

# Light:

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

"Light! More Light!"—Goethe.

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

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## NOTES BY THE WAY.

### "WALTER'S" THUMB-PRINT IN THE MARGERY CASE.

In the course of some friendly allusions to *LIGHT*, the *Occult Review* (October) mentions our recent editorial Note on the "Margery" case with approval, especially as regards the remarks on the need for discrimination in the admission of inquirers to experimental circles. Our contemporary also marks the fact, stated in our Note, that at some thirty of the "Margery" circles, Dr. Crandon has not been present, and that some of the sittings have been held in other cities than Boston—a sufficient reply to some of the ignorant criticism offered. Referring to our remark that we had never any doubt of the reality of Mrs. Crandon's mediumship, the writer of the article under notice observes, "We trust that this faith . . . will be justified by the event in full." As to that, putting aside some other conclusive proofs which have satisfied the most competent investigators of the case, we can point to the last test, as described by Mr. Malcolm Bird—the "thumb-print test." "Walter," the medium's guide and brother, gave the experimenters the opportunity of obtaining impressions of his materialised thumb. These were compared with the thumb-print left on the razor with which he shaved himself on the morning of his death. The thumb-prints tally exactly. One can either say "Cryptaesthesia" and pass on; or draw the conclusion dictated by common-sense.

\* \* \* \*

### A DEBT TO SCIENCE.

Occasionally one meets a Spiritualist who feels an antipathy against the psychic researcher—the investigator who prefers to explore our subject exclusively along scientific channels. The objector usually voices his criticism somewhat on these lines: "Is it not presumptuous for the scientist to endeavour to lay down the conditions under which our spirit friends should communicate?" There is perhaps a lack of understanding here, for the experienced psychic researcher, genuinely intent upon examining facts, and having no bias in his mind, does not impose conditions, apart from those reasonable precautions which are necessary to guarantee against fraud or illusion. It is true that many scientific inquirers have conducted experiments along psychic lines of inquiry, accompanied by ruthless and even brutal conditions, which have caused injury to the sensitive; but the true psychic researcher cannot be classed with this type of heavy-handed dullard. Science has its limitations. The advanced scientist is

ready to admit this, and to agree readily that there is much in life which cannot be reduced to scientific formulæ. Nevertheless, Spiritualism owes much to the scientific psychic inquirer, and in the course of time will, no doubt, owe much more. A few years ago the superficial critic was wont to declare all phenomena to be the result of trickery or hallucination. In other words, that it did not happen. The psychic scientist has, by means of rigorous tests and long and patient examination under rigidly scientific conditions, proved that phenomena actually do occur. This is not, perhaps, a great achievement, but it is a vitally important basis which has been established.

\* \* \* \*

### "THE HIGHER SPIRITUALISM."

We found in *The Higher Spiritualism*, by John C. Leonard (Frederick H. Hitchcock, New York. 4 dols. 50 c.), an admirably full survey of the Philosophy and Teachings of Spiritualism "from the point of view of accepted Philosophy and Science." In its 460 pages it covers a wide field with marked ability, the first part of the book dealing with the Historical side of the subject, and the second part with the Philosophy. The author has clearly studied his theme with intelligence and painstaking care, so that the book should do an immense amount of good amongst thoughtful inquirers intent on getting at the facts and their deeper implications. We hope that the book will eventually be published in an English edition. While reading it, we were struck with the statement that Andrew Jackson Davis was not a medium in the accepted sense of the word. This we had long known. His works and his philosophy were the result of his inspired and clairvoyant powers, and he was never "controlled" by any spirit. This is not sufficiently known, judging by the many allusions to Davis's "mediumship." Those who fall into this mistake should read what the Seer himself writes of the "superior state," and the possibility of a man gaining knowledge by the exercise of "the sovereign powers of his own mind."

## THE FELICIA SCATCHERD MEMORIAL.

We gave in *LIGHT* of the 1st inst. some particulars of the movement on foot to perpetuate the memory of Miss Scatcherd and her work. The Fund, which was originally associated with her work, under the name of the "Spirit of Christmas Fund," will now be known as the "Felicia Scatcherd Memorial Fund," and will continue to be used for its original purpose, although it will also serve to defray the expenses of the pictures of Miss Scatcherd and the Memorial Lecture, etc. We have to acknowledge with thanks the following further donations (we have already acknowledged £5 from Major Cecil Peters):—Dr. Platon E. Drakoules and Mrs. Drakoules, £50; Mr. G. W. Ryan, £5. The fund is in the hands of the Editor, Miss Mercy Phillimore (the Secretary of the L.S.A.), and Mr. Leigh Hunt. Any further donations will be gratefully received and acknowledged in *LIGHT*.



# THE INTERNATIONAL PSYCHIC CONGRESS IN PARIS

(SPECIAL REPORT BY OUR OWN REPRESENTATIVE.)

(Continued from page 483.)

COUNTESS WASSILKO-SERECKI  
(Vienna).

The latest developments of the mediumship of Eleanore Zugun were disclosed by the Countess, and the recent alleged "exposure" at Munich was briefly touched upon. Doctor Rosenbusch, who claimed to have unmasked Eleanore and the Countess, had acted, said the lecturer, under the most dishonest conditions, afterwards claiming that the whole phenomena were fraudulently produced. After this attack Eleanore was re-examined in Vienna on May 16th last, among the witnesses being Dr. Bruck and Dr. Koehler, of Berlin, and Professors Hahn and Beth, of Vienna University. The manifestations took place as before, and under the closest test conditions.

After one of the seances, when the examiners had departed, Eleanore scratched her right arm. This was done quite openly and apparently unconsciously. "I had the impression this time," said the Countess, "that this was the result of forced unconscious action," and she suggested that the medium's mind acted under some exterior influence.

After two years of close examination of the girl, the Countess had found nothing which would justify a spiritist explanation of the phenomena, although she was by no means an anti-spiritist. The phenomena seemed to demonstrate a mechanism coming from the soul of the medium. "I have often wondered," she added, "why so many persons, especially spiritists, believe the soul of a dead person capable of all imaginable miracles, while neglecting the living soul!"

In discussing the manifestations, the Countess mentioned that teeth marks had been discovered in portions of the medium's body which she could not reach with her mouth, and that the child's saliva had been analysed, and found to be of a different chemical constituent to the liquid resembling saliva which appeared on the teeth-marks.

After the lecture a film was projected on the screen showing a seance taking place with Eleanore as medium. Markings on the child's flesh were seen to form spontaneously under the eyes of the audience. It was a dramatic moment when Eleanore was seen to strike a picture of "Dracu" (the Rumanian "devil") apparently in order to provoke him into manifesting, and to witness her start of pain, followed a few seconds later by the production of weals on the arms and deep scratches on the neck.

DR. K. OESTERREICH  
(Professor, Tübingen University).

Speaking in German, and with bewildering rapidity, the lecturer entered into various considerations of the question of dissociation of personality. The matter had been much debated during the last fifteen years, and conflicting opinions had been put forward to explain mediumistic phenomena. The literature of the subject had grown enormously. If we granted multiple personality as a fact, it would seem that the "psychic" has special powers in regard to changes of personality. It was not easy to make the theory of multiplicity of egos cover the phenomenon of materialisation. Touching upon obsessions, he suggested the possibility that these were connected with poetic inspiration. The rapidity of

the lecturer's speech and the absence of any résumé of his discourse caused some embarrassment to M. Quartier, whose task it was to translate it into French, and the translator admitted that much of the discourse had escaped him.

DR. O. FISCHER  
(Prague).

The speaker, a neurologist of Prague, described his experiences with the Viennese psychic, Schermann. This medium possessed peculiar powers, and could, after a momentary glance at a manuscript, indicate the past history of the writer. He was able at times to do this by merely touching the manuscript, even when it was sealed in an envelope. Later, the medium was able to exercise the same gift in connection with persons of whom Dr. Fischer was thinking. It was a curious fact that Schermann's psychometric gift, though successful with manuscripts, usually failed when he handled other objects. Dr. Fischer terms the gift "Metagraphology," which he regards as a sub-species of psychometry.

The lecturer had also examined another psychometrist, Reimann, whose faculties could be exercised with various objects. He had correctly psychometrised weapons which had been used by criminals, giving correctly the stories of the crimes. The weapons were presented to the medium in sealed packets, and he was not informed of the contents.

BARON VON SCHRENCK-NOTZING  
(Munich).

The lecturer described his observations of a young man, aged 23, a schoolmaster named Karl Weber. (The name is a pseudonym.) This appeared to be a case where the phenomena could be produced by the medium at will, and in the waking state. Weber shows an hysterical disposition. He is hostile to the spirit theory, and practises "yoga" exercises, such as deep-breathing, etc., in order to stimulate the phenomena. A contemplative condition is reached, in which the medium remains conscious, but with the imaginative faculties greatly intensified. In this state he endeavours to represent mentally some object, or, if telekinetic phenomena are sought, to imagine a certain object put in motion.

Phenomena similar to those recorded with the Schneider brothers have been observed, including the levitation of the medium's body in the air. Some thirty-five cases of levitation are noted, including three "extatic flights." In the majority of cases the subject's legs were extended as he rose from the chair on which he was seated. In two cases Weber endeavoured to "fly," but unsuccessfully, falling to the ground and sustaining slight bruises.

MR. MALCOLM BIRD  
(United States).

Mr. Bird's address on the "Margery" phenomena followed closely on the lines of his lecture in London, which was reported in *LIGHT* on October 1st.

The lecturer disclosed the important fact that a thumb-print of Walter had been found. This appeared on the razor which he had used on the day before he died, and on examination had been found to tally with the wax imprints obtained in the seance room.



DR. RUDOLF TISCHNER  
(Munich).

Frau Silbert was the subject of the lecturer's discourse. Seances held on March 23rd and 24th last had shown striking results. An electric pocket lamp apparently lit itself; movements of various objects were recorded, including a heavy table, a violin, etc., while the name "Nell" was engraved by super-normal means on a silver napkin ring.

The important point of these experiments was the fact that they took place in daylight, or strong artificial light. Test conditions were imposed, and the medium was at all times under full control by the investigator.

Dr. Tischner laid great emphasis on the importance of the production of phenomena in the light. The constantly reiterated demand for darkness for the production of psychic manifestations was, he thought, largely due to auto-suggestion. It should be quite possible to train mediums to produce the phenomena even in full light.

M. O. JACOBSEN  
(Norway).

A letter from M. Jacobsen, of Harstad, was read by M. Quartier, describing certain communications from a dead sailor named Danielsen, who was drowned at Oslo. Messages came apparently from the dead man, describing the position of his body.

Get the Port people to dive for me. I am so near that I could easily be seized by the hands if only they could see me. I am close to an outlet near the Nyland factory.

Full details were given for finding the body, which was subsequently discovered at the place indicated.

During this session a discussion took place among members of the Congress on the subject of light in relation to psychic manifestations.

DR. KINDBORG, referring to the opinion which had been expressed by Dr. Tischner on the previous day, namely, that the insistence upon darkness was largely due to auto-suggestion, opposed this view. "We are surely not such victims of prejudice," he said. There were many cases where darkness was absolutely essential. He described a case which came under his personal notice, where a medium had suffered acutely owing to the turning up of the light after a seance. The medium said it felt as though he had been struck a violent blow on the head with a hammer.

DR. OSTY discussed certain points of the "Margery" case which had been the subject of Mr. Bird's lecture. Without throwing any doubt on the genuineness of the case, he thought it was a pity that the materialised semi-formed hand had so close a resemblance to anatomical specimens. These things were very puzzling for the medical men. With regard to the production of wax "gloves," one should not rush to the conclusion that these could not possibly be produced by normal means. "I am criticising nobody," he insisted; but it was necessary to test and to check. He had been informed by Dr. Ménager that it would be possible to produce a wax "glove" normally; there was a moment when the wax was almost set, at which it became elastic. It would be possible to "work" the hand out of the glove at that moment, although he freely admitted that it could not be done under test seance conditions. If produced fraudulently, by normal means, the medium would have to smuggle it into the seance room. He showed a wax model of two interlocked hands made by Dr. Ménager which had been prepared during experiments along these lines.

PROFESSOR CHARLES RICHTER pointed out, however, that at his own experiments he had had inserted into the liquid wax, unknown to the medium, a chemical which was subsequently found by analysis to be contained in the substance of the "glove." This seemed to him a proof of genuineness. (Applause.)

MR. HARRY PRICE.  
(London).

Mr. Price had been described on the programme as Foreign Research Officer of the American S.P.R. He desired to make it clear that he appeared at the Congress solely as a representative of the National Laboratory of Psychical Research of London. He described in brief detail his observations of the Stella C. phenomena, with special reference to the variation in temperature noted during the production of phenomena by means of a transmitting Thermograph. In many cases a sharp drop in the temperature was observed which synchronised with the beginning of the trance condition on the medium's part. On one occasion a sudden rise occurred at the moment when a blue flash appeared. He had sat with a medium believed to be fraudulent, when no thermal variations were observed other than the steady rise in temperature, such as would be expected in a closed room. Time did not permit him to detail the whole of his experiments, but he hoped he had disclosed sufficient to support the claim that a connection existed between psychic manifestations and the temperature of the air. A series of admirable lantern slides illustrating all phases of the experiments contributed to the great interest which was shown in Mr. Price's lecture.

DR. G. W. RIETZ

(Chief Medical Officer of 2nd Asylum, Leningrad).

Dr. Rietz gave particulars of a series of experiments in transmission of thought which he had carried out. He concluded, from a series of seventy different experiments, that this faculty is more common than is generally believed. In some cases the transmission of thought was successfully carried out at a great distance.

He had arranged for two subjects, unknown to each other, to exchange photographs of each other. They concentrated upon these photos, and wrote down their mental reactions, afterwards comparing notes. The results were highly successful in many instances.

DR. Y. VERWEYEN

(Professor of Philosophy, Bonn University).

The mediumship of Fritz Fastenrath, of Cologne, was the subject of the address of Dr. Verweyen. He pointed out, in his preliminary remarks, that an experiment with a good medium under proper conditions is much more convincing than the study of numerous books on psychic subjects; it can even transform the whole attitude towards psychic matters.

He himself had sat with several little-known psychics, including Fastenrath. This sensitive, a highly respected young man, went into light trance, occasionally falling into a deep sleep. In this condition he would diagnose ailments, and apparently experience in his own body the sufferings of his patients.

He could, in addition, describe the actions of persons at a distance, and when blindfold, describe photographs presented to him. He was generally correct in his descriptions, but had known failure when embarking on prophecy.

Dr. Verweyen discussed the question as to the degree to which these results could be attributed to clairvoyance or to telepathy, and pointed to the apparent connection between psychic phenomena and the human soul.

M. KARL KRALL  
(Munich).

Do animals think? asked the lecturer, who replied to his own question in the affirmative. His own experiences at Elberfeldt convinced him that animals possessed the power of independent thought. He described his method of experiment with the horse "Mahomet." First of all he treated the animal as



he would a friend, speaking to it as to a human being. "This is your right foot, Mahomet. This is your right leg and right side. Here is a carrot. Turn your head to the right and you may have the carrot." After a few trials the horse obeyed correctly.

Later he taught the horse to count by striking its foot against a wooden platform. "Listen, I am going to raise my foot, and bring it down—one! That is 'one,'" said Herr Krall. The horse quickly learned to follow suit, and later was able to count up to four.

He showed the horse four objects together, and one some distance apart. "Four and one make—?" After some hesitation Mahomet gave the correct answer. He obviously took time to think the matter out. By means of an abacus, an instrument consisting of beads strung on wires, the animal further learned subtraction, division and multiplication. Later came square-root and cube-root, and Herr Krall wrote on the blackboard various quadratic equations which the horse had been able to solve mentally and with great rapidity. The same result had taken place in Herr Krall's absence. Errors were sometimes made, but the animal, in making a correction, would go back to the point at which the error was made.

Another horse, "Columbus," had learned simple arithmetic in four days.

With the horse "Zarif" some extraordinary results were achieved. Herr Krall constructed an alphabetical table; for instance, one stroke with the left hoof and twenty with the right signified the letter "A." The animal rapidly learned to spell out messages, but phonetically; for instance, the name of a gentleman, named Hess, was spelled by the letter "S" only. Visitors were introduced to "Zarif," who, on learning their names, would spell these at once, on one occasion doing so before the name had been announced.

Later he would make independent remarks—in German. On a lady being admitted to his table, "Zarif" spelt out "nice girl." Another lady evoked the remark, "I don't want to see her." One day the horse wandered away into a wood, and on its return spelt out, "Wood very nice." On another occasion the horse was shown some ducklings, and later in the day his master asked him, "What nice animals did you see this morning?" The reply was, "Frau Krall"—which, said the lecturer, amid laughter, was not the result of telepathy from his mind.

Herr Krall drew a parallel between the training of his horses and that of Helen Keller, the blind, deaf and dumb girl, who, in spite of her infirmity, was able to take a university degree. She also had been taught by a system based upon simple raps.

At a later conference Herr Krall discussed his experiments in transmission of thought between men and animals. He concluded that it was difficult to explain the phenomenon of animal thought. In one experiment he and Herr von Osten had each mentally concentrated upon a number; neither knew what number the other had in mind. They asked one of their horses to indicate the sum of the two numbers thought of; this was given as eight, which was correct, the numbers thought of having been respectively five and three. Herr Krall had also given mental commands to his horse: for instance, that the animal should raise its right or left hoof. These mental orders had been obeyed! He had also experimented with an elephant, which had showed remarkable powers, and had even used with its trunk a species of giant typewriter which had been specially constructed.

M. P. SZMURLO

(President of the Psycho-Physical Society of Warsaw).

M. Szmurlo remarked upon the slow growth in the study of Metapsychics. The causes were understandable; there was an apparent lack of objectivity, for instance. It was necessary to study exhaustively

all the external and internal circumstances which might in any way affect the phenomena, even to minute physical examination of the psychic subject. They needed new and better instruments for their investigations, and more mediums.

DR. HANS DRIESCH.  
(Leipsic).

Discussing (first in German, afterwards in French) the relation between biology and metapsychics, Dr. Driesch said that the physical phenomena of metapsychics might be considered as a "supra-vitalism"; the mental phenomena make legitimate the conception of the independence of the soul, as well as of Spiritualism—not yet proved but "vraisemblable." Under the joint angle of biology and modern psycho-physics, the difference between a living soul and a dead soul appears only to be a difference of state and mode. "Thus 'animism' and 'spiritism' have ceased to be absolutely different doctrines."

Biology used to be regarded as an obstacle to Metapsychics; phenomena were regarded as mechanical, physico-chemical. One experiment, at least, was highly suggestive; this was to divide the cells of a mollusc's egg and to observe that the divided cell becomes two cells, a result which suggests an external intelligence at work. The theory of Vitalism was not opposed to Spiritualism. The Spiritualistic hypothesis, a special hypothesis, brought forward to explain certain observed facts, was a logical theory. It was, of course, debatable, but merited discussion. He emphasised that life itself was never destroyed, and that a demonstration of the continuity of life should exercise an immense moral influence.

PROFESSOR CHARLES RICHET, in a brief address touching upon the points raised by Dr. Driesch, laid stress upon the overwhelming importance of the experimental method. We have to accept facts, conform to facts, submit to them. It was absurd to suppose that out of the whole vast universe, the gigantic immensities of space, the myriads of heavenly bodies, intelligence was only to be found in our own microscopic planet! We found intelligence everywhere; the animals had will, intelligence, knowledge—though probably they had no knowledge of Metapsychics. (Loud laughter.) There was memory in the nerves and in the muscles. There was undoubtedly a chain between physics and metapsychics which one day we should discover; meantime, the motto which should be inscribed over their portals ought to be: "Nobody enters the world of Metapsychics without subscribing to the experimental method." As regards Spiritualism, they must all be grateful to the Spiritualists. Spiritualists had made progress possible, and it would be the height of ingratitude not to acknowledge their debt to them. The Spiritualistic theory formed an excellent working hypothesis, though, from a scientific point of view, naturally they must not confuse a working theory with a proved and established fact.

M. RENE SUDRE, referring to a remark of Dr. Driesch, that the Spiritualistic hypothesis was simple, pointed out that simplicity is not in itself a reason for acceptance. He thought that as our knowledge of the universe increased, we should reject our simple theories, as we should find the true explanations to be highly complex.

(To be continued.)

MR. STANLEY DE BRATH—Mr. De Brath opened the series of ten lectures on physical phenomena at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7, on October 10th. The class was a small one, and it is hoped that the numbers will be increased as time goes on. These classes will be held weekly every Monday night, at 8 p.m., and the whole subject will be exhaustively dealt with. The next lecture on October 17th, at 8 p.m., will deal with the subject of "Dowsing." Fee for the entire course of ten lectures, 10s.; members of the L.S.A., 5s.



## LETTERS TO THE EDITOR.

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

## SIR OLIVER LODGE AND PRESS REPORTS.

Sir,—Your readers may know that there has just been held an International Psychic Congress at Paris, to which I communicated a Paper. Extraordinarily misleading reports about this Paper have appeared in several English journals, some of them putting in inverted commas what I never said at all, and others printing a report from their correspondent in Paris saying that the Paper was received with hostility because of a supposed passage in it which is cited thus:—

The task of scientific research is to abolish all "mediums," who are a source of possible fraud and permit sceptical persons to cast doubt on results which have been achieved, and to obtain instead direct registration of psychic phenomena.

I need hardly say that the abolition of mediums never entered my head; and I can only suppose that the sentence is a misunderstanding of a suggestion that has often been previously made—namely, that if we could get some response through mechanism, without human intervention, it would be a desirable thing to do. The only novel part of my suggestion, and my object in making it, was to devise some plan of using the ether—say, light or electricity—instead of ordinary matter as the vehicle, because the controls might be more able to manipulate ether than matter. The suggestion, with certain details, was made to an audience of experts, though whether it was mistranslated I do not know.

As to the garbled report in English papers, it may perhaps be charitably attributed to the insertion of an erroneous comma before a relative pronoun—a mistake often made, with a complete alteration of sense.

I am not responsible for the sentence above cited at all; but it can be read inoffensively if the comma before *who* is omitted, though a sentence whose sense depends on a comma is a bad one. Suppose we said that it was desirable to abolish all lawyers who habitually defraud their clients, and all grocers who constantly use false weights, the insertion of the comma before "who" would make such obvious nonsense that no one would be deceived. But when we refer to mediums instead of to lawyers or grocers, numbers of people are quite willingly deceived, since they know little about the subject except accusations of fraud.

It is seldom worth while to issue a correction to an erroneous statement in the Press; but it seems only fair to remove the misapprehension from the minds of your more sympathetic readers.

Yours, etc.,

OLIVER LODGE.

## THE EDWIN DROOD MYSTERY.

Sir,—I am greatly indebted to Mr. Florizel von Reuter for making it clear that my article was not referring to Sir Arthur Conan Doyle's lecture of September 4th, being, in fact, written the same week as the previous one, and when I saw it appear so long after in juxtaposition to the report of the later one, I was afraid misunderstanding would arise. Mr. von Reuter's account is very interesting, and I hope he and Sir Arthur will have further communications on the subject, or give us the new clues they have discovered. Till then I am unconverted, and should like to ask one or two questions.

What earthly reason was there for Edwin to be hidden? Even assuming that he escaped the "attempted strangulation" by Jasper, he would have been at a safer distance from incriminating enquiry in Egypt, whither he was bound. If one of the titles considered were "The Hiding of Edwin Drood" may it not have been, like the eventual marriage between Edwin and Rosa, a first idea before the story took definite shape and the existing chapters were written? May one ask to whom he intimated this

plan, of which I had not heard. For what, in that case, is Mr. Tartar introduced into the story if not to provide a sure mate for Rosa? The title-page of the edition of Dickens' works that I have been using is entitled "Up the River," and shows Tartar rowing Rosa and Mr. Grewgus. This edition is dated 1894, and has the Cruikshanks illustrations in the earlier volumes. There are four others in Edwin Drood and all are signed "S. L. Fildes" or "S. L. F." Is the one Mr. von Reuter thinks so significant also by him? If not, is it possible it was not done in Dickens' lifetime?

By the way, Crisparkle did in a way hide Neville; can this have made a muddle?

I am no Sherlock Holmes, and do not think my own wits would have thought of the ring in connection with the heap of quicklime, which Durdles tells Jasper is "quick enough to eat your boots. With a little handy stirring, quick enough to eat your bones." My strong impression is that I read it in Forster's *Life of Dickens*, but I cannot get at that here to ascertain, and hope someone else will do so.

Mr. von Reuter thinks I have overlooked Rosa's last wondering look at Edwin "as if she would have asked him with imploring emphasis: 'Oh, don't you understand?'" (Mr. von Reuter gives it as "If you only knew.") Edwin has just said, "I am afraid he [Jasper] will be bitterly disappointed"; the irony of this overpowers her: "Don't you understand his real feeling about our engagement, his passion for me, his jealousy of you?"

Yours, etc.,

(MRS.) C. J. VESEL.

Adney House,

Minehead.

P.S.—I think the illustration may represent Rosa's father and mother, thus again giving importance to the ring.

## SIGNIFICANCE OF COLOURS.

Sir,—So much attention is aroused whenever the significance of colours is discussed, that I think the following list might be of interest to the readers of *LIGHT*. It was used for many years by a medium of my acquaintance, when she was "reading" character, etc., from auras.

Red .....	Anger
Rose Pink .....	Affection
Orange .....	Ambition
Yellow (pale) .....	Intellect
Green (pale) .....	Sympathy
Green (muddy) .....	Selfishness
Blue .....	Devotion
Violet .....	Spirituality
Brown .....	Isolation

The incompleteness of this list is apparent. Even indigo, the sixth colour of the spectrum, is not given; possibly the medium concerned thought it was too near to black! White, which she always referred to as signifying purity, was not included in her "colour list," nor was Black, which she regarded as indicating "evil intentions."

Indigo always gives to me feelings of "desolation, darkness and despair."

Yours, etc.,

LEIGH HUNT.

Writing in the *Daily Express* of 6th inst., Sir Arthur Conan Doyle makes a protest against the persecution of mediums and clairvoyants. He points out that a good medium is the greatest source of consolation and the most cogent proof of immortality that can be found in the world to-day, and complains, with justice, that these wonderful and sensitive instruments are harried by laws which were made before Spiritualism was ever heard of, and which were really intended to check vagrancy in the country.

On the afternoon of Friday, November 11th (Armistice Day), at three o'clock, Miss Bruce Adams will give the fourth presentation of her sacred and cosmic pictures, "Visions of the Innermost," with interpretation, sacred song and organ accompaniment at the Aeolian Hall, New Bond Street, W. Application for admission should be addressed to her at "Aurora," Oakington Avenue, Wembley Park, Middlesex.

OBITUARY.—MISS C. E. WINGFIELD.—Only recently we were informed of the decease of Miss C. E. Wingfield, which occurred on the 7th July last. Her two books, *Guidance from Beyond* and *More Guidance from Beyond*, are well-known, and it will be remembered that she was the medium through whom Sir Edward Marshall Hall received a very impressive test as related by him and widely quoted. Better known as Kate Wingfield, she was the "Miss A.," through whom Mr. F. W. H. Myers received much evidential matter given by him in his *Human Personality*, and in the Proceedings of the Society for Psychical Research.



## LIGHT.

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## SPIRITUALISM, STATISTICS AND COMMON SENSE.

A correspondent sends us a long letter from a critic of Spiritualism who analyses the statistics of lunacy, and bases his conclusions on an estimate of the number of people who take alcohol, the number of those who follow Religion, the number of people who live vicious lives, and the number of Spiritualists—all in Great Britain. From these data, he claims that the estimate of one per cent. for Spiritualists in lunatic asylums is higher than it would seem taken in proportion to "Religion," "Alcoholism," and "Loose Living." We are asked to give our impressions.

In the first place we remember that it has been said that there are lies, d—d lies and statistics, the positive, comparative and superlative degrees of the matter. And further that statistics can be made to prove anything you like, which is roughly true.

But we could not well advance this argument to the critic in question, for he would naturally retort, "Why then do Spiritualists use statistics in their own favour?"

Now, without entering into the question whether our opponents' calculations are valid or not, we would simply reply that in order to establish a case, say on behalf of Religion, it would have to be shown that Religion is entirely harmless, and that Spiritualism does some mischief, even if only to one per cent. of its followers. As it stands the two subjects are both in the same boat. Religion does harm to some people, and so does Spiritualism. Which of them does the more or the less harm is a minor question.

If the opposition replies that it is not Religion, but the abuse of it that does the mischief, we simply reply that exactly the same argument applies to Spiritualism. Sauce for the goose is sauce for the gander.

If Spiritualism did no harm to anybody it would not be a human thing. It would be supernatural. And even Religion itself is not exactly that, as any sane person who contemplates the religious world at large will readily agree.

## DARWINISM AND SPIRITUALISM.

By TUDOR A. MORGAN.

The problem raised by Dr. Lamond is one that has given most of us pain, and we think and ponder so long upon the theory of evolution that we are apt to overlook the fact that, although evolution is a working upward from matter to spirit, creation is a working downward from spirit to matter.

Creation, as I view it, is the carrying of God's ideas from the realm of spirit into that of matter, where they become comparatively fixed and concrete. Evolution is the process that carries them on, perfects them, and raises them again to the spiritual realms in permanent individuality.

Drummond, in his "Ascent of Man," places the evolutionary theory on a basis that removes any suggestion of degradation. In each stage can be traced a purpose having relation to the needs of the final product—Man—and it almost appears, as "F. C. L." suggests, that certain multi-cellular forms, destined to become men, persisted through all the stages.

Roughly, we see the first bodies in the immobile anemone; locomotion in vermes; formation of vertebra in fish; land locomotion in reptiles; poise in birds; strong bone and sinew in mammals; and the erect posture in apes. From this stage Man stepped forth upright, well poised, and muscular.

A further clue is provided in "Intuitive Suggestion," by J. W. Thomas. In this work Mr. Thomas shows that single cells, multi-cellular forms, and more advanced species co-ordinated by a nervous system, are in contact with the region of exact knowledge and are thus intuitively guided. This suggestion may be applied to the search for a reason why one particular line should have persisted through all the animal stages until it became Man. The exact knowledge that is unconscious must be intuitive, and intuitive knowledge necessitates a spiritual administration.

Following on this thought, when man emerged from his animal ancestry he had arrived at physical perfection, and this, perforce, includes the physical brain. Thus man had an organisation in contact with the region of exact knowledge, and a brain, a perfect instrument, ready equipped for the registering of information and knowledge received by means of the senses and the intuitional faculties.

Had man a soul and spirit at this period? He could not have been formed, nor could he have lived, without soul and spirit. Thus, primitive man having a perfect brain, and the benefit of long centuries of training in the use of the intuitional faculties, and both brain and intuitive faculties controlled and co-ordinated by the spiritual brain, was replete with what we term psychic faculties.

As the process of gaining knowledge by the experience of the senses alone is necessarily a slow one, it is conceivable that the spiritual side of man was in the ascendant at this period. Hence it is equally conceivable that he was in a high state of felicity. I do not believe that man was ever intended to fight his way through the ages by the aid of his five senses alone. They should have been unfolded gradually and gently from above, guidance from God through the psychic faculties assisting the senses to realise the beauty and goodness of Nature and her world.

The Fall marks man's decision, in the foolish egotism of a little knowledge, to rule himself and accept guidance from none. We are the same to-day. We place all our faith in an intellect that takes hours to reason out problems which intuition may solve in a flash, and which plunges us into materialism and its attendant horrors.

Spiritualism is leading the world back to the high place which it should never have vacated, back to intercourse with God.



## FROM THE LIGHTHOUSE WINDOW.

The *Manchester Guardian* reported the recent meeting in the City Temple under the auspices of the Fellowship of Faiths, when the representatives of eight world religions gave ten-minute addresses on the meaning each religion found in Christianity. Sir Arthur Conan Doyle supplied the contribution from Spiritualism :

Speaking as a Christian Spiritualist, Sir Arthur Conan Doyle said he desired to spread the truths revealed to Spiritualists through all religions. He and those he represented wanted to get back to primitive Christianity. He believed that God sent messengers into the world with inspired messages. He quoted two messages that he had recently received from "the other side" dwelling on the beauty of Christ as revealed to those who had passed over.

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From an interview with a representative of the *Sunday News*, originated by Press misrepresentations of Sir Oliver Lodge's remarks about mediums (in his paper read for him at the Paris Congress on Metapsychics), we take the following correction of a common error regarding the pecuniary profits of mediumship :

The professional mediums are a much-maligned class who have suffered somewhat unfairly at the hands of critics of Spiritualism. It has been alleged—and many people believe it to this day—that they make large incomes out of their fees for seances, and that the fortunes of the most famous mediums can only be compared with those of Harley Street specialists.

That is simply nonsense.

The truth is that no medium has ever left more than £1,000 when he or she died, and that the Chancellor of the Exchequer is probably not getting more than a few shillings a year out of all the mediums practising in Britain to-day.

\* \* \* \*

In the *Referee*, Mr. Michael Temple is exercised over the terrible prospect of everlasting personality. He writes :—

For survival after the death of the body the evidence has for some years been steadily increasing in volume and strength, though I agree with Dr. Mitchell that it cannot yet be regarded as conclusive; the immortality of that essence we call "the soul" has strong inherent probability, and, though necessarily incapable of actual demonstration, dovetails with the teachings of science; but the notion that the separate personality will continue to exist for ever and ever is neither ethical nor scientific, nor is there any evidence for it whatever.

It would be terrible if it were true.

\* \* \* \*

Now, it is curious that Mr. Temple should be so troubled simply through confused thought concerning personality and individuality. The former word is derived from *persona*, a mask, and relates to character, which is mutable and perfectible. It is scientifically correlated to Time and Space, so (happily) cannot "exist for ever and ever." Nothing mutable can exist, as we know it, for ever. Individuality is directly derived from Deity, necessarily immortal, and is only casually related to Time and Space.

Concluding a lengthy article on the History and Growth of Spiritualism, in the *Freethinker*, Mr. George R. Scott, after reference to *Raymond's* place in the progress of Spiritualism, says :—

The result was a tremendous impetus to Spiritualism, which still rides on a continually rising tide. At the moment the Press, if not exactly sympathetic, is no longer ostracistic. Where it fails to praise, it does not despise or revile. Toleration is plainly the attitude of the unsympathetic. And with this the Spiritualists may well be content. The tolerated of to-day may with vast confidence be looked upon as the accepted of to-morrow.

\* \* \* \*

From a paper read by Mr. George Cole at the Summer School of the S.N.U. at Rhyl, and printed in the *Two Worlds* under the title "What is Fundamental to Spiritualism?" here are two paragraphs touching the relationship of materialistic and spiritualistic thought :—

Materialism, for instance, extruded, or threw out, all ideas, whether in philosophy, history, or religion, that admitted the supernatural as a fact.

Frederick Harrison states this position admirably as follows :—"When you confront us with hypotheses, however sublime and however affecting, if they cannot be stated in terms of the rest of our knowledge, if they are disparate to that world of sequence and sensation which to us is the ultimate base of all our real knowledge, then we shake our heads and turn aside."

\* \* \* \*

The *Times of India*, in an article on "The Geography of Witchcraft," by Montague Summers, has a remark that should prove to be food for thought to those who doubt the validity of belief in human progress :—

If the proofs were not to hand, it would be beyond belief how many thousands of witches and wizards were put on trial, and burnt at the stake or hanged, up to the time of the eighteenth century. There are over thirty thousand cases in the records of the Inquisition, and in England, in the reigns of Elizabeth, the Stuarts, and especially in the time of Cromwell and the Sectaries, unnumbered thousands were done to death.

\* \* \* \*

The *Eastern Morning News* reports a lecture by the Rev. G. Vale Owen at the Royal Institution, Hull, who stated that spirit doctors came back to earth and into our hospitals, inspiring the doctors there. Asked why the spirit doctors were unable to inspire a cure for such diseases as tuberculosis and cancer, Mr. Owen's answer is thus recorded :—

The lecturer made a remarkable reply. His experience was that spirit doctors did inspire cures for those diseases, and instanced the case of his own boy, at present lying on a sick-bed at Farnborough, Kent. Doctors had diagnosed his complaint as tuberculosis, but an examination had revealed that the disease had been cured, and, Mr. Vale Owen declared, that had been accomplished by spirit doctors.

He also said that Sir Walter Shackleton, formerly of Congleton and now of Bournemouth, had been cured of cancer by the same means, and that his (the speaker's) wife had been cured of cataract of the eye.

Much more would be possible, the lecturer said, if medical men would make themselves receptive to spirit influences.



## THE POWER OF PERSONALITY.

BY MAJOR R. P. MORRISON.

The power known as "personality" is one of life's mysteries. All the world's greatest men and women possess it, and unthinking multitudes bow down and worship them without inquiry into the source of the idols' strength; nor do they question why it has been denied to themselves.

How is it possible to account for the apparently arbitrary manner in which this gift of "personality" is bestowed? How reconcile such an uneven distribution of power with a sense of justice? Such a reconciliation is, in fact, impossible when the problem is viewed from the standpoint of a material world. But, since knowledge of life is necessarily confined to the medium of the senses, the wisdom of an intelligence that operates for the good of the whole rather than the part cannot be criticised.

Any investigation into the purpose of life must partake largely of speculation, and will be unsatisfactory, therefore, to cautious souls who demand undeniable proof at each progressive stage. On the other hand, speculative progress, when governed by intelligence, may attain treasures far beyond the reach of accepted scientific methods.

Let it be assumed that personality is the highest externalisation of the power inherent in life: it will at once be obvious that such a manifestation is the outcome of the force latent in all personalities, and not the private possession of those units who appear to wield it. This definition receives strong support from the behaviour of any large gathering of men and women. For instance, when a great number of people are temporarily united by any strong bond common to all—such as enthusiasm for football—the vocal expression of their life force generates a sense of happiness and well-being proportionate to the numbers present. This is the secret of community singing; it is also the secret of mob psychology.

The emotional faculties express the power of life; the intellectual, the controlling force. Love, or its distorted expression called hate, generates power which is directed by wisdom—good or evil—into the requisite channels. Strong personalities are those whose intellectual faculties are much more developed than their emotional, and so they are able to gather up, and make use of, the power flowing from their more emotional fellows.

The conductor in community singing appears to possess boundless vitality in his own person; in reality he unconsciously collects the power from the crowd and directs its expression. The same secret process provides all the great leaders of humanity with their vaunted strength. Appearances are notoriously deceptive, and the mysterious force known as "personality" is not the least of these. The law governing the manifestation of personal power is as immutable as that of the electric current, and is similar in operation.

A study of child psychology will reveal the presence or absence of this power from the earliest years; and yet it is customary to award great praise to its possessor as though it were the outcome of self-effort. This habit of thought is caused by the blind instinct to worship the power of life which, in a material world, finds its greatest expression in the fulness of personality. But such misguided worship retards the world's spiritual progress, and causes a misdirection of life's energy in glorifying certain personalities by an appropriation of vitality from the many, thus depriving them of the happiness that is their birthright.

It may well be asked: Why does an Infinite Wisdom permit finite intelligence to hinder thus the free flow of its life to all the units who manifest the same? Unfortunately it is impossible for the designs of an infinite mind to be reflected, with any clarity, through the medium of its finite image; but it might be possible

to reveal a relative truth that would offer a reasonable explanation of the apparently unjust inequalities that exist in a personal world.

It may be assumed that self-consciousness is inherent in life, but can only become manifest through the medium of an infinite number of units with an apparent self-life of their own. This process would necessitate the appearance of inequalities which would be balanced in the course of evolution. Thus "personality" might be termed the foundation stone upon which life builds the happiness of all its apparently separate units; but the attainment of such happiness by each unit awaits the realisation of its intimate relationship with the whole.

## A FABLE.

BY THE LESSER AESOP.

An astute Showman, finding that there was a prospect of profit, not to say kudos, in the movement for bringing man into contact with the Unseen World, went exploring into waste places, and by some strange chance managed to catch a fairy—a dainty, winged, ethereal creature. He at once clapped it into a galley-pot as the nearest receptacle at hand, and brought it to town. The next step was to have a cage made for it, and this was tricked out with paint and the gaudy decorations so beloved of commercial enterprise. Next the discovery had to be "boomed," and this was done by flaming advertisements, flags, balloons, and a brass band.

Some of those who were in the Movement Towards Higher Worlds, and who were told of the matter, remarked, "Lo, here now is a smart fellow; here is the man for the work; he knows the publicity." And the Showman, hearing it, answered, and said, "Yea, verily I am the man for the job." But others who were more concerned with the dignity and purity of their movement, and who saw a little deeper, took the opposite view, and lamented that it should be debased to a sordid level.

However, as it fell out, on the evening of the exhibition, when the people were coming in (at the price of 2s. 6d. a head), it was found that the fairy had disappeared, which, indeed, is the manner of fairies. Whereupon there was a riot, and the Showman was so roughly handled that he had to run for his life.

MORAL: That Showmen's methods and trade tricks should be strictly limited to the affairs of the material world.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.—Mr. J. Malcolm Bird, Research Officer of the American Society for Psychical Research, who is on a visit to this country, will lecture on "Some Theoretical Aspects of Psychical Research," at Queen's Gate Hall, Harrington Road, South Kensington, on Tuesday, the 18th inst., at 8 p.m. Members free. Non-members 2s. 6d.

L'UNION SPIRITUELLE.—At the meeting of L'Union Spirituelle, which will be held in the Salle de Géographie, 184, Boulevard Saint-Germain, Paris, on Sunday, October 23rd, at 2.30 p.m., M. Henri Regnault will commence a series of lectures on the work and life of the late Léon Denis. After this lecture Mme. de la Pommeraye will give clairvoyance. Other meetings of "L'Union Spirituelle" will take place at the same address on Sunday, November 13th, 27th, and December 11th. These will be continued at intervals during 1928.

A NEW SPIRITUALIST CENTRE has been formed in Matanzas, Cuba, under the title of "Federación Espiritista de Cuba." Señor Ramón Torres Suárez is the President.



## A SITTING WITH MRS. GARRETT.

BY R. H. SAUNDERS.

I have long held the opinion that the highest expression of psychic force, as we know it to-day, is that phase of this marvellous power termed the direct voice. To me the knowledge that one's own people are standing face to face with one, exchanging question and answer in a free heart-to-heart talk, without the intermediary of a third person's mentality, and with a negligible chance of the message being tinctured by the medium's views, has satisfied me of its superiority to the more usual channels, such as trance mediumship, for spirit intercourse.

But there are trance mediums and trance mediums, and to experience the wonders of a sitting with one of the high-grade mediums gifted with this power is to feel that trance mediumship runs voice mediumship closely.

There is such a medium who has recently joined the professional class, and who gives public sittings. I refer to Mrs. J. W. Garrett, who places her services at the disposal of the London Spiritualist Alliance, at whose rooms the seances are held.

One should speak as one finds, and it is a pleasure to be able to pay a tribute to a genuine and good medium of great power.

At a sitting I had with this lady recently, I had fourteen different spirits manifest, each one, through the agency of the medium's guide, pouring out evidence in the most remarkable manner. As my custom is, I took practically verbatim notes, and upon consulting them after the sitting, I found there were fifty clear and distinct pieces of evidence, and not one statement wrong, or even doubtful. I had given no indication of my coming, as I had only decided to attend on the morning of the sitting, and the medium met me for the first time when I entered the seance room. These are points so often seized upon by our critics. "Ah! the medium knew all about you. They get information about likely sitters," and so on.

My existence is of no interest to those industrious people who construct genealogical trees, and no "Who's Who" contains details of my life, and so when event after event of a long life rolled out from the manifesting spirits, and in particular when the details of a recent bereavement I suffered were presented to me in vivid word-pictures of perfect accuracy, and in a manner which stamped the information as of a kind only to be supplied by actual participators, I must testify to the satisfaction I felt.

In addition to my own people I had talks with Miss F. R. Scatcherd, Dr. Alfred Russel Wallace and Mr. H. Withall. In announcing the second of these the guide was particular to say, "*Wallace, not Wallis,*" and laid special stress on the last letters of the name, as he spelled it.

In addition to some private matters, Dr. A. R. Wallace spoke as follows: "A bright little lady has recently joined our community. . . . Felicia Scatcherd has induced them to redouble their efforts of research. She will give further manifestations through the voice. She is intensely interested in the photographic side of the subject, and hopes to transmit information of value. She has spirit impressions to work for the under dog. Her energy is stupendous—what she doesn't work off on mortals she batters us with!"

A valuable characteristic of Mrs. Garrett's mediumship is that the control speaks perfect English though tinged with a slight Eastern accent, and his vocabulary would do credit to an educated Englishman. He speaks rapidly, never at a loss to convey information imparted by attending spirits, and rises, at times, to real eloquence.

## RAYS AND REFLECTIONS.

I observe that certain writers continue to refer to death as a condition of sleep, to the "dreamless rest in the tomb," and so on, although they know perfectly well it is not really so. If you challenge them, they reply that they have to defer to the poetic idea and to tradition. As to tradition, of course it really amounts to being in the fashion. It is like the question of clothes. On special occasions a man has to wear evening dress or Court costume, however much he may detest them. It is a rule to break which calls for unusual strength of mind.

In his new book, "One World—at a Time" (Hurst & Blackett), Major Bernard Hamilton tells the story of a curate who, meeting a coster, made the professional inquiry about the coster's soul. Getting little satisfaction, he asked in despair what the coster really believed about a future life. The reply came, with a derisive sniff, "I don't know, you don't know, and nobody don't know." The curate, we read, was left agape. The truth is usually a little disconcerting. Only, of course, we should not accept the position that "nobody don't know." Some of us know a little, anyway.

More than fifty years ago a writer in an American magazine remarked how much wiser and better the world had grown, and how men were beginning to reason for themselves. And with many glowing allusions to the growth of knowledge and the advance of Science, he looked forward to the time when the "fudge and nonsense" of the past would no longer be tolerated, and ignorance and superstition finally outgrown by an enlightened humanity. When I read the article recently I smiled to remember that it was only the other day we had the great fight over the "Monkeyville" theology at Dayton, Tennessee, and that there is still an immense amount of myth and fable which passes as "religion" even amongst the educated. Certainly the world moves, but it moves very slowly.

In estimating the progress of mankind, however, it is wiser to take the highest standard as represented by the most intelligent minds. What is called "public opinion" is a large, heavy and rather inert mass of unreasoned sentiment and obstinate prejudice, the chief merit of which is that, like the ballast in a ship, it gives stability and insures that the progress of the race if it be slow shall also be sure.

In a Sunday paper recently I found the remark, "After nearly 2,000 years of Christianity and 60 years of national education, one might have thought that we had got rid of witchcraft and sorcery." But why? All the Christianity and all the Science and all the national education in the world cannot get rid of the fact that one human mind may influence other minds—occasionally in strange ways. Sometimes the effect may be beneficent and sometimes malignant. That is all that so-called "Black Magic" and "White Magic" amount to, and such terms as "sorcery" and "witchcraft" merely disguise for the ignorant certain psychological forces which, in themselves, are perfectly natural. I am all for clearing out the "bogies" and "bug-a-boos" of a sham occultism, but they can be banished more quickly by understanding what they really are in themselves than by ordering them into banishment without examination. We can get rid of fallacies, but not of facts.

D. G.



## NOTES ON NEW BOOKS.

"One World—at a Time." By Bernard Hamilton. (Hurst & Blackett. 15s. net.)

It is not often that the present reviewer finds a book—especially a big book—of such interest as to hold his attention from the first page to the last. But it was so in this particular case. Major Hamilton has many important things to say, and he says them well and attractively. He is philosophical, humorous, epigrammatic, and autobiographical by turns. A friend of Sir Arthur Conan Doyle, as one gathers from the first chapter, he frankly criticises Sir Arthur's aims and methods in the popularising of Spiritualism. He sees dangers ahead, and there is more than a tincture of the old-time hostility of Theosophy to Spiritualism about some of his views. Howbeit, with what seems a charming inconsistency, here and there he has a word of warm commendation for his old friend. This is not to say that Major Hamilton is anti-Spiritualist. Far from it. He claims that a future life is a fact, attested for him by personal experience. He preaches a spiritual world. But it is clear enough that he considers the ordinary "psychical evidences" rather illusory. To him they relate, for the most part, to the Borderland region—"the place of battle between Spirit and Matter." The experienced Spiritualist can follow Major Hamilton's arguments in this direction with sympathy and understanding without necessarily sharing his views. It is plain enough that the majority of mankind will never win to the region of spiritual understanding except through this "Borderland." And as to the perils and mischief that may befall, these are inseparable from every great change in the evolution of the race. Damage and disruption are bound to accompany all revolutions of thought—we have only to look at the present "rumpus" over Darwinism and the Church for an instance in point. And the cry of "a lion in the street," so far from alarming Conan Doyle, would serve only to send him out at once on a hunting expedition!

Personally I found the book decidedly entertaining and informing. The author ranges over a wide field: he surveys mankind from China to Peru; and his reminiscences of the old leaders of Theosophy—Mme. Blavatsky, Mr. A. P. Sinnett, and others—and his account of Modern Theosophy in its beginnings are full of interest. There are many picturesque touches of description, felicitous observations on men and things, and pithy and pointed aphorisms. The author utters his opinions freely, and if the reader disagrees with some of them—the views on reincarnation, for instance—that is all to the good. At least, Major Hamilton is "on the side of the angels," and gives his testimony to the reality of a spiritual world with the most positive conviction. He claims that "there exist fundamentally only Spirit and Matter." Following the latest Science, some of us are perhaps beginning to be doubtful of the reality of Matter. And as to Spirit, it might be better to say that it is rather than that it exists. But we can all cordially agree with Major Hamilton's dictum that "acceptance of the facts of the actual existence of a Spiritual World can alone stem the tide of Materialism." In face of that large conclusion, any differences of view on smaller points become relatively insignificant. As already indicated, the book is one to be noted and read. It has brightness without flippancy, depth without dullness, and devoutness without religiosity. He knows his world, and there is a distinct flavour of Montaigne in his intimate self-revealings. He has a point of view entirely his own—a refreshing thing in days when so many books dealing with the unseen side of existence are little more than the dry remainder-biscuit of the past or a re-hash of the thoughts of more original minds.

D. G.

"Evolution Re-interpreted." By H. Reinheimer. (Greyhound Co., Ltd., 119, Ewell Road, Surbiton, 3s. 6d. net, or from the Author, 103, King Charles Road, Surbiton.)

Mr. Reinheimer is the author of a few books of similar purpose, "Symbiosis and Symbiogenesis," "Evolution at the Crossways," etc., and his previous works have received impressive praise.

Only a student with knowledge could do adequate justice to this work, the subject of which is surely the biggest in the world, since it must involve and include all natural processes. There are men (of whom the present reviewer is one), who identify Nature with God, and who cannot conceive the absence of spiritual values in any natural operations. In other words, Evolution is God's business, and if, as we believe, He is a God of Wisdom, Justice and Compassion, there must be in the matter of organic evolution, "A Divine Way." The highest science and the finest theology are surely mutually consistent. Mr. Reinheimer is out to show that Darwin's interpretation of Nature was based on a series of uncritical assumptions, and that there is a truer and nobler one—one more in harmony with scriptural tenets, and carrying the promise to make Religion and Science one.

Mr. Reinheimer's charge is that the Darwinian "Natural Selection" is but a synonym for "Nature," with undue wrong emphasis of the poet's lines as to her being "red tooth and claw," and that it is one of the wildest of errors to imagine that in Nature the sociologically inferior way could be equally sanctioned with the superior, which is not only contrary to facts, but, if it were true, would contradict the universality of causation, which is a fundamental assumption of Science. I agree wholeheartedly with the author that there is "A good and moral pathway of Evolution."

A. HAROLD WALTERS.

## SPIRITUALIST COMMUNITY SERVICES.

DURING the course of her address at Grottrian Hall last Sunday morning, Miss Estelle Stead said that this world was now on the cusp of the Piscian and Aquarian Ages. Many consider the Fish the sign of Jesus; it certainly was used during the period of martyrdom through which the Early Church passed, for all the tombs in the Roman catacombs have that symbol engraved on them. For the last 2,000 years the presiding element has been that of water, and during this time water has played an important part in the sacrament of baptism. Surely this is a sign of the outpouring of spiritual power upon the world, out of past darkness and chaos the soul of man is gradually awakening to its glorious birthright. All the unrest that we see on every hand is the awakening of the Divine Spark within man as he realises more and more fully his own sonship with the Eternal Father. If people would give a little more time to silence and meditation, then would come to them the reality of the nearness of the spirit world. In a message received lately from her father, Mr. Stead told his daughter that he could see an altered outlook for the better in the orthodox religion. Many priests and clergy are now finding out for themselves, through conversations they have had with those on the other side of life, that they have hitherto been giving their congregations only the stones of formula, ritual and orthodoxy, but having themselves learned the real truth, they are now giving the true spiritual bread to the hungry multitudes.

M. J. C.

## MR. R. H. SAUNDERS AT KEW.

At a crowded meeting at Pitt's Restaurant, Kew Green, on Sunday evening, October 9th, Mr. R. H. Saunders opened a debate on the "Reality of Psychic Phenomena," under the auspices of the Kew Debating Society, the opposer being Mr. H. Cutner, of Atheistic fame. A lively debate ensued, and at its termination, on the motion of the chairman, the audience were invited to vote as to their convictions of the reality of the phenomena. It is satisfactory to record that a good majority was obtained in favour of Mr. Saunders' contention that psychic phenomena is a proved fact.

## THE CHURCH OF THE SPIRIT, CROYDON.

An enthusiastic gathering of friends marked the opening of the Church of The Spirit, in Church Road, Croydon. In the morning the Service of Dedication was conducted by Mr. Percy O. Scholey, who delivered an inspiring address. In the evening Mr. Ernest Hunt addressed a full church at the Harvest Thanksgiving Service, his subject being "Sowing and Reaping."

Members and visitors alike were impressed by the appearance of the Church interior, which is tastefully decorated, and suitably appointed for religious services. The generous support afforded by the many friends of the Church on this occasion was extremely gratifying, and augured well for the future prosperity of the work of this Church in the neighbourhood of Croydon.

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### New Syllabus on Application.

**Lectures.**  
Thurs., 13th, at 3 p.m. ... MRS. KELWAY BAMBER  
"Stainton Moses."  
Tues., 18th, at 8.15 p.m. ... MRS. BARKEL  
"The Grouping of the Signs."  
Thurs., 20th, at 3 p.m. ... MRS. KELWAY BAMBER  
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### GROUP CLAIRVOYANCE.

Tues., Oct. 18th, at 4 p.m. ... MRS. JAMRACH

### PUBLIC CLAIRVOYANCE.

Fri., Oct. 14th, at 8 p.m. ... MRS. JAMRACH  
Fri., Oct. 21st, at 8 p.m. ... MR. T. AUSTIN

**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" Prof. D. Ludwig, of Freising  
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**Trance Mediumship.** Private Appointments MRS. BARKEL, MRS. G. P. SHARPLIN  
Tuesdays, 11 to 1, Mrs. OGILVIE is at the Library to give advice on health  
and development of Psychic Power.  
Tuesdays, 3 p.m., Healing Class ... Mrs. MARTHA OGILVIE  
Wednesdays, 3 p.m., Circle for Clairvoyance, October 19th Mrs. JAMRACH  
Thursdays, 3 p.m., Mrs. AIMEE EARLE, Circle for the Development of  
Psychic Gifts.  
Mr. FOSTER, Instruction Class, Subject, Oct. 20th, "The Meaning of  
the Cross."  
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. 19th at 8 p.m. ... Mr. and Mrs. G. P. SHARPLIN

## THE LONDON SPIRITUALIST MISSION,

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, October 16th, 11 a.m. ... Mr. H. ERNEST HUNT  
6.30 p.m. ... Col. PEACOCKE  
Wed., Oct. 19th, 7.30 p.m. ... Mr. ROBERT KING  
(Special) Fri. Oct. 21st, 7.30 p.m. (Clairvoyance) Miss FLORENCE MORSE  
Wednesday Services at 7.30 p.m.

## Worthing Spiritualist Mission Church, Grafton Road.

Sunday, October 16th, 11 and 6.30, Madam de Beaurepaire. Thursday,  
October 20th, Miss L. George, 3 p.m., Members only, 6.30 p.m., for Public.

### SOCIETY MEETINGS.

**Lewisham.**—Limes Hall, Limes Grove.—October 16th,  
11.15, open circle; 2.45, Lyceum; 6.30, Mrs. L. Lewis. October  
19th, 8, Mrs. Redfern.

**Camberwell.**—The Central Hall, High Street.—October 16th,  
11, service; 6.30, Mrs. E. M. Croxford. Wednesday, 7.30,  
public circle at 55, Station Road.

**Peckham.**—Lausanne Road.—October 16th, 7, public meet-  
ing, address and clairvoyance. Thursday, 8.15, Alderman D. J.  
Davis, J.P.

**Richmond Spiritualist Church, Ormond Road.**—October  
16th, 7.30, Mrs. Nutlands, address and clairvoyance. October  
19th, 7.30, Miss F. Morse, address and clairvoyance.

**Croydon National Spiritualist Church, New Gallery,  
Katharine Street.**—October 16th, 6.30, Mrs. A. Jamrach.

**Fulham.**—12, Lettice Street (nr. Parsons Green Station).—  
October 16th, 11.30, circle; 3, Lyceum; 7, Mr. G. Prior.  
Thursday, 8, Mrs. A. Jamrach.

**Hampstead Spiritualist Society.**—Monthly meeting, Thurs-  
day, October 20th, at 8 p.m., in the Hampstead Subscription  
Library, Prince Arthur Road, Hampstead. Chairman, Mr.  
Denis Grinling; Speaker, Mr. Ernest Hunt; Clairvoyant, Miss  
Eva Clarke. A hearty welcome for all.

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Monday, 17th, at 3, Psychometry ... MISS LILY THOMAS  
Tuesday, 18th, at 7.30, Clairvoyance ... MRS. S. D. KENT  
Thursday, 20th, at 7.30, Clairvoyance ... MRS. A. ROBERTS

### Seances for Trance and Normal Clairvoyance.

Monday, 17th, at 7.30 ... MRS. FRANCIS TYLER  
Wednesday, 19th, at 3 ... MRS. A. JOHNSON

### Seance for Trance and Direct Control.

Thursdays ... MRS. A. ROBERTS

### Seance for Materialization.

Wednesday, 19th, at 7.30 ... MRS. BAYLIS

### Seance for Physical Phenomena.

Tuesdays and Fridays at 7.30 ... MRS. HENDERSON

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Oct. 23rd, 11 a.m., Rev. H. Browning. 6.30 p.m., Sir Arthur Conan Doyle.

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136 HARTFIELD ROAD, WIMBLEDON.

Sunday, October 16th, 11 a.m. ... Mrs. M. F. ROBERTSON  
Inspirational Address.

Sunday, October 16th, 6.30 p.m. ... Mr. ERNEST W. BEARD  
Address, Spirit-descriptions and messages.

Wednesday, October 19th, 7.30 p.m. ... Mr. ERIC SISSONS  
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### STUDY CLASSES.

**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. 17, Dowsing.

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

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

Oct. 19, Spontaneous evidence to the Non-Psychic.

### 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. 19, Mrs. ANNIE BRITTAIN.

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

Tuesdays at 3.15 p.m. Members free; non-Members, 2/-. Oct. 18, Mr. A. VOUT PETERS.

**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.

### DIAGNOSIS AND ADVICE CONCERNING PSYCHIC FACULTIES.

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(2) **Healing** (Development and Method of): Mrs. OGILVIE, Mondays at 3 p.m. Course of 6 Classes.

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