

"LIGHT," MARCH 24, 1928.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2463. VOL. XLVIII.

[Registered as

SATURDAY, MARCH 24, 1928.

a Newspaper.]

PRICE FOURPENCE.

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NOTES BY THE WAY.

PERSONAL IMMORTALITY.

A correspondent asks us to reply to a problem presented in a letter to a London daily. The writer of the letter finds it "increasingly hard to believe in personal immortality"; to him personality is a "physical complex," and he goes over the old argument concerning the extent to which the expression of personality is governed by the bodily senses. That is a very ancient argument, and has been completely exploded by the facts. We cannot go on over and over again answering purely elementary objections. The facts of Spiritualism have destroyed the materialistic argument thoroughly and completely for all those who have studied them. Of course, personal immortality is a rather misleading term; it is so obvious that personality is a fluid matter continually changing. It is the *spiritual unit* which, so far as we can reason it out, will for ever defy extinction. The personality constitutes simply the outer expression of the spiritual centre and will doubtless go on changing and expanding throughout the career of the spirit. We have assured ourselves of the fact that identity and memory survive physical dissolution, and the facts must stand, however much they conflict with the physical appearances as set out by the writer of the letter under notice.

SCIENCE AND HUMAN SURVIVAL.

Mr. James Douglas, in the course of an article in the *Daily Express* the other day, recorded his considered opinion that the Spiritualists have made out a strong case for scientific inquiry, and condemned the obstinate refusal of Science to investigate the matter. "This attitude of Science," he said, "is unscientific." If for Science we read *scientists* that is true. Science can never be unscientific. Scientists, being human, frequently are. The fact is that if Spiritualism dealt entirely with the investigation of material things, and especially if there were commercial possibilities in it, it would have been cordially received and adopted long ago. But it takes us outside the region of things seen and is mainly concerned with the vision of eternity. Its chief values are spiritual and religious and not intellectual and physical. All the same, humanity is beginning to

understand that these invisible and intangible things are the main fabric of life—the rest are temporary and unsatisfying things. The great impulse to scientific investigation comes even more strongly from the masses than from those in the intellectual classes who have tested the matter and found it true. The driving force of the democracy has a tremendous effect on Science as well as on Religion. We are never much concerned with the opposition to Spiritualism, however rancorous. As we have said many times before, criticism does useful work as a testing and sifting process. Apart from that the opposition provides us with a curious psychological study—an example of human psychology, sometimes provided by those who deny that man has any psychology at all!

* * * *

THE DISGUISE OF MATTER.

A reflective correspondent writes commenting on a statement in the *Outline* to the effect that "every atom is perhaps composed of one primordial thing . . . and that thing is electric in its nature." Our correspondent observes that since Science has receded from its old position concerning the nature of "matter," it is time that Spiritualists discarded the idea of a material body inhabited by a spirit and recognised that what we see as a material body is simply the spirit in the shape in which it seeks expression. That is quite true. The human body, as we now understand, is almost entirely composed of ether even in the physical world. But we cannot ignore the fact of difference, even though there is an essential oneness. To our mortal consciousness there is the appearance of a world of matter, and of a material body which is laid aside at death. We shall have to go on recognising that, so far as our perceptions go, there is a difference between the material world and the super-material one, although in the absolute sense there may be none. But it is a thought to be encouraged, that in looking at our fellow-creatures we are looking at spirits rather than at bodies—spirits lightly screened and disguised by the flesh.

APROPOS—

When psychic frauds their tether's end have reached,
And by their whilom victims stand impeached,
Let conscience prick at just so much a whine
And smirch th' authentic gift in every line:
Spoil'd of more eager fools for their deceiving,
Turn to the opposite kind, and find believing!
(And men will cite a rogue to prop their view
Rather than seek firm ground and build anew.)

But oh, the standard of intelligence
The Press assumes for us! 'Tis pretty dense,
If we can't see they gauge our mental pulse
By how *their* circulation shows results!

—MORRISTON.

THE LONDON SPIRITUALIST ALLIANCE

QUEEN'S HALL MEETING.

MR H. DENNIS BRADLEY'S meeting at the Queen's Hall, London, on Sunday evening, March 11th, was an event of considerable importance, to judge from the large number of notable people who were included not only among the speakers on the platform but in the crowded assembly in the body of the huge hall.

In his opening remarks, Mr. Bradley made it clear that much of the evidence he had to offer would already be familiar to advanced students of psychic matters, but it was necessary for him to cover this familiar ground for the benefit of the large number of enquirers present who were, presumably, approaching the subject for the first time. "It must be agreed," he said, "that if we can demonstrate the continuity of life we shall have made one of the greatest discoveries possible in the history of mankind." Survival could not be proved by us alone; it could, however, be proved if we succeeded in opening up communications with those who have passed away at death and who are still alive in some other plane of existence. When such communications took place, pointed out Mr. Bradley, it would obviously be essential for the unseen communicator to prove his or her identity beyond any shadow of doubt. This proof had been given on countless occasions.

The present century had been one of great scientific and material progress; men had learnt for the first time in history to fly above the earth and to throw their voices across continents. Such things paled into insignificance, however, in comparison with the importance of the new field of exploration—the psychic field.

After briefly describing various forms of psychic phenomena, Mr. Bradley went on to give his own experiences with the medium Valiantine, many of which have been dealt with in his published books. His first encounter with the subject was in the United States when, at a Valiantine sitting, he had spoken for twenty minutes with his dead sister. There was no doubt whatever, said the speaker, that it actually was his sister. She gave abundant proof of her identity. On returning to England, Mr. Bradley was fired with a determination to pursue the study of psychic research. After a series of remarkable sittings with Mrs. Osborne Leonard, he invited Valiantine to England. In Mr. Bradley's home, "Dorincourt," a large number of highly evidential sittings had taken place. Mr. Bradley's father, mother, relatives, and a number of personal friends who had passed through the gate of death—including the late Sir Edward Marshall Hall—had communicated and given evidence of their personal identity. Certain peculiarities of Sir Edward Marshall Hall's speech had been faithfully reproduced.

Sir Edward Marshall Hall had told Mr. Bradley, privately, during his life, that on many occasions he had received help over legal difficulties from spirit sources. One occasion was when he was called upon to defend an apparently hopeless criminal case; on the night previous to the closing of the case he had despaired of obtaining a successful issue for his client. The next day, however, he delivered a speech for the defence on subtle lines, adopting a new line of argument to the one which he had anticipated pursuing, and the result was an acquittal for the prisoner. This particular line of defence had been suggested to him from a supernormal source.

At this point, Mr. Bradley gave some statistics to analyse the results of the experiments in the psychic field which he had carried out; 95 per cent. of these

were entirely successful; about 95 per cent. of the persons who had attended the seances had been convinced. "I have heard over 500 spirit voices so that I am not advancing my case on flimsy grounds," said the speaker.

Many scientists had regarded the medium as being abnormal; Mr. Bradley did not accept this view in the light of his own experiences. Both Mrs. Osborne Leonard and Valiantine had struck him as being quite normal persons, and it had seemed to him that mediumship was a faculty that could be acquired by experiment and practice. To test this theory he had entered upon a series of experiments with a view to obtaining psychic results in his own home circle without the presence of any recognised medium. "Within three months, sitting with my wife and one other person, I established communication with my sister in the direct voice." At these seances many remarkable physical phenomena had taken place which he forbore to detail, as they would hardly be credited. Among the physical manifestations which had especially impressed him was the playing by unseen agencies of orchestral instruments which had been placed in the seance-room. However, he did not advance this or any other physical phenomenon as evidence of survival. It was the volunteered information given by those who had passed over that proved survival after death.

The speaker then dealt briefly with the experiences of Marquis Centurione Scotto, and of Dr. Neville Whymant, who had obtained communications purporting to be from Confucius in which much peculiarly evidential detail had been presented. He himself had heard the direct voice in German, French, Chinese, Japanese, Russian, Italian, and idiomatic Welsh.

In conclusion, he pointed out that the discoveries which are being made in the psychic field contained nothing which need disturb any established religion. "We are endeavouring in our way to prove survival—and that is only a confirmation of all religions." (Applause.)

MR. SHAW DESMOND said, "Queen's Hall in which we are now assembled has been the scene of many historic meetings—musical history, suffrage history, and political history has been made here. We are now making history again in this building. What we are really trying to demonstrate is that life is not merely a shadow-play, but contains a deep underlying purpose which is leading to an unknown goal." There was nothing new in this; it was as old as the hills; in our own generation, however, we were for the first time endeavouring to place the matter on a scientific basis, to establish it not as a faith, but as a fact. He did not in any sense deprecate faith; on the contrary, faith was one of the greatest assets in the world—but it had to be an ordered faith, not a disordered one. Physical science was proving the impossible to be possible, showing that the invisible world is a fact. One example of this was the new discovery of television; he himself while in England had been seen by friends in New York, 3,000 miles away, by means of the television apparatus. Yet scientists who saw this miracle doubted the presence of the spirits that stood beside them! "About me as I speak is a company of the invisible as real as any of you whom I see before me. So sure as we are met together to-night in the Queen's Hall on March 11th, 1928, just as sure is it that the day will come when the dead will walk and talk freely with us. There is no death—there never has been."

MISS VIOLET LORRAINE described her own experiences at Valiantine's seances. "I was on my guard all the time ready to catch Valiantine out. My father spoke to me; then my maid, a dear faithful friend who had been my dresser for many years. My father said that somebody wished to speak to me and gave the name. It sounded like 'Fanny Hall.' I said, 'Do you mean Fanny Wall?' (I had known a friend of that name.)

"My father said, 'No, not Fanny Wall—Harry Hall.' Then Harry spoke to me—in his own unmistakable voice. It was Harry's own voice. If it were merely an imitation on the part of the medium, then all I can say is that there is a fortune in my profession waiting for that medium." (Laughter.)

LORD DEWAR said that he approached this subject with an open mind. Some men's minds were like parachutes—they only functioned when they were opened. (Laughter.) "When I mentioned to a friend that I was going to speak at this gathering he received my statement with pain and astonishment. He said, 'What on earth do these people talk about?' I replied, 'Oh, probably the winner of the Grand National or the Lincoln Handicap.'"

"I should not be surprised," added Lord Dewar, amid laughter, "if he were sitting among the audience now."

The speaker then touched upon a seance in his own house at which Mr. Bradley was present. Voices had spoken in several foreign languages—including Scotch. (Laughter.) "It was very broad; so broad as to be incomprehensible to the rest, and I had to translate." It was undoubtedly pure Scotch and could scarcely have been an imitation on the part of the American Valiantine or any of the others who were English or Irish. Had they tried to imitate it they would have made as dismal a failure as all Englishmen did when they tried to reproduce the Scotch tongue. (Laughter.)

Mr. Desmond had spoken of the great advance in scientific knowledge and had referred to the invention of television. He agreed that this was an important invention. It would be possible in future for wives to take a long-distance photograph of husbands who were compelled to stay late at the office. (Laughter.) This would open up a wide field and lead to many startling discoveries. (Loud laughter.)

It had been said that man was the noblest work of God. Nobody, however, had ever said this except man himself. (Laughter.)

Describing one of the seances at which he had been present, Lord Dewar said that he had written some questions on a piece of paper which he had folded several times—an example of Scotch caution. A small piece of slate pencil was inserted between two slates which were closed together. He held one end of the closed slates, and in a few moments on opening the slates answers to the questions were discovered. This took place in full daylight. One of the questions had been, "When did you pass away?" The reply was, "I passed over in February."

"Now I had been under the impression that the friend who was purporting to communicate had died in April. Next morning on making further enquiries, however, I found the date of this friend's passing was actually February."

Although he could not commit himself to any pronouncement with regard to Spiritualism, Lord Dewar realised that every new truth had to overcome the obstacle of prejudice. Senator Marconi had told him of many instances in which his early work had been hindered by prejudiced and ignorant opposition. It was fortunate, however, that we lived in the twentieth century and were free to study and explore this important question in our own way. "In the Middle Ages some of us in this hall would be hanging on trees by the neck—Mr. Dennis Bradley and Sir Frank Benson occupying the place of honour on the topmost branch. (Loud laughter.) Happily, we now live in the days of freedom—freedom of speech and

freedom to pay for the war." (Loud laughter.) He thoroughly appreciated the importance of the subject of survival being explored without prejudice and in a spirit of free enquiry.

DR. NEVILLE WHYMANT said, "There is a favourite saying among far Eastern peoples to the effect that 'when we are in a tight corner it is better to laugh or to weep—but never to argue.' Needless to say, the Oriental is one of the most argumentative men on earth, and is the last to follow his own counsel, and it would seem that Orientalists share the failing: it is as if they have encountered such great difficulty in the mastery of their highly specialised subjects that they preserve a lofty and detached attitude from all other things mundane or celestial." On the other hand, the Orientalist was not caught unawares when the question of survival of personality was discussed; he was already prepared by his knowledge of the Buddhist series of heavens in which the soul wandered at the dictates of an invincible Karma. To the Orientalist, however, the question of survival was not one of novelty; it was rather one of the careful, perhaps pedantic, use of words. Take for example the word "evidence." What evidence had we for anything? We had, literally speaking, no evidence of the moon in the sky. No man had yet struck the moon with a hammer to see if it makes a hollow sound, and in spite of our advance in aviation no one had yet really travelled the sky. All of which led the speaker to the challenging statement—that we are still far from the point where evidence for survival may be said to be established. There was so much of the personal element in all so-called evidence so far adduced.

It was not easy, continued Dr. Whymant, to describe the particular types best fitted for the examination of supernormal phenomena. The ethno-psychologist with his knowledge of men and their evolution, coupled with his researches into the nature of the mind, should be able to sift the grain from the chaff in the psychical granary.

Touching upon his experiences with the communicator purporting to be Confucius (which were fully described in LIGHT of January 14th), the speaker made two points of some importance—he himself had spoken in the modern tongue of Peking while the communicator's language and diction were of an archaic kind; also, he had received out of the darkness the complete intonation of an ancient Chinese poem entirely unknown to him. It seemed impossible, therefore, to accept any suggestion that he had held a long conversation with his own subliminal self, using a style of Chinese which he did not know, or that a poem which was entirely strange to him could have come from his subconscious mind.

Various futile suggestions had been made by helpful critics to explain away this experience. One brilliant hypothesis was that after darkness had descended on the seance room the door was mysteriously opened and a Chinese laundryman had crept in—to utter the sonorous phrases of China's greatest sage! (Laughter.)

In one evening I heard and spoke seven different languages, mainly oriental; in 62 sittings fourteen different tongues were spoken. This is perhaps not very strange—I know several linguists who can command a score or more of languages, but it is my feeling that if I were to set up in business as a fraudulent medium I would choose simple tongues and leave Archaic Chinese, Basque, and Levantine Arabic severely alone!

(To be continued.)

NATIONAL SPIRITUALIST COLLEGE.—We have received a copy of the "College Booklet," containing the Constitution of the National Spiritualist College, together with a model Constitution for Local Branches, and other useful information for all interested in Church and Lyceum work. Particulars may be obtained from the Hon. Secretary of the College, Mr. A. T. Connor, 19, Oakhurst Road, Forest Gate, E.7.

"FAKE PHENOMENA OF THE PAST."

ABRAHAM WALLACE, M.D., writing from the South of France, says:—

The report of Mr. Harry Price's recent address on "Fake Mediumship," which has just reached me, makes a very contorted reference to what he apparently characterises as "one of the most dramatic exposures of recent years," that of Charles Eldred of Nottingham.

He carefully avoids giving any credit to those of us in the Spiritualistic movement who were instrumental in effecting such a satisfactory result, and Mr. Price's description of the sequence of events in the episode is entirely misleading. There was no seizing of the medium and his chair, as stated, by any fraud-hunter present, nor were there any conjurers, professional or amateur, in the circle, nor any members of certain societies who, having had little or no experience of genuine phenomena, are always on the look out for faked results. Those of us who had seen genuine materialisation phenomena had often to contend against the "Podmores" in those early days, many of whom still exist and sometimes to-day malign true sensitives whose results, it is true, are not up to the level of the materialising mediums of those wonderful times, when Crookes and others of us were obtaining miraculous phenomena.

The real facts connected with the Eldred exposure are the following, and ought to be told to our younger investigators.

Eldred, with his manager, had been giving a series of seances at the rooms of the old Psychological Society under the charge of our veteran friend, Gambier Bolton, in St. John's Wood. I was present at one of these, which was arranged to be held under test conditions and with a red light during all the time, which, however, was suspiciously controlled from the cabinet. The "medium" was examined by a medical man at the beginning. During the course of the evening the light was extinguished. I insisted that Eldred and his manager be examined at the conclusion, but this was refused. (I had noticed that Eldred was wearing black stockings and had on dancing "pumps" instead of boots, and thus my suspicions were aroused, so that I was specially critical.) Outside the curtains appeared the form of a man which it was claimed was that of my old friend, Mr. Everitt, at whose house I had sat. The form, I noted, had a beard and wig, but the eyes were those of the "medium," which I had carefully observed before the seance commenced.

I desired to have an opportunity of another sitting, but I was refused. The so-called "magnetised" chair was taken to the house when the next seance was to be held. By the help of the late Mr. John Lobb, the chair was psychometrised by that fine psychic, Ronald Brailey, of whom we hear too little to-day. A small key-hole was found, a skeleton key was made and the paraphernalia found. I arranged to visit and interrupt his next sitting. I went with a Spiritualist friend who was a Scotland Yard official. The seance was just beginning when I demanded entrance, which was refused, but having several friends inside, among these my good friend Miss Scatcherd, I soon was admitted. I asked the key of his chair, which was reluctantly given up. I denounced Eldred and his manager and demanded the return of the money received from the sitters. I was ready to hand them over to the criminal authorities, but Eldred tremblingly promised never again to make people believe that they were in contact with their passed-on friends. For the sake of our cause I refrained from prosecuting them.

I learned for the first time from the report of Mr. Price's address that Eldred had resumed his practices—can this statement be confirmed by any Nottingham Spiritualist?

SIR OLIVER LODGE'S RECOLLECTIONS.

AN INFORMAL CHAT.

In the course of an informal talk, at a meeting held on behalf of King Edward's Hospital Fund on 29th ult. at Lady Lawson Johnstone's house, Sir Oliver Lodge referred to the famous teachers who had influenced his career and disclosed how he had come to investigate and afterwards accept human survival after bodily death following a prolonged study of telepathy.

His earliest recollection, said Sir Oliver, was just following the Crimean War and the wedding of King Edward and Queen Alexandra. At the age of 14 he left school and was then engaged in business with his father in the Midlands. Coming to London, he then passed under the influence of Huxley, Spencer, W. K. Clifford and Tyndall. "In those days," said Sir Oliver, "we were all agnostics." It was not an attitude of irreverence, however; agnosticism at that time served a useful purpose in "clearing away some of the ivy that clung to the structure of religion."

Then Maxwell and Kelvin came into his life. Kelvin was a remarkable man. He went to Glasgow University at the age of 10 and began to show brilliant promise. At the age of 16 Kelvin was writing abstruse mathematical papers which set the scientific minds on the Continent of Europe talking.

After spending nine years at University College, London, as student and lecturer, Sir Oliver Lodge went to Liverpool and here he investigated a case of telepathy, the subjects being two shop-assistants. He satisfied himself that these two women possessed the power of thought-transference. The experience led him to the conclusion that mind is able to act on mind without the intervention of the body, and thus it should be possible for mind to act upon mind when the body had ceased to exist.

In relating his experiments with mediums Sir Oliver told of his experiences with Mrs. Piper. On one occasion the medium was controlled by somebody who purported to be Sir Oliver's aunt, who had brought him to London; speaking in her own voice, she said that she had returned, as she had promised, in order to save her nephew from his agnosticism.

F. W. H. Myers, who died in 1901, seemed determined that after death he would endeavour to send messages in such a manner that they could not be explained by telepathy; this intention had been carried out, and scholarly messages, through comparatively illiterate mediums, and also fragments of messages, were received in different parts of the world. The fragments had no meaning in themselves until put together in a central office in London. "I often speak to Myers," said the lecturer in a matter-of-fact way.

In conclusion, Sir Oliver Lodge stated that so many messages from the other side are now being received that the evidence for survival after death will, in his opinion, ultimately convince the scientific world.

DR. OSTY'S LECTURE.—A lecture on "The Work of the Painter-Mediums, Gruzewski and Lesage," by Dr. Eugène Osty, director of the Institut Métapsychique International, Paris, will be given at Queen's Gate Hall, Harrington Road, South Kensington, on Tuesday, March 27th, at 8 p.m. Dr. Neville Whymant will act as interpreter. Admission 2s. 6d.; members of the National Laboratory free.

PROOFS OF SURVIVAL.—Much of the evidence comes from mental phenomena, independent of the darkness of the seance room, when great numbers of credible witnesses attest that they have come in contact with intelligences which have been able to give them complete tests that they are indeed those whom they had known, and who have left this sphere. This enormous volume of evidence cannot be pooh-poohed or waved aside. It is there, and it is a portentous fact, which agrees closely with what we learn of the signs of the spirit as recorded of old.

SIR ARTHUR CONAN DOYLE.

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THE SCATCHERD MEMORIAL LECTURE.

Mr. Stanley De Brath's lecture on "The Relations of Psychical Research and Spiritualism," given to the London Spiritualist Alliance on Thursday, 8th inst., is far too long to print here *in extenso*, and we therefore present a summary, giving some of the salient points.

The lecturer commenced by referring to Professor Schiller's finely dispassionate study in the *Nineteenth Century* on "The Case For and Against Psychical Research," published by the Clark University, Worcester, U.S.A. The professor objected that psychic phenomena were "too rare and fitful, too sporadic and uncertain to be practically trusted." But Spiritualists held that the "sporadic and uncertain" nature of the phenomena was due to the sporadic and uncertain types of mediumship. No laboratories, however complete, would change this. Indeed, many Spiritualists would maintain that such laboratories, however desirable, were not essential to the main purpose of psychic revelations which was essentially religious, being designed "to turn the hearts of the disobedient to the wisdom of the just." It was difficult to see what further proof any change of procedure could give that had not already been given. Professor Driesch had said that "the reality of psychic phenomena is doubted to-day only by incorrigible dogmatists," and it was easy to see that Professor Schiller did not really doubt them, even though he advised the establishment of laboratories which might indeed furnish valuable additional data, but could add little to the proofs of actuality. It was curious that he should ignore the foundation of the *International Metapsychic Institute* which in 1919 was decreed by the French Government to be of public utility. It is endowed and is directed by first-rate men of science; Professor Richet, Dr. Geley, Dr. Osty and others had worked there for seven years with excellent mediums. The physical phenomena were detailed in the book, *Clairvoyance and Materialisation*, by Dr. Geley which he (Mr. De Brath) had translated into English. It was hard to see how those results could be improved, yet they were not generally accepted in English-speaking countries. This insularity which ignored the work done on the Continent excited the ridicule of Continental observers. The prejudice extended even to normal science, and the lecturer cited such instances as the differential calculus which in England was ascribed to Newton, but in Germany to Leibnitz; to the discovery of oxygen which in France was referred to Lavoisier, and in England to Priestley, although Priestley, who was attached to the "phlogiston" theory, called the gas "diphlogisticated air." Now in France immense progress had been made in metapsychic science by applying the Experimental Method which, dating from Leonardo, Galileo and Newton, had led to the splendid results of modern physical science.

Referring to the attitude of M. René Sudre, in his *Introduction à la Métapsychique Humaine*, it was observable that he admitted every phenomenon which had been positively testified to by reliable persons as genuine. As they all knew, every manifestation had been denied in turn until the mass of evidence had forced its acceptance. The Spiritualists had a long list of victories, from hypnotism onwards. M. Sudre, however, did not accept the Spiritualistic theory, but referred the phenomena to a temporary extension of the faculties of the incarnate human mind. Professor Bozzano gave high praise to M. Sudre's book for its clarity and precision, and did not even regret the highly-sophisticated anti-spiritism of the author, in view

of the value of the work in scientific circles as coming from a writer uncommitted to the spirit theory.

After some further remarks on the scientific work done in Psychical Research and the general superiority of the methods pursued and results gained on the Continent, the lecturer turned to the subject of

SPIRITUALISM.

On the fundamental question the English Spiritualists were decisive. They regarded the identity of communicators as the first point to be proved. This had been done by a whole series of mental phenomena, of which Miss Nea Walker's *The Bridge* might be regarded as being as thorough a piece of evidence as could reasonably be demanded. At this point the lecturer gave a general outline of the book, which has been extensively reviewed in *LIGHT* and elsewhere. He cited Sir Oliver Lodge's statement that occasional communion was possible between those still associated with matter and those who have entered on another state of existence. That was to Sir Oliver a definitely and scientifically ascertained fact, and the facts given in the book were genuine and trustworthy. To the lecturer the book represented one more cogent piece of evidence that a general conviction of the reality of a spirit-world is coming and indeed is close at hand.

Mr. De Brath then referred to the support given to the mental phenomena by the objective evidences, and dealt with some outstanding examples of materialisation, illustrated by lantern views. These included four cases from Dr. Geley's last book, the paraffin wax "gloves" taken from materialised hands in Paris, the famous Rose photograph obtained by Dr. G. Lindsay Johnson and Miss Scatcherd with the Crewe circle. The cases were very fully described and excited great interest in the audience.

Dealing with "The Purpose of Spiritualism," the lecturer said he was perfectly certain of survival, but though survival might be the first and most obvious inference it was not the main purpose of Spiritualism; and the remainder of his lecture was devoted to an account of Inorganic and Organic Evolution, leading on to a study of Human Evolution, the rise and development of races and the growth of the religious sense bringing humanity into touch with the spiritual world. This part of the address was treated with great breadth and wisdom and formed an able synthesis of the various subjects treated, for the lecturer showed that Psychical Research, Science, Religion and History were all in essential agreement.

The meeting concluded with the usual resolution of thanks to the lecturer.

LETTERS TO THE EDITOR.

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

MR. TWEEDALE'S PROTEST TO THE BISHOPS.

Sir,—Re your remarks on p. 117, my analogy is quite good, seeing that the Prayer Book is dealing with what are now established scientific facts—the non-resurrection of the flesh, and the fact that resurrection takes place shortly after death and not at the Last Day; on both of which points the Prayer Book makes statements which are not true.

The Prayer Book has been the chief text-book for many generations out of which the people have been taught concerning the after life, and is largely responsible for the false ideas about resurrection which are now prevalent in the Church, and therefore the necessity for its amendment on these points is both obvious and urgent.

Yours, etc.,
CHARLES L. TWEEDALE.

Weston Vicarage,
March 12th, 1928.

LIGHT.

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SOUTH KENSINGTON, S.W.7.

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

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

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THEN AND NOW.

SOME REFLECTIONS ON THE QUEEN'S HALL MEETING.

It is well over forty years ago that, at a hall in the neighbourhood of Oxford Street, a meeting was held to present some of the evidences for a life after death. The speakers were not obscure men: they were well known in their day. They were Mr. Joseph Cowen, M.P., a newspaper proprietor; the Hon. Percy Wyndham, father of George Wyndham who was later the Secretary for Ireland; Alderman Barkas, the geologist, and the Rev. John Page Hopps, a Nonconformist minister, well known as an orator and journalist. The main purpose of the meeting was to give an account of some surprising results gained through the mediumship of a Newcastle medium, who, it afterwards transpired, was the famous Mme. d'Esperance, of whom so much has been said and written of late. Alderman Barkas related that the medium, although a woman of no high educational attainments, answered the most abstruse scientific questions put by experts in various branches of science. The audience listened with little enthusiasm: most of them seemed to regard the meeting as something queer and freakish. Some of the questions put at the close of the addresses revealed not only the densest ignorance but a certain contemptuous jocularly. The event was as a voice crying in the wilderness.

We look around to-day and can hardly take in the magnitude of the change. We think of several great public assemblies in the Albert Hall and the Queen's Hall held in recent years, of the meetings continually held in Manchester with audiences numbered by the thousand. Forty years ago such things would have been regarded as impossible. But the meaning and extent of the message has grown with the years; the times have changed and we have changed with them. A subject that was once discussed almost apologetically and with a fearful deference to public opinion is now proclaimed in the greatest public halls by people of eminence in every department of public life, no man making them afraid. The great meeting at the Queen's Hall on Sunday, 11th inst., convened by The London Spiritualist Alliance, is the latest instance in point. In addition to Mr. Bradley as principal speaker, it included amongst the speakers

such celebrities as Miss Violet Loraine, Sir Frank Benson, Lord Dewar, Mr. Hannen Swaffer, Mr. Shaw Desmond, Mr. Hugh Walpole, Dr. Neville Whymant, Mr. Hewitt, K.C., and Mr. Frank Romer.

Spiritualism, however, still has its handicaps. It relates neither to Sport, nor to Commerce; it is not a political matter. It deals with the "most important subject in the world," to quote Mr. Gladstone's dictum, but the most important subjects are not those held in high popular esteem, as a glance at any daily newspaper will amply confirm. The men who stand for Spiritualism are not actuated by any motive of self-interest. They are moved chiefly by a sense of duty and are responding to a great spiritual urge, a deep underlying impulse, the evidences of which the keen observer of the world to-day can trace in every direction.

Mr. Dennis Bradley and his friends have made a new and striking addition to the history of spiritual propaganda, and we may all be properly grateful, never forgetting, however, the labours, the sufferings and the sacrifices of the old pioneers who in earlier years bore their testimony to the truth of a life after death. Most of them were obscure men and women who braved the opposition of the Churches, the contempt of the men of Science, and the ridicule and sometimes active persecution of the mob. Let us honour their work in our hearts and let them be in these times freshly remembered. But for them the victories of to-day could never have been won. Meanwhile, it is encouraging to trace the growth of the great Idea behind Spiritualism, by a comparison of the past with the present, by citing the two events—the little public meeting in the 'eighties, the great public meeting of Sunday, March 11th, 1928, each typical of its period and each inspired by the same motive. All the speakers at the first meeting have long ago passed from earth, and probably most of their audience likewise. In forty years' time those who are able to look back to-day may be able to note an even more tremendous change. By that time it may well be that spirit-communication will be as widely accepted as is "Wireless" to-day.

A STORY FROM CONSTANTINOPLE.

"Macon," who writes from Constantinople, tells of experiments in automatic writing, and the puzzles presented by some of the messages. But this kind of experiment needs to be entered upon with great care and under proper safeguards, for not only has the mental colouration of the automatist to be considered, but also the invasion of undesirable influences. However, our correspondent (a lady) got an arresting result, while visiting some friends. She was writing automatically a message purporting to come from a certain friend L—. A small boy, the son of the hostess, sat opposite to her, reading a book. Suddenly he uttered an exclamation, and turned pale. He had seen a shadowy figure by the automatist. He was much frightened but was eventually induced to describe the figure he saw. It was clearly that of the man from whom the message was being received, although the boy knew nothing of this nor of the message being written. Such instances are, perhaps, rare, but there are several examples of them. In this case it was extraordinary because the boy was a stranger to the subject, and seems to have had a sudden access of clairvoyance. Our correspondent gives an instance in which a communicator, through her hand, seems to be troubled because his body was not interred in the particular cemetery he desired it to rest. That, of course, is a sentiment one may respect. But it is only a sentimental consideration at best. It should not matter very much to a spirit where his body is buried.

FROM THE LIGHTHOUSE WINDOW.

The *Morning Post* gives an account of a lecture by Sir Oliver Lodge to the Joint Parliamentary Advisory Council in the Governor's house at the Royal Hospital, Chelsea. His subject was the uses to which the ether is put by ordinary people. Sir Oliver said:—

The world of matter gives only an indication of what is really going on in the non-material, ethereal world. We are gradually beginning to understand that.

When we apply the uses of the ether to life we are getting beyond certain knowledge. But my view—it has to be either discarded or proved in the future—is that mind has its real habitation in the ether and not in matter at all. We are using the ether whenever we move, speak or think, for it is the medium by which the mind communicates its will to the brain. . . . The more we learn of the universe, the more we realise how extraordinary is the result produced from very simple ingredients. The simplicity and grandeur of it all are the revelations of science at the present time.

* * * *

From Sir Arthur Conan Doyle's *Psychic Notes* in the *Sunday Express* of the 11th inst., here is a paragraph which we take not because of novelty, but for the reason that the facts there stated call for frequent expression:—

There is and has been a certain element of what may be called fraud in physical mediumship. Sometimes it is real and obvious fraud, as with Elgar [Eldred?] who brought wigs into the room, or Moss, who produced faked photographs.

In each case it was the Spiritualists who detected and denounced them. But there is much which might well seem to be fraud, and yet is really due to suggestion from the sitters acting upon a tranced or semi-tranced subject.

* * * *

For similar reasons another passage from Sir Arthur's page may be quoted:—

In every science we accept the evidence of the men who have studied it. As we have not all got great telescopes, we have to agree that there are rings round Saturn. But great mediums are far rarer than great telescopes, and there, also, we must found our science upon the reports of those who observe.

Positive results, too, must take precedence of negative ones. A dozen failures count for nothing save to show that our methods are still imperfect. A single clean success reassures us that the main contention is strong and solid.

* * * *

Touching upon the difficulties of the psycho-analyst to find within the realm of the "unconscious" a solution for the varied forms of automatism, in his *Notes of the Month* the Editor of *The Occult Review* deals briefly with a message scribbled by an automatist that to himself is meaningless, but is a direct answer to an unspoken thought of some person with whom he is in close touch: in such cases a phrase like "the action of the unconscious" entirely begs the question, the Editor justly protests, and adds:—

Forced to depart from his strictly materialistic standpoint, the psycho-analyst is obliged to call in the aid of "unconscious telepathy" to substantiate his theories. Sometimes, as is well known to the Spiritualist, information subsequently verifiable, but which was obviously outside the knowledge of the automatist, or even

of any living person, will be transmitted. Here the "scientific" explanation is hopelessly at fault, and the claim of the Spiritualist is felt with its full weight.

* * * *

The other day Sir Oliver Lodge was presented with the freedom of Stoke-on-Trent, of which he is a native, in recognition of his public services as a scientist. Reporting the event, the *Morning Post* relates some reminiscences of Sir Oliver's boyhood days: "I used every scrap of my time, and I was recently looking at an old diary, where I had put down every hour that I had wasted," he confessed. Says the *Post*:—

Sir Oliver referred to the arrival at Stoke just after the Crimean War of a captured Russian gun. "My father," he said, "placed me by it when they were about to unveil it, and told me to stay until he returned. I thought the gun was going to be fired, and I stood like the boy on the burning deck." (Laughter.)

"My father went away, eating, rejoicing and speech-making. When he got home late at night my mother said: 'Where's the boy? He has not come back.' Father replied: 'Oh, I forgot all about him,' so he ran down and found me still there." (Laughter.)

* * * *

The *Graphic* has an article by Mrs. Hester Dowden, describing how she received Oscar Wilde's "Spirit Play," and relating some of her early mediumistic experiences. Beginning with experiments in telepathy between the living (the results being extremely discouraging), it was found that by blind-folding the sitters messages were spelt out at the Ouija board "with immense fluency." Mrs. Dowden writes:—

These experiments, which were made once a week from 8.30 to 11 in the evening, encouraged me to sit by myself. One night, when the news of the Titanic disaster reached Dublin at about eleven o'clock, I, with one other person, had been sitting earlier in the evening without obtaining any success. About 10.45 p.m. the following message was written: "Ship sunk in a quiet sea. Women and children weeping and wailing. Sorrow, sorrow, sorrow. William Stead overboard."

The message had no meaning whatever for me, but about a quarter of an hour afterwards the newsboys called out a stop press edition of the evening papers. I bought one, and found that the Titanic had gone down and that Mr. William T. Stead was one of the passengers. I did not know Mr. Stead personally, and had not the slightest idea he was on board the steamer.

* * * *

A correspondent of the *Bradford Telegraph* and *Argus*, recounting the experiences of a Keighley household, writes:—

There have been sounds of someone walking in the room above, of footsteps on the doorstep, and of the tapping of a cut-glass flower vase. The tapping on the flower vase was repeated when the flowers in the vase were seen to move.

The dog growled on both occasions and looked toward the flower vase from which the sound seemed to come. During all this time everything seemed quiet, there being no traffic on what is considered an unusually quiet street.

THE DIRECT VOICE IN ITALY.

BY PROFESSOR BOZZANO.

Translated from *Luce e Ombra*
by MISS E. MAUDE BUBB.

COMMENTS AND ELUCIDATIONS.

(Continued from page 128.)

I must mention yet another interesting fact: although the majority of the *apports* were made largely of metal, yet *they were not warm* when received. This, however, is often the case. And here I would explain to my readers, who may have had no experience of this phenomenon, the scientific and metapsychic significance of these curious facts connected with *apports*, which, as I said above, are often hot to the touch.

I must premise that whenever the spirit agencies were asked how the phenomenon of *apports* was produced, they informed us that it was accomplished through their own will-power, which was able to dominate matter; and that in this way they were able to produce *apports* by disintegrating the matter of the article about to be transported into its molecular elements; the form of the object was not altered, however, although it had been reduced to a fluid state; that is to say, that the atoms constituting the disintegrated article maintain their relative position in its composition (after it has been reduced to a fluidic state) just as they did before it was disintegrated through the will-power of the spirit entity. This greatly facilitates its re-integration when, having passed it through the cracks of the door or window, the spirit agency reorganises the article back to its original solid state by a second act of will-power.

This is the explanation given by spirit entities; an explanation which is confirmed in an indirect but convincing manner by the fact that if one touches the stone or metallic articles brought as *apports* one often notices a sensation of warmth, often appreciable, sometimes intense and occasionally scorching.

Now this is what one would expect if the stone or metallic *apport* had been subjected to a process of extremely rapid disintegration and re-integration, on account of the physical law of the transmutation of energy, which would cause a greater or lesser thermic reaction, according to the different molecular constitution of the different substances of the various *apports*. One can well understand what good evidence is furnished by these thermodynamic results, which the scientific theory of the very rapid regrouping of atoms would lead us to expect, and which constitute an indirect corroboration of the explanation furnished by spirits as to how they are able, by means of will-power, to perform the phenomenon of *apports*. The assertions of the manifesting spirits were well proved by an experience which took place during the many years in the course of which I was able to study such manifestations, for in this case the *apport* phenomenon was only half-accomplished.

I have already published an account of this incident several times, but in relation to certain unsolved metapsychic problems, the repetition of such cases brings new light upon the subject, and must again be brought forward. I will only refer to it briefly.

In March, 1904, in a sitting held in the house of Cavaliere Peretti, in which the medium was an intimate friend of ours, gifted with remarkable physical mediumship, and with whom *apports* could be obtained "at command," I begged the communicating spirit to bring me a small block of pyrites which was lying on my writing table about two kilometres (over a mile) away. The spirit replied (by the mouth of the entranced medium) that the power was almost exhausted, but that all the same he would make the attempt. Soon after the medium sustained the usual spasmodic twitchings which signified the arrival of an *apport*, but without our hearing the fall of any object on the table, or on the floor. We asked for an explanation from the spirit-operator, who informed us that

although he had managed to disintegrate a portion of the object desired, and had brought it into the room, there was not enough power for him to be able to re-integrate it. He added: "Light the light." We did so, and found to our great surprise that the table, the clothes and hairs of the sitters, as well as the furniture and carpet of the room, were covered with the thinnest layer of brilliant, impalpable pyrites. When I returned home after the sitting I found the little block of pyrites lying on my writing-table from which a large fragment, about one-third of the whole piece, was missing, this having been scooped out of the block.

Such was the magnificent incident which occurred at our sitting, which conclusively proves that this is the usual manner in which *apports* are carried out, namely, by exceedingly rapid molecular disintegration and re-integration of the article which is projected into the seance room by that means. This is not always the case, however, for sometimes the *apport* is transported in its normal state to the seance room by disintegrating a portion of the wood of the door in order to facilitate its entrance. This variant of the phenomenon was explained to us by the spirit who manifested through the medium with whom we obtained the uncompleted *apport* described above. We had noticed that very often the stones and metal objects transported were not hot on arrival, so we asked the spirit how this came about, and he replied that instead of disintegrating the *apport* he had disintegrated the wood of the door, producing a sufficiently large aperture to allow the object in question to pass through it into the room. It will be granted that the explanation seems rational and convincing. So we must conclude that in those cases where the *apports* are not found to be hot, it shows that the spirits introduced the objects into the seance room by disintegrating the wood of the door, instead of the objects themselves.

With regard to the cases of Xenoglossary (that is to say, conversations in languages unknown to the medium) obtained by us, they certainly cannot be compared to the splendid phenomena which occurred in the Bradley sittings. But when it is taken into consideration that we only refer to two seances, then it must be conceded that we obtained much of good promise. As a matter of fact, we had voices which spoke in English, French, Spanish and Latin. Excluding English, which was only a simple greeting, and French, which was known to us all, there still remains Spanish and Latin. With regard to the Spanish, not one of us knew the language, but all Italians can understand it more or less, although that does not mean that they could speak it. The Latin was only known to Prof. Passini. However, the theory that the communicating Direct Voice had delved into Prof. Passini's sub-conscious mind in order to extract the Latin is an hypothesis which will not stand the scrutiny of the facts, as I showed in my preface to the Italian translation of *The Wisdom of the Gods*. Now as to the psychological and grammatical examples of which I have made use as an instance, I must add one of hypnotic and somnambulistic order. I should like to point out that if Direct Voices speaking fluently in a language unknown to the medium can be explained by the powers of the sub-conscious—that these voices draw the linguistic information which they require from the sub-conscious minds of the sitters—then in similar cases of hypnotic and somnambulistic experiments we most certainly ought to find similar evidence of the following kind: namely, that when a clairvoyant-somnambulist under the influence of hypnosis, in the presence of one or more doctors of medicine, proceeds minutely to describe his or some other individual's internal organs and the diseases from which they suffer, they should sometimes, at least, express themselves in the technical medical terms which by hypothesis they would have extracted from the mind of the medico-hypnotiser with whom they are in "psychic rapport." But this phenomenon has never been recorded, for instead of this, the somnambulists describe the internal human organs and the diseased state in which they find them in the halting terms of the ordinary layman.

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RAY'S AND REFLECTIONS.

Sir Frank Benson's interest in Spiritualism is chiefly on the human side. He is not greatly impressed with its cold scientific values, although he sees that they have their place and uses. But he is essentially a humanist, realising how vastly more important are the religious, affectional and artistic sides of life, than its purely intellectual aspects. He fully accepts Wordsworth's idea that "we live by admiration, hope and love," rather than by chemistry and mathematics. It is this consciousness which gives Sir Frank his radiant personality and his appeal to the affections of those who know him.

* * * *

Of late I have been speculating on the subject of that unknown region which seems to intervene between the normal world of humanity here, and the normal world of spiritual existence—the spirit world proper. It is a region in which things seem liable to be strangely distorted. It yields not only truths and facts but fantasies and illusions. It is a kind of *hinterland*, a "land of mist." Spirit communicators have spoken of it as a "realm of confusion." It is clearly a region to be explored before we can get our lines of communication quite clear and trustworthy.

* * * *

It was while I had this matter in my thoughts that I received from Miss Estelle Stead a psychographic message from Felicia Scatcherd. On Monday, March 5th, Miss Stead visited Crewe, accompanied by another lady, and engaged in an experiment in psychic photography with the Crewe circle. The result was a plate bearing a message in the small, neat handwriting of Miss Scatcherd, a print of which Miss Stead kindly sent me. It is "mirror-writing," and by the aid of a looking-glass deciphers as follows: "Monday—Dear Everybody, I would like to suggest that you must not hide from yourselves that these phenomena cause you to penetrate another world, a world unknown as yet, entirely unexplored. My love to Miss Stead and everybody. Yours very sincerely, Felicia R. Scatcherd." There is no mistaking the handwriting. It is the exact duplicate of the calligraphy with which so many of us are familiar. And as to the mediumship of the Crewe circle, that has long been established to the satisfaction of all whose opinion is of any value.

* * * *

This psychograph, by the way, is but one of several which have come through in the handwriting of Felicia Scatcherd, to say nothing of messages along other channels, fairly teeming with proofs of the identity of the sender. All this bears out what many said when Felicia Scatcherd passed over, viz., that her bright, forceful personality, charged not only with energy but knowledge, would soon yield us abundant proof of the truth of the subject to which she had devoted so much of her life. The way in which, through strangers, she has given messages full of names and particulars about herself, information afterwards fully verified, is simply marvellous. And the messages are still coming through, full of characteristic touches.

* * * *

As an addendum to the report of the Annual Dinner of the British College of Psychic Science, held on the 1st inst., I am asked to mention that the President, Sir Arthur Conan Doyle, announced the receipt of a cablegram from Mrs. Hewat McKenzie. It contained a message from Patience Worth, the control of Mrs. Curran at Louisville, as follows:—

No man's word may live which is shrouded of self,
But he who hath writ
An everlasting script
Hath played at fellow with God.

This is the true Patience Worth manner, and its appropriateness is seen in the fact that the guests at the dinner were literary people.

D. G.

Since the technical jargon of any given science is equivalent to a language, it must be inferred that, as somnambulists are unable to make use of even such a limited number of terms, in spite of the intimate link between them and the hypnotiser, then we must logically conclude that they would be quite unable to talk fluently in a language which is unknown to them. This conclusion, which is indisputably founded on fact, has great value with regard to the elucidation of the above discussion, for similarly logic demands the concession that, in those cases where mediums converse fluently in a language which is unknown to them, it thereby proves the presence of an extrinsic entity, that is to say, of a spirit.

In conclusion, I think that I have been able to prove that in these two seances two great truths stand out clearly and unmistakably: the first, that not only the phenomenon of the Direct Voice is absolutely genuine, but that it is the most convincing method that can be employed to persuade the hardened sceptic; the second, that from these sittings alone, there is a very strong presumption of the truth of what the spirits themselves affirm, namely, that they are actually the spirits of the dead who are communicating with the sitters by means of the Direct Voice.

To recapitulate: the following facts all point to the same conclusion, firstly, that these voices which succeed each other so rapidly in a single sitting, differ from each other in an extraordinary degree, and still more, that they demonstrate an enormous variety in their power of clearly expressing themselves. This is easily explained by the spiritistic theory, whereas it is not elucidated in any way by the "sub-conscious impersonation" hypothesis.

Secondly, the same inferences can be drawn from the "voices" which speak in languages unknown to the medium.

Thirdly, the same conclusion can be deduced from the phenomenon of the wonderful playing of the "Flex-a-tone," which little instrument accompanied the gramophone with the virtuosity of an accomplished musician. As not one of us understood the technique of this instrument, it is necessary to presume the presence of an unseen player, assuredly not one of the sitters.

Fourthly, we are forced to the same conclusion by the communication which I personally received from Eusapia Paladino, who spoke in exactly the same tone of voice as that which she used in life, with the same strong Neapolitan accent, using the same small idiosyncracies of speech which are quite inimitable, and which characterised her personal relations with the author. Not to speak of the wonderful examples of *apports* which we obtained, which also reinforce such a belief, and which conclusively point to the fact that the spirits of the dead are actually present, as they affirm, one of these spirits being able to make a prophecy or premonition of death.

With regard to such facts as the materialisation of hands and feet, of the levitation and transportation from a distance of very heavy objects, of a signature obtained through Direct Writing; these are all important, but their theoretical value pales before the greater and more important phenomena. All the same they all reinforce each other in demonstrating the almost limitless power of this most fortunate combination of four mediums working in conjunction. And it also shows what they might accomplish if only it were possible for them to continue to hold such sittings regularly and methodically. With such excellent physical and mental mediumship it would doubtless be possible definitely to answer many of the perplexing theories and questions which have remained insoluble up to the present in the metapsychic field.

Alas! the continuation of such experiments is not possible at the present time, for unfortunately M. and Madame Rossi have to return to their London home.

(Concluded.)

SOME STORIES FROM SOUTH AFRICA.

A South African reader sends us a cutting from *The Outspan*, an illustrated journal which, like some journals nearer home, has been printing stories of uncanny experiences related by its readers. One cannot be certain how far such narratives can be trusted, but some of them ring true and are faithful to type.

They are printed under the heading "Telepathy—What?" and there is some discussion as to what telepathy really is. Some support the idea of telepathy, others are uncertain, and one attacks it vigorously. It is no matter; in this question the fact is vastly more important than the theory.

Some of the correspondents relate remarkable stories told them by others. These we must disregard without reflecting on their veracity. Let us take a couple of the first-hand cases.

M. V. S., a mother, tells how in January, 1914, she took her two daughters to a boarding school in Bloemfontein, where with a heavy heart she left them, having a foreboding that "something was going to happen." That night she had a dream or vision of a large building on fire. It was a very vivid dream; she saw the conflagration and heard a voice calling "Hilda, Hilda!" the name of her elder daughter. The dream recurred several times, and the mother awoke in the morning in a state of great anxiety and distress. Later came the news that the school had been burning at the time of the dream—the main building had been completely gutted by fire. But the girls were safe. The mother lived ninety miles away from the scene of the fire, and consequently accepts the idea of telepathy. As to the voice calling "Hilda!" that was accounted for afterwards. A friend of the family had been amongst the horrified spectators of the fire, and knowing that the daughters were in the building cried frenziedly the name of one of them—Hilda. A very good case.

Another rather typical instance is told by a Cape Town correspondent who had a sea-faring father, away from home for long periods. One day the son was haunted with a sense of calamity, which kept him awake at night. In the early morning he fell into a troubled sleep and then seemed to be awakened by a voice calling his name. He saw his father in the room with tears running down his cheeks, and looking very sad. The lad was afraid to speak or he would have asked how and why his father had come in this strange way. But the father spoke: "Kiddie, I'm going to meet your mother. I don't want to go away, but I must. . . . Good-bye, Kiddie." Then he disappeared, and the boy screamed with terror. This brought a friend from the adjoining room to whom he told his strange experience. On the afternoon of that day news came that the father had died at sea from pneumonia during the previous night.

One sceptical correspondent is amusing. He pooh-poohs telepathy, says that the human "aura" is "clap-trap" and attributes spirit communication to delusion. There is some excuse for him if he has never had any experience of psychic evidences and never met anyone who has, and also if he resents the vague and random way in which these things are sometimes described. But he evidently has a good deal yet to learn, and his vigour, if refreshing, is rather misdirected.

NEW BOOKS RECEIVED.

- "CHINESE GHOULS AND GOBLINS." By G. Willoughby Meade. (Constable. 24s.)
 "THUS SAITH CELPHRA." Through Frederick H. Haines. (Rider. 5s.)
 "BLAIR'S LETTERS." Communicated by James Blair Williams to his Mother. (Old Royalty Book Publishers. 3s. 6d.)
 "MIST." By Richmal Crompton. (Hutchinson. 7s. 6d. net.)
 "THE ASTROLOGICAL TAROT." By Georges Muchery. (Translated from the French by Marguerite Vallior.) With frontispiece and numerous other illustrations. (Rider & Co. 15s. net.)

NOTES ON NEW BOOKS.

"Thus Saith Celphra." By Frederick H. Haines, F.C.I.B. (Riders; 5s. net.)

Mr. Haines, who is well-known in the Insurance World, and the author of books on that branch of business, challenges attention in the Introduction, with an account of his remarkable experiences in automatic writing, and of psychic communications purporting to come from Celphra, an Egyptian who flourished in the fourth century. It would need more space than can be afforded here to go adequately into the teachings given. They are on a high level, howbeit strongly coloured with a theology that may not be entirely acceptable to readers of the critical type. But the discriminating student, while noticing the clear evidence of a strong sincere thinker influencing the mind of the automatist, will make allowance for the difficulties under which a spirit-communicator always labours in the matter of clothing his ideas in appropriate language. Indeed, in the last chapter Celphra touches on the imperfections of his message. "Omissions, reiterations," he writes, "there are many in these pages we have indited, but our inspiration makes no pretence to be plenary nor perfect." There are many arresting passages in the book, which makes mention of an "impending catastrophic era." The reader will find in it much of instruction and much to provoke serious reflection. Mr. Haines, it will be remembered, contributed an account of some remarkable psychical experiences to *LIGHT* of December 3rd last. G.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—March 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Redfern. March 27th, 7.45, Rev. Arthur Ford, of New York City, lecture and clairvoyance; admission free, silver collection to defray expenses. March 28th, 8, Rev. J. Mathias.

Camberwell.—The Central Hall, High Street.—March 25th, 11, service; 6.30, Mr. and Mrs. Billette. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—March 25th, 7, Mrs. M. Crowder. Thursday, 8.15, Mrs. E. Edey.

Richmond Spiritualist Church, Ormond Road.—March 25th, 7.30, Rev. Vale Owen, address and clairvoyance. March 28th, 7.30, Mr. Newman, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—March 25th, 3, Lyceum; 6.30, Mr. A. Vout Peters.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—March 25th, 11.30, circle; 3, Lyceum; 7, Mr. R. Dimsdale Stocker. Thursday, 8, Mrs. C. Young.

OBITUARY.

PROFESSOR HARALDUR NIELSSON.

We learn with deep regret of the death of Professor Haraldur Nielsson on the 12th inst. after an operation. At the time of writing we are without full particulars, but readers of *LIGHT* will be well acquainted with his name and work. He was a Professor of Theology at Reykjavik University, Iceland, and as a Psychical Researcher he did great and valuable service.

MR. JAMES H. KENT.

We have also regretfully to record the transition of Mr. James H. Kent, aged 78, the husband of Mrs. Graddon Kent, whose work as a medium is so well known in Spiritualism. Mr. Kent passed away at Gunnersbury on the 5th inst., after a long illness. He was an ardent Spiritualist and laboured long and earnestly for the movement. The funeral took place at Golders Green Crematorium on the 9th inst., the service (at the house) being conducted by Mr. F. Whitmarsh, president of the Ealing church.

MARCH 24,
The British
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Trance Mediumship
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