

# Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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## CONTENTS

Notes by the Way ... ..	469	Coming World Calamities ...	474
An Investigation Into Psychic Phenomena ... ..	470	From the Lighthouse Window	475
Mr. Malcolm Bird Discusses "Margery" ... ..	472	The Edwin Drood Case ... ..	476
Letters to the Editor ... ..	473	Rays and Reflections ... ..	477
		Clinched Evidence ... ..	478
		Notes on New Books ... ..	478

## NOTES BY THE WAY.

### THE LOCOMOTION OF THE FUTURE.

A newly published book, *The Language of the Spirits*, contains a remarkable prediction given by an "Invisible Writer." It is as follows:—

Soon we shall find the aeroplane obsolete. We shall be able to project our bodies a thousand miles in as many seconds, and be able to see over a thousand miles. We shall be able to see and smell unlimited distances. Before long we shall be able to see all the scenes in the world's history since the beginning of time. Soon you will be able to have breakfast in London, lunch in Rome, afternoon tea in Cape Town, and breakfast next morning in London.

This sounds very alluring, and who shall say it will not come true? It would certainly be rash to deny it in face of the miracles wrought by science during the last thirty years. But whether it is coming "soon" is quite another matter. We observe that Mrs. Stewart, commenting on the message, refers to Sir Oliver Lodge's views on new sources of motive power, especially in reference to the utilisation of the immense energies locked up in the material atoms, and to his statement that the ether is so massive a substance that, if we could control it, masses of ordinary matter could be propelled with great ease at a speed beyond anything as yet attained.

\* \* \* \*

### SCIENCE AND THE SOUL.

In the *Contemporary Review* for September appears a remarkably outspoken article by Mr. James Corbett, who urges the liberation of Science from that arbitrary region known sometimes as "naturalistic," the field of sensory impressions. He would have Science look beyond this region and extend its explorations. Sir Oliver Lodge, as we know, has travelled far in this direction, seeing in the human body a temporary instrument for something beyond and outside the body, i.e., the soul. To the thoughtful Spiritualist these are almost elementary considerations, but it means a long and stubborn fight to win the assent to them of Science in the person of some of its official exponents. Mr. Corbett develops his argument with great ability. He asks if there may not be a psychical evolution as well as a physical one.

Precisely. Is it not psychical evolution which has given man a self-hood which no merely physical evolution could have produced? Continuity in evolution, as Mr. Corbett points out, seems a plausible thing, and when a few leading scientists apparently confirm the Darwinian idea, the average man is partly convinced that the formula of evolution is right. "But the chain of continuity snaps when we come to explain the spiritual consciousness of man." Naturally it does, and we think that nowadays the scientists are beginning to realise it. Some have already done so, observing that there are qualities in man which defy all explanation by any theory of physical evolution.

\* \* \* \*

### THE SUBSTANTIALITY OF THE SPIRIT WORLD.

Dr. Helgi Pjeturss, of Reykjavik (Iceland), holds, so far as we can understand his theory, that life after death is a planetary matter; that the transition is not to an etheric world in space, but to other planets. In a recent communication we have received from him he calls attention to some of the statements made by spirits, as, for instance, the one in which the communicator says he is still "in the flesh." But there are many such statements in which spirits testify that their bodies are as solid as they were on earth, and that they live in a world as natural as this. Yet we do not feel compelled to receive these statements as meaning that the life after death is a physical or earthly life, however much it might appear to be so to those newly translated to it. We have gone into the matter many times with spirit communicators who contend—and we think with perfect truth—that their life is more a mental life than a material one, and that wherever they dwell it is certainly not on any planet. The more advanced tell us of regions independent of the worlds of the Solar system—zones of sublimated material extending outwards in concentric circles, the first and innermost being the abode of all spirits from this world who are sufficiently evolved to enter on the spiritual life proper. And, further, they say that those less developed remain for a time as inhabitants of the interior side of this world. That explains many spirit-messages which the average inquirer finds rather puzzling, and, incidentally, it reconciles some apparent contradictions in the statements made.

### YOU WILL SEE.

Why murmur, "Could I see?"  
E'er long freed from blind bias,  
Carping doubt and care,  
Thou shalt rejoice,  
And face to face with Love's reality,  
Forget past darkness;  
For the Christ-salve, touching  
Those sightless eyes will give thee  
Light, white Light;  
Pure with the impress of Divinity!

E. P. P.



## AN INVESTIGATION INTO PSYCHIC PHENOMENA.

A Record of a Series of Sittings with  
MR. JOHN C. SLOAN.  
the Glasgow Trance and Direct Voice Medium.  
By J. ARTHUR FINDLAY, M.B.E., J.P.

(Continued from page 459.)

I shall now pass on to what I have been told regarding the production of the independent or direct voice. I have had no means of proving these statements, but from what I myself have read on the subject I find that what has been told me is substantially what has been told others.

### HOW THE VOICE IS PRODUCED.

To obtain the independent voice, we require, in conjunction with those in the spirit world, to make the necessary conditions, otherwise the phenomena will not take place. They on the other side require our co-operation just as much as we require theirs. We are the passive, and they the active co-operators. We require an individual, the medium, possessed with certain vital forces or substances to some extent more than normal. To these we, the sitters, supply our own normal forces or vitality.

We sit in a circle in complete darkness with one or more metallic megaphones in the centre. The medium's hands and feet are controlled by the person sitting on each side of him, and he keeps absolutely passive throughout the entire sitting. We vibrate the atmosphere by singing for the first quarter of an hour. After we have done that, we have done our part; the rest, and much the greater part, is done by those who are working with us beyond the veil. As my investigations progressed, so was I impressed with the complications of the procedure, in the spirit world, necessary to produce the conditions that make communication possible. A group of spirits expert in the handling of organic chemical substances work along with us. Immediately we assemble, they get to work to do their part. The group consists of a director of operations, one or more chemists, one who moves the trumpet in the direction a spirit wishes to speak, one who gathers the substances from the medium and the sitters by connecting them up for the chemist, who draws from them the necessary material and forces. These lines of force, magnetic lines I am told, extend from the medium and the sitters to a central point, and the substances drawn from them are gathered by means of these, by the chemist, into an etheric bowl into which he also adds etheric substances of his own. Another of the group helps spirit newcomers to speak, telling them what to do; others bring spirits into the circle, and Whitefeather, to whom I have already referred, a Red Indian, considers himself the most important of all, as he is detailed off to give warning when a seance is to take place, so that all the spirit operators may be present and at their posts.

Such is a general description of the *modus operandi* of the independent voice, on the physical and on the etherial sides of life, but, given the necessary conditions, what is the explanation of all that takes place?

We must accept their statement that the etheric body is in every way a duplicate of the physical body, both as regards all internal and external organs. In spirit life, communication takes place in the same way as in earth life. The vocal organs vibrate their atmosphere, the tongue moves, the lungs draw in and expel the equivalent to our air, everything proceeds as it proceeds here on earth, the only difference being that it is all taking place in matter of a much finer structure at a much more rapid rate of vibration. Thus their vocal organs, though they can operate in their etheric world, cannot do so in our grosser world.

Their texture is too fine for them to have any effect on our atmosphere. New conditions must be created in which vibrations are slower. To obtain these, absolute darkness or subdued red light is necessary, as the rays of white light break up and disintegrate these finer forces and substances with which they work. The best results are obtained when the nights are clear and the atmosphere is free from moisture. At the best, the conditions permitting speech are very finely balanced, and, in addition, the sitters must be in good health and harmonious amongst themselves.

We shall now imagine that we have been sitting in a circle, the medium being with us, that by singing we have vibrated the atmosphere for about a quarter of an hour, when suddenly a voice, clear, distinct and away from the medium, breaks in upon us; after giving name and address, the voice engages one of us in conversation. What has actually happened? It was this question that was always uppermost in my thoughts after I became accustomed to the strange phenomena. Was it the medium impersonating someone, or an accomplice among the sitters doing so? For many reasons I became satisfied in time that this voice did *not* proceed from any human being, but that there was a personality behind it which was not of those present in the room. I therefore set myself to find out what actually was the cause behind this effect, and by a series of questions and answers, over a period of time, was told the following, which, for the sake of brevity, I shall put in my own words. It must be clearly understood, however, that I am only recording what has been told me, and I have not proved the accuracy or inaccuracy of any of these assertions.

The chemist to whom I have already referred, after mixing the substances obtained from the medium and sitters with his own ingredients, takes the finished preparation, and with it first materialises his hands and then forms a rough mask in the likeness of a mouth, throat, larynx, lungs, etc. This, when finished, is placed in the most suitable part of the room, often in the centre of the circle. The spirit wishing to speak then presses into this mask, and with it clothes or covers his own vocal organs, absorbing this substance into his own organs of speech. These organs then take on a thicker or heavier condition, the tongue requires more exertion to move, but with a little practice it all becomes possible. The spirit then, for the time being, has taken on the necessary conditions to make himself once more such as we are, so far as his vocal organs and lungs are concerned. He is again an inhabitant of matter slow in vibration, so that when he speaks he produces the same effects on our atmosphere as we do when we speak. He and we are in the same room, within a few feet of each other, he standing speaking to us, and we sitting, answering. He hears us and we hear him. This condition lasts only for a short time, not often for more than five minutes, when dematerialisation begins, the material falls away from the vocal organs, and though the spirit visitors may continue speaking, they are not heard. This briefly is what they mean by saying that they "take on earth conditions" from our surroundings. All direct voice mediums possess a certain vital force or substance, all sitters have it in a lesser degree, and to this is added, by the spirit chemists, other etheric forces or substances, the combination of which is a material sufficiently slow in vibration to vibrate our atmosphere. The only thing we cannot understand is how the spirit clothes himself with it.



or absorbs it. What is the exact effect which is produced when the spirit presses into it and becomes covered with it? Some day we shall doubtless find out the explanation, but what I write is, in substance, all that has been told me. When I have asked for further details I have been told that I would not understand and must be content with such information as has, so far, been given to me. Often I have put my ear quite close to the medium's mouth and heard nothing beyond his regular breathing, though a voice was speaking to someone at the time, and only my personal friends were present in the Seance Room of the Glasgow Society for Psychical Research.

On one occasion the communicator told me that the medium's larynx was being used, and that his voice was being carried by a psychic tube to the trumpet which magnified it so that we could hear it. Apparently he was making use of the medium's lungs and larynx and mouth to save the necessity of materialising these organs. At Sloan's seances, we have three different forms of communication; first, trance utterances; secondly, trance utterances plus the trumpet; and thirdly, and best of all, voices from spirits who have materialised their vocal organs and lungs and speak as we do, without any connection whatever with the medium, except the ectoplasmic substance necessary for materialisation, which they borrow from the medium and sitters.

They have blown down the trumpet to show me that air is used. The trumpet is moved by materialised rods made by a combination of these substances supplied by medium and sitters, and their chemist. It can be moved also by materialised hand or hands, and it is sometimes placed at the materialised mouth of the speaker, thus throwing his voice in the direction he desires to speak without his requiring to move from the place where he has materialised. Either end of the trumpet can be used, whichever suits their purpose best. When the trumpet is not used, it means that the substance is sufficient, and the power strong enough to enable one or more materialisations to take place, usually in the vicinity of the person to whom the spirit wishes to speak. Thus, I have heard, on occasion, two and sometimes three voices speaking to different people at the same time. Not always, however, is the person present who purports to speak, as spirits who have passed through what is called the Second Transition into advanced spheres find it difficult, if not impossible, to communicate. They, however, can communicate with those in the lower spheres, their messages being picked up by a receiving instrument and passed on by a spirit present at the seance. This, I think, is often done, even with those in the lower spheres who find communication difficult by means of materialising their own vocal organs. An Irishman in spirit life named Gallacher told me that much of his time at a seance was occupied in taking messages and passing them on. He calls himself the "telephone exchange."

Such is some of the information that has been given to me. I regret I cannot give, even in a general way, much else of interest I have been told. The spirit that purports to be Huxley, and others, have been most interesting, tracing matter and life up from early beginnings, through the physical into the spiritual world. "Evolution"—the soi-disant Huxley said to me once—"is still my great theme, the thing I am constantly thinking about. Evolution is the key to the Universe. Evolution never ends. We are always progressing, progressing, but we retain our individuality. It helps to explain the mystery of existence." Of course, there is nothing evidential in this. I just mention it as a matter of interest. The view I personally have formed from the information I have received is that here and now we are spiritual beings living for a time on earth encased in physical matter which we discard at death, thus permitting us to function in the environment for which by nature we are fitted. Evolution, in other words, is the development of a spiritual being whose ultimate destiny we have at present no means of ascertaining.

The foregoing is a faithful record of my experiences, and I have but done my duty in recording them. Some may accept them, others suspend judgment, whilst many doubtless will disbelieve, arguing that without deception such things cannot occur. I reply to critics on much the same lines as did Pasteur to those who impugned his discoveries on a *priori* grounds: "In all this, there is no question of religion, nor philosophy, nor atheism, nor materialism, nor spiritualism, it is entirely a question of fact." The facts are there, and refusing to face them does not alter them. If any one has built up a system of belief which opposes these facts, that system must be changed to suit the facts because the facts will not alter to suit any particular system of belief. I can safely leave the future to bring forth cumulative evidence in support of my assertions, so that the day will come when to disbelieve in the reality of psychic phenomena will be but to plead ignorance, and to scoff will be accounted foolish.

### A FABLE.

BY THE LESSER ÆSOP.

A sage who had studied long and made many experiments delivered an impassioned harangue to the populace in the market-place. He said he had discovered beyond all peradventure that the life beyond the grave was a far happier life than this one. What did it matter, he said, when or how death overtook the miserable children of earth since it only conveyed them to a blessed region beyond all the frets and miseries of this life?

While he was thus holding forth with general approval, there came running into the market-place a messenger panting with haste and excitement who proclaimed that a pestilence had broken out in a neighbouring town, and exhorted the people to be on their guard.

In the twinkling of an eye the crowd took to its heels, leaving the orator without an audience. After ruminating for a few moments he too took his departure, following in the wake of the crowd with hurried steps. The only person left was an aged philosopher who had been contemplating the spectacle from a distance, and who enquired of the messenger what had caused the crowd to take to such precipitate flight. In a few breathless words the messenger informed him and proceeded on his way.

The sage murmured to himself sorrowfully, "Life is a little thing," he said, "but it is sweet," and he too departed as quickly as his infirmities permitted him.

MORAL: Nature will have her way.

THE SECOND of a series of 12 Lectures will be given by Mr. Ernest Hunt on Friday, October 7th, at 8 p.m., at the Large Hall, Marylebone Studios, 73, High Street, Marylebone (entrance in Nottingham Street). Subject: "Light on the Subconscious." Admission, 2s. 6d. All communications to be addressed to the Secretary, 30, Woodstock Road, Bedford Park, W.4.

### AN APOLOGY.

In the August 27th, 1927, issue of LIGHT appears a copy-right story, contained in "British North Borneo," written by Major Owen Rutter, F.R.G.S., and published by Constable & Co. We regret that this was printed by us without acknowledgment, and herewith tender to the author and publishers our apologies.



## MR. MALCOLM BIRD DISCUSSES "MARGERY."

"With the exception of Dr. Crandon, the medium's husband, there is no man who knows more about the 'Margery' case than Mr. Malcolm Bird," said Mr. Harry Price in introducing the lecturer to members of the National Laboratory of Psychical Research on Monday, 19th inst., at Queen's Gate Hall, South Kensington.

Mr. Bird, the Research Officer of the American Society for Psychical Research, said he assumed some acquaintance with the case on the part of his audience, but very briefly outlined the beginnings and later development of the phenomena. He recalled that the mediumship had broken out in the Crandon home in May, 1923, the medium being the wife of a well-known surgeon. Seances had been held frequently, and eventually a committee of investigation had been formed, of which committee Mr. Bird was secretary. The investigators, being unable to come to any agreement, had disbanded their committee; other committees had been formed to examine the case, and an immense controversy had broken out as to the validity of the phenomena and enormous publicity had been given to the matter. A strong body of opinion held that the phenomena were genuine; against this there was a very active section which held opposite views.

"It seemed to me," said Mr. Bird, "that for you who live some three thousand miles away from the scene, it must be very difficult to arrive at any satisfactory conclusions, in view of this controversy." He added that he himself had not come as an advocate nor did he propose to go into matters of deep issue, but simply to lay before his hearers the results of his own observations. "The first sittings that I attended were inconclusive, and I came to no decision, but at a comparatively early date I came to the conclusion that the phenomena were valid."

Continuing, Mr. Bird stated that he proposed to refer to the entity that manifested itself at the "Margery" seances, and which claimed to be Mrs. Crandon's brother, as "Walter," although this did not necessarily mean that he must be regarded as accepting this identity. Some of his hearers probably inclined to the Spiritualistic view, that this was actually the deceased Walter returned from the grave; others no doubt held the opinion that some other explanation was preferable. He proposed not to open that question, but to confine himself to presenting facts as he knew them.

One of the special features of the Crandon phenomena was the tendency for the trance condition to affect another member of the circle in addition to the medium. One case in particular was that in which a certain well-known medical man was found to be in a deep trance during the seance, with a large mass of ectoplasm lying on his face. Such instances were not uncommon, and they made the theory of fraud extremely difficult to accept; one would have to assume for the purpose of this theory that such controlled sitters were themselves accomplices of a fraudulent medium.

Mr. Bird gave details of the various tests which had been tried in connection with the case, including the now famous bell-box test. The bell had not only rung in red light, while being carried round the room by one of the sitters, but had obeyed requests, e.g. "Give four short and three long rings," etc. The "impervious critic" had suggested a far-fetched explanation for this manifestation; it was that the medium had covertly "tinkered" with the spring until it was so loose that it almost, but not quite, made contact; the act of carrying the box round the room, argued the critic, would cause the loosened spring to oscillate, thus making intermittent contact and causing the bell to ring. This ingenious theory did not explain how the bell could ring in a manner required by the sitters (e.g., three long and two short

rings), but there was another objection to this argument. The bell-box, it was found, would ring when carried about the room by one sitter, but when the next one carried the bell-box no sound would be heard.

One of the latest developments of the phenomena was the repeated production of thumb prints on dental wax. A large number have been obtained, and there were many interesting observations to be made on these manifestations. To begin with, they had been obtained under the most rigid test conditions. Finger-print experts of various countries had emphatically stated that they were actual anatomical prints, i.e., that they could not have been produced by means of, say, a rubber stamp, or a metal die. They showed, under microscopic examination, minute sweat glands which the die or stamp would not have reproduced. Furthermore, if the series of prints had been made by a stamp, each reproduction would be identical; on the other hand, anatomical prints, although made by the same finger or thumb, would each show small differences due to changes in position and pressure, although, of course, the actual markings would remain unaltered. These differences could be detected in the prints obtained at the "Margery" seances.

Another noteworthy feature of the prints were that they had been reproduced in reverse; that is, one print would appear which, though identical with its fellow print, would have all the features in reverse order, as they would appear in a mirror. In other cases the prints appeared "inside out"—the ridges of the one appearing as furrows in the next, and vice versa.

The lecture, which was very cordially received, was illustrated by a number of excellent lantern slides.

### SPIRITUALIST COMMUNITY SERVICES.

"The Power of the Spirit" was the subject of Mr. Ernest Oaten's address at Grotian Hall last Sunday morning. Spiritualists, if they were worthy of the name, must be increasingly aware that behind the wonderful display of phenomena, there are tremendous issues which demand deep enquiry and close study. The enquirer (usually drawn in the first instance into the movement through the deep longing to get into touch with one that has passed beyond the veil) is satisfied at first with proving the survival of the loved one, but after that is established, if he or she be a student at all, questions concerning the life here and hereafter, the eternal "Why" comes into the foreground of one's thoughts. Surely He who put that factor of curiosity into our being intended us to enquire, Whence came we, why are we here, whither do we go? Though scientists may attach scientific names, philosophers, philosophic names, materialists, materialistic names, behind it all is the pulsating life of the eternal all-pervading Spirit which we call God. It is difficult to hold abstract ideas such as Love, Aspiration, Prayer, etc., as realities, nevertheless they are the most valuable things that we possess; we cannot touch or handle them, though we can see the manifestation of them; truly the invisible things of life are the eternal realities; only the things of the spirit endure.

M. J. C.

### MARYLEBONE SPIRITUALIST ASSOCIATION.

"Body, Soul and Spirit" was the subject of the Rev. G. Vale Owen's address on Sunday evening last at Aeolian Hall. The Body, he said, was not nearly so important to-day as it was a few years ago. The personality of human beings was centred entirely, or nearly so, in the head; and the rest of the body was but its appendage, providing it with nutriment and holding it erect for purposes of speech and so on.

The Soul is the spirit body. The soul is lovely or unlovely according as we have lived holy or selfish lives on earth.

A Bishop had lately said that he was sure of one thing, namely, that the first being he would see in Heaven would be Jesus! That is something no man could know. Why should we see Jesus at once when we go over? Were we worthy of such a privilege or fit to meet this glorious presence? But we should see Him when we had progressed in spirituality and advanced in the heavenly spheres. The highest sphere we knew of was the Christ sphere. The further advanced our spirit friends were, the more humble and modest were they when questioned by us. They invariably told us of other spirits who could explain things better than they.

Mrs. A. Roberts gave numerous excellent test messages and descriptions, often accompanied by christian and surnames.

V. L. K.



## LETTERS TO THE EDITOR.

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

## "THE MYSTERY OF EDWIN DROOD."

Sir,—The Edwin Drood case seems to me to be so important, both from a psychic and from a literary point of view, that I was about to interrupt my brief holiday in order to send you an account of it, but I find that it would be a superfluous work, since Mr. von Reuter has done it so clearly and accurately. I would only add that my hands were not on the instrument, and that I had not discussed the question with the von Reuters.

Yours, etc.,

A. CONAN DOYLE.

[The article by Mr. Florizel von Reuter appears on page 476.]

## JOAN OF ARC AND HER "VOICES."

Sir,—There is a fact in the career of Joan of Arc which, as a Jesuit friend of mine pointed out to me long ago, Science has ignored. What is this fact?

Joan of Arc heard the "voices." Not only this; she received certain instructions from the "voices" as to what she was to do. She did what the "voices" instructed her to do.

What was the resulting fact? Joan of Arc *changed the history of France, and thereby she changed part of the history of our world.*

But philosophers and historians in the history of the world—read especially Hegel and Croce—ignore this influence of the abnormal on the facts of history. Not one of them entertains the possibility of "external voices" having had any part in the evolution of history. They are faced by the fact of what Joan of Arc did, but they ignore the fact that her "voices" *did* influence the course of history.

Hold that the "voices" came direct from God, from an angel, from some unconscious *elan vital*, from sheer chance. The fact remains that the evolution of the history of the world has been influenced by the "voices."

Now, historians and philosophers must reject this abnormal influence of the "voices" as a miracle. Must they not, then, take it into consideration as a *normal* fact?

If they do consider it as a normal fact, must they not agree with Emmanuel Kant and Bradley—(cf. *Appearance and Reality*, p. 552)—that ultimate reality is to be found only in the spiritual?

Yours, etc.,

F. C. CONSTABLE.

## EVOLUTION AND THE SOUL.

Sir,—A convinced Materialist who has accepted all the facts of Evolution has not to concern himself with the question at what stage of that unfoldment his far-off ancestor was given or acquired what is called a soul and a spirit. But all who are Evolutionists, and at the same time believe in another world after this, are met by the necessity of having a date to reckon from. It is not probable that the fish, the amphibian, or the reptile was conscious of a future state, nor when, after a few million years, that fish had evolved to climb trees and live on nuts have we any sure ground to go on. And when that knowledge did come (as it certainly did, or we should not possess it) the assumption and probability are that it was due to improving mentality and carried no moral connotation. It is not suggested that at such an early stage it was the result of virtuous behaviour, but only that the struggle for life had improved the brain, so that it could deal with more than the event of the moment. Alas! poor gorilla; decent old father of a family that you are—sitting all night at the foot of the tree to see that the leopards do not get to your missis and the kids asleep up in the branches. That did no good—you should have left them to their fate as the "unfittest" and roamed afield with no distracting ties, so that in the struggle your brain steadily increased in volume and strength. If you had started properly you could have been making poison-gas by this time, and even have learnt how to make others fetch nuts and fruit to your table.

It is comprehensible that a Creator should cover this or any other planet with a freight of birds and beasts to roll round with it, and then to die and disintegrate into their elements; it is also understandable that He should create a whole fauna and give to each unit from the first a soul and a chance to make good, but it does not seem so clear that it is an admirable

act of wisdom and goodness to create a speck of *slime*, endow it with life, and then for its Creator to lie back through endless endless ages, while from some Pisgah or Olympian height He watches the frightful, undirected conflict of these evolving specks until a mere handful have emerged able to receive a vague impression that He exists.

Not the hardiest man can now, it seems, disbelieve the case for Evolution, least of all one like myself who is incompetent in such a matter, but I am not obliged to go into a trance of admiration over it. To a dyed-in-the-wool Materialist it is a reasonable and ordinary fact.

Yours, etc.,

E. HARVEY.

West House,  
Bromboro', Cheshire.

## THE LATE LADY CRAUFURD.

Sir,—There may be some of your readers who knew my mother, and who will be interested to know that I have already received clear proof from herself of her survival of bodily death. The circumstances of her brief return in order to give us greeting are too private for publication in detail, especially at the moment. The way was prepared by her brother, the late Lord Gort, himself a scientist, who asked me temporarily to desist from purely experimental research in connection with "Fairies" in order to receive a personal communication.

In this connection I cannot do better than refer those interested to a study of *Raymond* by Sir Oliver Lodge, and the manner in which "Myers" prepared the way for Sir Oliver, for my own experiences have fully corroborated those of Sir Oliver as far as they have gone.

Yours, etc.,

QUENTIN C. A. CRAUFURD,

Kent.

## DARWINISM: A PROBLEM.

Sir,—I offer your readers a problem which, I think, has never been solved, though it faces Science.

All living organisms begin as germs and all living organisms *after* they come into existence have experience. No germ, including that of man, comes into existence with experience.

Now, it is generally assumed that Science is concerned with *scientia*—that is, with the analysis of experience. But it is *not* so concerned. It is concerned with the experience of *conscious subjects*; it is concerned with *conscientia*. This is why the subject of Science is defined as "*a conscious self coupled with experience.*"

But all living organisms, including man, come into existence *without* any experience!

Where does Science get its conscious subject from?

I do not want any dogmatic assertion in reply, such as the assertion that the germ of man comes into existence with consciousness. I want to be told how, scientifically, the conscious subject comes into existence.

Of course, I have my own personal explanation, but to give that would demand, at least, 60,000 words. And it would end with my acknowledgment that I am an ignorant ass. But *I am*.

Yours, etc.,

F. C. C.

## "SUN OF MY SOUL."

SIR,—The omission in the above hymn of the first two stanzas of Keble's version, as written by him in his "Christian Year," greatly obscures the contrast which he intended to impress upon the reader. I beg, therefore, to suggest the introduction in our hymnals of the following single stanza to take the place of those rejected:—

'Tis gone; that bright and orb'd light,  
The mantling clouds have hid from sight;  
The evening shadows onward come,  
And half the world is lost in gloom.

Sun of my soul, Thou Saviour dear,  
It is not night . . . .

Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage,  
Near Otley.



## LIGHT.

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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.

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## COMING WORLD CALAMITIES.

Before the Great War burst upon us the prophets and soothsayers seemed to have had nothing very definite to say, in public at least.

A study of some of the forecasts for the year 1914, published in 1913, is sufficiently informing on that point. At the best the prophets seemed to have offered nothing but the vaguest hints. There were a few brilliant exceptions, but even those were not very explicit.

The fact is that neither the destiny of man nor of nations is irrevocably fixed; something depends on the man or the nation concerned, their will and power of choice come into the problem, and some calamities to which we appear to be inevitably tending may be arrested, or overcome at the very last moment. Even the Great War seemed to be something that rested on a very delicate balance.

We have heard of late years a great deal concerning some tremendous catastrophes which it is confidently asserted will come upon the earth before very long. Our attitude towards these problems is necessarily one of caution, although the strong indications which we have had during the last year or two that the earth—not to speak of its inhabitants—is in a very unsettled state, naturally check a too optimistic view.

In a book recently published, *The Language of the Spirits*, by Mrs. Elizabeth Stewart, we find a psychic message which bears significantly upon the matter. The communicator tells us that "there are scrolls upon which are written what we do call the 'signs everlasting.'" It seems that those "on the other side" who can speak of the future have read the signs of the earth's destiny from two "scrolls," and that these hold what is called "the choice." "There are ever two roads, and it lieth with mankind to choose which one he will follow."

The communicator proceeds to refer to those who predict great trouble for the earth. According to his statement, this catalogue of calamities is written on the "first scroll," and that the second scroll "containeth other writings." It seems that Humanity was given the choice either to endure great disasters to the body, or to face "the struggle of the mind," and it is claimed that choice having already been made, man "has turned his back upon the great disaster."

We read that "many spirits have read only the dark scroll, and have given this message to the world. But the writing on the scroll of Light will prevail."

The recipient of the message is directed to "set the minds of the people at rest concerning this," for "the spirits who communicated did not err in their reading of the writing, but they erred in believing that the first scroll would be fulfilled. It is not so."

This is more comfortable reading than the message in the *Teachings of Osiris*, the book which was recently noticed in these pages:—

My son, great things are at hand. Glance at thy papers and behold ye shall see the murmuring of the elements, they are even straining as do the hounds at the leash of the master. Perchance the leash may snap, and then will the inevitable avalanche be poured out upon mankind.

This communicator is very emphatic regarding calamities to come. He says, "the judgment day which doth approach is the judgment of physical man upon himself. He doth profane Nature—and Nature doth rebel." He points to the necessity of a world-cleansing. It is as though there were a cancerous growth to be removed from the body of humanity.

Reading both these messages in the light of reason we can see that there is a great deal of truth in each of the statements. Coming along psychic channels they none the less embody a great deal which thoughtful people have already realised. At present we can only say that, although we have no clear assurance either way, we think that as regards the threatened calamities things are not likely to come to the worst. There are signs of a spiritual awakening.

As regards the physical side of things, we have already had a succession of very strange happenings throughout the globe in the way of earthquakes, tidal waves, cyclones and the like. As Sir Oliver Lodge pointed out, these are signs of a settling of the earth's crust, which goes on from time to time, and which bulks very largely nowadays in our minds by reason of the fact that through modern systems of intercommunication, the troubles and calamities of the whole world are instantly reported and brought under the attention of the people at large. That is true enough, but even so the list of great disasters during the last few years gives us the impression of something abnormal. But whatever may impend, all those who have gained a knowledge of spiritual realities can face the future with tranquil minds.

## MEMORIAL TO FELICIA SCATCHERD.

Many of Miss Scatcherd's friends are desirous that some memorial should be established to her memory. Three proposals have been made: (1) an annual memorial lecture; (2) three pictures of Miss Scatcherd, one to be hung in the rooms of the Alliance, one at the Stead Bureau, and a third to be presented to Dr. and Mrs. Drakoules, with whom Miss Scatcherd lived so many years. The remaining suggestion is that the "Spirit of Christmas Fund," in which Miss Scatcherd took so keen an interest, and in which she was the moving spirit, should be dedicated to her memory.

We think all these proposals could be carried out in some way, and as regards the last-named suggestion it seemed to us that the expenses of the lecture and of the pictures (which might take the form of monochrome enlargements of a photograph) could be defrayed from the fund, which could be usefully augmented by further donations. We have already received a cheque for £5 from Major Cecil Peters, and any further offerings will be added to the fund (which might now be known as the "Felicia Scatcherd Memorial Fund") and acknowledged in LIGHT.



## FROM THE LIGHTHOUSE WINDOW.

Dealing with "World Weather Mysteries," exemplified in recent earthquakes, tidal waves, typhoons and hurricanes, rainstorms and floods, the *Daily Express* appealed for an explanation to Sir Oliver Lodge, who said:—

A century ago typhoons and earthquakes such as have happened in Japan, Mexico, and the Black Sea, would have been unheard of for many months. . . . There is no doubt that the earth's crust is settling down. There is nothing abnormal in the operation except the improved methods of communication which broadcast the news of earthquakes and typhoons all over the world in a few seconds.

The editor of the *Occult Review* has been privileged to publish a lecture by D. D. Home, "the most famous of all modern mediums," taken from a collection of MSS. acquired by the Society for Psychical Research. From this lecture we take two passages, one of them relating to mediumship, the other to Spiritualism:—

No more merit attaches to a man for being a medium than for the height of his stature, or the colour of his skin. It is no indication of moral or intellectual superiority. A medium is simply a bridge by which those on the opposite banks of the river of life may hold communication. It is a channel or conduit through which may be poured either water or wine; a speaking-tube through which may be uttered the word of wisdom or of folly—a musical instrument, on which according to its power and tone, the musician, as he has the skill, may play what tune he will. The medium, in short, as such, is simply negative to a higher positive will; so far, at least, as the manifestations of a spiritual intelligence are concerned.

With regard to the question, "Of what use is Spiritualism?" Home says:—

I need not go outside my own experience to answer that question. I have known it overturn the philosophy of a lifetime, silencing the sophisms . . . and demolishing those atheistic logic-castles which had been laboriously constructed and defended during half a century. I have seen it—aye, again and again—bring hope to the despairing, and comfort to the sorrowing, and faith to the unbelievers, and the expression of fervent gratitude to Heaven from lips all unused to the language of devotion and a renovation affected by it. . . .

The *Journal of the American Society for Psychical Research* contains an article by F. Kogelnik with the quaint title, "A Case of Chronic Apparitions." The author begs his readers not to look for nuggets in his contribution, as it is only sand that he is going to strew; "but it is the reader's privilege and duty to pick out the grains of gold that it carries." So there is more, and better than sand. He describes the development of the psychic powers of Frau Führlinger, "a simple-minded woman of forty years, with two healthy children, and entirely preoccupied with housework all day long." He proceeds:—

Quite unexpectedly, in 1923, she became gifted with a special type of clairvoyance and clair-audience. She suddenly claimed to see not only independent spiritual entities, but also the spiritual doubles of living men. This latter is especially remarkable; for, until this moment, such concepts as the "human double" or the "astral body" had been quite unknown to Frau Führlinger.

In the *Sheffield Daily Telegraph*, Mr. J. B. Wallis writes on the First Principles of Spiritualism. The method of Spiritualists in presenting the great mass of their evidences as scientific proof is, he avers, not scientific but judicial procedure:—

I do not deny the validity of a great many of the facts upon which Spiritualists rely; I am well satisfied that fraud and folly are not the top and bottom of Spiritualism; I do not regard it as a mischievous movement; nor do I dismiss the whole thing as a dream. Let the Spiritualists go ahead, follow the gleam, and see what they can make of it.

But they must not call Spiritualism scientific, for the very essence of the doctrine, involving spirit communication and a spirit-world, represents in itself an extravagant use of scientific hypothesis.

A correspondent of the *Yorkshire Observer*, Mr. Robert Alsop Milner, with reference to telepathy, relates how in 1874 Miss Chandos Leigh Hunt was engaged by the Keighley Anti-Vaccination League to speak at a series of meetings at Keighley, where she was a stranger. Going straight to a large meeting, Miss Hunt was seated behind Mr. Milner, who spoke for nearly three hours, and they first met at the supper table. He writes:—

When introduced to me she said: "Who was that young man who stood beside you inspiring you? I saw inspiration pouring from him through you into that wonderful meeting." She described quite accurately my late and only brother, Thomas Milner, of Penrith and Carlisle, well known there as the martyr of 27 years, who gave his life as Chief Good Templar of Cumberland, a short time before in arduous service.

There could be no knowledge possible in her mind which could account for this supernatural knowledge.

In an article by Eva Martin on "Astrology To-Day," in the *Occult Review*, already referred to, touching the question, How can the stars possibly influence human beings? we are reminded that the common terminology of the subject is loose and misleading, for Astrology is chiefly concerned with the sun, moon and planets of our own solar system . . . and that no one at present knows how the planets influence us, but that anyone who cares to master the rudiments of the science will soon find out that influence us they undoubtedly do. . . . Actual distance is, of course, no real difficulty, for if light . . . can reach us over such unthinkable abysses of space, there seems no bar to supposing that other vibrations, more subtle, more delicate than even the vibrations of light, can also travel to the earth."



## THE EDWIN DROOD CASE.

## NEW LIGHT ON THE MYSTERY.

BY FLORIZEL VON REUTER.

In the issue of *LIGHT* for September 10th there appeared, opposite to a report of Sir Arthur Conan Doyle's lecture on September 4th in Grottrian Hall, a contribution, by C. J. Vesel, entitled "The Edwin Drood Script."

As the name Edwin Drood also appears in the lecture report, in reference to the solution of the famous unfinished novel, a casual reader might conceivably suppose both articles to be referring to the same lecture, no dates being mentioned in either case. I admit I thought so myself at first, until careful perusal of Miss Vesel's remarks showed me that this was not the case, but that she was alluding to Sir Arthur's previous lecture. It would seem that, by a strange coincidence, during the period intervening between the two lectures, events occurred which prompted Sir Arthur to take up once more the Drood question. But were these circumstances, after all, mere coincidence? Frankly, I do not think so. Let us briefly consider the facts.

It seems that, in his previous lecture, Sir Arthur, in analysing evidential cases of alleged spirit return, such as those of Jack London and Oscar Wilde, also alluded briefly to the termination of the unfinished Drood novel by an American medium, who purported to have been inspired by Charles Dickens himself. Making every allowance for the mistakes and difficulties invariably connected with psychic writings, Sir Arthur was inclined to admit the possibility of the authenticity of the sequel.

Now we come to the strange subsequent developments, about which I am able to speak with absolute accuracy, my mother and I having been concerned in them. They occurred during a visit of ours at Sir Arthur's country place in the New Forest.

I must now emphasise a fact which is of the greatest importance—namely, that my mother and I were totally ignorant of the topic of Sir Arthur's previous lecture in London when he had referred to the Drood mystery. This lecture had taken place during our trip to Ireland, and there was no possible way by which we could have gathered information concerning it, either consciously or subconsciously.

One evening at Sir Arthur's we held a seance with our Additor board (a kind of planchette, with which we get our messages). My mother always keeps her eyes closed when writing, to avoid any unconscious influencing of the writing. All those present upon the occasion I am about to describe testified that she did not look at the board. In the course of the sitting the following letters were spelled out: "zob si gnizzub tuoba," which, when inverted, read: "Boz is buzzing about." (Note.—As we often have mirror-writing, I was able to decipher the words without loss of time.)

Recognising the name "Boz" as indicative of Dickens, Sir Arthur asked if Dickens were writing. The answer came, "Jolly to meet you all here," and was also inverted.

Sir Arthur then asked, "Would you be willing to answer a question?"

A. "I hope I know enough."

Q. "Was that medium who finished 'Edwin Drood' inspired?"

A. "He was not by me."

(This answer is important, as my mother was unaware that a medium had ever finished the novel, and Sir Arthur was inclined to accept the end as genuine; consequently, the answer could in no sense have been the result of preconceived opinion.)

Sir Arthur's next question was, "Who was Datchery?" The answer was either a bit of chaff

or had a secret meaning which we were, at the time, unable to fathom. I inclined to the latter supposition. It was, "What about the fourth dimension?"

"Dickens" then continued, "I was sorry to go across before I got him out of his trouble. The poor chap had had a hard time. I always hoped you would put Sherlock on his track. I don't know which is better—to solve your mystery in your notebook or let it remain a mystery."

Sir Arthur said, "Thank you, Mr. Dickens."

A. "Charles, if you please. We like friends to be friends."

Sir Arthur now asked, "Is Edwin Drood dead?"

Now comes the crucial reply. "I prefer to write it all out through you. No; he is alive, and Crisparkle [clearly Crisparkle] is hiding him."

Not remembering the name Crisparkle, I attributed the spelling "Cris" to an error, and deliberately substituted "Chris." Even Sir Arthur did not discover until later that the right spelling is Crisparkle, not Chris, an interesting point. After a few more remarks the alleged Dickens bade us farewell.

Now let us examine critically various points in connection with this message.

1. Both my mother and I were unaware of the nature of Sir Arthur's previous lecture.

2. My mother read "Edwin Drood" some thirty years ago, but could not remember the name of a single character except the chief one—Edwin.

3. I had read the book about fifteen years ago, but was equally hazy about its contents.

4. Sir Arthur, on the contrary, was sufficiently well versed in the plot to recognise immediately in the abbreviation "Cris" the person of the kindly clergyman, whom none as yet has credited with a hand in the mystery.

Now, why did the intelligence purporting to be Dickens present itself on that evening? Why, indeed, unless with a view to clearing up the point alluded to by Sir Arthur in his lecture. There would certainly seem to be some logical sequence between this lecture and "Dickens'" unexpected appearance upon the scene. The evidence in favour of a deliberate intention would seem to outweigh the coincidence theory.

It will be observed that, whereas "Dickens" repudiates the authorship of the so-called spirit script, he states emphatically that Edwin "is alive" and obligingly gives us a clue to the mystery with the words "Cris is hiding him." Sir Arthur and I promptly set to work to examine carefully the fragment of the book left by Dickens. Upon comparing notes we were both of the opinion that there was nothing in the book to render it impossible for this clue to be accurate. In fact, there are several points which, when considered in this new light, would seem to assume an importance hitherto undreamed of.

Sir Arthur also stated in his last lecture, in which he referred to the Dickens message, that he had since ascertained that one of the original titles considered by Dickens was "The Hiding of Edwin Drood." This would seem to establish definitely the fact that Dickens always intended to revive Drood, and whimsically circulated erroneous reports in order to keep the world in complete ignorance of his real intention. When we remember that in sketching his first ideas he intimated that his plan was to have two young people separate by mutual consent, but finally to come together again by force of circumstance, it would indeed seem likely enough that he eventually reverted to his original intention to bring Edwin and Rosa together at the end of the book. Miss Vesel, in quoting the episode of the ring which Edwin did not give to Rosa at their last meeting, would seem to have overlooked the importance of that young lady's imploring final glance towards Edwin after the two have parted. Dickens interpreted this glance with the words, "If you only knew," thus indicating that Rosa did love Edwin, and only broke the engagement because she felt that Edwin at that time did not love her as she desired.

OCTOBER

As regard significant the Dickens' inst the title-page, a young man, s Edwin's rival and placing desire this ill in the existin as a clue to that the muc find its way strangulation

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## RAYs AND REFLECTIONS.

Some of us are occasionally posed with the question, "Where is the Spirit World?" We can handle it in a general and not too exact way, but when one goes deeply into the subject its true inwardness becomes fearfully apparent. Suppose we had to deal with the question, where is *this* world in which we now live? We should get plunged into Einstein problems at once. We could not answer it.

\* \* \* \*

A correspondent in the *Times* the other day pushes the question still further: "What are flints?" he asks himself. Are they "things" which exist in a place in "space," at a moment in "time?" So that another aspect of the "whereness" of things is the question "Where are flints?" You can reply that they are in the earth, or on the earth. But what is the earth, and where is it? So are the tables being turned on the questioner who takes a too material view of things, and who seems to think that the body is a fixed fact, and the soul a rather doubtful speculation.

\* \* \* \*

Mrs. Eric Maturin, whose name will be known to many of our readers as that of a writer on psychical subjects, tells of a visit to a savage tribe with swarms of children. A savage mother offered to sell her baby to the visitor for a shilling. On being asked how she could part with her child, the mother replied that she had plenty more!

\* \* \* \*

There is a comic side to the anecdote and also rather a sad one. Human life is very cheap in the scale of commercial values. A thorough-bred race-horse, or a prize dog may easily be more valuable in the monetary sense than a baby. That is why the refined soul instinctively revolts against the disposition to appraise everything in terms of money, knowing that this means a perverted view of life.

\* \* \* \*

While some of the principal journals and magazines are giving serious attention to psychic phenomena, it is observable that a few periodicals of a lower grade are still attacking the subject, the method being to rake up all the errors, follies and scandals of former days. This is a peculiarly cheap and easy line of attack, since there is no subject under the sun which could not be subjected to the same sort of censure. These are the methods of the "backwoodsmen" and politicians of the baser sort. Fortunately they only impress readers of the same grade of mind, and, as we have no particular need of their suffrages, no real harm is done.

\* \* \* \*

In his criticism of a recent book on Spiritualism, a reviewer, writing in a weekly paper, while he is apparently impressed by the evidence, complains of an absence of "poetry" in the average spirit communication. This is a very superior and superfine kind of criticism. It might apply with equal force to most of the things with which we are called upon to deal in our daily life. The robust soul does not expect to find a path that shall be all sunshine and roses. Nevertheless there is a realm of poetry in the life of the next world that is far higher and finer than anything on earth can show. If we want poetry we must look for it in the right direction. One might as well go through a sheaf of telegrams and correspondence, and complain that there was no poetry to be found in it, although to the senders and receivers of the communications the contents might be even more important than anything in Shakespeare or Keats.

D. G.

As regards the ring, it seems to me extremely significant that the artist, Luke Fildes, in fulfilling Dickens' instructions concerning the illustrations for the title-page, has clearly depicted in one corner a young man, shown by his light hair not to be Neville, Edwin's rival, in the act of kneeling before a lady and placing a ring upon her finger. Why did Dickens desire this illustration of a detail which does not occur in the existing part of the book, unless it be intended as a clue to the solution? Certainly, it would seem that the much-discussed ring was intended finally to find its way to Rosa's finger, and that the attempted strangulation of Edwin by Jasper was not successful.

I realise that this is not the place to discuss in detail the new theories to which the Crisparkle clue gave rise. Sir Arthur and I, in our thorough examination of the plot under the new light thus thrown upon it, have been able to evolve a new solution which would seem, on the whole, to be a plausible one. I venture to express the hope that Sir Arthur will, some time, be good enough to give this solution to the world in literary form. I feel sure his many admirers would welcome it. My primary reason for calling attention to the facts just quoted was to make it clear that the two articles in *LIGHT* were dealing with separate instances. I have perhaps allowed myself to go into the matter more fully than I originally intended; however, I will let it stand, as I think these facts present an interesting and evidential case of discarnate intelligence of some sort. I quite agree with Sir Arthur's opinion that it is impossible to prove that the spirit of Dickens really spoke to us, but even allowing for a case of impersonation, the fact remains that a novel clue to a much-discussed mystery was given—a clue which clearly did not come from the intelligence of any of the living persons present. And who would have been interested in clearing up the Drood question? Who but the author himself? Who could have known that the lecturer was interested in the Drood case, and was so well acquainted with the facts that the question of Drood would be sure to come up if the name Dickens were mentioned? Who but someone who had attended the lecture (which my mother and I had not)? I repeat that, in my opinion, the sequel at the Doyle home was more than a coincidence; that it was, in fact, the result of deliberate intent. Not in the message itself, but in the chain of circumstances leading up to the "Dickens' return" is to be found the evidence which points to the authenticity of the communication from the Spiritualistic point of view.

### THE VOICE OF THE SILENCE.

What of this silence, Lord, this emptiness?

Is there nought here but vacancy—or less?

Has no one habitation in the Void?

I sense the silence: is there aught beside?

"My son, there is no emptiness. All things

That are are here and prompt your questionings."

Only Supreme, that saying must be true;

Star binds to star; all are akin in you.

Yet here's a larger mystery to be solved:

What radiant womb your genesis involved?

"My son, I cannot know—you cannot guess.

'Tis outside mind. Count me The Motherless."

I halt upon my words; I almost rue

That I should thus have dared to question you.

Yet one thing else I do essay—the rest

I leave—how may I know your likeness best?

"My son, you bide within me. Also this:

Who called me Father he the Christ Child is."

GEO. VALE OWEN.



## CLINCHED EVIDENCE.

Mr. Walter Appleyard, in his book, "Au Revoir, not Good-bye" (Hutchinson & Co. 3s. 6d.), relates the following accidental incident as happening at a seance:—

My wife was the first to address us, and calling out my name in the familiar voice, said, "Monday." "Yes, dear, my birthday," I said. "No, next Monday, our wedding-day." "Oh, yes, certainly; I had forgotten," and felt a little humiliated at having thus to be reminded; at the same time it was pleasing to know that the memory of it was being cherished by her.

After a few further remarks, she informed us there was a young man present who wanted to speak.

"You don't know him. I will let him come and I will speak later." "What is his name?" I queried. "He will tell you himself." Then the voice of a young man proclaimed, "I am Frank Hilton, the son of Councillor Hilton, of York. I was in the Grenadier Guards, but got commissioned into the Green Howards as captain, and was killed by an accident."

"I want you kindly to let my father know. Give my love to him and tell him there is no death." He expressed his gratitude for being allowed to deliver his message, and hoped we would permit him to come some other time.

We did not know a soul in this town, but on the strength of this information I addressed a letter to Councillor Hilton in which I gave full particulars of our experience with his son, and asking him to confirm or otherwise, as I was most particular in obtaining full verification of such messages. A week or more passed, but no reply came, so I wrote again, but without eliciting any response. After waiting another week I motored over to York—fifty miles—to see the Chief Constable. I thought the councillor might be some religious bigot who regarded me as an emissary of the Evil One and afraid to come in contact with me, whereas the Chief Constable would doubtless know all the public men of the district, and be able to give me the information I wanted. Unfortunately, he was out when I arrived at his office, but his subordinate promised to answer my questions that night. Strange to say, this promise was not fulfilled, so after writing again in another week or so, I wrote to the Town Clerk, enclosing a stamped envelope for reply. This also failed in its effect, and displayed a lack of courtesy I could not understand; but being determined to penetrate this mystery of silence, I made another fifty miles' journey with the purpose of obtaining an interview with the Town Clerk.

Upon my arrival I was told that he had been gone out a few minutes. I was received by his chief clerk, to whom I complained in strong language of the treatment I had received at the hands of his superior. "But," I said to him, "perhaps you may be able to meet my requirements. Is there a Councillor Hilton in this town?" "Yes." "Had he a son named Frank?" "He had. I knew him very well; in fact, he was a friend of mine." "Was he in the Grenadier Guards?" "He was." "Was he commissioned into the Green Howards?" "Yes." "As captain?" "Yes." "And did he lose his life by accident?" "Yes; out in Italy." "Thank you," I said; "you have given me all the answers I want, and you can tell your chief he need not trouble to write me."

Several weeks after I received a letter from a perfect stranger, who stated that he had heard of my experience with young Hilton and he would like to say something about him. "I served under him two years in France. He was my company captain. I went with my regiment to Italy, but was not with Frank when he met his death by accident."

I have gone into these somewhat lengthy details in order to show the trouble I take, and have taken for years, to prove to the hilt the truth of this class of information. The question I leave my readers to solve is—Who delivered the message to me, if it was not Frank Hilton?

## NOTES ON NEW BOOKS.

"How to go to a Medium." By E. J. Dingwall, M.A. (Kegan Paul. 2s. 6d. net.)

Mr. Dingwall has apparently a poor opinion of the intelligence of Spiritualists. The mere fact of a table rising in the air without contact is, he properly points out, no evidence whatever as to human survival. On the other hand, if the table moves in accordance with a prearranged code, giving answers to questions outside the knowledge of the sitters, the hypothesis of survival might reasonably be admitted. So far, so good. But, says the author, this distinction is "apt to be overlooked by inexperienced persons, especially by Spiritualists" (my italics).

Surely not. "Inexperienced persons" may possibly fail to note the distinction, but the experienced Spiritualist hardly do so.

In discussing the reading of sealed letters by "mediums," the author says, "Many a medium fails to remember the position of the billet when replacing it fraudulently."

Spiritualists explain such changes in position, both in the case of billets in sealed envelopes and photographic plates in sealed packets, by asserting that bad spirits have exercised the power of passing matter through matter in order to embarrass the medium.

Are Spiritualists such crass idiots? None of my Spiritualist acquaintances are quite so naive as this. Mr. Dingwall should know better; seance rooms are not infrequently the haunt of gullible sensation-seekers, but to class these as Spiritualists to pay them an undeserved compliment.

Having got this initial grumble over, may I say that Mr. Dingwall has produced an admirable little book, full of useful hints, and, in the main, sound comment? His advice to keep careful and accurate notes of what takes place at seances should be followed by all serious enquirers.

N.

"Life, Consciousness and Persistence." Kosmon Manual No. 1. (The Kosmon Press, 31, Macaulay Road, S.W. Paper edition, 1s. 6d.; cloth edition, 2s. 6d., post free.)

The author (whose name is not given) deals with the need of a restatement of religious thought regarding the relation of Man to the whole universe of Being. It is a carefully written little work, well calculated to interest almost every class of religious thinker; a book to be read with profit and kept for reference.

L. H.

## NEW BOOKS RECEIVED.

"THE SEERESS." By George B. Lissenden. (Heath Cranton. 7s. 6d.)

"THE HOUSE OF CHEYNE." By Peter Brook. (John Long. 7s. 6d.)

"THE LANGUAGE OF THE SPIRITS." By Elizabeth Stewart. (Copies can be obtained from the author, c/o the St. James's Literary Agency, 61, St. James's Street, S.W.1. 5s.)

"THE INITIATE IN THE NEW WORLD." A Sequel to "The Initiate." By His Pupil. (Routledge. 7s. 6d.)

"THE HIGHER SPIRITUALISM." By John C. Leonard. (F. H. Hitchcock, The Grafton Press, 105, W. 40th Street, New York.)

THE FUNERAL SERVICE FOR MRS. MARSHALL WOOD, who died at her house at Doughty Street on the 13th inst., and which took place at St. Bartholomew's, Gray's Inn Road, on the 19th inst., was extremely beautiful and moving, and marked by an event without parallel in hymnology, for out of her own wedding hymn there came her requiem.

As a bride she stood at the altar of this church, whilst there was sung for the first time, "Fount of All Life," the wedding hymn that had just been written for her by Mr. Wood, who was a widower mourning the death of his first wife. Now, thirteen years afterwards, her funeral service closed with the singing, also for the first time, of "Until the Day Break," an adaptation of her Bridal Hymn.

"Until the Day Break," which has the same tune as "Fount of All Life" (an adaptation of Mendelssohn's No. 4), was rendered kneeling, and the congregation was deeply stirred as the hymn reached its closing verse, which is a supplication for the deceased, and for Mr. Wood's first wife, "a token," to quote from the service paper, "of his abiding love for both of them, a memorial, and a prayer to Almighty God for reunion in the next life."

The passage is as follows:—

"Oh grant them peace and hold them in Thy keeping,  
Those who have passed unto the distant shore;  
And may their souls, a wealth of gladness reaping,  
Rest in Thy sunshine, now and evermore."



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Thurs., Oct. 6th, 8 p.m., "Eusapia Palladino"

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Friday, Oct. 4th, at 4 p.m. ... MRS. ANNIE JOHNSON

## PUBLIC CLAIRVOYANCE.

Friday, Oct. 7th, at 8 p.m. ... MISS GRACE COLLYNS

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

Vol. VI.

'PSYCHIC SCIENCE.'

No. 3.

## AUTUMN ISSUE NOW READY.

"The Psychology of Plotinus." Mr. G. W. Lambert.

(By the courtesy of the S.P.R.)

"News about Spontaneous Phenomena."

By Professor D. Ludwig, of Freising.

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 Tuesdays, 11 to 1. Mrs. OGILVIE is at the Library to give advice on health and development of Psychic Power.

Tuesdays, 3 p.m., Mrs. G. P. SHARPLIN, Class for Psychological Development  
 Wednesdays, 3 p.m., Circle for Clairvoyance, October 5th

Mrs. ANNIE PATTERSON  
 Thursdays, 3 p.m., Mrs. AIMEE EARLE, Circle for the Development of Psychic Gifts.

Mr. FOSTER. Instruction Class, Subject, Oct. 6th, "The Etheric Body"

Thursdays, 6 p.m., MISS STEAD, Devotional Group Absent Healing.  
 Fridays, 2.30 to 5 p.m., Library "At Home." Tea 6d.

## Special Notices.

Weekly Meetings will be held in Caxton Hall, Victoria St., S.W.1 during October and November.

Wed., Oct. 5th at 8 p.m. Miss ESTELLE STEAD & Mr. VOUT PETERS  
 Mrs. OGILVIE'S Healing Class will start on Oct. 11th at 3 p.m.

## THE LONDON SPIRITUAL MISSION,

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, October 2nd, 11 a.m. ... Dr. W. J. VANSTONE

" ... 6.30 p.m. ... Mr. GEORGE PRIOR

Wed., Oct. 5th, 7.30 p.m. (Clairvoyance) ... Mr. C. GLOVER BOTHAM

Members' "At Home" on Monday, October 3rd, from 7 to 9 p.m.

Wednesday Services at 7.30 p.m.

## Worthing Spiritualist Mission Church, Grafton Road.

Sunday, October 2nd, 11 and 6.30, Mr. Taylor Gwinn, Thursday, Oct. 6th,  
 Mrs. Filimore, 3 p.m., Members only. 6.30 p.m., for Public.

## SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 2nd,  
 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. Peters. October  
 5th, 8, Mrs. E. Prince.

Camberwell.—The Central Hall, High Street.—October 2nd,  
 11, service; 6.30, Mr. H. Boddington. Wednesday, 7.30, public  
 circle at 55, Station Road.

Peckham.—Lausanne Road.—October 2nd, Harvest Festival,  
 7, service, address and clairvoyance. Thursday, 8.15, Mrs. B.  
 Stock.

Richmond Spiritualist Church, Ormond Road.—October  
 2nd 7.30, October 5th, 7.30,

Croydon National Spiritualist Church, New Gallery,  
 Katharine Street.—October 2nd, 6.30, Mr. Glover Botham.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—  
 October 2nd, 11.30, circle; 3, Lyceum; 7, Harvest Festival,  
 Dr. Vanstone. Thursday, 8, Mrs. A. Boddington.

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Tuesday, 4th, Clairvoyance ... MR. G. COLMAN

Thursday, 6th, Clairvoyance ... MRS. KINGSTONE

## Seances for Trance and Normal Clairvoyance.

Monday, 3rd, at 7.30 ... MRS. A. JOHNSON

Wednesday, 5th, at 3 ... MRS. CANNOCK

## Seance for Trance and Direct Control.

Thursday, 6th, at 7.30 ... MRS. ROBERTS

## Seance for Materialization.

Wednesday, 5th, at 7.30 ... MRS. BAYLIS

## Seance for Physical Phenomena.

Tuesdays and Fridays at 7.30 ... MRS. HENDERSON

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11 a.m.—Speaker, Rev. J. Lamond, D.D.

6.30 p.m.—Speaker, Mrs. de Crespigny.

Oct. 9th, 11 a.m., Miss Estelle Stead. 6.30 p.m., Rev. Drayton Thomas.

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Sunday, October 2nd, 6.30 p.m. ... Mr. RICHARD A. BUSH

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Wednesday, October 5th, 7.30 p.m. ... Mrs. RUTH DAYMOND

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*Class A:* Mondays at 8 p.m., Physical Phenomena; Results obtained from scientific experiments in various countries. Oct. 10—Dec. 12 inclusive. Mr. STANLEY DE BRATH, M.I.C.E.

Oct. 10, Introductory.

*Class B:* Wednesdays at 7 p.m., Evidence for survival by Mental Mediumship.

Oct. 12—Dec. 14 inclusive. Mrs. F. E. LEANING.

Oct. 12, Introductory.

### PRIVATE SITTINGS.

**Trance Mediumship:** Mrs. J. W. GARRETT, Tuesdays, Wednesdays and Thursdays. Mrs. MASON, Mondays and Thursdays. Mrs. CANTLON, Wednesdays and Fridays.

**Normal Mediumship** (Clairvoyance, etc.): Mr. T. E. AUSTIN, Fridays.

**Automatic Writing:** Mrs. CANTLON, Wednesdays and Fridays.

### CIRCLES.

**Normal Mediumship** (Clairvoyance, etc.): Tuesdays at 8 p.m. (Circles limited to 8 sitters), Mr. T. E. AUSTIN. Wednesdays at 3 p.m. (Circles limited to 5 sitters): Oct. 5, Mrs. ROUS.

**Meetings for Demonstrations of Clairvoyance, etc.:**

Tuesdays at 3.15 p.m. Members free; non-Members, 2/- Oct. 4, Mr. C. GLOVER BOTHAM.

**Materialisation:** Mrs. BATTEN BAYLIS reserves her Monday evening seances for members (7.30 for 8 p.m.) at her residence. Places can be booked through the secretary.

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Tues., December 6 at 8 p.m.—Chelsea Town Hall. Chair, Mr. Shaw Desmond.

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