

Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

PYRAMID PROPHECIES.

Mr. Wayman Dixon, M.I.C.E., was the resident engineer erecting the Ghizeh Bridge on the main road to the Pyramids, and he subsequently lived for some months in a tomb on the Pyramid hill. His letter in *The Times* of 29th ult., from which we gather these facts, states that at that time, accompanied by the late Dr. James Grant, of Cairo, he spent "many days and nights in measuring and drawing down the lengths, particulars of all the entrances and the first ascending passage and grand gallery, as well as the King's and the Queen's Chambers." These measurements, he stated, revealed many notable features and culminated in the discovery of two unsuspected channels from the Queen's Chamber. He adds, however, that they could find no trace of any chronological significance nor any prophetic references, and he concludes: "And there is not any point from which they may be presumed to start. Hence the whole chronological theory collapses." From this and other statements by authorities on the Pyramid it would seem that the theory of prophetic time-measurements is one of those fantastic theories with which people amuse themselves from time to time. If this be the case, it ranks with some other crazes such as the Shakespeare-Bacon theory, and the various speculations relating to the fate of the Dauphin of France (after the French Revolution), the "Man in the Iron Mask," and so forth.

SURVIVAL AND IMMORTALITY.

In the discussion which took place regarding Sir Arthur Keith's famous pronouncement on the lack of evidence for a future life, we noted the statement of Professor Delisle Burns, who said that "when we talk of the immortality of the soul or anything of that kind we are talking about facts which are not calculable in terms of physical science." Decidedly so, and we might add, in the terms of any science. Immortality is a question outside of Space and Time—it lies in the region of the Absolute. But human survival of death is a matter within the scope of religion, science and philosophy. It can be (and has been) proved by evidences of the existence and identity of personalities

which were once our friends and companions in the flesh. As to Spirit, a term which is thrown loosely about in the controversy, it is as unknown to us as is the Ether. We only see its effects. We know it only as expressed through matter or substance. Of course, we use the term "spirits" as applied to human intelligence outside the material world for want of a better word. The difficulty with scientists (or some of them) is, as Sir Oliver Lodge observed, that they think brain and mind are one and the same thing. They think of the mind as something inside the head, and there lies the flaw in their reasoning. As well think of the ether or of electricity which operates in "wireless" as being all contained in the wireless receiver.

OCCULT IMPOSTORS AND THEIR DUPES.

In a recent Note we referred to that remarkable play, "The Alchemist," by Ben Jonson (not Johnson as then erroneously given). Looking over the play again, it was instructive to observe how cleverly the rogue Subtle, who professes to be an alchemist and astrologer, carried out his swindles, pretending to be assisted by spirits. He has all the patter of his craft, full of technical terms and quotations from the ancients with which to delude his various clients, one of whom, Sir Epicure Mammon, is led to believe that by the aid of the Elixir of Life and the Philosopher's Stone he may acquire youth, health and boundless riches. In this respect things have not greatly changed since "rare Ben Jonson's" times (1573-1637). There are still many dupes for occult charlatans to batten upon, in spite of the march of education. The reason is that the victims of such impostures are blinded not so much by ignorance as by greed. But for their passionate desire to gain their ambitions by short cuts they would readily see through the cheats practised upon them. An insane craving for wealth and power is usually accompanied by an equally insane credulity. That credulity usually begins by the belief that it is possible that life's obligations and its laws can be circumvented; the belief prevails not only in occult surroundings but also in every-day life, as witness the "confidence" trick.

THE DEVOTEE OF THE GATE.

How many deeds the world has glorified
That were but outcome of a happy chance,
Yet grudged the tribute of a scornful glance
To years of toil that weariness defied,
To prove a faith contemptuous fools denied:
Whilst even love, half doubting, looked askance
On ways and means which should the proof advance,
That life persists—'twas but the body died.
Yet hath mankind a more immediate need,
To still his sorrow and to banish strife,
Than knowledge that Death's gateway is indeed
But entrance to a richer, fuller life?
The world owes homage to the devotee
Who gives himself that blinder men may see.

E. HALL HAINS.

THE MEDIUMSHIP OF MARGERY.

EXPERIMENTS IN THOUGHT TRANSMISSION.

By BARBARA MCKENZIE.

In my last account of Margery (LIGHT, June 2nd) I related some of my experiences with the Crandon circle in connection with the physical phenomena. The latest phase of the mediumship, however, is not on the physical side, although this may be resumed later. The present concentration is upon mental work—something in the nature of a cross-correspondence between Margery and other sensitives at a distance. It is hoped by this means, when all the records are published, to establish the fact that Margery and Walter are separate personalities.

I was present at three such seances which increased steadily in interest. I understand that this aspect began during a visit which George Valiantine, the voice medium, paid to Boston, when it was found that Walter could control him and that separate portions of one message were contributed while Margery and Valiantine were sitting in different houses. This was continued when Valiantine returned to New York, where a special group, overlooked by Judge and Mrs. Cannon, sat at the same time as Margery's group in Boston. Again it was found that Walter could control and put Valiantine into trance; at the close of the two separate seances, certain writings received through Margery's hand in Boston and Valiantine's in New York, were found to consist of different portions of a message selected by Walter in Boston. Another centre was established in Niagara Falls, by a Dr. H. (who had showed strong mediumistic power while sitting at a Margery seance), and who had gathered a group of sitters for the same hour; Dr. H., entranced, wrote a third portion of the message.

Walter says that he has spirit lieutenants, John and Mark Richardson, who take charge at the other centres under his direction. I was fortunately present at one of the Valiantine sittings in the American S.P.R. rooms in New York (held under the auspices of the New York Section), and heard Walter announce his arrival and departure; the times, as was subsequently verified, coincided with his absence from the Boston circle. I also saw Valiantine after the sitting sit down and write some words and some Chinese characters, while still in semi-trance, and later in the evening I stood beside Mrs. Cannon while she telephoned Dr. Crandon, and heard his reply that the same words had been written, and some Chinese characters traced, through Margery. Walter promised help from a group of Chinese, even mentioning K'ung-Fu-T'ze, whom we have heard of before in connection with the Confucian communications through Valiantine to Dr. Neville Whyman. Some days later a page of Chinese characters in vertical columns, but starting from left to right—against the medium's knowledge that this was not correct—was given through Margery's hand. Expert help was called in to decipher this, and the characters were found to be wise, if flowery, Chinese greetings and promises of help.

The matter had reached this stage on my arrival in Boston and a pleasant group of old sitters, which included Mr. J. Malcolm Bird, Research Officer of the American S.P.R. the consistent defender and recorder of the Margery mediumship, met to carry the matter farther.

If there is collusion—the only alternative of the critic—then Dr. Crandon takes good care that as many persons as possible are involved, for I was given the

task of preparing matter for the box from which Walter would choose the sentence to be transmitted for the evening. I made these preparations an hour previous to the seance, at the club at which I stayed. I cut out large letters and some pictures from various magazines, pasted these on post-cards—five in all, and these did not leave my handbag, nor were they shown to anyone. On arriving at Lime Street I was given a cardboard box, which already contained a fresh large-figured calendar on rings placed in it by Dr. Richardson, and a sheaf of well-defined geometrical figures also on rings contributed by Mr. Dudley. It had been found that Walter's best successes were with large letters and figures; he complains that he cannot "see" small print. I placed my cards face downwards in the box, allowing no one to see them, retaining possession of the box. The circle was formed, the lights were put out, and Margery, whose hands were held and who wore only the dressing gown as before, went into trance. Walter greeted us, saying there were several Chinese helpers present. I was asked to put the box on the table before the medium. I did so with the cover on. We at once heard shuffling going on, as if someone was busily examining the contents with hands. Finally Walter selected a card, put it on the end of the table near me—I was second on medium's right—and told me to hide it on my person, "Keep it in your shirt" in Walter's graphic phrasing! Another one from the box was handed to Dr. Richardson. Another, Walter said he would give to "Hair" Bird. Another was handed to Judge Hill, saying "Judge, that's your lucky number." He then said "Dr. H. (the Niagara Falls medium) had better get this through or to-morrow he dies! You will hear from him to-night; this is a prediction." Walter then asked Mr. Bird to give him any serious sentence he could think of, as he intended that Dr. H. should receive this at Niagara Falls, and reproduce it in Chinese characters as nearly as Chinese could get it. The proverb "A rolling stone gathers no moss", was given by Mr. Bird. Often in the course of his chaff and repartee, Walter would say to the circle, "Don't mind me, go on talking", and one was conscious of his intense concentration. Margery says she often feels much more tired after these mental tests than after a circle for physical phenomena.

The box containing the unselected cards was handed back to me, and at 10 p.m., the party, including Margery, filed downstairs into the Library. (The medium at this stage has a feeling that she is not "all back".) A ring on the 'phone gave a wire from Dr. H. at Niagara Falls at this moment with the following message: "Characters stop drawing stop am mailing." At 10.17 Margery began to write in bright light, with all the circle at ease around her, and the following was given through her hand:

1. A drawing of a Maltese Cross. (The geometrical figure in Mr. Bird's possession proved to be a Maltese Cross with only a slight difference in the central points from Margery's drawing.)
2. The figures 13. (Examination of the calendar number which was held by Judge Hill and which Walter said was his lucky number, proved to be 13.)
3. The capital letters L U and X beneath the first two letters. (When I examined the card given to myself I found this was correct both as to letters and position and was one of the cards prepared by myself.)
4. A design like a small playing card indicating the two of spades. In the space between the two pips was written in English "K'ung-Fu-T'ze." Small circles were placed round the edge. (Examination

of the card held by Dr. Richardson showed that he held another of the cards prepared by me, which represented a small playing-card, two of spades, with Chinese characters round the edge. Walter showed that he recognised the latter item by writing the Chinese name in the middle.)

Margery then came fully "back" and said she could write no more, and hearty congratulations were offered her on this practically hundred-per-cent success.

The report of the sitting on the same evening held at Niagara Falls reached us two days afterwards signed by four sitters. The writing received by Doctor H. consisted of fourteen Chinese characters in two columns and showed also a Maltese Cross and the figures 13. Lower down was an effort to produce the card, the two of spades, and in the middle the name K'ung-Fu-T'ze in Chinese. A Chinese student in Boston was called in to translate the characters on the script. He did so in my presence, and produced: "Travelling teachers gather no gold, K'ung-Fu-T'ze," which we took as an excellent rendering of Mr. Bird's proverb "Rolling stones gather no moss". Another Chinese character on the paper was translated as "a little mountain" (Judge Hill?) and one just below was the Chinese for "Bird". (Note.—Collusion would have to include Margery, Dr. H., Mr. Bird, Judge Hill, Dr. Richardson and myself at least.)

Judge Hill's name in Chinese is interesting, as no one knew he was coming to the circle.

A sitting on March 29th on similar lines was successful, and even more remarkable; again matter prepared by me was used, and transmitted by Walter to the Niagara Falls circle. Chinese characters again entered into it, provoking from Dr. H. a pathetic letter: "Please let us know what is going on or I can't keep my circle together. Is there anything in it?"

On March 31st a three-cornered sitting was held, including Boston, Niagara Falls and a group forty miles away, where a Mrs. L., (who had proved to have some psychic power), was used by Walter, and was successful in receiving very clear portions of some of the cards and numbers selected by him in Boston, as did also the medium at Niagara Falls. It was proved that Walter intimated his presence on three occasions at Mrs. L.'s circle, and that these coincided with his moments of apparent absence from Boston.

Dr. H. and Mrs. L. are amateur psychics, whose mediumship has been aroused by contact with the Margery circle. Apparently Walter is gaining in strength and extending his field of operations; he seems determined to prove that he and his "kid" sister are separate individualities. It would certainly be a remarkable feat if one incarnate personality, Margery, could carry out such a complicated process, and up to the present Walter, the brave pace-maker on the other side, has all the credit.

I am deeply indebted for the hearty welcome accorded me by Dr. and Mrs. Crandon and their many friends during my stay, and although I heard that Boston did not stand where it did in liberal thought—having placed a ban on advanced books and even on some advanced speaking—I was happy in knowing that the Spirit world had established its own citadel of free thought, and that the flag in the hands of our friends flies mast-high.

THE REV. ARTHUR FORD AT THE L.S.A.

The address on "Conditions of Spiritualism in America," delivered by the Rev. Arthur Ford, M.A., on Thursday, 31st ult., drew a large audience. Mr. Ford spoke with much eloquence and humour, and the many effective points of his lecture were received with keen appreciation. The chair was occupied by Mr. R. H. Saunders, and the cordial vote of thanks at the close was moved by Mr. W. Appleyard (a former Lord Mayor of Sheffield) and seconded by Mr. Henry Collett. We hope to publish a fuller account in our next issue.

"MEMORIES IN THE ETHER."

By B. M. GODSAL (San Diego, Calif.).

Any Spiritualist who reads the deeply-interesting revelation received by Miss Cummins and reproduced in LIGHT of April 28th, will, I think, be impressed with its general truth; partly because it explains the impersonal character of so many of our communications, but chiefly because it renders possible the reconciliation of beliefs that at first sight seem totally incompatible.

The nature of the truth underlying the theory of reincarnation, as stated by the spirit John Frazer, is in very close accord with that set forth at length in the book dealing with "Our Unseen Guest," named Stephen, who says, "This Buddhistic thought is on the whole an emotional hypothesis. Dismiss once and for all any possibility of my meaning by rebirth (of consciousness) what the world has meant by reincarnation."

These two spiritual explanations, which in essence are but one, will be welcomed by those who are compelled to admit that this world offers many lessons that they have missed; but it may not be so satisfactory to the less ethereal souls whose desire is for nothing better than a second helping out of the same material dish. Moreover, both John Frazer and Stephen teach that the characteristics appertaining to our kindred "group-souls," who have lived and died before us, go to build up the character with which we are endowed at birth.

It is indeed a cause for rejoicing that the spirit-world is coming forward to set us right in this matter of reincarnation—a theory which cuts at the tap-root of Spiritualism, and is nothing less than Materialism carried over into another world. At a time when Spiritualism is at grips with its natural enemy Materialism, and is calling upon every man to lift his thought above earthly affairs, the reincarnationist would throw the material world across his path again.

Many Spiritualists hold that the theory cannot do much harm, because death will disprove it. But there is much evidence to show that death does not always correct our fallacies before they have wrought us incalculable mischief. The next world being a thought-world, any strong thought that a man holds when entering it must have an all-important effect upon his circumstances. And we are told that there are countless unfortunate souls bound to earth by their desire for material satisfactions, and that their sole hope of deliverance lies in their recognising the fact that they are done with earthly things, and must begin to cultivate what spirituality they possess. Could any thought or belief, therefore, be more detrimental to such souls, or bind them more firmly to earth, than the belief that they are destined to return to the only mode of existence they have learned to regard as real life?

But it is not necessary to wait for death to show us how the theory of reincarnation works out. We are all too prone as it is to blame a man for the misfortunes that have thrown him upon our charity; will it make our hearts any softer to believe that the man is indeed responsible for his sufferings, and that he is merely paying an old debt? The inevitable effect of such a doctrine may be seen in India, where it has had time to create its appropriate state of mind. A Church of England missionary, lecturing recently at Geneva, pleaded on behalf of the suffering child-widows, who "are as a rule very badly treated by their relatives, who believe that in former lives their misdeeds must have been great to be thus punished in this life."—A tree is known by its fruit.

Another interesting and suggestive statement made by the same spirit is that while the etheric memory is stored with human thoughts and emotions and visions, it, apparently, does not record unwitnessed material facts. Perhaps this explains why a spirit finds it so difficult to learn anything about a material fact that has never been mentally recorded.

THE DIRECT VOICE IN NEW ZEALAND.

An arresting story is told in the pages of our Melbourne contemporary, *The Harbinger of Light*, by Mr. F. G. Fetherston (editor of *The New Zealand Motorist*), who describes himself as being "outside the fold of Spiritualism." He describes a seance recently held in Hamilton, N.Z., at which the voice of his deceased soldier son was heard "as clear and unmistakable as ever I heard it in life," other phenomena of an evidential nature also being detailed. The writer of the account supports his testimony by citing (with their consent) the names of four witnesses who were present, namely, Dr. Waddell, Mr. E. Bouillon, Mr. James Treloar, and the Rev. Percy Paris. The first three gentlemen, we are told, occupy the positions of President of the Hamilton Automobile Association, manager of the Hamilton branch of the New Zealand Bank, and managing director of Treloars, Limited, Hamilton, respectively. The fourth witness is a Methodist minister, also of Hamilton. It would seem, therefore, that Mr. Fetherston and his four witnesses are men of standing whose testimony may be relied upon—an important point, and one which adds considerably to the value of the evidence.

Leaving aside much of the preliminary details, owing to the necessity for brevity, we will, in Mr. Fetherston's own words, quote the principal portion of the account:—

I have here to interject that I, a day or two previously, received a letter from Wellington, in which it was stated that my deceased soldier son had appeared there with the son of a certain well-known man of title, whose name I have not authority to publish, and that they were engaged together in some work beneficial to humanity; and "a voice," that had all the characteristics of his, had spoken to me at some previous seances on family matters of which no one in New Zealand but myself knew anything.

Two or three hours before the time of the sitting I wrote the name of this spiritual companion on a slip of paper and took it to a photograph of my son hanging against my bedroom wall.

"Stanley," said I, in what I conceived would be proper Spiritualistic procedure, "do you see those words—if you can—if you can—have these words—these words exactly—spoken at the sitting I am going to this evening."

This I repeated several times, and it seemed to me that, as I spoke, I was being smiled at out of the photograph. I put on my glasses and scanned it earnestly. Yes! The smile seemed there unmistakably.

I was perturbed. Thought I: "If my imagination can carry me as far as this it discounts the value of my judgment on these matters."

Still, I pasted the slip of paper on the glass over the face in the picture and went in to dinner, after which I took the slip from its place and sealed it in the envelope handed to Mr. Bouillon. To no one was anything said either of slip or smile.

And now I have to narrate what I would not dare to pen for publication but that I am able to quote the names of Doctor Waddell, the Reverend Mr. Paris and Messrs. Bouillon and Treloar, for corroboration, to say nothing of an equal number of ladies of the highest respect in Hamilton.

The medium entranced, the singing ceased, and then after a moment, there rang through the silence of the darkened room, in the hearing of the whole company, the voice of my son in greeting. It could have been heard outside the closed door of the room. It was as clear and unmistakable as ever I heard it in life.

And then "the voice" said, in the full hearing of all present: "You thought I was smiling at you out of my photo this evening. I was. We can do that."

After describing how the test message was correctly given by direct voice, Mr. Fetherston concludes with the following words:—

"Whence the voices? I do not attempt to say! I only claim that the foregoing is a true account; and it has been read and passed for publication without question of its accuracy, by my fellow investigators, Doctor Waddell, Mr. Treloar, Mr. Bouillon, and the Rev. Percy Paris, four persons second to none in repute in Hamilton, and none of them Spiritualists. The fifth was a materialist of very long standing, and who, as the result of witnessing this and similar phenomena, thought it would not be a bad thing to join the flock of the reverend gentleman here referred to. The foundations of his belief, that there was no life beyond the grave, were swept from underneath his feet."

The medium in this case was Mrs. Lily Hope, of the Spiritualist Church of New Zealand.

FORTHCOMING SPIRITUALIST CONGRESS.

TO BE HELD IN LONDON.

The triennial Congress of the International Spiritualist Federation (*Fédération Spirite Internationale*) will be held in London at the Queen's Gate Halls, Harrington Road, South Kensington, London, S.W., from September 8th to 13th inclusive. The work of the Congress will be divided into five sections: (1) Psychic phenomena and mediumship; (2) Doctrine, philosophy and ethics; (3) Propaganda, organisation and literature; (4) A Psychic Exposition for the duration of the Congress; (5) Seances for the demonstration of phenomena and mediumship.

The aim of the Congress will be to show that the philosophy of Spiritualism is based upon a scientific study of phenomena both objective and subjective, and also to emphasise the great moral and social significances arising from the experimental proofs establishing the reality of the continuity of life.

The Committee of the Congress earnestly invites the co-operation of all Spiritualists throughout the world and solicits their support and help in the endeavour to make the Congress a success. Delegates from all parts of the globe will be present; Japan, India, North and South America, and practically every European country, will be represented.

The psychic exhibition is being arranged, in connection with the Congress, at the London Spiritualist Alliance, 16, Queensberry Place, South Kensington, and the loan of objects of psychic interest for this Museum, such as psychic paintings, drawings, photographs, apports, etc., is cordially solicited. These should be sent to the L.S.A., and they will be gratefully acknowledged by Miss M. Phillimore, the secretary.

Inclusive fee for membership of the Congress has been fixed at the low figure of 5s., which will admit members to all meetings (except the Grand Committee of the International Federation), as well as liberty to take part in all debates and discussions. There will be three sessions daily at approximately 10 a.m., 2.30 p.m., and 7.30 p.m.

The cost of the Congress falls on British Spiritualists, and the expenses are being guaranteed by the Spiritualists' National Union. Some £300 will be necessary to cover the outlay, half of which has already been promised. It is hoped that donations will be forthcoming to this fund, and these should be sent to Mr. G. R. Berry, S.N.U. Offices, 162, London Road, Manchester, who will gratefully acknowledge all donations. The Committee feel that they can rely upon the loyalty of British Spiritualists to support the effort that is being made to extend and strengthen Spiritualism throughout the world and to reinforce those bonds of brotherhood and fraternity which will make for peace between the nations.

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RESCUE WORK IN THE SPHERES.

BY MRS. J. J. CADWALADR.

(Continued from page 262.)

Our medium was seized with a fit of coughing. "An old man, I am," said the spirit who controlled. "I can hardly speak for coughing. Coughing, coughing I am, always. I saw a light and I tried to run towards it. I've been a big sinner. I would not serve the Lord. Now, I'm paid out! I was a poor man, I worked in the quarries. Oh, I can't go any further. I'm so old and tired."

We tried to comfort him, and asked him to kneel with us in prayer.

"I can't, I can't. My knees won't bend. See, I'm trying"—tottering and swaying—"No, I haven't bent them for years and years, but I'm nearly falling. I can't stand and can't kneel." (Here he fell.) "Yes, I can. I just fell, but I'm on my knees! My dear old mother used to pray, but I can't. I want my mother to tell me what to say."

We repeated the first words of "Gentle Jesus," and he falteringly joined in, then exclaimed, "It is coming, it is coming. I know what to say now. Wait, wait. . . . Lord, Thou hast been good to me, help an old man now. Shall I, Lord, say, 'Guide me, Oh Thou Great Jehovah'? This is a desert land. . . . Ah, I think I'm getting younger. Perhaps if I stand I shall be able to kneel again better." (Here he stood up and knelt again.) "Lord, I am younger! Oh, Jesus, Thou great Saviour of the whole world, not of one man or of two, I feel Thy presence—I feel a great calm. Though my old eyes are weak, I see a light shining. . . . Keep close to me, Lord. Take me home singing my favourite hymn, 'Guide me, Oh Thou Great Jehovah.' Send someone to lead me to the Great Jehovah. I am ready. I see a bright light—I behold Thee, Lord, in all Thy glory. . . . Ah, Thou hast brought my mother to help me home!"

* * * * *

"I am finished! I have fallen down, but I must try to go back to the top. I must fill in my sheet."

"Tell us, dear friend, what you mean; what happened?"

"I was working up high and I fell from the top of the building. Broke my head. See, it is all broken now. But I want to go back up to finish. . . . My poor little wife is waiting for me at home. Oh, it was a fall!"

We could scarcely get a word in to this poor wanderer, he was so agitated. "The Lord will help you, dear brother," we said.

"But the Lord let me fall! I want to go home to my little wife. She is always waiting for me. Her name is Bessie. I want someone to tell Bessie. . . . My mate said he would tell her. Did he do so? Oh, Bessie, Bessie, are you still waiting?"

"Kneel, dear friend," we said, "kneel and ask Jesus to help you."

"Kneel like you? No, I can't do that. . . . And yet my Bessie used to kneel. I would like to love Jesus like my little wife loved Him. She tried to teach me to love Jesus. Wait, listen! I can hear Bessie's voice!" (He knelt.) "Oh, Jesus, tell my Bessie I did not stay away on purpose. . . . Ah, she is safe in the arms of Jesus. Now I know that I was dead. . . . Now I know that Jesus gave me Bessie—joined our hands. It is her voice. Jesus is bringing her from heaven to me now. . . . Bessie, Bessie!"

He was right. Bessie came to him, and coming took possession of the medium.

"John's story is true," she told us. "When he did not come home they said I must be brave. Someone told me he was dead. We loved each other, oh, how we loved each other! Then I, too, died. It was all so sad. But now all is joy, for I have found John!"

"Do not stop me," another Wanderer beseeched. "They are after me. They'll be up with me. They've a rope. They are running. They told me they would tie me and throw me into the water if I wouldn't do what they asked me. I ran, and they have been running after me ever since. . . . Hide me! Hide me! They are behind the hedge!"

"Be calm, dear brother," we said, "you are with friends now. Let us ask Jesus to protect you."

"Save me, Jesus, save me! . . . But this light! They'll see me if I have a light! . . . Lord, I used to say Thou wert the Giver of all good. Wilt Thou give me safety? A little rest, Lord. I cannot run much more. I am terrified. Lord Jesus, stand by me."

"Who was it taught you of Jesus?" we asked.

"My mother, my loving, loving mother. She would help me, but she is dead. Raise my mother from the grave, Lord, that she may come to me. . . . They will catch me, Lord!"

We told him his mother was not in the grave, that she never had been. It was only her poor body that was in the grave. She was with Jesus in His heaven.

He had been well taught in his early days, though the material idea of the grave still clung to him in his misery.

"I believe, Lord," he cried, "that with Thee all things are possible, that Thou canst save me from these evil men who are pursuing me; that Thou canst lead my loving mother to me in my distress. Send her, dear Saviour, that she may see me on my knees. It will please her to see her son at Thy feet. . . . Lord, give her the joy of leading me home—home, Lord, home!"

He rose and opened his arms in eager welcome. "My mother," he said, "my loving, loving mother!"

(To be continued.)

LETTERS TO THE EDITOR.

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

UNSATISFACTORY PLATFORM CLAIRVOYANCE.

Sir,—I attended the service at a London hall recently and although a highly developed and experienced clairvoyante was employed, she failed utterly in her purpose. Are we not asking too much of our mediums? The hall was crowded with people in all stages of development; the conditions were unspeakably bad. If clairvoyance must be demonstrated in public, then I suggest at least three highly trained clairvoyants be employed at these and similar meetings, each clairvoyant being supported by his or her own circle of friends. The failure on the evening to which I refer was especially disappointing as the lecturer in a most illuminating address relied upon the clairvoyante present to support his statements by demonstration.

Yours, etc.,

A. S. HEATH.

Walton Heath, Tadworth, Surrey.

SHAKESPEARE AND SPIRITUAL INSPIRATION.

Sir,—I was much interested in the suggestion alluded to in Rays and Reflections for May 12th that Shakespeare was inspired by Euripides.

I have seen it stated, in some communications from the other side, that Shakespeare was inspired by a large group of poets and writers, which, while helping to account for his many-sided genius, also disposes of the objection "Who inspired Euripides?" as he in turn may have owed much to an earlier group.

It goes against the grain with me to think of our Swan of Avon as being so entirely "spoon-fed"—and I think one of his helpers might have steered him clear of the "sea-coast of Bohemia"; but no doubt everyone of us—dolt or genius—is greatly helped by sympathetic predecessors and the "human nature" in Euripides is, I suppose, very like Shakespeare's.

Yours, etc.,

ARTHUR M. HEATHCOTE.

Compton Close, Winchester.

LIGHT.

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THE REALITY OF THE LIFE BEYOND.

"SCIENCE IS NOT ALL THE STORY."

There is a considerable body of persons who insist that all evidence and testimony regarding human survival must be of a strictly scientific character. It is not surprising to find that many of these people, after several years' investigation of the matter on these strictly scientific lines, are still perplexed and unsatisfied. In their devotion to the scientific or intellectual method they have left out of account such great avenues of revelation as vision and intuition, which are as much a part of human Reason as the intellect.

It was not Science that gave the illuminated Socrates his firm assurance of survival: "Is it not strange, my friend, that after all I have said to convince you that I am going to the society of the happy, you still think this body to be Socrates?"

It was not Science that taught the noble mind of Goethe, "that the soul is indestructible and that its activity will continue through eternity."

It was not Science which taught Richter and Blake and Victor Hugo their deep and glowing affirmations concerning the certainty of a happier world beyond the tomb.

Let us think of Thomas Paine, for generations denounced and reviled by bigoted Churchmen as a wicked man—an atheist—although he was a far nobler character than his traducers. It was Paine who said that as to his future existence, he contented himself with believing even to positive conviction that the power which gave him existence on earth was able to continue it in any form or manner It pleased: "It appears more probable to me that I shall continue to exist hereafter than I should have existence as I now have." Hear the "atheist" and compare his utterances with those which proceed to-day from the Agnostics and Sadducees who occupy pulpits!

It was not Science that enabled Immanuel Kant to make his great declaration:

The time will come when it will be proved that the human soul is already, during its life on this earth, in a close and indissoluble connection with the world of spirits; that their world influences ours and impresses it profoundly.

That is a statement which we can accept with deep satisfaction; we are so utterly convinced of its truth.

Let us turn to Fechner, a great thinker on this subject of life after death—a man of wondrous vision

who asserted that "Death is only a second birth into a freer existence in which the spirit breaks through its slender covering and abandons inaction and sloth, as the child does in its first birth." Fechner put his conclusions forth in some remarkable books—*Life After Death* is one of them—but it was not Science that taught him the truth.

The exclusive devotee of Science shuts his eyes to a whole world of revelation, and even when he gets scientific proof it is rather a meagre and desiccated thing. It lacks the warm suffusions and the colour of life.

The fact is that Science is not in this matter the discoverer of a world beyond. It simply confirms what verifies reports concerning those things which to some of us are sun-clear—old familiar things that we know as we know the facts of our daily life.

It would be easy to fill the pages of LIGHT with the visions and intuitions of the poets, seers and philosophers all through the ages. We could quote the pagan Greeks and the early Christian Fathers.

As for scientific testimony, although it is far smaller in volume it is very definite and very precise—and to that extent invaluable.

But in this matter we must not lose our sense of proportion. We should remember that Science is not all the story.

It was a great literary critic who, when he found some writer unduly magnifying the glory of Literature, drily observed that Literature was doubtless a great thing but Life was much greater. Similarly we may say that Science is an important thing but Life is infinitely more important. Science is the discoverer and recorder of facts. It teaches exactitude—a lesson acutely needed in the field of psychic investigation, which is still very much in an elementary stage. But there are worlds of truth and experience which are at present quite outside the purview of Science. Life holds them all as treasures to be discovered when we are worthy of them.

A TALK ON REINCARNATION.

In *Spirit World and Spirit Life*, by Fred Rafferty, (the Cosmos Publishing Co., San José, California), we find a record of a discussion on this subject with a spirit communicator, who in reply to a question dictated the following:—

Many spirits here keep their belief in reincarnation for a time, and send back messages to the world stating this belief. But there is no such thing as physical reincarnation. Once a spirit, always a spirit. The progress goes on from here, instead of beginning all over again in some earthly career. Some get confused in trying to tell of the intelligence. That may return to earth to help others, just as our knowledge of this life is returning to help you. Also, a few great leaders are allowed to impress their greatness upon such minds there as can receive. But try to understand rebirth as a progression only, and from that further height sending greater truths to earth.

Philosophers here often carry their theories too far, just as some do on earth. That is one of the things people must learn before trusting spirit-messages too completely.

Many here express reincarnation as a bodily rebirth, whereas it is only a mental or a spiritual influence that returns and often surrounds a loved one there; or often enlarges the genius, or makes the wisdom higher and finer. Influence from here is constantly going earthward, but it is wrongly stated by those who believe in physical rebirth. There is no such thing, the higher teachers tell us. And, surely, progress on this side is far easier than the blundering of earthly lives, no matter how often repeated.

JUNE 9, 1928
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FROM THE LIGHTHOUSE WINDOW.

Commenting in *The Banner of Life* on some remarks by Dr. Cadman upon the subject of Spiritualism, published in the *New York Herald-Tribune*, Sir Arthur Conan Doyle touches on the common allegation that spiritualistic communications "rarely rise above an infantile level of mentality". Expressing his assurance that with a wider experience Dr. Cadman would withdraw that charge, Sir Arthur continues:—

When relatives are reunited and meet in spirit communion it is natural that small evidential matters should be discussed. It is these small things which are convincing. If my son on his return were to talk to me at once upon God's omnipotence it would not impress me. If he talked of small domestic things which only he and I would know it would be his passport of identity. Dr. Cadman would call such a topic infantile, but it serves an essential purpose.

* * * * *

The Daily Representative, Queenstown, South Africa, reports an address to the Queenstown Rotarians on "Thought", by Mr. L. H. Brinkman. Describing the Thought World as Infinite, even as the Great Supreme—omnipotent, omniscient, unknowable—the lecturer said:—

In this thought world we, even while incarnate, live and move and have our being, and from this inexhaustible reservoir we unconsciously in-breathe the thoughts and ideas to which we daily give expression, in the same manner as we in-breathe from the atmosphere the elements required to sustain our physical life.

* * * * *

Our Press Cuttings have to-day (May 31st) set up a record number. Very many of them deal with "Weymouth and the Washout"; as the *Daily Sketch* phrased the affair a day in advance. Two days earlier the *Daily News* referred to the tidal wave as a "Big Draw"—"Mr. Potter's 'Woe' the Town's Weal". Of the same date is a short leading article in *The Star* on "The Weymouth Wave", incorporating the denial of Mr. Potter with his explanation of the unfortunate prediction. Amongst the "after-the-event" references are "The Crack of Doom—To-day" (*Daily News*), "Tidal Wave Comedy" (*Daily Telegraph*), "False Prophets" (*Morning Post*), "The Escape of Weymouth" (*Daily Chronicle*), and so on, all in the same mood.

* * * * *

In connection with the above we quote from the leading article of the *Daily News*:—

The modern newspaper performs a kind of psycho-analysis upon the prophecy, whatever form it may take. The bogey is led out into the open, held up to the light, given a magnificent run round the world, and then mocked out of existence. That surely is the right treatment to adopt. Superstition wilts under healthy ridicule.

The Progressive Thinker has an article by Margaret Vandenburg on "Mediumship the Foundation of Spiritualism", the first paragraph of which will bear frequent repetition:—

Spiritualism is a fact of nature. The foundation of its super-structure is mediumship. Spiritualism is no mushroom growth, which springs up in a few days and lives for a short time with now and then some few erratic phenomena, but it is an eternal truth builded into the very being of universal life.

* * * * *

A correspondent of the *Daily News* writes as follows in relation to the allegation that the end of life is "an endless sleep":—

"Sleep," scientifically understood, pre-supposes the capacity of an awakening: an "endless sleep" is, therefore, a contradiction in terms. Only that which has been awake can sleep; only that which is alive can sleep; that which is asleep is still alive, ergo that which sleeps after death is still alive. So Sir Arthur Keith, according to his own use of words as a man of science, confesses his belief that life continues after death.

* * * * *

From a short article under the heading, "Apocalypse", in the *Weekly Dispatch*, we take a passage bearing upon our concepts Time and Space:—

Recent physical theories, which seem to present Time as in some sense an aspect of Space, have but deepened our consciousness that we can only traverse it in one direction. No message comes back out of the future to tell us what lies ahead. For that reason the prophet who professes to reveal the supreme secret, however weak his credentials, is certain, while Man remains human, to find ready hearers.

THE NATURE OF TIME.

On this subject, recently discussed in our columns, Mr. R. Betts writes that in his view Time is the motive power of all things. Everything has its own Time, which not only permeates that to which it belongs, but extends beyond it, being, so to speak, the superstructure of the object. It is the decaying of Time which brings about the dissolution of things whether natural or artificial. Facts, he claims, are only impressions—the outer or Time-symbol of Truths and are, of course, subject to decay and change. So much is being written on this question nowadays that our correspondent's views thus briefly expressed may, as presenting another aspect of the problem, awaken interest in those concerned with its solution. Mr. Robert Blatchford, it will be remembered, took a very practical view of the matter, and refused to be drawn into metaphysics about it. Time, it is frequently argued, is purely subjective, but Mr. Betts certainly gives it a very positive position as "the motive power of all things."

"SPIRIT TEACHINGS."—An admirer of the *Spirit Teachings* of the Rev. William Stainton Moses, M.A. (Oxon), has just issued a small book containing extracts from these, by permission of the London Spiritualist Alliance. The book, which contains a short memoir of the famous medium, is published by L. N. Fowler and Co., at 1s. 6d., and can be obtained of the L.S.A. Book Department and elsewhere.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

A PSYCHIC FEAST.

There lingers among certain male *gourmets* an obstinate tradition that one cannot dine well at a Ladies' club. This idea may have been justified in the past; it can scarcely be put forward in these days. The humble writer of these lines—a mere male—has eaten perfectly-cooked meals in many London clubs of exclusively feminine membership, including the well-known "Lyceum", and desires to record that at the dinner at 138, Piccadilly, W., on May 24th, arranged by the enterprising ladies who form the Psychic Research Circle of that association, the excellence of the cuisine contributed in no small degree to the pleasure of the evening. A materialistic thought, this! Particularly so, when it is remembered that the object of the Psychic Research Circle is to propagate non-materialistic ideas. Still, it should be recorded, by way of tribute to the committee, who have shown more than once that they "know how to do it," both in the realms of psychic enquiry and in the scarcely less worthy field of organised entertainment.

It was regretted that Sir Arthur Conan Doyle could not be present, but a sympathetic message from him, read out to the assembly by the gracious "chair-woman," Mrs. Champion de Crespigny, conveyed good wishes to all present. A number of well-known Spiritualists and psychic investigators were present, including the veteran Scots Spiritualist, Dr. Lamond, who occupied the place of honour.

DR. LAMOND, in the course of a few happy remarks, touched on the attitude of organised religion, both in past and present days, towards our subject. The churches felt no little distrust and dislike for the Spiritualists, who, however, only desired to bear witness that "miracles" were not confined to Biblical times, and that in the year 1928 psychic manifestations and spirit-communion are just as real as in early Christian days. (Applause.) Tacitus, the Roman historian, who died in the year A.D. 120, had described the treatment meted out to the Christian pioneers: how they were tarred and burned, whilst Nero drove his chariot along a highway lighted with human torches. "We are in a different atmosphere now," said Dr. Lamond, "but much of that old intolerance and detestation still lingers. So long as it lasts, we must bear it patiently. But if everybody, if every single person in London who had obtained personal evidence of the continued existence of loved ones who had passed through the gate of death, were to come forward and give their testimony we should find a vastly different state of things." (Loud applause.) The attitude of the clergy to-day was undergoing a marked change towards psychic matters, but it was a slow change; clergymen had shaken him by the hand and thanked him for opening their eyes to the reality of the spirit-world, and on one occasion a clergyman's wife had plied him with eager questions on the subject of survival; she seemed to have no very clear idea of the reality of the next world, which struck the speaker as being a strange thing for the wife of a parson!

He found it a matter of congratulation that the city of London was so well advanced in psychic matters. He spoke, not as a Londoner but as a Scotsman, and he felt no doubt that London was the psychic centre of the world.

MISS GERALDINE CUMMINS, whose name is widely known in connection with the "Cleophas Scripts", gave an account of the production of those remarkable documents. Several theories had been put forward to account for her psychic faculty; one eminent theologian had attributed it, tentatively, to an "X force", but when asked to explain what he meant by an "X force" abruptly turned the conversation. (Laughter.) It had been suggested that the communications, which relate to events in Biblical history, might have been obtained telepathically from the mind of her co-worker, Miss E. M. Gibbes. But one objection to this hypothesis was that lady's charming vagueness on the

subject of the Old and New Testaments; for instance, on one occasion Miss Gibbes had reluctantly yielded to a pressing invitation to take a Sunday School class, and in the course of an account of the life of the prophet Daniel, including the incident in the den of lions, had given a graphic and gory description of Daniel being torn limb from limb by the infuriated animals—which might explain why she was never again invited to take a Sunday School class. (Loud laughter.)

MRS. BARBARA MCKENZIE, recently back from a long tour in the United States, spoke of her visits to the Spiritualist centres in that country; most of the work was being done by humble, simple-minded folk who for the most part received very little support from the important and influential side of the community, although a striking exception was the case of a Los Angeles judge in charge of a children's court, who devoted fifteen minutes during the hearing of a trial, to giving a brief but fair exposition of the outlines of Spiritualism so that the case might not be prejudiced by a misconception of the subject. The hearing was concerned with the guardianship of a child, the proposed guardian, a Spiritualist, being objected to by one of the parties on religious grounds. Mrs. McKenzie also described her stay in the Crandon household in Boston, where she had attended seances with "Margery"; a visit to Mrs. Curran had also been of great interest, and the communicator who calls herself "Patience Worth" had given some characteristic messages, couched in quaint archaic English, some of which Mrs. McKenzie read out to the guests.

MR. HANNEN SWAFFER, who looked in at the close of the dinner, paid a warm tribute to the Cleophas Scripts, which would have, he pointed out, an important effect on the thought of the world. He was a member of a small private circle—one of those many thousands of quiet home circles that form the main strength of the Spiritualist movement; almost every day he found fresh links that went to the construction of that long chain of evidence for the survival of personality beyond the grave. He recalled the recent death of Leslie Stuart, the well-known composer. "Stuart placed in my hands the manuscript of one of his unpublished operas," said Mr. Swaffer, "and I left him, knowing that in a few days he would be dead. A day or two after, May Leslie Stuart, worn out with nursing her father, went upstairs to her room to rest. She was startled to hear the strains of music floating in the air, as though from a loud-speaker, and it seemed to her that there was some unearthly quality about the music—something psychic. She at once connected this in her mind with her father's approaching end, and, acting upon impulse, spoke aloud the words, 'Old man! Don't go.' At the same time she put out her hand and felt it grasped by an unseen hand which she recognised as her father's. It was at that moment that the soul of Leslie Stuart had shaken off its earthly vesture in the room below."

Since that date, said the speaker, several messages of an evidential nature, purporting to come from Leslie Stuart, had reached him, from six different friends, none professional mediums, and all referring to the unpublished opera. One of them told of a mistake in the music: "The fourth bar, oboe part, first song second act, C-sharp is wrong." On examining the band parts, it was found that the note C-sharp was incorrectly written.

"Nearly every Saturday since his death," said Mr. Swaffer, "Leslie Stuart has come through to me in my flat, through the trance mediumship of Noel Jaquin, and given us scraps of evidence. A few days ago, too, a young actress stopped me in the street to tell me that three weeks before, when she was recovering from an anæsthetic in the Middlesex Hospital, a nurse heard her say, 'Leslie Stuart says tell Mr. Swaffer—' That was all they could remember. Through six different friends Stuart has persisted in forcing his way through."

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RAYS AND REFLECTIONS

Some recent events make it necessary to say that while Spiritualism doubtless contains the usual proportion of foolish people, there is no necessity for these persons to parade their imbecilities in public.

* * * * *

From an article, in *Downland* (a Brighton paper), by Mr. J. Millott Severn, the phrenologist, on "Heads that Succeed", I observe with interest that the heads of successful people must be well endowed with the moral qualities. Character is a greater asset even in gaining commercial success than many people seem to suppose. It is not entirely a question of shrewdness and selfishness. A man may possibly get rich quickly by such means, but as he loses all his real friends in the process, he has not much to boast about in the end.

* * * * *

Admiral Armstrong in his recent address on his experiences in Spiritualism expressed his disapproval of the practice of obtaining horse-racing predictions by spirit agency, on the ground that it attracted very undesirable influences. Anyone who has watched the kind of people assembled at race-courses for betting purposes will appreciate the point. But there is another argument besides the moral one. The people who seek spirit aid for the purposes of money-making are always badly "let down" in the end. They are led on by small successes until, rashly confident, the opportunity comes to bring them to severe disaster.

* * * * *

As regards the recent storm in the scientific tea-cup concerning the question of survival, it is clear enough that when a physiologist says he finds no evidence for a future life, he is quite within his rights, for every science must define its scope. As he deals with the human body, the only evidence of survival of death for him would be that the soul of the dead man should come back and reanimate its body. That is the logic of the situation, even if it involves the *reductio ad absurdum*.

* * * * *

A blacksmith, or a pavior, may tell us that in his work he never finds any evidence of the reality (let us say) of poetry, and proceed thereupon to brand it as a superstition. (He would probably use the word "rot" prefaced by a crimson adjective.) He would be quite within his rights—speaking of things as he saw them. But then we should not go to a blacksmith or a pavior for an opinion on poetry, unless he happened to have some knowledge of it, and even then he would hardly be an authority. It looks as if the same reasoning would apply to physiologists as authorities on psychic facts or spiritual verities.

* * * * *

The Sufi Quarterly in some remarks on the presentation of the Deity given by the churches, alludes to a recent novel the heroine of which is "in imminent danger that she 'may miss youth and love because of Agnes Heuston's notion of her duty to the elderly clergyman she called God'." This recalls Andrew Jackson Davis's masterly generalisation of popular notions of the Deity—the fact that the Presbyterians worship a Presbyterian God, the Universalists worship a Universalist God, and so on. One is also reminded of the satiric remark of a rationalist that God having made man in His own image, man returns the compliment by making God in his! It always seems that the highest conception of God is that contained in the New Testament, "God is a Spirit," or more strictly, according to the Greek, "God is Spirit."

D. G.

Another regular communicator, said Mr. Swaffer, was the late Charles Frohman, whose messages not only disclosed an uncanny knowledge of the intimate workings of the stage, but also contained prophecies. These were not world-disaster predictions, telling of flood, war and famine. "You can always prophesy things like that with safety," continued the speaker in parenthesis; "you can dig up a flood or an earthquake every day if you look up *The Times*, while as for wars, those are always going on somewhere on the frontiers of our own Empire." No, Frohman's prophecies were of a less general nature, and more directly significant; he would, for instance, accurately foretell the run of a play; he once correctly predicted that a certain play would lose £7,000 for the backers.

Since openly proclaiming himself a Spiritualist, Mr. Swaffer had been approached by large numbers of reputable and responsible people who had told of their own psychic experiences. Usually people were somewhat timid at recounting these things; "until you are known to be a Spiritualist, people won't tell you these experiences at all; they are afraid of being laughed at." He was convinced from his observations that psychic experiences were much more common than the outside world imagined; there was clear evidence that spirit power could work through the minds of dramatists and artists; in some cases the working of this influence was startling. Milton Hayes, the vaudeville artist, had told the speaker how, when he was trying to write a play dealing with Spiritualism, certain passages ridiculing the subject had been unaccountably obliterated. The play, "Thunder in the Air," had been written in circumstances suggesting some unseen influence inspiring the author, who had written it "in spasms", he said, at the instance of some mysterious urge, which was always accompanied by a sensation of coldness. The *finale* of Act II of the play, "Lumber Love," was dreamed by the composer.

"After hearing a lot of these cases," said Mr. Swaffer, "I set to work to see whether I could obtain the same kind of phenomenon." He tried in his London flat, and the result was curious, as well as unexpected. The word "honey" was rapped out. "Is that Tom Honey?" he said. There was no reply, and the next word was "Dew"—honey-dew. "Evidently refers to a brand of tobacco," he commented. Then came, "I love you," followed by the words, "Can't you tell?"

It all seemed very mysterious. There then followed the sentence, "Patiently I'm waiting." This called forth the sarcastic remark that it was *he* who was waiting. Suddenly Mr. Swaffer remarked, "I have it—it's a lyric." And it was. "And I've got the tune," said the medium, who then played it on the piano.

The music came half-way through the rapping-out of the words, the rest of which were rapped out after the playing of the tune, and exactly fitted the music which had already come.

"It was not a very high type of poetry," added the speaker, "and only cheap music, but it came in such a way that ruled out every kind of telepathy, every theory of the subconscious mind."

Other speakers were Mrs. Kelway Bamber, Admiral Armstrong, and the Rev. C. Drayton Thomas, for whose remarks there is, unfortunately, no space.

N.

QUEEN'S HALL MEETING.

A Public Meeting will be held in the Queen's Hall on Wednesday next, the 13th inst., at 8 p.m., when Mr. Hannen Swaffer and Mr. Ernest Hunt will reply to the pronouncement by Sir Arthur Keith that "Death ends all." Clairvoyance will be given by Mrs. A. Roberts. The meeting is under the auspices of the Marylebone Spiritualist Association. For particulars as to tickets, etc., see advertisement.

NOTES ON NEW BOOKS.

"The Witcheens." By Richard Francis Malone. (C. W. Daniel Co. 7s. 6d.)

Tradition gives to the Irish colleen a witchery of grace both as to action and speech. Here are two colleens whose "witchery" includes that of occult significance, and whose lives are strangely fraught with experience startlingly in contrast with their earlier days in Maynooth, Ireland. "Battle, murder and sudden death" are pictured during the Rebellion—the "Black-and-Tan days and war time in London," while lost memory plays a part in the fate of the two sisters, and Phil, the young man concerned. Of this book, it may be added, there is plenty of incident on a crowded stage.

E.K.G.

"Encyclopedia of Psychology." (Psychology Foundation S.A., Brussels. £2 2s.)

This book is announced as "the world's greatest guide to health, personal power, prosperity and contentment," and it is further stated that the compilation of the book has involved "years of careful preparation, investigation and research, and lavish expenditure of capital." It is a collection of essays on the psychology of the average human being, dealing also, incidentally, with abnormal types (as, for example, criminals) and supernormal types as in the case of genius.

Amongst the contributors are Dr. Bernard Hollander, Miss Lillian Braithwaite, Dr. Marie Stopes, Madame Tamara Karsavina and Professor Fraser-Harris, but there are many others, mainly authorities of the scholastic and professional types. Most of the articles are prefaced by an excellent portrait of each of the writers and the book makes an appeal to those readers who require the subject to be set forth in easily understandable form.

A wide range of themes is dealt with under the general head of Applied Psychology: Love, Marriage and Parenthood, Fear, Happiness, Sex Education, Hypnotism, Character Building and Mental Healing amongst them.

E.K.G.

"The Other Gate," and other Short Stories. By Vere Hutchinson. (Hutchinson. 7s. 6d.)

There is much artistry in these nine stories, written by an authoress whose reputation is growing steadily. Each tale has a dramatic quality, which in some cases reaches the uncanny. In *The White Cockatoo* there is a supernatural motif and there is more than a touch of the psychic in *Althea*. Sheila Kaye-Smith contributes an appreciatory foreword.

J.A.N.C.

"Bhagavad-Gita." An Exposition. By Vasant G. Rele. (Taraporevala Sons & Co. Rs. 4-12.)

Many treatises have been written on this work; Dr. Rele presents a new aspect based on the Yoga philosophy of the Hindus, combined with the modern psychological science of the West. Anatomy and medical science are called in to support the author's view.

A. HAROLD WALTERS.

"Visions of God." By Lars Taylor. (Old Royalty Book Publishers. 3s. 6d.)

A series of sittings and visions. S. is the medium and A. the recorder of his trance utterances. All are descriptive of the interior conditions of the spirit world.

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"The Beast with Five Fingers," and other Stories. By William Fryer Harvey. (Dent. 6s. net.)

There is something peculiarly horrid in the idea of a malignant hand, endowed with life and moving, like some monstrous spider, about a darkened room. De Maupassant used this theme in *La Main Ecorchée*. Mr. W. F. Harvey has developed the idea on different lines, but with equally grim effect. There are thirteen other stories, all having a supernatural undercurrent, and among them the present reviewer was particularly struck with *The Ankadyne Pew*, *Six to Six-Thirty* and *The Devil's Bridge*—but all are worth reading. Mr. Harvey has the gift of being able to produce uncanny effects.

N.

CLASS FOR HEALERS.—The Psycho-Therapeutic Society have arranged for four lectures to be given, with practical demonstrations, by Mr. R. A. Bush, F.C.S. (President of the Society), at 136, Hartfield Road, Wimbledon, on Tuesday, July 3rd, at 8.30 p.m., and to continue weekly. Admission 1/-, or for course of four 3/-. Members of the Society free.

MRS. GRADDON KENT.—Numerous friends will be glad to know that Mrs. Graddon Kent has now sufficiently recovered from the strain of nursing her late husband during his long illness, and has resumed her public work as speaker and clairvoyante.

MARYLEBONE SPIRITUALIST ASSOCIATION.

On Sunday last, at Æolian Hall, the presence of Mr. A. Vout Peters on the platform marked the completion of his thirty years' association with the Marylebone Society. Mr. Peters's address on "Where are the Dead?" was marked throughout by all his characteristic vigour and ability.

At the close he gave some remarkably successful clairvoyance, in the course of which he mentioned that there were only two people present that evening who were also present at his first appearance for the Association.

L.H.

SPIRITUALIST COMMUNITY SERVICES.

The Rev. G. Vale Owen gave a most interesting address on The First Whitsuntide on Sunday last. He first gave the commonplace explanation of the Materialist with which we are all familiar, then followed it by the considered opinion of an expert in the "Higher Criticism," which was that the so-called outpouring of the Holy Spirit on the day of Pentecost, as described in Acts 2, is only a mythological account of the cumulative outpouring of the Spirit all down the ages compressed into a short space of time. But the Spiritualist's theory is entirely different. We know that when a number of mediums gather together, the psychic power is tremendous; in that upper room, there were gathered many possessed of mediumistic power, therefore it is not to be wondered at that the phenomena experienced were out of the ordinary. There were strong currents of air, which frequently herald psychic happenings, then luminous pillars of light (not the little tongues of flame as depicted in medieval art). The power was of such an intense nature that the controlled psychics were enabled to go into the open sunlight amongst the crowds gathered there and speak to the various nationalities in their own tongue.

At Grotian Hall in the evening, the Rev. Arthur Ford, of New York, gave an address of unusual interest, followed by an exposition of his remarkable gift of clairaudience.

M.J.C.

ANSWERS TO CORRESPONDENTS.

- A. GEE.—Thank you for your letter. The description you got is certainly evidential but not striking enough for publication. Previous experience has shown that it is not advisable to publish addresses as in the case you give. We should think enquiries in the neighbourhood might result in the information you require.
- D. CAMPBELL.—Thank you, but the vision would hardly be suitable for our columns.

NEW BOOKS RECEIVED.

- "LA SÉLECTION DU VRAI." By Dr. G. Tontolini. (Librairie de France, 110, Boulevard Saint-Germain, Paris. 20 francs.)
- "WHY I BELIEVE IN PERSONAL IMMORTALITY." By Sir Oliver Lodge. (Cassell & Co., Ltd. 5s.)
- "THE MORROW OF DEATH." (Second edition.) By "Amicus." (Rider & Co. 2s.)
- "THE WORLD WITHOUT AND THE WORLD WITHIN." By Theodora Thompson. (The Bodley Head. 6s.)

OBITUARY.—We learn with regret of the passing of Mr. GEORGE TERRY, an early member and keen supporter of the Marylebone Spiritualist Association. Mr. Terry was a brother of Ellen Terry, the famous actress, and manager of the Lyceum Theatre under Henry Irving.

SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—June 10th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Nellie Melloy. June 13th, 8, Mrs. E. Clements.
- Camberwell.—The Central Hall, High Street.—June 10th, 11, public service; 6.30, Mr. Ronald Brailey. Wednesday, 7.30, public circle at 55, Station Road.
- Peckham.—Lausanne Road.—June 10th, 7, Mrs. E. Neville. Thursday, 8.15, Mrs. G. Elliott.
- Richmond Spiritualist Church, Ormond Road.—June 10th, 7.30, Mrs. E. Smith, address and clairvoyance. June 13th, 7.30, Mrs. Fillmore, address and clairvoyance.
- Croydon.—The New Gallery, Katharine Street.—June 10th, 3, Lyceum; 6.30, Mrs. Annie Boddington.
- Fulham.—12, Lettice Street (Nr. Parsons Green Station).—June 10th, 11.30, circle; 3, Lyceum; 7, Mr. R. Dimsdale Stocker. Thursday, 8, Mrs. Redfern.

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Thursday, June 14th, at 4 p.m. ... MRS. CAMPBELL

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Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN
Tuesdays, 3 p.m., Class for Psychical Development—
MRS. G. P. SHARPLIN
Wednesday, 3 p.m., Circle for Clairvoyance, June 13th.
MRS. JAMRACH
Thursdays, 3 p.m., Circle for Development—
MISS AIMEE EARLE and MRS. LIVINGSTONE
Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD
The Friday "At Homes" will be discontinued during the present session.

PUBLIC MEETING

In CAXTON HALL, Victoria Street, S.W., WEDNESDAY, June 13th, at 8 o'clock, Mrs. Ogilvie.

SPECIAL NOTICE.

Sittings for Direct Voice. For particulars, please apply to the Secretary.

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THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, June 10th, 11 a.m. ... MISS LIND AF HAGEBY
Sunday, June 10th, 6.30 p.m. ... MR. ERNEST MEADS
Monday, June 11th, 7.30 p.m. (Clairvoyance) ... REV. ARTHUR FORD
Wednesday, June 13th, 7.30 p.m. (Clairvoyance),
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Mr. Foster has a few open dates 1928-29. Please communicate above address.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, June 10th, 11 and 6.30, Mrs. Fillmore. Thursday, June 14th, Mr. Percy Scholey; 3 p.m., Members only; 6.30 for Public.

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Public Meetings for Psychometry and Clairvoyance.
Monday, 11th, at 3, Psychometry ... MRS. ANNIE PATTERSON
Tuesday, 12th, at 7.30, Clairvoyance ... MR. ARTHUR FORD
Thursday, 14th, at 7.30, Clairvoyance ... MRS. E. M. NEVILLE

Seances for Trance and Normal Clairvoyance.
Monday, 11th, at 7.30 ... MRS. ANNIE JOHNSON
Wednesday, 13th, at 8 ... MR. GLOVER BOTHAM

Seance for Physical Phenomena and Materialization.
These seances are closed to the public during experiments in the light.

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11 a.m.—Speaker, Mr. Harold Carpenter.
6.30 p.m.—Speaker, Mr. Ernest Hunt.

Clairvoyante: Mrs. Barkel.

June 17th, 11 a.m., Rev. H. Browning; 6.30, Mr. Ernest Meads.

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Sunday, June 17th, 6.30 p.m. ... MR. ERNEST F. MORRIS
Answers to written questions. Please bring them with you.
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Wednesday, June 20th ... MRS. G. W. COLMAN
Address, Spirit-descriptions and messages.
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SUNDAY, JUNE 10th,
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NOTICES.

LECTURE

THURSDAY, JUNE 14th, 1928

AT 8 P.M.,

MRS. J. J. CADWALADR, on
"The Home Circle."

Chair: DR. CHAS. SAMPSON.

(President of the International Society of Applied Psychology, Paris.)

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IMPORTANT NOTICE.—Non-Members cannot be admitted to a meeting except on the presentation of a ticket purchased before the day of the meeting, or as the guest of a member.

No Private Sitting or place in a circle can be definitely booked until the fee is paid.

BOOKS FOR SALE.

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Psychic Science Primers, No. 1, "Symbolism."—By F. Brittain. Post free, 1/7.

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