AMES.

To begin, let us be quite clear in our minds as to what we mean by the word Individuality. The terms Individuality, Personality and Identity are still used very loosely even by psychologists so we must be explicit. By Individuality I mean the sense of separateness, the quality of otherness in our conscious make-up, which prompts us to say: "I am one person, you are another," in fact, the subject-object relationship. How can we depart from this particular use of the personal pronoun "I" and yet retain self-consciousness? If we reflect on some of the ordinary experiences of everyday life, we undoubtedly do find that there are occasions when we do get very far from this individual sense of "I", and we can realise how we can lose this particular I-ness without actually experiencing the blinding illumination of the Mystic.

Let us suppose that we are watching a football match, with possibly some previous orientation of our emotions in the form of a particular interest or sympathy with one of the teams. As we watch the play we become more and more engrossed. We follow every detail of the game in all its wonderful unexpectedness until we feel that we are actually playing in it. Perhaps the score is equal and there are only a few minutes of play left: our team is pressing the attack—they are gaining ground, playing beautifully together; we feel that something is going to happen; all at once our whole soul becomes riveted on the lad who has command of the ball—the muscles of our leg stiffen with his for we are one with him, there is a sudden roar and he shoots a goal, and in that moment, *intensely*, we love him.

Where was our Individuality the while? Had we not left it, far away from our consciousness, just a unit, sitting on a bench among the crowd, a mere thing so to speak, with a label in the form of a birth certificate? And yet—in that moment of triumph and love we really lived.

The veil has not been really lifted; yet do we not feel that just then it did grow thin and some light shone through as through a frosted glass, enough for us to see that Consciousness, far from being the result of an individual existence is only hampered by it?

To think and speak of Life as a force or as a principle is misleading; it is an abstraction, a fiction. We cannot know Life objectively, we must consciously live it. We can do nothing else. Each of us is the universe of his own becoming; we can know nothing of ourselves or of one another as individuals. If we live in the world of individuality we find ourselves faced with unanswerable questions, such as, "Who would I have been if either of my parents had married someone else?" Our individuality might easily be the result of pure accident. Each of us has his own joys and his own sorrows, it is true; we each of us have our own story, but is it not, after all, just the old old story for all of us? The same problems, the same difficulties, the same old struggle with ourselves. There is only one universe, and, as we travel along the various paths of our becoming, we realise that all paths meet in Reality, for Reality is the Path, the Path of Consciousness, ever widening, ever intensifying, ever expanding to Infinity.

MRS. MURRAY CHAPMAN whose article on "Spiritualism Amongst the Icelanders" in LIGHT of October 5th will be remembered, is giving an exhibition of her water-colours of India, Italy and Iceland, at the Graham Gallery, 72, New Bond Street, W., from November 4th to the 23rd. Admission free.

RAYS AND REFLECTIONS.

One of those studious people who are interested in what the elder Disraeli called "the curiosities of literature", is struck by the number of great men whose names commence with the letter "s"—Shakespeare, Swinburne, Spencer, Sidney, Strindberg, Swedenborg, Shaw, and so on. It is quite a long list; but why is Swaffer left out?

* * * * *

As trees, all trees are equal, from the oak (Jupiter's tree) down to the humblest plane or larch. Similarly, as men, all men are equal, from Pope or Emperor down to the lowest African pigmy. It is only the *kind* of tree, or of man, that makes the differences. Coming down to first principles in this way enables us to simplify our thinking. We get "back to Nature" in the mental as well as in the physical sense.

* * * * *

The genius, writing in a kind of semi-trance, produces beautiful thoughts in exquisite words, because there is a mysterious power of inspiration behind him. Otherwise his dreaming state might result in his writing nothing but dismal nonsense. It is here that the function of the trained critic comes in, for even the genius may occasionally produce balderdash and be unaware of it, until the critic (sometimes quite brutally) points out the difference. We see the matter illustrated quite often in Mediumship.

* * * * *

It is not so widely known as it should be that the League of Nations was practically started by Mr. H. Dennis Bradley in November 1918. He took the Albert Hall and convened a meeting with a list of speakers consisting of well-known politicians of various parties and schools of thought. Applications for tickets poured in by the thousand, and although the then Government (Coalition, with Lloyd George as Premier) ordered the meeting to be cancelled, it was held, and was such a huge success that Mr. Bradley had to take the hall for the following night as well. Amongst the speakers on the platform were Messrs. Ramsay MacDonald, J. H. Thomas, Snowden, Clynes, George Lansbury and other members of the present Cabinet. As Mr. Bradley himself says, "How times have changed! That was the first meeting of the League of Nations; and since then it has grown somewhat!"

* * * * *

I have often heard people of the purely intellectual or scientific type stigmatise the emotions as erratic and irrational things which mislead people who are in quest of truth. Something, of course, depends on the kind of truth, as for example, mathematical truth or poetic truth. Intellect and science would be good in the first instance but not so good in the second, in which the affections or emotions would have to take a large share. That ought to be clear enough. As regards the question of human survival, it has never seemed to me to be a purely intellectual or scientific problem. And it is rather absurd for any scientific investigator to claim that he is entirely free from emotion. The scientist must begin by being human. Can we imagine a man entirely devoid of emotion? If we could, the result would not be a man—it would be a *robot*. The coldest scientist cannot live or act without some kind of emotional urge, whether it be zeal or ambition. I have heard scientists speak of their love of truth. But love is an emotion. What I think the scientists have in mind is the idea of being *impersonal* and not simply *unemotional*. Impersonal truth is the highest form of truth, but it is not to be achieved merely by laying aside the affections.

D. G.

THE PAYMENT OF MEDIUMS AND SPEAKERS.

BY MRS. JOHN MENZIES.

From time to time the subject of the payment of Mediums is discussed; the payment of speakers is also, in some quarters, becoming a burning question. Many of the societies are struggling, and the present tendency to split up on small differences of opinion (or temperament) necessarily keeps them poor. One would like to write the words "Union is strength" on the heart, and in the head, of every Spiritualist.

When I hear of a society which is "very poor" my mind flies off to a remark by Mr. Ernest Hunt: "If your income is insufficient, earn more." Are we Spiritualists earning all we can for our mighty work? Tremendous indeed is the revelation given to us with the responsibility to *pass it on*. Yet many who are sufficiently interested to attend our meetings in search of further knowledge will put coppers and three-penny-bits into the collection, while spending a regular proportion of their income on amusements.

During the recent holidays I visited the local Spiritualist church, and for my sins sat through a very depressing hour, coming away with the sense of a wasted evening.

Why? The members were clearly people of goodwill, and one could not doubt that the speaker did his best. But . . . surely some training, some education is necessary for every speaker on this tremendous subject!

We get what we deserve. (Possibly that's why I got that particular evening!)

But to get back to the payment of speakers. Speaking then, even as in Mediumship, needs training—if the speaker is "worth his salt" he gives *himself*—his energy, his love, his all, to the work. Surely no Society should ask this and be unwilling to make any return! Yet I am told this is often the case.

Having myself spoken for over two years without fee I was recently advised (through "Feda") to ask a fee in future. I was given to understand that the principle of "no fee" is a wrong one—that it should be a matter of give-and-take between the societies and their workers, and that to speak without fee is very unfair to the large band of poorer workers who *must* ask a fee. I myself, in my small circle, know of several excellent and cultivated speakers to whom a fee is an absolute necessity.

I was told that it is better to accept the fee for the sake of principle, even if one should put it back into the collection.

It seems to me that those speakers in comfortable circumstances who never charge a fee would do well to ponder these things.

We shall not get the ear of the world till our speakers are more uniformly educated, trained and paid.

And is it not worth an effort? For surely this Truth for which we stand is the greatest thing in the world!

THE "MARGERY" CASE.—The second Felicia Scatcherd Memorial Lecture, it will be remembered, was given by Dr. Crandon at the Grotrian Hall on December 12th, 1928. It was entitled "Progress in the 'Margery' Mediumship", and tells in a clear and concise way of the later results obtained in the now famous Boston circle. There is no doubt that the "Margery" case is one of the most remarkable in the whole annals of Psychical Research, and as Dr. Crandon's lecture has now been published by the London Spiritualist Alliance (price 8d.) it is available as a document of record for all who are interested in the subject. It should be invaluable for propaganda. It may be obtained of the London Spiritualist Alliance Book Department, the Psychic Bookshop and other centres for the sale of psychic literature.

NOTES ON NEW BOOKS.

"Colour in the Treatment of Disease." By J. Dodson Hessey, M.R.C.S. (Eng.), L.R.C.P. (Lond.) (Rider. 1s. 6d. net.)

This is the latest handbook (No. 21) in the "Mind and Body" series, and as a cheap and trustworthy manual on the subject of treating disease by colours—"colour-therapy", as it has been called—should be read by all interested in bodily and mental healing. Dr. Hessey writes as one who, after many year's experience, has learned to appreciate the value of the "finer forces" in the cure of disease. Mankind has learned to "take toll of the ether" in the daily work of the world and is now claiming that the resources of the invisible realm are equally at the service of man as healing agencies. It is a book of practical instruction and the warning in the last chapter against unqualified practitioners is very much to the point.

E. P. G.

"Mind and Brain." By Amy B. Barnard, LL.A., F.B.P.S. (L. N. Fowler. 7s. 6d. net.)

It has been said that Phrenology is one of the coming sciences, and inasmuch as it belongs to that "exploration of Man", on which the world has now seriously entered, this is probably true. The book under notice is by a lady, who, as former editor of the *Phrenologist*, and Class Instructor of the British Phrenological Society, established a claim to a very complete knowledge of the subject. It is a text-book, well illustrated with diagrams and portraits, and goes so thoroughly into the instructional side of the matter that it should be exceedingly helpful to students, for the author has drawn upon the notes and illustrations used during some twenty years in lectures and in the course of practical work; and even a brief study of the work reveals the amount of skill, experience and understanding that has gone to the production of it. A note in the Foreword is worth citing: "It is anticipated that ere long a big demand for qualified phrenologists will arise. Psychologists are groping for some sure method of mind-gauging, more instantly practical than they possess: so are teachers." This may well be the case. Abstract ideas and theories can only be finally tested by reference to the world of concrete things, and the effects shewn in it or upon it. And Phrenology, as a study of the physical brain and its relation to the mind, is a conspicuous example of this.

E. P. G.

"The Mystery of the Great Pyramid." By Basil Stewart. (Routledge. 6s. net.)

The author maintains that the Pyramid was never intended as a tomb, and that it is impossible it could have been used as such. It is in reality an allegory in stone portraying the journeys of the soul depicted in the "Book of the Dead".

The structure is a triumph of engineering and had great astronomical and astrological importance. In consequence of forecasts by astrologers, the Pyramid was built 300 years before the Deluge to ensure the safeguarding of scientific and other archives and treasures. But the Deluge never came to Egypt. The intimate connection between the structure (well-known to be unfinished), and the Messianic Prophecies is pointed out. It is even thought probable that the apex stone may yet be put in place and that the prophecy, "The stone which the builders rejected, the same is become the head of the corner", will come to pass.

It is strange that, dealing with the Pyramid as "The House of Osiris", the author makes only passing reference to the widespread belief that the submerging of Atlantis was the cause of the Deluge; that some of the Atlantean survivors migrated to Egypt and took their science and high civilisation with them.

Some previous study of Egyptology is necessary to ensure understanding of an interesting work which is likely to cause keen discussion.

A. A. C.

MRS. SHARP of the Guild of Spiritual Healing is visiting Italy for about five weeks, covering the whole of November, and would be glad to hear from any friends there interested in healing. Letters to Mrs. Sharp, presso Signorina Minicucci, 21, Via della Scala, Firenze, Italy.

The British College of Psychic Science, Ltd.,

15 QUEEN'S GATE, LONDON, S.W.7

(Telephone: Western 3981) Hon. Principal, MRS. HEWAT MCKENZIE.

Syllabus on Application.

TRANCE MEDIUMSHIP. Private Appointments MRS. GARRETT
TRANCE MEDIUMSHIP. Private Appointments MRS. MASON

Trance Mediumship. Private Appointments MISS FRANCIS
 Clairvoyance and Psychometry. Private Appnts. MISS LILY THOMAS
 Psychic Diagnosis and Treatment. Private MR. G. P. SHARPLIN

Wednesday, 6th November, at 8.15 p.m. MR. GRAHAM MOFFAT
 "Personal Experiences" (with Lantern Slides).

Monday, Nov. 4th, at 8.15 p.m. MRS. CH. DE CRESPIGNY
 Question and Discussion Class.

Tuesday, Nov. 5th, at 3 p.m. MR. G. PHILIP SHARPLIN
 "Healing Instruction and Demonstration".

PSYCHOMETRY. FRAU LOTTE PLAAT OF OLDENBURG,
 will be at the College during November for Psychometrical Readings.
 Fine Testimonials. Groups and Private Appointments arranged by
 Secretary on application.

Group Clairvoyance. (Limited to 10. Bookings must be made.)
 Friday, November 1st, at 5 p.m. MRS. CANNOCK
 Friday, November 8th, at 5 p.m. MRS. BRITAIN

VOL. VIII. No. 3. October, 1929

"PSYCHIC SCIENCE"

In Memoriam, James Hewat McKenzie.
 Finely Illustrated Article on Physical Mediumship of the Hamilton
 Circle in Winnipeg, etc. etc.
 Editor: Stanley de Brath, M.I.C.E.
 Best Psychic Quarterly in the World. 2/9 post free. 11s. yearly
 Sample copy post free.

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)
 Telephone: VICTORIA 0567

Hon. Secretary MISS ESTELLE STEAD

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

Private Appointments.

Psychic Photography MRS. DEANE
 Trance Mediumship MRS. BARKEL, MRS. G. P. SHARPLIN
 MRS. ANNIE JOHNSON, and MRS. CANTLON

Clairvoyance or Trance—
 MRS. ROUS, MRS. LIVINGSTONE, MRS. CLEGG and MISS CAMPBELL
 Outja Board and Automatic Writing MRS. HESTER DOWDEN
 Healing MRS. GREEN and MR. HARDING

Classes and Circles.

Mondays, 3 p.m., Talks on the Spirit with Demonstrations
 MRS. MARTHA OGILVIE
 Tuesdays, 3 p.m., Psychical Development. MRS. G. P. SHARPLIN
 Wednesday, Nov. 6th, 3 p.m., Circle for Clairvoyance. MRS. PODMORE
 Thursdays, Nov. 7th and 21st, Dec. 5th and 19th, at 3 p.m., Mr. W. E.
 Foster's Class (Control: Whitewing)
 Thursdays, at 3 p.m., Circle for Development—MISS EARLE and
 MRS. LIVINGSTONE
 Thursdays, 5.30 p.m., Devotional Group, Absent Healing MISS STEAD
 Fridays 3 to 5 p.m., Library "At Home". Members and all interested to
 talk on Psychic Subjects cordially invited.
 Teas (6d.) served between 3.30 and 5 o'clock.

Meetings.

The Rev. G. VALE OWEN will talk on "SPIRITUALISM & THE BIBLE",
 in Caxton Hall, Victoria Street, S.W.1, at 8 p.m. on Wednesday,
 November 13th

WIMBLEDON SPIRITUALIST CHURCH.

(Accepting the Leadership of Jesus Christ.)

136 HARTFIELD ROAD, WIMBLEDON.

Sunday, November 3rd, 11 a.m. Holy Communion MR. R. A. BUSH
 An invitation is given to all who love the Lord Jesus.

Sunday, November 3rd, 6.30 p.m. MR. R. A. BUSH
 "The Bible, the Church and Spiritualism"

Wednesday, November 6th, 7.30 p.m. MR. SYDNEY BEARD,
 MRS. ANNE PATERSON
 Address, Spirit-descriptions and messages.

Healing—no charge: Mondays, Tuesdays and Thursdays, 10 a.m. to
 8 p.m. Wednesdays, 3 p.m. to 5.30 p.m.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 3rd, 11.15, open
 circle: 6.30, Miss P. M. Thomas (Swansea). November 6th, 8, Mrs. H. J. King.

Croydon.—The New Gallery, Katharine Street.—November 3rd,
 3.15, Lyceum: 6.30, Mrs. Hylda Ball. November 6th, 7.45, Mrs. F. C. Matthews.

Cricklewood.—Ashford Hall, 41, Ashford Road.—November 3rd
 6.30, Rev. G. Nash. November 6th, 3 and 8, Mrs. Podmore.

Brixton.—London Psychic Educational Centre, 17, Ashmere Grove.—
 Sunday, 11.15, Discussion. Friday, 3 and 8 Free Healing and Diagnosis.

Marylebone Spiritualist Association, Ltd.,

ÆOLIAN HALL, NEW BOND STREET, W.

PUBLIC WORSHIP, SUNDAYS AT 6.30.

Sunday, November 3rd, at 6.30.
 Address and Clairvoyance MR. VOUT PETERS
 Silver collection on entering.

AT HEADQUARTERS, TELEPHONE MUSEUM 0676
 4 Tavistock Square, W.C.1.

Participation in the following activities is confined to Members and Associates
MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE,

Monday, Nov. 4th, at 3 Psychometry MR. SPENCER
 Tuesday, Nov. 5th, at 7.30 Clairvoyance MR. VOUT PETERS
 Thursday, Nov. 7th, at 7.30 Clairvoyance MRS. NEVILLE

SPECIAL MEETING FOR CLAIRVOYANCE.
 Monday, Nov. 4th at 7.30 MRS. ESTELLE ROBERTS
 Admission by ticket only.

GROUP SEANCES.
 Wednesday, November 6th, at 3 MR. GLOVER BOTHAM
 Thursday, November 7th, at 7.30 MRS. HIRST

SEANCES FOR DIRECT VOICE.
 Monday, November 4th, at 7.30 MRS. HENDERSON
 Friday, November 8th, at 7.30

PRIVATE SITTINGS can be arranged with the following mediums
 MRS. ESTELLE ROBERTS MRS. CANNOCK MR. GLOVER BOTHAM
 MRS. BARKEL MISS CAMPBELL MRS. MORREL
 MISS LILY THOMAS.

LIBRARY.

Nearly 2,000 volumes. Open daily, except Saturdays.
YEARLY SUBSCRIPTION. Members 10/-, Associates 1/6.
 All correspondence to the Secretary, Frank Hawken.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, NOVEMBER 3rd,

11 a.m.—Speaker, Mrs. Murray Chapman
 6.30 p.m.—Speaker, Dr. de Graft Johnson.

Clairvoyante: Miss Francis Campbell.

November 10th, 11 a.m., Armistice Day.
 6.30 p.m., Mr. Shaw Desmond.
 Clairvoyante: Mrs. Annie Johnson.

Services to be preceded by an Organ Recital both morning and evening.

A Spiritual Healing Service is included.
 Silver Collection.

Private Sittings with Mediums can be booked in ADVANCE.
 Healing Circles are held Mondays and Thursdays at 7 p.m. Applica-
 tion to be made to the Hon. Sec., 115 Wigmore Street, W 1.
 Tele.: Welbeck 6814

LUNCHEON HOUR MEETING every Wednesday, 12.30—1.30. Talk,
 Questions Answered and Clairvoyance, to be preceded by an ORGAN RECITAL
 (F. A. Armstrong, F.R.C.O.) Admission Free. Come and bring a Friend.

THE LONDON SPIRITUAL MISSION.

13 PEMBROKE PLACE, BAYSWATER, W.

Sunday, November 3rd, 11 a.m. MR. GEORGE PRIOR
 Sunday, November 3rd, 6.30 p.m. DR. W. J. VANSTONE
 Wednesday, November 6th, 7.30 p.m. Clairvoyance.

MISS FRANCES TYLER
 (Special) Friday, November 8th, 7.30 p.m. Lecture.
 MR. MARSHALL BROWN
 "The Spiritual and Religious significance of Astrology"

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.

ASTROLOGY.

Obtain wonderful study of your life by an expert.
 Post 1/- P.O., birth date, stamped addressed envelope.
 No interviews. Send now. You will be delighted.

Testimonials received from all parts of the world.
Professor Barton, 13 Morley St. (L), Ashley Vale, Bristol.

London Spiritualist Alliance, Ltd.

Established 1884 Incorporated 1896

16, QUEENSBERRY PLACE, SOUTH KENSINGTON, LONDON, S.W.7.

President: Sir Arthur Conan Doyle, M.D., LL.D.
Vice-President: Robert Fielding-Ould, M.A., M.D., M.R.C.P.

Hon. Treasurer: Capt. A. A. Carnell.
Hon. Librarian: Stanley De Brath, M.I.C.E.
Secretary: Miss Mercy Phillimore.
Hours: Daily 10 a.m. to 6 p.m., Sats. 10 a.m. to 1 p.m.

Telephone: Kensington 3758
Railways: District, Metro.
Tube: Piccadilly.
Buses: 14, 30, 49, 74, 96.

THE SYLLABUS OF THE AUTUMN SESSION WITH PARTICULARS OF THE L.S.A. POSTED FREE ON APPLICATION.

Tuesdays, at 3.15 p.m. Demonstrations of Clairvoyance.
November 5th. Mrs. ANNIE BRITTAIN.

Tuesdays, at 8 p.m. Free Public Lectures.
November 5th. Mrs. OGILVIE. Explanation of Mediumship with Demonstrations.

Wednesdays, 2.30-3.30 and 6-7 p.m.
Short private interviews with Mrs. OGILVIE for advice as to the best methods for psychic experiment in the home and the suitability of those desiring to participate.

Wednesdays, 3.15-4.45 p.m. Conversazione.

Wednesdays, at 5 p.m. Discussion Classes, etc.
November 6th. Miss LE ROSSIGNOL and Mr. G. R. S. MEAD. Analysis and Interpretation of Psychic Drawings: I.—Pencil Drawings.

Thursdays (Alternate), at 8 p.m. General Lectures.
Nov. 7th. Dr. R. FIELDING-OULD, M.A., on "Psychical Development and Home Circles": Conditions and factors, favourable and unfavourable. Chair: Captain Neil Gow.

Daily Experimental Work.
Arrangements can be made for members to have private sittings with all mediums approved by the Council, either in the rooms of the Alliance or at the home of the medium or member as may be mutually convenient.
Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM—a very moderate subscription for all the advantages offered—the Alliance provides a centre for enquirers and for convinced Spiritualists, where meetings, lectures, and investigations are regularly carried on.

NEW MEMBERS JOINING ON OR AFTER OCTOBER 1ST ARE CREDITED WITH MEMBERSHIP UNTIL DECEMBER 31ST OF THE FOLLOWING YEAR.

The use of the Library, of its kind the most extensive and complete (three books at a time), is alone worth this subscription.

Library Catalogue 1/-, Bibliography 1d. (Classified list of books recommended to enquirers).

The Secretary attends every day, except Saturdays, from 10 a.m. until 6 p.m. and until the conclusion of lectures, and is at all times prepared to meet inquirers.

FREE PUBLIC LECTURES:

Every Tuesday at 8 p.m. a meeting for inquirers is held. The alternating lecturers are Mr. Stanley De Brath, M.I.C.E., and Mrs. Ogilvie, a medium with many years experience.

VALUE OF READING BEFORE EXPERIMENTING:

The Alliance strongly advises the enquirer first to undertake a preparatory course of reading, even if it be comparatively short. Communication between the two worlds probably operates naturally and frequently without conscious awareness on our part. Those communications of which we are intellectually and emotionally aware, depend upon the exercise of the psychic faculties, which are by no means simple.

The enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results. It should be remembered that in every psychic experiment the initiative and constructive work is from the spirit world. The medium is in effect a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during a seance.

The extreme delicacy of the psychic states should never be overlooked. The mediumistic gift is subject to constant variations in power and sensitivity. A variety of factors go to make either good or bad conditions. The gift itself varies in power. The psychic state of a medium may harmonise with the psychic state of a sitter, or it may not. The experiment is influenced not only by the state of mind of the sitter at the time of the experiment, but by his general mental condition and character. As in ordinary human Society, some people mix with their fellows more easily than others, so in psychic experiments some combinations are favourable and others unfavourable. Every sitting is thus in the nature of an experiment. The sincere enquirer with an open mind, will receive experiences of a supernatural nature, and usually, when he has the co-operation of an interested spirit friend, he will sooner or later obtain evidence of the identity of his friend.

Psychic experimentation naturally involves subtleties of a psychological nature, the variety of which can never be understood without some acquaintance with the whole range of psychic phenomena.

The L.S.A. is an Unsectarian Body.

BOOKS FOR SALE.

Orders may be placed for all books on or relating to Spiritualism and Psychic Research. Terms, cash with order.

Four Miles from Any Town.—David Gow. 3/8.
Religion of the Spirit.—Stanley De Brath. 5/6.
Our Sixth Sense.—Charles Richet. 8/-.
Our African Winter.—Sir A. Conan Doyle. 8/-.
The Wisdom of the Gods.—H. Dennis Bradley. A new and revised edition. 3/10.
The Seekers.—Ed. by Rosa Barrett. 6/6.
Spirit Teachings.—Rev. Stainton Moses. 6/6.
Science and Unseen World.—Prof. Eddington. 2/8.
Guide to Mediumship.—E. W. & M. H. Wallis. 6/10.
Health.—Edt. R. H. Saunders. 6/6.

BOOKS RECOMMENDED TO ENQUIRERS.
Dallas, H. A.—Objections to Spiritualism Answered. 1/1.
Doyle, A. Conan.—New Revelation. 3/9.
Crookes, Sir William.—Researches into Phenomena of Spiritualism. 3/9.
Marryat, Florence.—There is no Death. 3/9.
Lodge, Sir Oliver.—Survival of Man. 2/3.
Myers, F. W. H.—Human Personality. 3/10.
Tweedale, Rev. Chas.—Man's Survival after Death. 11/-.
Barrett, Sir William.—On Threshold of the Unseen. 8/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is Death the End?—J. H. Remmers. 3/-.
Man, Christ Jesus.—Rev. John Lamond. 3/9.
Healing Through Spirit Agency.—R. H. Saunders. 3/6.
Felicia R. Scatterd Memorial Lecture, 1929, on "Progress of Margery Mediumship," by Dr. L. R. G. Crandon.—9d.
The Witness.—Jessie Platts. 5/6.
Your Infinite Possibilities.—Margaret Underhill. 5/4.
Scripts of Cleophas.—G. D. Cummins. 13/-.
Stainton Moses.—More Spirit Teachings. 1/8.
Is