

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

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

No. 2424. VOL. XLVII.

[Registered as SATURDAY, JUNE 25, 1927. a Newspaper.]

PRICE FOURPENCE.

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## NOTES BY THE WAY.

### A CYCLE OF CHANGE.

It was impressive, not to say encouraging, to learn from an article in a Sunday paper that the unrest and the discords of to-day—jazz music is mentioned—have a most hopeful significance. The turmoil and the disquiet mean that humanity is reaching out to a higher and better condition of existence—a condition which is approaching us in the form of a new spiritual dispensation. It is the deep consciousness of this coming change which sets up the state of strain and feverish excitement now regarded as a mark of the age. It may be so; indeed, it is highly probable, for many have been the signs and tokens that we are entering upon a new age, and, moreover, we are told that all great changes in human evolution are preceded by just such social and political fermentations as are now going on. Those who are wise in these matters assert that all great advances in the spiritual evolution of the race are accompanied or heralded by physical changes also—earthquakes and convulsions of Nature. This may equally be true, although these "physical phenomena" are naturally disconcerting, even perhaps alarming, to the timorous or to those without faith and vision. But these physical changes are part of the adjustment and the reorganisation of things. They will not terrify those who know anything of the meaning of death and the meaning of life, and are desirous that the world shall gain a higher level, even at the cost of some disturbance of the existing order.

### TREASURES IN HIDING.

We have more than once expressed our regret for the fact that some of the finest evidences of spirit communication never get into print. Of late, however, we have found occasion to modify our view, observing how much that is made public becomes garbled and torn from its context, thereby playing into the hands of the critic and the iconoclast. Lately we came upon an example of spirit communication so evidential, and so faithfully reproducing the personality of the communicator that we had rarely seen any instance to equal it. But the persons immediately concerned would not have it made public. Some things are really too sacred to be bruited abroad, mangled, mis-represented and profaned. After all, the recorded evidences are overwhelming in their profusion, and it is not well that all the treasure shall be cast on the heap. There are divine revelations, but there are also divine reticences, and there are some unuttered truths which are more potent while they remain

unexpressed. They will be proclaimed in due season, when the time is ripe. Putting the idea in a more commonplace form, we were never in favour of a wholesale expenditure of ammunition, although there are fervent propagandists who demand that "everything shall go in." We have never thought that the case is so desperate as that. True power lies rather in quiet endeavour than in violence of effort.

### CONCERNING VIBRATIONS.

There was a time when the term "vibrations" was so much used by writers on Spiritualism and "Higher Thought" that it became altogether overdone, like "earth-plane" and "entity" and "astral body." In short, it became ridiculous, and was made a target for the wit of humorous critics like Mr. G. K. Chesterton. It is a misfortune when a true idea has to suffer by the tedious repetition of some stale phrase used to describe it. For there is no doubt that the vibratory theory holds the field, and modern discoveries concerning the ether confirm much that has been stated by spirit teachers regarding spirit-communication and the conditions of spirit life. The old ideas of matter, as we know, are being replaced by theories of motion. We were told, by the way, recently of some important communications on the subject from advanced minds in the next world who used the term "waves"—a refreshing variant of "vibrations." Scientifically speaking, it seems reasonable to suppose that the difference between the seen world and the worlds unseen is due to the difference in rates of vibration; that a spirit being who communicates with the earth has to adjust himself to physical conditions by a process of "slowing down." The use by our ancestors of the term "quick" or "quicken" in connection with life and spirit show that they had some dim consciousness of the idea.

### A HOMILY.

If Life is what we make it,  
Oh, let us make it fair!  
Seeing in all God sends to us  
His wondrous Pattern there  
In threads of gold, our life's design.  
Then leave it to His Care.

If Life is what we make it,  
Oh, why consort with Fear?  
Why hold with Pain our mournful feasts,  
When Love stands sweetly near?  
If Life is what we make it,  
Why make it sad, my dear?

Let's smile around us gladness!  
And carry with us Love!  
Let's cheer each lonely soul we meet,  
That we may sometimes prove  
Channels whereby God's Happiness  
May flow from spheres above.

So, linked to Him, our spirits  
Shall breathe of Heaven's sweet air  
While yet on earth, and help to Him  
The "lame dogs" for their share!  
If Life is what we make it,  
Love, let us make it fair!

PHYLLIS AYLMER LLOYD.



# A VISIT TO MARS.

By E. OLIVER.

We print this as, what Sir Oliver Lodge would call, "unverifiable matter." Our contributor tells us of his development of clairvoyance of an evidential kind, giving one notable instance. Accounts of life on the other planets are so very contradictory that it is difficult to arrive at any conclusion, but there are points about our contributor's account which seem to justify our reproducing it as something which, although unverifiable, is at least reasonable.

On one occasion I was lying in bed, after I had read about the planet Mars, and the probability of it being inhabited. A strange weariness of body and brain came upon me. My mind became free. I found myself looking up at the sky, looking intently at Mars. While I looked, the planet grew larger, and I was conscious of travelling towards it. Then I found myself a few feet above it, looking at a man and a woman.

While I looked intently at the man, he seemed to become conscious of my gaze. He looked around, guardedly first, then he looked straight up to where I was. I could see by his eyes that he could not see me, but his look gave me a kind of shock of fear that sent me back to earth instantly.

In appearance he resembled ourselves, except that he only stood about three feet six inches high. His head was about the same size as ours, but his body, being so small, made him look peculiar to my vision. He wore a full beard and moustache, dark in colour. His beard, about four inches long, was square-cut. He wore a double-breasted coat that reached nearly to his knees. It was of a very coarse material, almost like sacking. I was conscious of many other people in his surroundings, but, somehow, I knew that I could only see what he saw. I seemed to see things through his mind and his consciousness. The woman was looking the other way at the moment, so I only saw her back. She seemed to have a lot of clothes on, also of very coarse material, and dressed with an utter disregard of style or cut.

The remembrance of this experience made a great impression upon me, and it was in my thoughts a great deal. I was thinking about it one night about two months later. The scene seemed to come very vividly before my eyes, and again that weariness came upon me.

This time I had no consciousness of travelling, but found myself looking down upon a hill. On this hill was a large building of a material that looked like concrete. In front there was a long flight of steps which ended some distance down the hill, without any road leading from them. A little way down the steps was anchored an airship very roughly made. It had two propellers on the same shaft, one behind the other, the rear one much smaller than the other. The rear one had three blades; I did not seem to notice the front one. A man came out of the building, and seemed to absorb my attention, so that I was conscious of his mind and thoughts, but unable to observe things for myself independently. He was in an angry mood. I was conscious that he had just left some kind of council meeting, and that his feelings had been ruffled. He was just over four feet in height, very hump-backed, and dressed very much like the other I have described.

When he stepped into the airship it went down about six feet, owing to his weight. It was made of wood and some kind of light metal. All the top part was of metal tubes, about six inches in diameter, which I seemed to know were filled with a gas. This gas buoyed up the craft at a certain height. He started the propellers, but I could not see any engine. I don't know what power drove it. He was able to turn the propeller towards any point he wished to go,

so when he wanted to turn, he moved the propeller round in that direction, and the body of the machine followed as a four-wheeled carriage would follow a horse. On the hill was some kind of grass, a greenish yellow in colour, but down below seemed to be all sand—barren, and bright red—as far as I could see, over which we travelled for about an hour. Not a house, a road, nor a building of any sort did I see.

We passed several hills similar to the one we had left. On each hill was a single building all the same height, which made me think they had been made for some special purpose. One thing I omitted to mention about the men was their age. They both looked about thirty to thirty-five years old, but there seemed to be something about them that suggested great age. There was a boredom, an absence of enthusiasm, an air of knowledge and experience, that gave one an impression of a great number of years. They were active and vigorous, with a perfect control over their bodies and minds. Their attention never wandered, and their movements seemed calculated and deliberate, and yet they were extremely sensitive. They were both conscious of my presence, but the second one seemed to put the disturbing influence due to my presence down to the thoughts of those he had just left. We arrived at a hill similar to the others I had seen. There was a large building and a long row of garages here. He garaged his ship, and entered the building. I was conscious of a large number of offices in this building, but he made his way to a lift in the centre, and descended into the earth. I looked down the shaft, and again felt that fear which sent me instantly back to my bedroom.

Another evening, feeling depressed and tired, I went to bed. That numbing weariness came stealing over me, and I knew the time was ripe for another visit to Mars. I determined to banish all eagerness and excitement from my mind, so that I should not disturb any Martian I might see.

I found myself again inside the building on top of the hill, looking down the lift shaft, and wondering if it was safe to descend. I decided to risk it, and was conscious of going down, until I came out into a brilliantly-lighted street. The roof was about fifty feet high, and looked like some polished metal, a dark violet colour. The lamps were globes of light. There did not seem to be any flame or heat. They were glass globes filled with a brilliant glow, about the size of a football. Standing about in this street were men and women dressed in beautiful flowing robes of all colours. Both sexes were dressed alike, except that the ladies showed more of their figure. The air was filled with glorious music, and a narrow strip of the road moved in one direction and another strip in the opposite direction. I wondered where was the man I had seen. I willed to see him, and at once found myself looking at him. He was in the company of four ladies, and was most beautifully dressed. I cannot describe his clothes, except as flowing robes fastened with a girdle at the waist. The colours of them were white, blue and gold. The ladies' dresses were of more brilliant colours, but they blended so perfectly that I can only describe them as beautiful. It might be imagined that such small people with such large heads would look ludicrous, but about



them was such dignity and suggestion of power and knowledge that their appearance created in me a feeling of awe and respect.

As I looked at the man, I wondered what his occupation was, and his mind gave a momentary glance over his affairs. I had the impression that he was a kind of government representative for his city. Each city had its representative who sat on a governing council. The system of government was an extreme Socialism, everyone being required to perform some kind of work. There were no class-distinctions: all were on the same social grade. I found that if I thought of any subject, his mind would also turn in that direction, and I was conscious of the knowledge he possessed, but he would only give the subject a momentary glance, so my impressions were rather vague. I wondered if one of his companions were his wife, and I saw that there were no marriages on Mars. Women lived perfectly free, receiving their share from the community, and mating with whom they pleased.

When a child was expected they retired to a home for that purpose, and the child was reared in a communal nursery. The number of births were controlled, so as to keep the population stationary. They were few in number, because of the great age to which people lived. Prospective mothers were required to pass an examination. There was no home life as we know it on Mars. The people had reached such a high state of self-control that all desire was subject to their will, and a sexual love was only allowed in order to ensure the continuance of the race.

I wondered about this marvellous city in which I found myself, and I felt the man's mind speculate about the amount of oxygen in the air, about its temperature, and I was conscious that in some remote part of the city were vast machines which controlled these things. I saw a fountain near by, and wondered about their water supply, and was conscious of ice-cold water rushing along in a subterranean passage brought from a long distance.

At this stage I began to feel uneasy; I felt myself drawn away, slowly at first, then more swiftly, until I was back in my own room on earth. I have tried many times since then to repeat the experience, but without any success, so I must wait with hope and patience until the time and conditions are again favourable.

#### SPIRITUALISM THE HEALER.

"Spiritualism has made a new man of me."

These words, spoken recently in the presence of the writer, gained in significance during the conversation which subsequently took place.

The following is a fair account of the conclusions arrived at by the one who spoke those words:—

"To the person who comprehends the full meaning of the teachings of Spiritualism, there comes a certain equilibrium of mind, which seems to accelerate the freeing of that energising principle commonly termed 'Life Force.'"

"Body as well as mind responds to this impelling power which makes for harmony. Harmony of body and mind is expressed in good health."

"What can be more satisfying, and what can make more truly for harmony than the knowledge which Spiritualism brings of:—

'Life continuous, Love undying, Joy of Service, Recompense, Unfoldment, Progress, and the Sweets of Communion?'

"And so it is that I claim I have found in Spiritualism the source of mental and bodily health in a fuller measure than in any other system of thought. For it is so comprehensive that it includes the good in all other systems, and thus widens the avenues through which Life 'full, free and abundant,' can and does flow."

Isn't such a realisation and application of the teachings of Spiritualism worthy of record?

L. H.

## AN ADVENTURE ON PIZ BERNINA.

By H. W. SETON-KARR, F.R.G.S. (the famous explorer and big-game hunter).

[Captain Seton-Karr gives below in his own words an account of his adventure in the Rhaetian Alps, to which he referred in a recent lecture at the London Spiritualist Alliance, reported in LIGHT of June 18th.]

In August, 1878, I ascended the highest peak of the Rhaetian Alps in Switzerland from St. Moritz in the Engadine, accompanied by Christian Grass, a well-known guide, and a porter called Michael Coray.

I was at that time an undergraduate at Oriel College, Oxford.

We slept at the Boval Hut, and reached the summit of the Bernina (13,294 feet) early next morning.

During the descent a snowstorm came on, and we halted, half-buried in the snow for twenty-four hours.

The storm continued, and, as it would have been fatal to wait longer, we started again, not knowing where we were. The guide thought we were on the Italian side, but he was wrong.

The figures of two men were seen climbing down the seracs of the hanging glacier. We all three saw them. No living human beings were on the glacier at the time. I think the guide followed them.

Just at that time I slipped, and was hanging for some minutes on the rope which bound us together, and when I looked again the figures had vanished in a hailstorm, and we never saw them afterwards.

That night we reached the valley below, and there found that we had, without intending it, descended the so-called ice-fall of the Morteratch Glacier, which descent, I was told, had never been done before.

In the shelter hut, and camped round it, we found forty guides who were preparing to ascend the next day to search for us. Prayers had been offered up for our safety in all the churches down the Inn Valley. There was an account of this incident in *The Times*, written by M. de la Rue.

#### THE CHRIST SPIRIT.

In place of the cold and cheerless letter of the law which prescribed outward duty to a parent—a duty discharged without heart of love, with scanty dole grudgingly offered—He (Jesus) taught the spirit of filial affection springing from a loving heart, and offering the unbought and ungrudged tribute of affection to earthly parents and to the Great Father. The formalism of mere external conventionality He replaced by the free-will offering of the heart. Which was the truer, the nobler creed? Did the latter override the former, or did it not stand to it rather as the living man to the breathless corpse? Yet they who were content to buy off from filial duty at the poor cost of a few paltry coins scornfully given were they who finally crucified the Christ as a man who taught a new religion blasphemously subversive of the old. The scene on Calvary was the fitting culmination to such a religion.

Again, when the followers of the crucified stood forth to declare their gospel to a world that cared not for it, and which was not prepared to receive it, the charge against them perpetually was that they taught new doctrine which was subversive of the old faith. Men taxed their ingenuity to discover horrible accusations which they might charge upon them. They found nothing too monstrous to be believed by those who were eager to credit any accusation of the new faith which "everywhere was spoken against." They were lawless; yet so rigidly respectful to the established faith, and to the "powers that be," that no cause of blame could be discovered. They were devourers of infants: they who were the followers of the loving and gentle Jesus. Nothing was too monstrous to be believed about them—even as men now wish to believe everything that can discredit us and our mission.—From "SPIRIT TEACHINGS" ("M. A. OXON.")

FROM THE EDINBURGH PSYCHIC RESEARCH CENTRE we learn that at a recent meeting the medium, Mrs. Falconer, was controlled by Miss Scatcherd, who gave her name and greetings and expressed her continued interest in Spiritualism, especially psychic photography. She also promised to assist in Mrs. Falconer's psychic photographic experiments, and her promise seems to have been kept, for from that time the experiments in these directions have been most successful.



## PUCK—AND THE POLARIZED PLATES.

PROBING THE UNSEEN WITH A VALVE SET.

BY CAPTAIN Q. C. A. CRAUFURD, R.N., F.R.S.A.,  
A.M.I.E.E.

I have devised a method of experiment which seems to lead to curious results, and which will be easily understood by those who have dabbled in wireless research. Wireless signals, as most of my readers know, may be "taken in" by what is known as a frame aerial. This is a device for catching the magnetic component of an electric wave.

The electric field set up by an electric wave may also be caught, as well as the magnetic field.

This can be demonstrated by simple experiment. Two large sheets of metal are set up parallel to one another, insulated, of course. I generally use them hung by silk threads.

One of these metal sheets is connected to the aerial terminal of the wireless set, and the other to the earth terminal.

Now, by careful tuning, and by adjusting the distance of one plate from the other, the carrier wave of a distant station can be brought in. If telephony is going on, very critical "tuning" will bring this in.

It will be noticed that if you pass your hand between the two metal plates, the telephony will become distorted, that is to say, thrown out of tune.

In my own experiments I used a two-valve set, high-frequency valve and detector, anode tuning with reaction.

Instead of the usual frame aerial, I employed a large condenser, consisting of the above-mentioned metal plates (perforated zinc) suspended on silken threads.

These plates are very carefully adjusted for distance, so that final tuning is accomplished on them as with a variable condenser.

Now any variation in the capacity of this condenser will cause distortion and even "howling," which can be heard in the head-phones or loud-speaker. Sometimes a definite whistle can be heard; the pitch of this changes if one intervening object is substituted for another.

A tame bird, persuaded to pass between the plates (without touching either) will cause distortion. A living flower held between the plates will do the same.

The experiment is rather delicate, as the tuning must be very critical,

Now it had occurred to me that here is a point of contact which might conceivably be used by the inhabitants of another sphere of existence as a means of communicating with ourselves. Might it not be possible for such beings to materialise themselves, or a portion of themselves, such as a hand or arm, to a sufficient degree of (what we should call) solidity, to enable them to affect the plates, and thus cause a variation in the head-phones or loud-speaker?

Such materialisation might not be sufficiently advanced to be visible to our eyes, yet at the same time be sufficiently advanced to cause interruption of the delicate forces existing between the metal plates! It was merely an idea. I pursued it, however, in the hopes of obtaining something tangible.

In the early stages of my experiments an unwilling jackdaw, acting as my assistant, was, after some difficulty, persuaded to fly between the two plates, and, later, to play about with an india-rubber ring between them. It was entertaining to listen to the result; his movements were reflected upon the tuning, and it was quite clear that if one had been unable to see him, one could have been positive when he was there.

In pursuance of my inquiries, I made a request by word of mouth that certain invisible friends (or, if you like, productions of my sub-conscious mind, for the

actual name does not matter very much) should pass between the plates at stated periods. They apparently did so, for during a series of subsequent experiments, the tuning was again upset, though to a very slight extent; in fact, in some cases it was only just perceptible. There was no visible cause for this result.

I should add that during these experiments the most rigid tests were made to ensure that the variations could not possibly be caused by any normal means.

Later I held communication by ouija board with certain unseen collaborators, who, it was claimed, were fairies! I am expressing no opinion as to the reality or otherwise of these communicators. I merely give the facts as they occurred. Here is a specimen of some of the ouija conversations:—

Sister-in-law: "Little People, Q. wants you to try a new toy he has got for you; would you like to try it with him?"

Answer: "Us would."

Myself: "Well, now, Little People, do you understand what a magnet is?"

Answer: "Us do, sartinly."

Myself: "Well, I want to hang one up on a thread with a little looking-glass attached to it; it will make a spot of light on the wall; wouldn't it be fun to make it dance? Do you think you could, without any help from me?"

Answer: "Think might . . . thing duska . . . think nighttime for tea."

(The little villains apparently wanted to dodge out of the experiments!)

Myself: "No, it is not time for tea yet, Little People. Now tell me do you mind if I use electricity?"

Answer: "Us will mind very much him using it. Us injured."

Myself: "No, Little People, the sort of electricity I am going to use will not injure you. I am going to use it to help me, I am not going to touch you with it. Do you understand?"

Then follows an entire change of subject.

Who are my unseen communicators? Are they merely the product of the sub-conscious mind, the manifestation of some force of which we have no knowledge? Or is it that some practical joker in the next stage of existence is amusing himself in a light-hearted manner at my expense? Or am I actually in touch with some kind of child-like beings, living in some nature-world of which we know nothing? In other words, fairies?

In any case, I treat their little messages with respect, and employ the same sympathetic patience that one adopts when trying to win the confidence of children. Patience, sympathy, reverence: these are the essentials of the true scientific spirit.

### CROYDON SPIRITUALISTS' GARDEN PARTY.

On June 11th The Croydon National Spiritualist Church held a Garden Party and Sale of Work at "Werribee," Bedford Park, the residence of the President, Mr. W. G. Burrell. Miss Estelle Stead opened the function, and in a gracious manner congratulated the officers of the Church upon their enterprise in having purchased a piece of land in Bedford Park for the erection of a Church building. She felt sure that funds would soon be forthcoming for the work to be proceeded with. Mr. R. Snowdon Hall and Mr. J. M. Stewart also addressed the gathering. The social arrangements were in the capable hands of Mrs. M. A. Robertson, and Mrs. Ethel Parker was in charge of the Sale of Work. Capt. Hepworth was responsible for an excellent musical programme. The sum realised was £25.

On Sunday, June 12th, the Rev. G. Vale Owen was the speaker at The New Gallery, Katharine Street, where the meetings of the Church are at present being held. His subject was "The first Whitsunday." By his gift of clear and simple exposition he held the rapt attention of a congregation of 200. Mr. J. M. Stewart presided, and Mr. W. G. Burrell read the lesson.

J. M. S.



JUNE 25, 1927

## LIGHT

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### LETTERS TO THE EDITOR.

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

#### "COMMUNICATIONS FROM FICTION HEROES."

Sir,—The correspondence on this subject connects itself in my mind with the ideo-plastic hypothesis, which finds much favour with a certain school of scientists. This theory seems to suggest that mediums have the power of fashioning ectoplasm into figures determined by a mental image of their own production, and from this is argued that all materialisation phenomena, in fact all Spiritualistic phenomena, may be attributed to ideo-psycho-physical action on the part of the medium. And here, I believe, these scientists fall into error. That human beings may, in certain circumstances, produce some of these phenomena from themselves, most of us have found. The self-expression to which automatic writing sometimes gives vent is an example.

But just where such scientists as Kotik and Morselli have secured a false impression lies, it seems to me, in the fact that their mediums were induced to fall into the trance condition by hypnotic suggestion. This means, generally, that no spiritual operators are present with the intention of producing phenomena; the medium is in a condition in which physical control is repressed and the psychic faculties are opened; the psychic faculties, not having been opened from the spiritual side, are only under partial control, and what phenomena are seen come solely from the mental part of the medium.

Similar conditions obtain, I believe, in many forms of mediumship, including those which produce messages from fiction heroes. Often we open the door to our psychic faculties from the lower side, believing in our hearts that it has been opened from the upper. The messages we receive are from ourselves, but we attribute them to spiritual controls. I have experienced this myself in automatic writing.

Yours, etc.,

TUDOR A. MORGAN.

Fountain Chambers, Pontypridd.

#### "THE AFFAIRS OF HULHAM HOUSE."

Sir,—I have communicated with the lady in question. It is a pity Sir Arthur left the honourable practice of medicine to write detective and other stories, but he has fully made up for it, by devoting his later life on this planet in telling the world that there is no death, and that whatsoever a man sows that shall he surely reap.

I have the greatest regard for him. And now for a more important matter. I met "Dr. Beale" in consultation at Hulham House over a case of early cancer, and I pointed out to him, that if the tumour was removed, then he could still treat the patient by other means; he agreed and supported me, but the patient and her friends did not take the advice.

Six months elapsed, and I saw the lady again in a London hotel; she had left Hulham House and was being treated by a "healer" in town, a most kindly person who refused to charge her any fees.

The cancer was by this time three times as large, and she was suffering so much pain that I persuaded a friendly surgeon at a hospital to remove it; this relieved the pain at once, but she died of a recurrent carcinoma of the liver in a nursing home three months later.

At the present time there is no cure for cancer by any other means than removal in the early stages. *It can be cured then, but it must be treated early.*

Sir Herbert Waterhouse said the same thing at the recent dinner, given by the British College, and it is the opinion of all medical men of standing. I doubt if any dieting or other remedies have any real effect on this wretched "growth of new formation," which attacks human, animal and the vegetable world.

I would beg and implore everyone to accept this statement, for I have little doubt but that many cancer patients have died, when they could have lived—by consulting some medium, alleged to be controlled by some doctor in the spirit world, and who relies on some magnetic or other so-called healing process.

I think some of these alleged spirit people must be of a very low type, and in medical matters the layman has no knowledge by which to "test the spirits."

E. H. WORTH.

2, Aldrington Road, Streatham, S.W.16.

### SPIRITUALISM AND CHRISTIANITY.

Sir,—I feel impelled to write certain thoughts for the consideration of our Spiritualist bodies all over the world. Such an impulse may perhaps be independent of one's own personality.

At present the organised Spiritualistic movement in Great Britain rests upon seven principles handed down from the last generation. They are:—

1. The Fatherhood of God.
2. The Brotherhood of man.
3. The Power of Communion with the departed.
4. The Survival of Personality.
5. Personal Responsibility for sin.
6. Compensation, or Retribution for good or evil deeds.
7. Eternal Progress open to every soul.

I am not clear how far these seven principles of Spiritualism have been adopted by American Churches, but if not actually formulated, I am aware that the general teaching is on the same lines.

I have felt for some time that an eighth article should be added, in order to define our position, and to bring us more in touch with our fellow citizens. I would suggest that this article should be worded in some such fashion as the following:—

"While fully recognising that many teachers have been sent to various sections of the human race, and that all are worthy of deep respect, we, who spring from European or American civilisation, desire to affirm that the ethics and the recorded life of Jesus of Nazareth seem to us to be the highest ideal, and worthy of our imitation."

Such a declaration would make it easier for an entirely orthodox person to adopt our views, while it would not be antagonistic to those, who like myself, look on Jesus as a very high spirit sent down upon a Mission to earth, but in no way to be confounded with the great central force of the Universe. With a little good will I think that every Spiritualist could accept such a formula, and yet we would keep our present world-wide platform, which is open to the Jew, the Buddhist, or any other earnest man.

I put forward these views from the platform of the Grotian Hall in London, and I afterwards sent them on to some of the leaders of the Spiritualists' National Union in the North of England. Their replies were most encouraging. I afterwards sent a copy to Mr. Burr, the leader of the New York State Churches, with whom I was in correspondence, and by what is probably more than a coincidence, my letter crossed one from him, in which he expressed the view that some such step was imperatively necessary. I am now sending copies of this letter to various Spiritualistic papers throughout the world, in the hope that it will sow seed, even if the harvest is not immediate.

Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough.

June 18th, 1927.

#### THE PASSING OF MRS. F. J. CRAWLEY.

We learn with deep regret of the decease at 31, Eslington Terrace, Newcastle-on-Tyne, on the 8th inst., of "Emmie," the devoted wife of our friend, Mr. F. J. Crawley, Chief Constable of Newcastle-on-Tyne, and formerly Chief Constable of Sunderland and Lincoln.

Mrs. Crawley, who passed away at the age of forty-five, endeared herself to all with whom she came into contact, and the affection and esteem in which she was held was shown by the great concourse of all classes which followed her body to its resting-place in Old Jesmond Cemetery, on the following Friday.

Those present included the Lord Mayor and Sheriff of Newcastle-on-Tyne, Mayors and Town Clerks of neighbouring towns and Chiefs of Municipalities. The chief mourners were Mr. F. J. Crawley, the bereaved husband, the Misses Dorothy and Gwen Crawley (daughters), Mr. and Mrs. W. Dowell Todd, Mrs. A. E. Noble and Mr. and Mrs. Woodward (all of Sunderland).

The Rev. A. A. Lee, Pastor of St. James' Congregational Church, officiated, and Mr. W. Dowell Todd, President of the Northern District Council of the Spiritualists National Union, and an old friend of the family, gave a brief address at the graveside, in which he referred to the great consolation Spiritualism had brought into the lives of the whole of the family.

We, of LIGHT, while associating ourselves with Mr. Todd's sentiments, would also express our sympathy with Mr. F. J. Crawley and his family on the temporary loss of the wife and mother, whose physical presence meant so much to them all.



## LIGHT.

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

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 16, Queensberry Place, South Kensington, S.W.7.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS 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.

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be made to The Advertisement Manager, LIGHT, 34, Paternoster Row, E.C.4. Telephone: Central 1462.

RATES.—£10 per page; 10/- per inch single column; societies, 8/- per inch; classified advertisements, 1/- per line.

## ILLUSION, IMAGINATION, FANCY AND FACT.

Observing a boy's kite, even at a considerable distance away, a person of good eyesight ordinarily has no particular difficulty in seeing the string which connects it with the kite-flyer on the ground. And it may possibly have occurred to the observer that it was rather curious that a line of fine cord should be visible at such a distance. He may have even wondered whether he could have seen the string at all, but for the presence of the kite. In short, the sight of the kite "suggested" to the observer the presence of the string, and so he was able to detect what otherwise might have remained invisible, or at least unseen.

Now the term "suggestion" in hypnotic experiments is frequently employed as denoting a method of producing illusion, a means of influencing the subject: for example, to see something which is not there. Those who have made a close study of psychic faculty, however, know that suggestion, however it may be induced, sometimes has the result of opening the mind to things which are very real indeed.

It has been found, for example, that in that form of clairvoyance known as crystal-gazing, the best results are attained by seers who have strong visualising power, people who can call up a strong mental image. To the superficial mind this would seem to point to the idea that the visions seen are mere products of fancy or imagination. The student and the practical investigator know better. They know that real visions of the past, present and future are obtained in this way.

Furthermore, if they have gained much experience in the general field of psychic study, they will have found that some very genuine manifestations have come about through the force of suggestion or imagination. It has had the effect of opening a door in some mysterious way, and so permitting the powers of the Unseen World to enter—sometimes very much to the astonishment of the persons concerned, who might simply have been amusing themselves with no serious idea of coming into actual contact with the psychic region.

There have been several instances of this kind. We may mention two. Some years ago an actor of marked powers of drollery amused a party of friends by giving a comic demonstration of palmistry. He examined hand after hand, and at first provoked great

laughter by his humorous delineations. Then "a change came o'er the spirit of the dream." He found his tongue rattling on and pouring out revelations that the people whose hands he was reading received with astonishment, and in some cases dismay, for he was making public things that they had supposed to be private and unknown. One man whose past was being brought to light in unmistakable, but most unwelcome, fashion, begged the performer to stop. He wished to hear no more. Now, as it afterwards appeared, the turn which the "palmistry" took was quite as strange and unexpected to the performer himself as to any of those he had tried to entertain.

The second case related to some card tricks performed by a sailor for the amusement of his messmates. In that instance the performer found that he had apparently become clairvoyant. He could clearly see the faces of the cards which would have been ordinarily invisible to him.

It is not necessary to labour the point. It is sufficiently clear that the region of psychic fact may sometimes be reached by what seem very unlikely routes—illusion, imagination, suggestion and even comical make-believe.

It is pretty well-known by now that psychic phenomena occur only in a certain "atmosphere." Anything which helps to create that particular atmosphere or condition may conceivably result in spontaneous and unexpected manifestations of it. We have several times observed that the lives of people who had had no experience of, nor any belief in, unseen or spiritual powers, underwent a complete change when once their attention had been attracted to the matter. After that change wonderful things happened, and went on happening, in their lives. Some obstruction had been broken down. Their minds had been given a new suggestion, and that was all that was needed to create an atmosphere favourable to phenomenal happenings.

It is unnecessary to say more on the subject. It is sometimes better to be suggestive than exhaustive, and to throw out, as we have done, some ideas which the discerning reader may expand and develop for himself, even to the point of considering whether apparent deception and pretence in psychic phenomena may not, sometimes at least, play an unsuspected part in the production of the reality.

## THE SPIRIT BODY AND ITS POWERS.

"Having his soul divinely loose about him." That fine and pregnant line of George Herbert comes to mind when we hear or read of the ductility of the spirit-body as described by those in the next life. We lately heard from a friend, recently passed over, who in a few graphic phrases described the new body as moulded by the consciousness and wondrously obedient to the will. This confirmed many other statements to the same effect. One spirit communicator told us that although his body seemed quite as real as the physical form he had left, it was far more tractable, and more responsive to thought and feeling. It was, he said, a "mind-body," and we were quite able to enter into the idea without fully realising all that it implied. It is, of course, a question of elasticity rather than mere wax-like flexibility. The spirit-body takes a normal shape, which it retains, but as a vehicle of consciousness it can be controlled and manipulated in a way far eclipsing the possibilities of the grosser physical body. As the individual progresses, developing powers of will, and learning how to direct the life-forces, the possibilities become almost magical as regards creativeness and mastery of form. The idea seems to have been crudely hinted at in the ancient world, where the "gods" were pictured as being able to appear in any shape they chose. The literature of magic, and of fairies also, shadows forth in a fanciful way the powers which belong to the human spirit when emancipated from the flesh.



JUNE 25, 1927

## LIGHT

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## FROM THE LIGHTHOUSE WINDOW.

Writing on the subject of "Fraudulent Mediums" in the *Referee*, the Rev. G. Vale Owen in the course of a well-reasoned article remarks:—

"There are some phases of phenomena when the sensitive goes into deep trance. His organism then becomes a very delicately poised machine on which spiritual forces play. These forces emanate from two classes of spirits. One class is discarnate; the other is incarnate.

In the latter class are those who are sitting for investigation. It largely depends upon the quality of the forces they bring to play upon the psychic machinery inherent in the person of the medium what response is obtained. Their own attitude is reflected back upon them.

If the positive stream of distrust and trickery which they direct upon the medium is powerful enough, the efforts of the band of operators on the other side of the Veil are paralysed. Then others, of a like mind with the investigators, take advantage of the situation, with the obvious result. It is the working out, in perfect equipoise, of psychic law.

Mr. Vale Owen has put the case very concisely, and experienced Spiritualists know that it is the truth.

The *East London Advertiser* recently gave a very full report of a meeting of the Stepney psychic group, when Mr. C. A. Simpson gave an address on healing. The journal reports Mr. Simpson's statements regarding his career and experiences, much of which have already been recorded in *LIGHT*.

The editor of the *Manchester City News*, on his page, "Our Home Page for General Reading," after citing impressive personal experiences of Spiritualistic manifestations, writes:—

Disagreeable and, I suppose, detestable, as this subject is to many good people, I should never regret my incursions into Spiritualism. They have brought to me, among other things, the knowledge of what Life is, not life in this small section of three-score years and ten, most of it effort and frustration and pain, but Life as a whole.

From the *Surrey Comet* report of Sir Arthur Conan Doyle's address, in connection with the new Christian Spiritualist Church at Surbiton, we take the closing paragraph:—

In conclusion, Sir Arthur proffered some advice to the members of the church. They had very properly called it a Christian Spiritualist Church, but let them not draw any dividing line between themselves and other Spiritualists. They had a platform which should give place to Jew, Mahomedan or any member of any sect who chose to come amongst them. "Let us never have Low Church Spiritualists, High Church Spiritualists, and all the rest of the orthodoxy from which we have escaped," he concluded.

The *Yorkshire Observer* of the 10th gives a ghost story as related to its representative by the Rev. S. E. Low, Vicar of Otley. It is rather a lengthy account. There is much description of the old house in which the Vicar had his experience, but all we can find that happened is that after he had retired to his bedroom the door swung mysteriously open. He shut the door, went to bed, and again the door swung open. An examination of the place gave no clue as to the cause of the weird happening. Although the house in which the event happened is very old and contains many relics of the past, one can hardly feel that the Vicar's experience was a very important

one. The Vicar himself frankly remarks, "Of course, it may have been a natural cause that made the door swing open—a defect in the old-fashioned latch, for instance." Of course it might; and it is always the wiser plan to exhaust all ordinary causes before proceeding to suggest anything extraordinary or, supernatural. Still, there is something "creepy" about the story, slight as it is, and doubtless this is the reason for its appearance in the *Yorkshire Observer*.

In the *Daily Express*, Professor J. Arthur Thomson, M.A., LL.D., tells us how he looks at life, and "finds it a greater adventure than ever." For millions of years, he remarks, "life has been slowly creeping upwards, urged by some mysterious impulse"; beginning with the lowest vegetable, and culminating in man, who is "moved by a momentum which is ever so much older than humanity." Considering this progression in the self-consciousness of man, he says:—

When we drift, instead of swimming, we know that we are false to even the pre-human tradition of insurgent endeavour. It is an unpleasant thought that we often relinquish our birthright for a bowl of pottage.

But it is an impelling thought, as we look out on life, that we must try to be true to our evolutionary traditions—to the living hand of the past that has hold of the depths of our being.

But to strengthen the momentum within us there comes the discovery of the open secret that the finest things in animate nature, as in human history, have come from obedience to the impulse towards the higher values.

The *Hartford Daily Courant* (Conn., U.S.A.) reports an address on "Spiritualism as an Ideal World Faith," by the Rev. Alfred H. Terry, at the Hartford Spiritual Temple. In the course of it he said:—

Spiritualism contains all the resources necessary to console the afflicted, enrich philosophy, regenerate religion, and to attract at the one time the affection of the most humble disciple and the respect of the greatest genius. It satisfies the noblest flights of the intellect and the highest aspirations of the heart. It offers the world a remedy against sorrow, and, in giving life an infinite goal, Spiritualism offers a reason for living and suffering which makes life an object worthy of the soul and of God.

The *Expository Times*, in a note on Sir Arthur Conan Doyle's *Pheneas Speaks*, says:—

Pheneas is a spirit in the other world, and a great friend of the Doyle Circle. If we could accept these communications at their face value, they would settle the matter for good. They ought, at any rate, to be carefully considered by the public; and no doubt will be. They are part of the "evidence in the case." And so far as these conversations are concerned, it all seems almost too easy. There seems little difficulty in "getting it over." The talk is as free and as detailed as at a tea-table or the fireside. They are fortunate people indeed who can so easily and so frankly and fully converse with the people on the other side.

## L.S.A. SOIREE.

The last Soirée of the summer session of the London Spiritualist Alliance was held at 16, Queensberry Place, S.W., on Thursday, the 16th inst., when an enjoyable evening was spent.

The success achieved during the past session has greatly encouraged all concerned, and a continued increase both in interest and support is confidently anticipated during the autumn session, which starts on Thursday, September 29th.

For the remaining arrangements of the present session, see page 312.



## DISSECTING ROOM VISITANTS.

The visit to this country of Dr. Carl A. Wickland makes it appropriate to quote the following experiences related by Dr. Wickland in his book, *Thirty Years Among the Dead*.

One day I left home without any intention of immediately beginning my first dissecting work, therefore my wife's subconscious mind could not possibly have taken any part in what transpired later.

The students were required to dissect a lateral half of a body. The first subject was a man about sixty years of age, and that afternoon I began dissecting on a lower limb.

I returned home at about five o'clock, and had scarcely entered the door when my wife was apparently taken with a sudden illness, and complaining of feeling strange, staggered as though about to fall. As I placed my hand on her shoulder she drew herself up and became entranced by a foreign intelligence, who said, with threatening gesture:

"What do you mean by cutting me?"

I answered that I was not aware of cutting anyone, but the spirit angrily replied:

"Of course you are! You are cutting on my leg!"

Realising that the spirit owner of the body on which I had been operating had followed me home, I began to parley with him, first placing my wife in a chair.

To this the spirit vigorously objected, saying that I had no business to touch him. To my answer that I had a right to touch my own wife, the entity retorted:

"Your wife! What are you talking about? I am no woman—I'm a man."

I explained that he had passed out of his physical body and was controlling the body of my wife, and that his spirit was here and his body at the college. When he finally seemed to realise this, I said:

"Suppose I were now cutting on your body at the college—that could not kill you, since you yourself are here."

The spirit admitted that this seemed reasonable, and said:

"I guess I must be what they call 'dead,' so I won't have any more use for my old body. If you can learn anything by cutting on it, go ahead and cut away."

Then he added suddenly: "Say, mister, give me a chew of tobacco."

I told him that I had none, and then he begged for a pipe, saying:

"I'm dying for a smoke."

This request was, of course, also refused. (The fact that Mrs. Wickland had always abhorred the sight of anyone chewing tobacco precludes the possibility of her subconscious mind playing any rôle in this episode.)

After a more detailed explanation of the fact that he was actually so-called "dead," the spirit realised his true condition and left.

Subsequent examination of the teeth of the cadaver indicated that the man had been an inveterate tobacco user in life.

Another incident will still further demonstrate to what a seemingly unbelievable degree spirits may cling to their earthly bodies through ignorance of their transition, or so-called death.

In the dissecting-room was the body of a woman, about forty years of age, who had died at the Cook County Hospital, Chicago, the previous June. In January—seven months after her death—a number of students, myself included, were assigned this subject for dissection. I could not be present the first evening, but the others began their work. Nothing was ever said to me of what occurred during those few hours, but for some reason, unknown to me, the other students never touched that subject again.

The next day there was no school in the afternoon, so I began to dissect alone, working on the arm and neck. The dissecting-room was in the rear of a long basement and very quiet, but once I distinctly heard a voice say: "Don't murder me!"

The voice sounded faintly, as from a distance, but since I am not in the least superstitious, and not at all inclined to credit small incidents to the actions of spirits, I concluded that it probably came from children in the street, although I had not heard any playing nearby.

The following afternoon I was again working alone, when I was rather startled by a rustling sound coming from a crumpled newspaper lying on the floor—a sound something like that produced when a newspaper is crushed—but I paid no particular attention to it and did not mention these occurrences to my wife.

The episodes had quite passed out of my mind until a few days later. We were holding a psychic circle in our home, and our invisible co-workers had already departed, when I noticed that my wife still remained in a semi-comatose condition. I stepped up to her to ascertain the reason, when the controlling spirit rose suddenly, struck at me angrily, and said:

"I have some bones to pick with you!"

After a period of struggle with the stranger, I asked what the trouble was.

"Why do you want to kill me?" the entity demanded.

"I am not killing anyone," I answered.

"Yes, you are—you are cutting on my arm and neck! I shouted at you not to murder me, and I struck the paper on the floor to frighten you, but you wouldn't pay any attention."

Then, laughing boisterously, the spirit added, with great hilarity:—

"But I scared the other fellows!"

It was necessary to explain at great length the actual situation of the spirit, who said her name was Minnie Morgan, but finally she understood and left, promising to seek a higher life.

## A NEW SPIRITUAL HEALING HOME.

A meeting was held on Monday, June 13th, at the residence of Mrs. Crookes, 24, Ladbroke Gardens, W., to discuss the establishment of a Christian Spiritual Healing Home.

The speakers included such well-known names as the Rev. Vale Owen, Mr. Beard, of the Pembroke Spiritual Mission, Major Hilder Daw, Miss Firth, and Mr. Nicolls (chairman). Letters expressing interest in the movement were received from Miss Lind-af-Hageby, Major Tudor Pole, Mr. Ernest Hunt, and many others.

For some time past Major Daw has been actively engaged in Spiritual Healing in Italy, but has been prohibited from continuing by the Italian Police, under a restricting "Covering Law," whereby no qualified medical man is allowed to accept an unqualified man as his assistant. Switzerland is also barred on these grounds, and it is Major Daw's earnest desire to establish a hospital for spiritual healing, not as a philanthropic institution but a self-supporting home on a sound financial basis. Such a centre should be open to people of all nations and to nominations who needed help, and would pay for such according to their means, but Major Daw would wish it to be established in a spot easily accessible to his Italian patients, preferably in the South of France, as there he would get not only the sunlight, but the sunshine which is such an important factor in his work, he maintaining that all the gifts of God are an aid to spirit healing. The possibility of a Home in England and a branch in France was discussed.

Miss Firth, who has had considerable experience along these lines proposed that a committee be formed to consider points which were raised, and a further meeting be called when a more concrete proposition could be placed before the public. The meeting was subsequently adjourned for a committee to be appointed.

Major Hilder Daw, of 28, Ladbroke Gardens, W.11, would be glad to hear from any who may be interested in attending a further discussion on this project.

M. H.

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By E. C.  
Trans

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JUNE 25, 1927

# LIGHT

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## CONCERNING THE ETHER.

### NEW LIGHT ON AN OLD EXPERIMENT.

By E. GARNETT (formerly Prof. of Education,  
Transvaal and Rhodes Univ. Colleges).

Sir Oliver Lodge's writings and addresses on his researches into the presence and nature of the ether must have set many of us who have had to do with teaching methods reconsidering many of the lessons we have given, or watched being given, to our students in the past. It is an interesting instance of the need for constant revision of our ideas, for seeking to go a little more deeply into quite simple happenings in Nature, as we thought them to be in former days, when we were apt to give our pupils or students very "glib" explanations as the final word, forgetting too often that if a thoughtful member of the class had put but one very reasonable question more, we might have been quite easily dumbfounded.

The following instance, common to the experience of many teachers, will illustrate my point, and, I trust, suggest other and much wider application of the ether theory. Should Sir Oliver find time to criticise or upset my suggestions, I shall feel that my endeavours will not have been in vain. Probably he will have something to say on more than one of my assumptions. I was going back in memory to those simple experiments illustrating the expansion of solids by heat, one being the use of the well-known Gravesande ring, in which a copper sphere is seen to *just* pass through a ring, at the ordinary temperature when "cold," but to "stick" when heated for a minute or two over a spirit flame. The usual inference drawn and noted as the final word in the class notebooks, was "copper expands when heated." Going back, then, to the days of my own teaching, during a lecture to my students on methods and principles of teaching, I was led to pursue the question a little further in the light of present-day knowledge, as an illustration of the need for all teachers, especially of science, to be on their guard against *finality* in guiding their pupils into any path of investigation, however simple.

I imagined one of my boys then making remarks, and putting questions to me somewhat as follows:—"You say that the copper expands because it has been treated, but what do you mean, precisely? Before you heated the sphere, it contained a certain definite number of atoms and molecules?" Answer—"Yes." "After it has been heated that number remains unchanged?" Answer—"Yes." "An atom, or a molecule, *never changes its size*?" Answer—"No." "Then, when you say that the copper sphere has expanded, you really mean that the molecules composing it have been trying to fly apart, and have succeeded to a certain extent?" Answer—"Yes." "Or, to put it another way, the intermolecular spaces are greater after heating than before?" Answer—"Yes." "Then, *something* must have passed *into* the sphere to fill those spaces, just as a number of wooden spheres, lying in contact on the bottom of a bucket, might, if their density equalled that of water, be made to float separately through the space in the bucket by pouring water into it?" Answer—"Yes." "Then the extra volume of the copper sphere, after heating, must be occupied by something having *actual existence*, and, moreover, that 'something' must be denser even than water or metal of any kind, for no pressure or blow, however great, could reduce the volume of the sphere if the temperature remains unchanged?" Answer—"That is so." "Well, is not that a further proof of the existence and reality of ether, and of its ability to penetrate matter, however dense? Or, to put it in other words, is not the 'something' I have suggested, the *ether*?" Answer—"Well, I believe so."

And to myself I whispered, "I must keep a humbler frame of mind in future."

## RAY'S AND REFLECTIONS.

I remember that many years ago the writer of an account in an evening paper of a social meeting of Spiritualists recorded his opinion that Spiritualism evidently promoted the growth of the hair! The explanation was that a number of literary and artistic folk were present, and in those days people of this kind cultivated luxuriant locks—it had nothing to do with Spiritualism, but served as a convenient peg for a pleasant jibe.

\* \* \* \*

It would be more correct to say that Spiritualism evidently promotes longevity. I could give quite a long list of people in the movement—mediums and others—who did not pass from the body until they were well over the threescore years and ten. Dr. Peebles, who was close on his hundredth year, when he passed away would probably stand at the head of the list. Of nonagenarians there were a few, and octogenarians quite a batch. And, indeed, there are several living who are well over the eighties. One venerable friend, still living, well over ninety, can recall the earliest days of the movement, having known many well-known leaders and speakers whose very names to-day sound like ancient history. When we can find the time we must compile a list of the more prominent of those Spiritualists whose span of years was unduly prolonged.

\* \* \* \*

There is an old Latin saw, "Ex uno disce omnes," which means, in effect, that from seeing one thing you may judge of all. But it is a maxim not to be taken too literally. If a fruiterer receives a sack of apples and, taking out one, finds it rotten, he might have cause for complaint. But he could not justly reject all the other apples as bad without examination. We hear occasionally of a Spiritualist whose judgment in some particular case has been falsified—*ergo* all his conclusions must be faulty. This is very slipshod reasoning. It would be rejected by any man with practical experience of life.

\* \* \* \*

Those who adopt this easy-going method sometimes get a smart lesson. Some years ago a certain editor and his assistant rejected a manuscript sent by an unknown contributor. They were right in refusing it. It was a crude and amateurish effort. Where they were wrong was in their conclusion that the man who wrote it was never likely to be worth serious attention. Not long afterwards they discovered to their confusion that their would-be contributor was producing articles so excellent that his work was being widely sought after and highly remunerated. In short, while their verdict on his contribution was correct, their judgment of the man himself was altogether at fault.

\* \* \* \*

I have been reading much lately on the subject of English traits and the difference between the Anglo-Saxon race and other races. It has often seemed to me that a main difference is that John Bull never sees anything very clearly, but as he contemplates it for a long time, his impressions are in the end usually truer and more thorough than those of the Latin or Celtic races which, seeing far more clearly, are content with a swift glance at any subject to which their attention is directed. This is perhaps the reason why Spiritualism has gained a firmer hold and a juster appreciation in England than in any other countries. It needs a deliberate consideration to take in all its meaning, and it receives this in the slow-working brain of John Bull who, as Carlyle pointed out, takes a long time to make up his mind about anything, but when he does arrive at a conclusion usually arrives at one that is true and just.

\* \* \* \*

The news of the death of Francis Grierson will doubtless produce a large crop of reminiscences, especially in literary circles. He was a man who once seen was never to be forgotten. I can still see in the "mirror of memory" his tall, commanding figure, and his brilliant eyes—the eyes of a poet and mystic. Often he was silent and aloof in manner, but with intimate friends he discoursed fluently, although his nature was too saddened by his life to admit of much humour in his talk. Nevertheless he could write vivaciously, and had a pungent wit. He was essentially a Celt, of Scottish and Irish blood. His piano-forte music was of the "inspirational" kind. He had no technical knowledge of the art. But good musicians said that it was music of the highest order, and it was all improvised on the spot. I never heard him playing the works of any composer, or repeating exactly any piece that he had once played. Every recital was unique in itself. It was as though his music came through him and not from him.

D. G.



## NOTES ON NEW BOOKS.

"Leslie's Letters to His Mother." By Alice Stringfellow. (Democrat Publishing and Printing Co., Fayetteville, Arkansas, U.S.A.)

Mrs. Alice J. Stringfellow, the compiler of this book, states in a foreword that she is eighty-one years of age. Her son Leslie, whose writings through the planchette are given, was born at Galveston, Texas in 1865; in 1886, Leslie died of malarial fever, and on his death-bed, said: "Leave no stone unturned until you find me."

Later, by means of a planchette—then a popular fad—messages began to arrive purporting to emanate from the departed boy. These writings continued to be received for over ten years, many of them being graphic and vivid descriptions of life in the next stage of existence, which, for the most part coincide very closely with other accounts received from various sources. Some of them were of a strikingly evidential order. An old man named Walker, who had lived near the Stringfellow family, died. His son and daughter called on Mrs. Stringfellow in the hope of obtaining a communication from their father.

A script came through, written upside down, which, on being held before a mirror, disclosed a message stating that the deceased gentleman had owned a valuable cemetery lot in Ohio, which he desired his children to claim, and sell, making use of the money realised on the sale.

The existence of this property was unknown to the children, but on writing to the proper authorities and investigating the title, the piece of ground was found to belong to them, and they were able to sell it.

The letters from Leslie date from the year 1886, and, according to a statement on the title page, have never before been published in any form. He speaks of the spirit world as a place of congenial activity, not unlike our own; he is playing the violin when a message reaches him that his mother needs him, so dropping his instrument he arrives just as the mother is taking up the planchette; he speaks of the jokes which are made by some of the spirit people, on the subject of funerals; descriptions are given of children's homes in the spirit world, of concerts arranged by Rubenstein, Mozart, Paganini and other famous musicians, including one "Sphor" (presumably a misprint for Spohr), and of trips to various "foreign" parts of the world of spirits, as, for instance, the region in which dwell the Turks and Hindus.

Sir Arthur Conan Doyle contributes a letter of appreciation of the book in which he says: "I believe that this account of the world beyond, to which the average human being may hope to attain, is in substance true."

H. G. A.

"Why Get Cancer?" By H. Reinheimer. Obtainable from the author at 103, King Charles' Road, Surbiton; 2s. 8d., post free.

"Assuredly cancer is not the mystery it has been supposed," says the author, who adds, "With a little good will, a little study, a little training, the public could be easily made to understand the inwardness of this disease, and be armed against its occurrence." The causes of cancer, according to the author, appear to lie in the defiance of the simple laws of health, particularly in respect of wrong-feeding, and over-feeding. A book which may be read with advantage by all who have at heart the maintenance of physical well-being.

H.

"The Verdict of the Sea." By Alan Sullivan. (Hurst and Blackett, Ltd. 7s. 6d. net.)

A romance of the sea, told with freshness and vigour. It depicts strength of thew and sinew, strength of purpose and high endeavour, sacrifice and heroism, and there is an interwoven love story which has nothing mawkish about it. Hardship and fighting, enmity and friendship, help to make keener the drama of the sea, whose realism is such as to have a salty savour for the palate of the imaginative reader. A book that the mature book-lover can appreciate, it will also have an appeal for the younger reader with a taste for action and excitement.

E. K. G.

"Dawn of Desire." By Nellie Tom-Gallon. (The Diamond Press, Ltd. 4s. 6d. net.)

This story, by a well-known writer who is also a contributor to *LIGHT*, is vividly and strongly told. Its tropical setting and exotic atmosphere make a perfect background for the various characters, all of them "living pictures," though not all of them quite decorous. It is very frank and very modern. Human nature in its primitive simplicity, untamed and unbridled, forms a great part of the theme. Yet a high note is preserved throughout, and the nobility rising above the baseness of the human soul relieves the darker colouring. The title of the book may be said to be its key-note.

E. K. G.

## SPIRITUALIST COMMUNITY SERVICES.

In the course of an address at GrotPlan Hall last Sunday morning, Dr. Hector Munro said that human personality survives what we call death. Psychic experiences are familiar to most of us, and it becomes increasingly difficult to understand the scepticism of many; but in every sphere of activity there are always those who oppose progress, and it is only of late years that we are being enabled to combat the materialism which has dominated the thinking world since the middle of the nineteenth century. The materialist regards life as a tiny glow, flickering for awhile but destined to ultimate destruction. Science, however, is now revealing a mass of facts which cannot be explained to the materialist. Science says these facts are true while Philosophy says, "If these facts are true I will believe them."

Science is slowly becoming religious, and religion is slowly becoming scientific, both striving after the same thing though in a different way.

M. J. C.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

In the course of an illuminating address, at Aeolian Hall, on Sunday last, Mrs. Philip Champion de Crespigny emphasised the value of *personal* endeavour and *personal* experience in the matter of Spiritualism.

From science man accepted on trust much knowledge which he could not verify . . . that the sun was ninety million miles from the earth; that ether and electrons were facts, and so on; yet when the Great Scientist, Sir Oliver Lodge, spoke of the life beyond this, his experience was questioned and even discredited.

Much was said by the critics of telepathy and the subconscious mind. But telepathy was a broken reed, as a complete explanation, and the subconscious mind which was supposed to forget nothing was of no evidential value.

Many investigators repeatedly declared that they were difficult to convince, as though we others were all credulous, and even of conviction. Very many Spiritualists have sacrificed their position and alienated their friends in order to stand by their hard-attained knowledge of the truth.

The future life was the most vital thing to us, hence we each wanted our own personal experience concerning it. Man and religion had striven for the proof of an after life all down the ages, and now that it was proven they cried, "What is the use of it?" After relating many of her own most evidential experiences, Mrs. de Crespigny pointed out that in physical mediumship the spirit friends came down to man's level while in mental mediumship man rose to their heights; and the lesson taught by these spirit friends was ever peace on earth and love towards one another. The clairvoyante of the evening was Mrs. Cannock, who gave a large number of most convincing descriptions and messages.

V. L. K.

## NEW BOOKS RECEIVED.

"OCCULTISM, CHRISTIAN SCIENCE AND HEALING." By Arthur W. Osborn, M.C. (Solar Publications, P.O. Box 1309 L., Elizabeth Street, Melbourne, Australia. 4s. 6d.)

"SPIRITUALISM AND THEOSOPHY." By Arthur W. Osborn, M.C. (Solar Publications, Melbourne, Australia. 2s.)

"STORIES AND POEMS." By "Marjory." (The Miles Press, 13, Bridge Street, Bristol.)

## ANSWERS TO CORRESPONDENTS.

R. F. M.—As you did not disclose your name and address we were unable to make use of your letter.

"A CHELMSFORD READER."—We greatly appreciate your letter and compliment you pay to the literary matter in *LIGHT*. The other question is a matter for the publishers, but we will keep it in mind.

MEDIUMSHIP.—We should advise you not to sit for trance development until you can arrange for three or four friends to sit with you, one of which should conduct the circle. For further guidance, read carefully "The Conduct of Circles," in *LIGHT* of the 18th inst.

BEN ECLAIR.—We are obliged for your letter on the question of Spirals, but the subject is not of sufficient importance at the moment to pursue.

E. M. M.—Thank you. Your method of gaining proof hardly impresses us as likely to be of much value. The point could be more directly settled by personal enquiry amongst the mediums concerned.



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JUNE 25, 1927

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**The British College of Psychic Science, Ltd.,**  
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New Summer Syllabus on Application.

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"Scientific Recognition of the Human Aura,"  
Wednesday, June 29th, at 8.15 p.m.  
Evening Lecture, "My Psychic Experiences" ... MRS. CANNOCK  
Non-Members, 1s. Tuesday, June 28th, at 8.15 p.m.  
Group (Clairvoyance) Bookings ... MRS. JAMRACH  
Tuesday, June 28th, at 4 p.m.  
Trance Mediumship. Private Appointments. ... MRS. BARKEL.  
Trance Mediumship. Private Appointments. ... MRS. GARRETT.  
Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS.  
Clairvoyance. Private Appointments. ... MRS. MASON.  
Clairvoyance and Psychical Development. ... MRS. G. P. SHARPLIN.  
Psychic Diagnosis and Treatment of Disease ... MR. G. P. SHARPLIN.  
Healing Groups, Mon., 8.30, Thurs., 8 p.m. Members, 1/-; Non-members, 2/-.  
**NOTE.**—The College has occasional accommodation for Students or  
Interested visitors from the Country or Abroad.

**PUBLIC CLAIRVOYANCE.**  
Friday, June 24th, at 8 p.m. ... MR. T. AUSTIN  
Friday, July 1st, at 8 p.m. ... MRS. ANNIE BRITAIN

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Invaluable to all serious students. Sample copy, post free.  
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MRS. BARKEL, MRS. G. P. SHARPLIN  
Wednesdays, at 3 p.m., Circle for Clairvoyance and Psycho-  
metry (groups of not more than eight sitters), June 29th.  
MRS. G. P. SHARPLIN  
Wednesdays and Fridays, Sittings for Psychic Photography.  
By Appointment ... MRS. DEANE  
Thursdays, 3 p.m., Class for Development ... MISS AIMEE EARLE  
Thursdays, 6 p.m., Devotional Group ... MISS STEAD  
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to talk on Psychic Subjects cordially invited. Tea 6d.

**THE LONDON SPIRITUALIST MISSION,**  
13 PEMBRIDGE PLACE, BAYSWATER, W.  
Sunday, June 26th, 11 a.m. ... Mrs. KELWAY-BAMBER  
" " " 6.30 p.m. ... Mr. E. W. BEARD  
Wednesday, June 29th, 7.30 p.m. (Clairvoyance) ... Mrs. FILLMORE  
Wednesday Services at 7.30 p.m.

**Werthing Spiritualist Mission Church, Grafton Road.**  
Sunday, June 26th, 11 and 6.30, Mr. Nickels; Thurs. June 30th, Mrs. Gregg.  
Services 3.0 and 6.30

**SUNDAY'S SOCIETY MEETINGS.**  
**Lewisham.**—Limes Hall, Limes Grove,—June 26th, 11.15,  
open circle; 2.45, Lyceum; 6.30, Mrs. K. Fillmore. June 29th,  
8, Mrs. Redfern.  
**Camberwell.**—The Central Hall, High Street.—June 26th, 8,  
11, service; 6.30, Miss Edith Clements. Wednesday, 7.30, at  
55, Station Road, public circle.  
**Shepherd's Bush.**—73, Becklow Road.—June 26th, 11, public  
circle; 6.30, Mrs. Bloodworth. June 30th, 8, Mrs. H. Clark.  
**Peckham.**—Lausanne Road.—June 26th, 11.30 and 7, Mrs.  
M. E. Pickles (Blackpool). Thursday, 8.15, Mrs. B. Petz,  
D.N.U.  
**Richmond Spiritualist Church, Ormond Road.**—June 26th,  
7.30, Mr. Peters, "A Crusader," address and clairvoyance.  
June 29th, 7.30, Mrs. Cooke, address and clairvoyance.  
**Croydon National Spiritualist Church, New Gallery, Katharine  
Street.**—June 26th, 6.30, Mr. A. Vout Peters.  
**Fulham.**—12, Lettice Street (nr. Parsons Green Station).—  
June 26th, 11.30, circle; 2.30, Lyceum; 7, Mr. Ella. Thursday,  
8, Mr. R. Brailey.

**BOURNEMOUTH SPIRITUALIST CHURCH, 16, Bath Rd.**  
(Affiliated to the Spiritualists' National Union).  
Resident Minister - Mr. FRANK T. BLAKE.  
Sunday Services, 11 a.m. and 6.30 p.m.  
Tuesday, 8 p.m., Phenomena  
Thursday, 3 p.m., "  
" 8 p.m., Lecture and Questions.  
Friday, 6.30 p.m., Healing Services.

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**Public Meetings for Psychometry and Clairvoyance.**  
Monday, June 27th, at 3, Psychometry ... MRS. GLADYS DAVIS  
Tuesday, at 7.30, Clairvoyance ... MRS. A. JOHNSON  
Thursday, at 7.30, Clairvoyance ... MRS. S. D. KENT  
**Sessions for Normal and Trance Clairvoyance.**  
Monday, 27th, at 7.30 ... MRS. A. JOHNSON  
Wednesday, at 3 ... MR. GLOVER BOTHAM  
**Sessions for Trance and Direct Control.**  
Tuesday, 28th, at 3 ... MRS. A. ROBERTS  
Thursday, 30th, at 7.30 ... MRS. A. ROBERTS  
**Session for Materialization.**  
Wednesday, 29th, at 7.30 ... MRS. BAYLIS  
**Private Sittings with the following gifted mediums can be booked in  
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Tuesdays ... MRS. A. JOHNSON  
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We have pleasure in announcing that the Tune book,  
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**SUNDAY, JUNE 26th,**  
11 a.m.—*Speaker*, Sir Arthur Conan Doyle.  
6.30 p.m.—*Speaker*, Mr. Ernest Meads.  
July 3rd, 11 a.m., Mr. Harold Carpenter; 6.30 p.m., Sir Arthur Conan Doyle.

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Healing Circles are held Mondays at 7 p.m. and Fridays at 3 p.m.  
Applications to be made to the Hon. Sec., 21, George St., Baker Street, W.1.

**WIMBLEDON SPIRITUALIST CHURCH,**  
136 HARTFIELD ROAD, WIMBLEDON.  
Sunday, June 26th, 11 a.m. ... Mrs. LUCY HART  
Address, Spirit-descriptions and messages.  
Sunday, June 26th, 6.30 p.m. ... LYCEUM DISTRICT COUNCIL  
Wednesday, June 29th, 7.30 p.m. ... Miss MARY MILLS:  
"The Need of the World," followed by Spirit-descrip-  
tions and messages.  
**Healing, Tuesdays, 7 p.m. Wednesdays, 3 p.m.**

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Leader, Mrs. MARTHA OGILVIE. July 6.

**(B.) Trance Addresses.** Through the Mediumship of Mr. W. E. FOSTER. Answers to written questions of a General and Impersonal Character, concerning the Life of Spirits and their surroundings. Chair, Mr. DAFYDD THOMAS. June 29th, July 13th.**Training of the Psychic Faculty.**

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OPEN TO THE GENERAL PUBLIC**

Psychic Science and Spiritualism

**TUESDAY, June 28th, at 8 p.m. Mrs. V. V. FARONE**

Questions will be answered at the close of each meeting

**Note:** During the Summer months the FREE PUBLIC LECTURES will be discontinued. They will commence at the beginning of October and form part of the Autumn work, full particulars concerning which will later on appear in the syllabus of the Autumn Session.**Office Hours: 10—6 and 1 o'clock on Saturdays. Syllabus on application.****BOOKS FOR SALE.****Science, Experimental Evidence, Philosophy.****From Agnosticism to Belief.**—An account of Further Evidence for Survival. By J. Arthur Hill. 3/10 Post free. (Reduced from 7/6.)**Leaves from a Psychic Notebook.** By H. A. Dallas. With a prefatory note by Sir Oliver Lodge, F.R.S. Post free 5/4. Just Published.**On the Threshold of the Unseen.**—By Sir William F. Barrett, F.R.S. An examination of the phenomena of Spiritualism and of the evidence for Survival After Death. Post free, 3/-. **Science and Human Progress.** By Sir Oliver Lodge, F.R.S. Six Lectures now reprinted in book form. 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