

Light

A Journal of Psychical, Occult, and Mystical Research

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NOTES BY THE WAY

THE GREAT SILENCE

YEAR after year since the inauguration of Armistice Day we have written on this impressive rite until the topic, solemn as it is, has shown signs of becoming threadbare. There is so little left to say. On this occasion we are rather inclined to sadness, not so much from the intrinsic nature of the Commemoration—for we have our own attitude towards death and survival—as from the spectacle of something almost sardonic in its irony. The "war to end war," the war that was to transform the world and bring about human brotherhood, has resulted in a peace, full of fears, suspicions, jealousies and war-like activities, more sinister in their nature than any preceding that "World War" which commenced in August 1914. It is depressing; it would be tragic but for our conviction that under the surface great forces are working for world-redemption and that ideas, which "rule the world," are always constructive, progressive and beneficent. There is no "idea" behind war, or any form of inhumanity. These are the negation of ideas—the inversion of principles. All the ugliness brought up to the surface by the fermenting of a new spirit in the race, must needs be ephemeral, the means to an end, and it is with that faith we contemplate the spectacle presented by humanity to-day.

* * *

MEANING OF THE WORLD CRISIS

OUR friend and contributor, Mr. B. M. Godsall (of San Diego) in the course of two articles appearing in the *San Diego Union* last month, remarks of the great world crisis that it is clear that Providence is, through the great afflictions of to-day, leading mankind to a general spiritualization of life. This, he says, has been plainly indicated "by many of Spiritualism's best accredited prophets." And he refers to those prophecies which many years ago foretold the coming of a great war which would break up the outer crust of materialism; and that following this would come a series of calamities—upheavals both in the social order and in that of natural phenomena. He quotes effectively the famous American statistician, Babson, who wrote lately that the "almost religious superstition which had been built up about the gold standard has been exploded," and that "the sooner man learns to worship God instead of gold the sooner prosperity will return." Such a statement coming from an American economist is very significant indeed.

* * *

"BOOMS" AND "STUNTS"

WE have never been in favour of the idea that Spiritualism is really helped by "stunts" whether in the Press or otherwise. The results seem always to be

From the Silence

DURING the Two Minutes' Silence on Wednesday the following message was received in the name of one who has passed into the Life Beyond, but who is keenly interested in the Nation's Day of Remembrance.

This is the day of deliverance, praise ye the Lord. In the quietness of these precious moments, remember with thankfulness how the Lord brought thee out of thine affliction. Remember those who sacrificed their earthly life that their children and children's children might grow in freedom, purity and peace. Remember the courage and selflessness of those who yet remain bearing the heavy yoke of physical infirmity, of broken spirit, of degraded mind by the ordeal through which they passed. In humble acknowledgment dedicate thy life to the mission of peace and brotherhood on earth.

evanescent. Occasionally some philanthropic newspaper has come forward with the idea of a discussion, or a kind of "trial" of the subject in its pages, but it never seemed to us that the particular journal concerned was animated so much by an affectionate interest in the subject as by considerations not entirely unconnected with its circulation! That, of course, is human and natural enough. But having seen many of these "booms" and "stunts" in the past, we came to the conclusion that they were rather in the nature of a flash of lightning which illuminates the landscape for a moment, and then leaves everything as dark as before. Or we might compare them to mushroom-growths which spring up in a night, but are soon dead. And premature growths are not good. Nature works in silence and darkness to perfect all that is meant thereafter to face the light and the inclemency of the weather. And we doubt not it will be so with Spiritualism. It will emerge fully when its time is ripe, but not before.

* * *

MEDIUMISTIC TRAINING

WE have been told many times by spirit communicators whose special work it is to carry on and maintain intercourse with earth that the development of a Medium may involve many years of careful work on their part. We know it was so with some of the great trance-speakers of the past, notably Mr. J. J. Morse whose addresses we look upon as models of what a trance address should be, precise in diction, closely reasoned and with passages of rhetoric, full, resonant and glowing. His chief control claimed to be a Chinese philosopher, who gave many proofs of his identity, an account of his life in China and of his experiences after death. He explained the extraordinary proficiency of his Medium by reference to the fact that he had selected and trained him from childhood. Those who understand how much care and pains are needed to establish the lines of communication between the two worlds may be pained, but they are not surprised, at the abject failures which result from hasty and haphazard methods on the part of investigators. We can testify from bitter experience that nothing has ever resulted from slap-dash style of inquiry but confusion and frustration.

SIR OLIVER LODGE ON "LIFE AND MATTER"

[In last week's issue of *LIGHT* there was given the introductory portion of Sir Oliver Lodge's Address to the L.S.A. at the Friends' Meeting House, Euston Road, London, on Oct. 30th. To-day we continue with the main part, dealing with "Life and Matter."]

SIR OLIVER, continuing his address, said: We find ourselves at present associated with a material body in a universe of extraordinary complexity, which we are striving partially and patiently to understand. At first we were impressed with the superabundance of material objects, all in motion, and going through a series of changes and developments which we call evolution. It is these material objects which make an impression on our sense organs, and are all that we can directly observe. But we know that there are many things of which we have no direct apprehension, which we can only study by the material objects they activate, so that their existence we must infer. Recently we have begun to think that these immaterial existences are really much more plentiful and much more important than those that appeal directly to the senses. The reason they do not appeal to the senses is because they are not intimately associated with any material form. Some of them may belong to the physical universe, but not to the material universe. And of late scientific discussion has turned more and more on the properties of abstractions, such as space and time, ether and waves, momentum, energy, and the rest, including even such apparently immaterial properties as elasticity, electric and magnetic fields, strain, cohesion, gravitation, and even, strangely enough, locomotion. None of these things do we as yet fully understand, but we see them at work all round us. Whether they are subject to evolution we do not know, but they seem to act in such a way as to make the material world go through a steady course of growth and development, which we are able to study and to record—either historically as to what has occurred in the past, or by anticipation of what may occur in the future. These theories are the happy hunting-ground of the mathematical physicist, who with tremendous and almost superhuman ability, studies their laws and processes, by ingenious methods throws the result into mathematical form, and then dissects out from it the apparent consequences.

SPACE AND TIME.

In that way some of them have arrived at a conviction that space and time are not separate entities, but are a human separation into two parts of one distinct thing, which they call space-time, or ether, a thing much more extensive and really much more important than the material particles which they find scattered about in it; some of them as separate atoms of matter, and others as aggregations of atoms, which we call worlds and stars and nebulae. These aggregations of matter are open to our observation by instrumental means, and a great deal has been discovered about them. They display by radiation an immense amount of energy of which we find the source in the separation of opposite electric charges in the interior of each atom.

People who concentrate on a study of material objects find an infinity of interest, and are apt to assume that they constitute the whole of existence. This is a familiar weakness among those, for instance, who study the human body; people who have been recently termed Behaviourists, who would resolve all our actions into the reflex action of external stimuli under the influence of the glandular secretions and other internal workings of the organism. The same tendency is shown by those who study material organisms on the astronomical scale. And some of them have come to the conclusion that space-time is not infinite but finite, and further that it is expanding—whatever that may mean—at a calculable rate; a theory which they find confirmed by the observed motion of the most

distant nebulae, which seem all to be rushing away in every direction, at a speed comparable with that which their theories give as the rate of expansion of the universe. A discussion on this subject was held at a recent meeting of the British Association in London last month, and it is reported in a recent number of "*Nature*," the one for the 24th October: it aroused great interest on the part of a very large audience, that filled the Central Hall, Westminster. It is too soon even to guess what the end of this great discussion may be; but the leaders in it have very powerful methods at their disposal, and are very much in earnest about their conclusions; though fortunately they differ to some extent among themselves, but not to an extent which could lead us to suppose it likely that any of them are wholly wrong. They may be trusted in time to arrive at the truth, or at least to a better form of truth than any that we have yet conceived.

Meanwhile we can utilise some of the conclusions on which they nearly all agree. They do not all agree about the precise details of the constitution and the evolution of the stars, but they all fairly agree that the process of evolution is still going on, that the stellar universe is not complete, and that suns are still in process of formation. Also that our own system of stars is a gigantic revolving nebula called the Galaxy or Milky Way, a most gigantic assemblage, but still only a small part of the whole of the material universe.

WHAT OUR SENSES TELL US.

For some reason or other our senses tell us of nothing but matter. We cannot appreciate electricity or magnetism or even light except by their effects upon matter. Our eyes do not tell us about light itself, but about the material body which is illuminated. What we see is a material object; it may be dust dancing in a sunbeam, but it is all we see of the sunbeam. Our knowledge of light is an inference from the behaviour of matter. So is an electric current, so is a magnetic field. These things are insensible, they are inferences, interpretations from the behaviour of matter. The deflection of a galvanometer needle is not an electric current, but is the sign or symbol or index or demonstration of an electric current. In short, that is the function of matter generally: it manifests and displays to our senses activities which themselves have an existence apart from it. Its function is purely demonstrative.

I would apply this consideration to the matter we call animated. We do not see life or mind direct, we only study them by the behaviour of an organism which is animated by them, that is by what we call its "behaviour." All we see of each other is the bodily organism, all the rest is an inference. We cannot tell another person's thoughts except by his actions, or by the vibrations which he may choose to emit. I do not say that this is inevitably so, but it is so under our present circumstances, and supplied only with our present senses. If our senses do not perceive matter, they perceive nothing. We live in a mysterious universe, full of all manner of things of which we are conscious, conscious in our own selves. We appreciate colour and beauty; but colour after all is only a succession of vibrations—that is all we get from a coloured object; we interpret rapidity of vibration as colour. Colour and beauty are interpretations of the mind. So are art and music and literature: they are all interpretations. They can be recorded or incarnate in matter, which we then call a work of art; but the work of art in itself is only pigments on canvas or black marks on a bit of paper. All the reality of these things is in the region of the unseen, and unsensed; they are all mental interpretations.

Our sense organs, including the brain, only give us indications of the physical objects around. The realities underlying them we have to infer, and we do this, not

(Continued at foot of next column)

MR. VON REUTER AND THE DIRECT VOICE

THE lecture by Mr. Florizel von Reuter on his psychic experiences, especially in connection with the direct voice, which was delivered at a meeting at the British College, Queen's Gate, on Wednesday evening, the 4th inst., drew a large audience. Mr. A. E. Jay presided.

Mr. von Reuter related how he and his mother had developed the power of direct voice mediumship, and the many evidential results which had followed. Foreign languages had been spoken and conversations carried on with visitors who knew these languages, although in some instances they were unknown to Mrs. von Reuter and her son. A special instance was the Hungarian tongue.

Mr. von Reuter showed a critical attitude in appraising the evidence, and took into account the animistic theory which he claimed was inadequate to cover some of the cases. Very interesting were his references to the use of the trumpet. Sometimes it lay on the table unused, while the voices were speaking, but from time to time it was picked up by unseen agency and directed to some sitter with whom conversation was desired.

It was noticeable that even after long conversations carried on by its use the trumpet invariably remained completely dry, which in itself was in the nature of a proof, for any persons in the flesh who used the trumpet would inevitably leave a deposit of moisture on the metal surface. It was understood, however, that moisture in the tube did not necessarily indicate fraud.

After answering questions from the audience, Mr. von Reuter showed on the screen some attractive pictures illustrating materializations, psychic photography and other phases of phenomena; together with portrait groups of persons notable in psychic research, including Professor Richet and Baron von Schrenck Notzing. Of especial interest were the photographs of phenomena at the "Margery" circle, showing Mrs. Crandon and the ectoplasmic structure which "Walter" describes as his "voice box."

THE HUMAN PSYCHE

In his sixth address on this subject to the members of the London Spiritualist Alliance on Monday evening last, the Rev. Ethelbert Goodchild took up the subject of the part played by the functioning of the interstitial hormone. He showed in a deeply interesting way how strongly the sex faculty entered into the evolution of the perfected organism by determining the nature of the psyche. He regarded the human organism as the supreme laboratory of transvaluation.

Mind was embryonic in every form of life. The psyche was in the first instance the progressive capacity of penetrating to that aspect of reality which was utterly inconceivable to any but the psyche, and the psyche could also exercise the capacity for augmenting that universe of reality by the performances of genius.

(Continued from previous column)

by the brain, but by the mind. It is yourself that admires a landscape or a work of art; it is you yourself that has the feelings of beauty and design, and it is you yourself that have the aspirations and the hope and the love of which you are conscious, not any material organism or any part of that organism. The organism we have ourselves constructed, and we use it for a time. Matter seems to have an ephemeral purpose; it does not last very long, it wears out and decays, and ceases to be useful; then we discard it. But it never was a part of ourselves, it was the instrument we used for manifestation, for making signs to our fellows, and for getting signs from them; its function is to display, to manifest what by all analogy is not in matter at all but in space.

[In next week's issue, Sir Oliver's address will be concluded—the theme being *Life and Mind in relation to Matter*.]

SELECTION IN MEDIUMSHIP

By H. A. DALLAS

A LETTER to the *Spectator* was contributed by me some time ago in response to an article in which the writer stated that convincing proof of communication from one who had died could only be forthcoming if the statements made referred to a matter unknown to any living person; and as in that case the statement could not be verified such proof was unattainable. The incident which I related came very near to fulfilling the stringent condition laid down, because the information given to me through the Medium was not *consciously* known to any living person—and it was of so technical a kind that it would be unlikely that the Medium would discover it clairvoyantly.

It is, of course, always possible to get away from this kind of evidence by suggesting that it is due to chance-coincidence. It has seemed to me that the line along which conviction of genuine communication forces itself most strongly on an open-minded student is the recognition of the selection shown in statements made through Mediums. In ordinary life, intelligence exhibits itself constantly by selection. We are all selecting all through the day what we will say and do. Only a lunatic does otherwise. When we find appropriate selection in mediumistic messages—that is to say, the mention of topics and incidents which the person who claims to be using the Medium would be likely to refer to, we seem to be compelled to reject such theories as thought-transference or that vague generality, *cryptaesthesia*, which implies a capacity to discover any fact, but does not involve the intelligent discrimination of selection. I do not refer to information which is known to the sitter, although even in that case selection is often impressive; I am thinking of experiences in which the statements made were quite unknown to me; and it was only by reference to a third person, a comparative stranger, that the exactness and appropriateness became apparent. I have had remarkable experiences of that sort.

As an instance of selection I will cite an experience which I had in 1901. I was present at a seance with a materialising Medium. During the course of this seance a message was sent to Mr. Dawson Rogers from someone who, speaking with the direct voice, said he had been a compositor at Shelton in Staffordshire and had been employed by Mr. Rogers in compiling a directory; he added that Mr. Rogers knew him years ago. In my notes of this seance I wrote, "This remains to be verified." Subsequently I added that Mr. Rogers had told me in a conversation with him afterwards that this was correct, that some *twenty years previously* he had given employment to a man at Shelton on a Directory which was being compiled.

There was no obvious reason why this man should abruptly introduce himself into the circle, except that he may have desired to show his gratitude for having been helped.

All students are familiar with this selective character in mediumistic messages, but its full force does not seem to be recognised even by experts. It is the most cogent argument for the genuine character of these communications, and those who decline to accept them as what they claim to be should be ready to offer some other explanation of the apparent intelligent *guidance* which they indicate. "Who selects"?

CONAN DOYLE MEMORIAL

Mr. W. R. Bradbrook, hon. secretary of the Conan Doyle Memorial Fund informs us that a well-wisher, who desires to remain anonymous, has subscribed the handsome sum of £750.

Mr. Bradbrook states that pending the permanent establishment of the Memorial, the Psychic Library and Museum and the activities of the Bookshop have been transferred from 2 Victoria Street, Westminster, to 85 Lancaster Gate, London, W.2.

SERVICE OF RE-UNION AND REMEMBRANCE

GREAT GATHERING IN ROYAL ALBERT HALL

MORE than six thousand people attended the Spiritualist Armistice service of Re-union and Remembrance held in the Royal Albert Hall, London, on Sunday last—the available accommodation in every part of the great building, from the topmost gallery to the arena and the orchestra, being almost fully occupied.

Mr. George Craze, president of Marylebone Spiritualist Association (by which the service was arranged), was in the chair, supported by the Duchess of Hamilton, Miss Lind-af-Hageby, Mrs. Estelle Roberts (clairvoyante), Mr. Hannen Swaffer (Hon. President of the Spiritualists' National Union and the London Spiritualist Community) and Mr. Shaw Desmond (the well-known novelist and lecturer).

Mr. Tom Woodward, at the organ, led the singing, which was magnificent in volume. "O God our help in Ages Past" was the opening hymn; and it was followed by the Spiritualist "Jubilate," "The world hath felt a quickening breath from heaven's eternal shore," and "Forward through the ages." The invocation by Mrs. Estelle Roberts led on to the singing of the Lord's prayer by the audience.

The Duchess of Hamilton, for a reading, chose some verses from the Books of Isaiah and Revelation and also a portion of a work yet unpublished, in which the theme was the coming of "a new heaven and a new earth."

Mr. Craze, in his introductory address, said that last year the keynote of the Armistice service was "Peace." This year they wished to accentuate that note and to emphasise the necessity of doing what they could, individually and collectively, to make peace secure and to make themselves more worthy to receive the inspiration of those arisen ones who stood ready to co-operate with them.

Mr. Hannen Swaffer said they were met once more to affirm their knowledge that the so-called "dead" survived. The teaching of Spiritualism was still proclaimed under difficulties due to repressive laws, but it was gradually permeating religion. The other day, he said, a sermon was broadcast which was so entirely Spiritualistic that it might have been delivered from a Spiritualist platform. The time was coming when their movement would stand or fall not on its claims, for they were proved, but on its achievements. Their task was to bring peace to a warring world and happiness to the great masses of its stricken people. In that work they would one day merge all parties and all nations.

Mr. Shaw Desmond spoke of the change in scientific thought as to the relation of the visible and invisible. It was being recognized that reality lay not in what could be seen but in what could *not* be seen; and it would be possible to fill the floor of that great hall with scientists who believed that there were worlds invisible behind the material world and that human life survived the death of the physical body. Spiritualists not only believed that to be true—they *knew* it, and it was their part to lead on to a new conception of the purpose of life. Speaking of the menace to international peace, Mr. Desmond said all Europe was preparing for war—not for a particular war, but for war at some time; and Spiritualists should aim at a great international peace movement—a war against war.

Miss Lind-af-Hageby said it was true that there was great danger of another war; and, if they wished to prevent it, they must do more than speak about it. They must try to understand the economic and psychological causes that led to war. There was at present an economic war in progress between the nations; and it was only by co-operation that they would win economic and political peace. They should recognize that Spiritualism was the antithesis of materialism in every sphere—in

(Continued at foot of next column.)

AN IMPRESSIVE SIGHT

THOUGHTS ON THE ARMISTICE RE-UNION

THE Albert Hall, on Sunday evening, was an impressive sight. Everywhere one looked were rows of faces, some of them almost indistinguishable by reason of the distance of one part of the house from another.

Assembled on the platform were a group of distinguished people. The Duchess of Hamilton, tall, slender, and of charming presence, was the highest in social rank—the Dukes of Hamilton being the premier dukes of Scotland. There was a touch of history and no little significance in her appearance in the group.

Miss Lind-af-Hageby, more solid of build, and showing few signs of her arduous animal-defence campaign on the Continent during the last few months, was as eloquent as ever, well maintaining her reputation as the greatest woman orator in Europe.

Hannen Swaffer's appearance needs no description. Innumerable have been the portraits and cartoons of him published in the Press, and a few months ago huge posters showing his physiognomy, almost giant-size, were on every hoarding in and about London. In Fleet Street he is regarded as one of its most picturesque figures, and usually grouped, in this regard, with Randall Charlton and Arthur Machen, both of them journalists as well as novelists. He is publicity personified, and his courage and sincerity are well shewn by his appearance as a leader in religious and propagandist Spiritualism.

Shaw Desmond is less well-known to the populace. Irishman, orator, novelist and publicist, he has a great reputation in the Press for his articles on world politics and topics of the hour, as well as for his novels. His appearance in Spiritualism is doubtless the result of a certain knight-errantry in his nature. Having gained conviction of its essential truth, he became one of its champions in a world which, so far as surface appearances go, has but a languid interest in it, and here and there is hostile and aggressive.

It is a strange reflection that with such a platform and so vast an audience, the event should pass with so little attention in the London newspapers. One of the provincial journalists present commented on the fact. But it was known that in the case of Mrs. Estelle Roberts, who had given clairvoyance in Manchester a few days previously, long and favourable reports had appeared in the provincial Press.

On the present occasion Mrs. Roberts scored a signal success under the difficulties of giving clairvoyance to individuals assembled in thousands in so vast a hall. Some of her delineations were addressed to people in the gallery farthest away from the platform. It would have been almost impossible without the aid of the microphone.

LUCIUS.

(Continued from previous column.)

regard to this life as well as the life to come. They were not only going to be spirits—they were spirits *now*, and she pleaded that they would pledge themselves to the great cause of making life safer and better in this world.

Mr. Craze, introducing Mrs. Estelle Roberts, said they regarded that service as a Re-union in which many of those who had "passed on" in the great war were taking part. He had no doubt those whom they wished to remember were there in crowds, and Mrs. Roberts, by means of her gift of clairvoyance, could see them and would describe some of them and give their messages.

Mrs. Roberts then gave a number of descriptions and many names, almost all of which were recognised. Generally, the names belonged to family groups, and the relationships were stated with surprising correctness.

An installation of loud-speakers hung in the centre of the vast hall and actuated from a microphone on the platform, enabled all the speakers to make themselves heard.

LETTERS TO THE EDITOR

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"Tabitha" said the majority would be 2,000, but as this was evidently an error in transmission or reception, we asked again about this for verification. The following reply came quick as a flash and without a moment's hesitation, given by C—, a communicator who has given us wonderfully verified forecasts in the past many of which have been tested by publication before the events.

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A few days later I had a private sitting with the Reflectograph, when the following came on the screen from her.

"At last I got my name through. It is strange why it is so difficult. It is when we try to recall the old memories that we fail. You see, dear, we—the real self I mean—is not mind, and memory belongs to mind, otherwise you would not say I want to remember, you see the I is something apart from mind, or there would be no need for I to tell the mind to remember. Have I made this clear? It is so important, because I, as all souls, do not use mind here as you do. Memories solely belong to mind. That is the reason you often think we forget names and details, but they serve us no longer as we progress, so we discard them. If our friends wish for them, it is difficult to recall them, just as it would be difficult for one to recall a lesson learnt at school,

and so concordant that it would have sufficed, had the events to which testimony was given been criminal, to ensure a conviction." To this, Mr. Stokoe adds: "It should be clearly understood that most level-headed people who examine the printed evidence for Spiritualism, and examine it without prejudice, will be driven to the conclusion that there is a *prima facie* case for survival.

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and promise of help from the "other side," which was spiritual body survives physical death and can make itself known to those still chained down to the earth by their physical bodies, then it becomes a statement of great importance.

Now, my father "passed on" 35 years ago and I state without any hesitation, that I have heard him not only speaking to me within the last three years, but he gave me evidence in what he said, that convinced me that it was my father. I could name about twenty men in London (known as commonsense people to all their friends) who would claim the same evidence in regard to their own relations and friends long thought to be "dead." All of which leads up to the statement that the mind is another word for St. Paul's spiritual body which is the true personality.

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I have in mind a case in which the message indicates a standard of thought and expression quite beyond the range of the alleged spirit at the time of passing, some twenty months previously to the date of the message; and this certainly tends to strengthen the conviction that the message could not possibly derive from any kind of Astral Memory, but rather from a spirit which since its passing has evolved on to a higher mental and spiritual plane.

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Sir,—Endless harm is being done to Spiritualism by cranks who devote their time and energy to preaching pacifism, vegetarianism, teetotalism, so-called socialism, anti-blood-sport-alism, and anti-nationalism, when all we poor hungry beings want is the proof that we have eternal souls and that there is an after-life.

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But if there is one absurdity greater than another, it is the treatment meted out by garrulous featherbrains to people of integrity and scientific worth, such as the Crandons, and the Marquis Centurione-Scotto, to mention only two sets of experimenters.

I have engaged in psychic research for the past fifteen years. I am familiar with the rubbish that passes for phenomena; I have no sympathy with the deluded creatures who flit from one professional seance to another. I have emphasised the impossibility of appraising phenomena (other than rare major phenomena) which may occur at dark professional sittings, with unknown sitters. I am satisfied that there are some well-known Mediums who have never contributed anything that could be regarded as really evidential. Also, I am aware of the type to whom notoriety is more important than money.

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But to revert to the persons mentioned. I have nearly thirty years' Police experience. It is customary to seek a motive for every crime. In all felonies the intent must be proved. What is the intent of the above mentioned people? I say definitely and emphatically, that any intent other than the desire that truth should prevail at all costs, is entirely beyond my comprehension. Dr. Crandon is a leading surgeon at Boston, U.S.A. He well knew that to espouse such a cause must be commercially and socially catastrophic. Further, in the cause, not only has he consented to his brave wife painfully developing the phenomena, but he has allowed her to be submitted to tests which have been little short of torture. Additionally, they have withstood the grossest abuse and misrepresentation. Dr. Crandon's attitude has been fine throughout. He has gathered round him a group of scientific investigators, who can themselves tell the story.

What do the Crandon phenomena imply? For me they imply proof of Survival so decisive, covering as they do a field of such significant, varied, and well-attested phenomena, extending to distances sometimes hundreds of miles outside of the Crandon environment, that I consider Survival no longer to be a hypothesis, but a definite reality.

The Marquis Carlo Centurione-Scotto is the representative of one of the most ancient, yet robust and important aristocratic families of Italy. He is a member of the Legislature, and was the pioneer in the modern development of agriculture. That such a man, by reason of his intellectual, moral, financial, and social conditions, should become a Medium, and feel it incumbent upon himself to be offered up, so to speak, in the cause of truth, is at once the most positive guarantee of good faith in the phenomena. To imagine that the Marquis would be such a fool as constantly to submit himself to the trying experiences of mediumship, and either allow himself to be imposed upon, or impose on others, is monstrously absurd. As a matter of fact, the phenomena occurring in the presence of the Marquis are genuine, and although they differ in character and intensity from the Crandon phenomena, yet they carry the same implications. I learn from Professor Bozzano that the Marquis continues to experiment, but only for his personal instruction.

Although the Marquis would anticipate the degree of ostracism which he must encounter in his social set, yet the intemperance of language and low personal insinuations to which certain critics have descended, will naturally be regarded as more than sufficient reason for the discontinuance of public experimentation.

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SIDELIGHTS

TELEPATHIC HYPOTHESIS.

As readers of Sir Oliver Lodge's books know, he holds that thought transference is a fact proved by experiment. But in the paper recently read at the Modern Churchmen's meeting and published in *The Modern Churchman*, he makes it clear that he thinks the theory may be overworked. "I think myself," he said, "that this hypothesis of a widespread power of telepathy is very much exaggerated, and that most of the communications indicative of the surviving memory and natural affection of the deceased communicator, when they come through a good Medium, are really what they purport to be. Certainly, if the same kind of messages were received through a telephone from, say, a lost but living relative at a distance, the clue to his identity would be recognised as complete, and no question about his genuineness would be entertained. When the tones of the voice are reproduced, when the memories are characteristic of the person, and when the incidents recalled are sufficiently trivial to be known to only one or two people, then the proof of identity is for all ordinary purposes accepted, and no further doubt need harass the recipient of such a telephone message."

* * *

EDISON'S GREATEST DISCOVERY.

"The greatest of Thomas Edison's discoveries on this earth," says Mr. Arthur Brisbane in the *Buffalo Courier-Express*, was announced in his last words: "It is very beautiful over there." In these words, says Mr. Brisbane, "there is hope for us all—for the great that do well in this life, for the humble, and the failures that must look for consolation beyond this life. Faith and inborn conviction assure us of it; knowledge that justice governs the universe makes conviction certainty. This life is not all, the grave is not the end. Another 'very beautiful' world awaits Edison, who made this world beautiful with light."

* * *

WHAT DEAN INGE DOES NOT KNOW.

Someone has said that Dean Inge is one of the most effective propagandists of Spiritualism. Periodically he attacks Spiritualism unsparingly, with the result that people who know something of his mentality reason that he is probably wrong and that therefore there must be "something in it." Also, the publication of the Dean's diatribes give opportunity for people of understanding to explain in the public Press what Spiritualism is and what it is not and the result is that readers are led to study the subject for themselves. Writing in the *Sheffield Independent*, Mr. O. J. Wendlandt, of the Sheffield Psychical Research Society, points out that all that could be found in the report of the Dean's deliverance was: (1) He didn't know anything about the life hereafter. It was beyond him. (2) God doesn't intend us to know (?) (3) Therefore nobody knows. (4) Spiritualism is superstition and fables. Commenting on this, Mr. Wendlandt says: "What an exhibition of feeble floundering and special pleading simply to bolster up a personal prejudice, as against the well-known and attested facts of psychic research!"

* * *

COURT OF LAW TEST.

Following Dean Inge's sermon, there has been a lively discussion of Spiritualism in the Letters to the Editor columns of the *Daily Telegraph*. One correspondent wrote that "there is not a particle of evidence for Spiritualism which would pass muster in a court of law." Writing from the Manor of Comberton Green, Mr. F. W. Stokoe says: "This is erroneous. There is on record the evidence of numerous persons of education, intelligence, and good repute to the effect that phenomena have occurred in their presence and in the presence of Mediums, which are inexplicable by the known laws of physics and biology. The evidence has been in some cases so strong

and so concordant that it would have sufficed, had the events to which testimony was given been criminal, to ensure a conviction." To this, Mr. Stokoe adds: "It should be clearly understood that most level-headed people who examine the printed evidence for Spiritualism, and examine it without prejudice, will be driven to the conclusion that there is a *prima facie* case for survival."

"Unfortunately, the layman is generally too busy to wade through the tiresome literature of the subject; and the scientist, whose business it should be to investigate the phenomena, is usually a metaphysician in disguise, and rejects survival on *a priori* grounds."

* * *

A NORTHCLIFFE STORY.

A promise of help from the "other side," which was speedily followed by fulfilment, is told by Isabel Hirstfield in the *Musical Times*. In 1919, she says, she was called in to a nursing home to play for Lord Northcliffe, who had undergone an operation and who asked for music each night to prepare him for sleep. Her playing pleased him greatly and on leaving the nursing home he said she had helped him to "find himself." She did not see him again before his death. "A few years ago," she continues, "I was in the company of a clairvoyant who, after minutely describing Lord Northcliffe's appearance, said: He tells me to say, 'I am very grateful for what she did for me, and I am going to help her, and my promises I always keep.' Shortly after this, apparently by chance," she adds, "I met someone who immediately became a most generous friend and patron. I firmly believe I owed this friendship to Lord Northcliffe."

* * *

AN "UNCERTAIN SOUND."

After reading the views of Bishop Barnes on "Life after Death," as reported in the *Birmingham Post*, there comes to mind the Apostolic inquiry: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" For Dr. Barnes seems to be very uncertain. "Man's constitution," he says, "seems to eliminate the idea that any element of his personality can survive bodily death." All that he can say is: "I personally hold that any such conclusion is to be rejected. Man, as it seems to me, is potentially immortal. I believe that they who seek to serve Christ will, after death, enjoy eternal life with Him. Those on earth who have known God do not cease to exist when the body dies. God, in short, is not the God of the dead, but of the living." If this "it seems to me" were to be accepted as the most that can be said in regard to Survival, then the "sound of the trumpet" would indeed be uncertain. Fortunately, much more can be said and is being said, on evidence so strong that uncertainty may be entirely eliminated.

* * *

MUSIC IN THE LIFE BEYOND.

In an article on "Music" contributed to *Spiritual Truth*, the Rev. A. F. Webling (Author of *Something Beyond*) indulges in some alluring speculations as to the activities of musicians in the Beyond. "Certain messages which are thought by some really to have filtered through to us from the next world," he writes, "tell us that those who have loved music here go on loving it there, and continue their musical education. They have first to get to know all the great earthly masterpieces which time and opportunity failed them to make acquaintance with here. Then they become fitted to hear the works which have been produced by the great composers since they have passed on, for it is impossible to suppose that Bach, Mozart and Beethoven have ceased their musical activities in the next world. Surely they have produced even greater things than those we know, since they have passed out of the troubles and trials which beset, particularly, great geniuses while on earth. Freed from these hindrances, they devote their supreme powers to the production of music of which the best we have on earth is perhaps but a faint echo."

WHERE ARE WE—IS SURVIVAL PROVED?

By CHIEF CONSTABLE F. J. CRAWLEY

[Mr. Crawley has for the past twenty years been in turn Chief Constable of Lincoln, Sunderland, and Newcastle. He was for some ten years previously a member of the Criminal Investigation Department, New Scotland Yard.]

DURING the last few years, Survival has had to run the gauntlet of psychologists, who nevertheless admit the phenomena. To-day there is a glut of alleged "exposures." This has produced such confusion that many are unable to "see the wood for the trees." The evidence obtained in their own family circles is forgotten, as also are the splendid testimonies of some of the world's greatest minds, supported by scientific instruments which cannot lie.

But if there is one absurdity greater than another, it is the treatment meted out by garrulous featherbrains to people of integrity and scientific worth, such as the Crandons, and the Marquis Centurione-Scotto, to mention only two sets of experimenters.

I have engaged in psychic research for the past fifteen years. I am familiar with the rubbish that passes for phenomena; I have no sympathy with the deluded creatures who flit from one professional seance to another. I have emphasised the impossibility of appraising phenomena (other than rare major phenomena) which may occur at dark professional sittings, with unknown sitters. I am satisfied that there are some well-known Mediums who have never contributed anything that could be regarded as really evidential. Also, I am aware of the type to whom notoriety is more important than money.

SEEKING A MOTIVE.

But to revert to the persons mentioned. I have nearly thirty years' Police experience. It is customary to seek a motive for every crime. In all felonies the intent must be proved. What is the intent of the above mentioned people? I say definitely and emphatically, that any intent other than the desire that truth should prevail at all costs, is entirely beyond my comprehension. Dr. Crandon is a leading surgeon at Boston, U.S.A. He well knew that to espouse such a cause must be commercially and socially catastrophic. Further, in the cause, not only has he consented to his brave wife painfully developing the phenomena, but he has allowed her to be submitted to tests which have been little short of torture. Additionally, they have withstood the grossest abuse and misrepresentation. Dr. Crandon's attitude has been fine throughout. He has gathered round him a group of scientific investigators, who can themselves tell the story.

What do the Crandon phenomena imply? For me they imply proof of Survival so decisive, covering as they do a field of such significant, varied, and well-attested phenomena, extending to distances sometimes hundreds of miles outside of the Crandon environment, that I consider Survival no longer to be a hypothesis, but a definite reality.

The Marquis Carlo Centurione-Scotto is the representative of one of the most ancient, yet robust and important aristocratic families of Italy. He is a member of the Legislature, and was the pioneer in the modern development of agriculture. That such a man, by reason of his intellectual, moral, financial, and social conditions, should become a Medium, and feel it incumbent upon himself to be offered up, so to speak, in the cause of truth, is at once the most positive guarantee of good faith in the phenomena. To imagine that the Marquis would be such a fool as constantly to submit himself to the trying experiences of mediumship, and either allow himself to be imposed upon, or impose on others, is monstrously absurd. As a matter of fact, the phenomena occurring in the presence of the Marquis are genuine, and although they differ in character and intensity from the Crandon phenomena, yet they carry the same implications. I learn from Professor Bozzano that the Marquis continues to experiment, but only for his personal instruction.

Although the Marquis would anticipate the degree of ostracism which he must encounter in his social set, yet the intemperance of language and low personal insinuations to which certain critics have descended, will naturally be regarded as more than sufficient reason for the discontinuance of public experimentation.

APPORTS

A while ago I published a booklet for private circulation. Therein I referred to "Apports" as follows:—

"To those, amongst whom are to be found many eminent Spiritualists, who aver that evidence for survival can never be more than presumptive, I have the temerity to declare that I do not agree, and would refer them to that part of psychic phenomena usually classified as *Apports* as a likely domain to provide matter for the refutation of the psychologist. Actually there is infinitely more to wonder at in the development of a fully-formed materialised figure, yet one has to recognise a link (possibly to some degree ideoplastic) with the Medium. Even in telekinesis, thanks to Crawford's investigations, the principle is found to be extended. Even in Apports it is fair to assume that the same principle prevails. But there is this marked difference:—No man on this earth can cause say a brick or a cabbage to pass into a closed room except by normal means. Neither can he cause a solid object to be put into or taken out of a hermetically-sealed vessel—much less can he cause writing to be inscribed therein. If no human can do this, how can one declare that the sub-consciousness of possibly an ignoramus in trance is capable of conceiving and applying the necessary chemical, vibrational or fourth-dimensional requisites for doing it? I am aware that many eminent believers declare that this phenomenon is not yet satisfactorily proved. It is my view that it is only a question of time when this phenomenon, like the remainder, will come into its own."

NOTABLE ITALIAN BOOK

Mr. Trespioli, the author of the Italian book, *Spiritismo Moderno* (Modern Spiritism) is a leading lawyer of Milan. Its publisher is Ulrico Hoepli, of Milan.

The author is well-known in Italy, having written seven previous works, two of which deal with matters Psychic. *Spiritismo Moderno* (354 pages) is, however, his *chef d'œuvre*. It is a most valuable contribution to Psychic literature.

Mr. Trespioli has been singularly fortunate in having available a number of good Mediums, particularly Madame Bice Valbonesi, an excellent writing Medium. With these he has obtained, what he considers, repeated proofs of survival. These proofs are apparent to the reader in respect to verifiable data relating to persons and families, of whom enquiries might be easily made, but the series of believed interviews with some of the world's greatest characters who have passed over is a different matter.

It is to be regretted that the author has presented much of the testimony in purely anecdote form, which, added to lengthy descriptions of the spheres, and states of spirits, deprives the book somewhat of scientific value. Doubtless the author has satisfied himself by other means available to him, not cited.

Reference is made to two seances at Millesimo, with the Marquis Centurione-Scotto, which took place on 31st December, 1930, and 1st January, 1931, respectively. Good "direct voice" and "apport" phenomena is reported, but what is truly scientifically important is the fact that one of the sitters, having requested the "spirit guide," Cristo D'Angelo to raise the trumpet, it was immediately raised to the ceiling (18 feet high), where it was retained for five minutes, excepting that it moved from one part of the ceiling to the other, the luminosity of the trumpet reflecting itself on the ceiling and the walls. This in itself is a complete answer to those shallow critics who, not understanding the phenomena, have thought fit to load the Marquis and his scientific investigators, with abuse,

"EXPOSURES"

By MERCY PHILLIMORE

IT is deplorable when sentiment and fact become so entangled as to lead to confusion of thought and judgment.

The series of apologies for "exposures" which come from some quarters including the last in *LIGHT* of November 6th, by Mr. Ivan Cooke, entitled "Those 'Exposures'" speak quite truly on behalf of "exposed" Mediums when they are the victims of the injustice and foolishness of others which, however, seems to be regarded by some as a legitimate excuse for deception, conscious or unconscious.

From this standpoint, which overlooks, and apparently condones, proven deliberate falsification, a Medium who is consistently honest and upright in his normal life might justifiably resent a subtle insult, and he, too, needs a champion.

An honourable person who happens to be a Medium will endeavour to be honourable in all his normal dealings.

When it has been ascertained between himself and his associates how many sittings his physical and psychical strength permit him to give with a reasonable chance of success (making allowance for the inevitable fluctuation of his psychic faculties) that number of sittings will be rigidly adhered to. He will not surreptitiously, and to his own undoing, give additional sittings.

Fortunately, the movement possesses honourable Mediums; and with such people it is not difficult to distinguish between the variation of psychic power and the effect upon them of the different personalities of sitters, some of whom are congenial and some are not, a disadvantage suffered by all Mediums.

Exposure of definite dishonesty associated with mediumship adversely affects numerous people inside and outside the movement rather less than the whitewashing of dishonourable procedure through a mistaken sense of loyalty. This "generosity" incidentally depreciates the value of genuine psychical phenomena.

It would be a misfortune and an injustice if we were to allow ourselves imperceptibly to acquire the notion that all Mediums are weakly and easily deflected from honourable dealings in their normal non-psychical moments, with the regrettable result of deception in their mediumship.

AN APPEAL TO READERS

A considerable number of readers have responded to our appeal to obtain their copies of *LIGHT* direct from this office, but a still greater response is desirable.

Of the two ways of obtaining *LIGHT*—through a newsagent or direct—the subscription paid direct gives much greater financial assistance, and it is estimated that if a thousand readers who purchase locally would subscribe direct, a very real and valuable help would be given to the Proprietors in their efforts to maintain *LIGHT* on its present level through a very difficult period.

The subscription rate (including postage) is 20/- per year, 10/- per half-year, 5/- quarterly, paid in advance. Orders should be sent to the Manager of *LIGHT*, 16, Queensberry Place, London, S.W.7.

LECTURE BY MR. HANNEN SWAFFER

Mr. Hannen Swaffer lectured on "The Drama" at the Grotian Hall on Saturday night last. Mrs. St. Clair Stobart presided and the proceeds were in aid of the fund of the Spiritualist Central Council. The lecture dealt largely with modern developments, including the advent of "talkies" and was intensely interesting. A number of questions were asked and answered.

RAY'S AND REFLECTIONS

The *Radio Times* lately gave a portrait and short biographical sketch of Sir Oliver Lodge, describing him as the "veteran physicist and *psychicist*." "Psychicist" looks rather inelegant but one is glad to see it admitted in company with "physicist." Someone says it should have been "psychist," but, in this connection, it is the idea rather than the word which matters most.

* * *

We are told that there are hard times ahead, and we must face them with fortitude. It reminds me of the cynic's remark that fortitude is that which enables us to bear with patience the sufferings of others! But the cynic is rather below the human standard, and it is probable that many people will find it easier to bear their own troubles than to witness those of others. For sympathy is the most human thing in the world, and cold-hearted indifference the most inhuman.

* * *

Mr. W. B. Yeats, at one time an ardent psychical researcher and a supporter of the late Dr. Crawford in his Belfast experiments with the Goligher family, points out in one of his books, *The Cutting of an Agate*, the need for recklessness in the championship of great causes. I agree with him that an attitude of continual defence and apology makes the mind barren. The whole history of our movement is one in which the reckless self-devotion of a few bold spirits served to keep it alive. To-day, when we are in the tumultuous beginnings of a new era of life and thought, there is much need for this kind of divine recklessness. It is that mood in which a man is willing to lose the whole world in order to find his own soul.

* * *

Long years ago I sat with a little group of authors and poets who were making their first experiments in psychic phenomena. As members of the "intelligentsia" they abstained from the usual ineptitudes when the table around which they sat shewed signs of animation. No one said, "Are you there, dear friend?" No; the spokesman of the party, to whom apparently spirits were, at best, unknown forces or entities, addressing the air in a commanding voice inquired, "Is there any *intelligence* here?" This rather suggestive question elicited from St. John Adcock, who was present, a comment so droll that it "set the table in a roar." We laughed so much that it nearly broke up the sitting. Possibly, however, the laughter lightened the psychic atmosphere, for later we got some remarkable manifestations the memory of which lingered amongst us for many years afterwards.

* * *

"Swirl" is the word that most appropriately describes the conditions around us in these days. Evolution seems to have taken the form of revolution, and we live in an atmosphere of disturbance. There are exposures and warnings and alarmist doctrines and financial disasters and social and political upheavals accompanied by wailings and whimperings, and croakings—in short, a whole catalogue of catastrophic things. But, as Mr. Stiggins said, on a memorable occasion: "It is all vanity." If "that supreme calamity which men call death," has lost its terrors for us, then all the minor calamities can be put firmly but gently into their right places, and we can go on quietly with our work. Of course the various horrors have a certain contagious quality and may lay hold on any of us, however philosophic, like a bad cold. But we can at least keep a sense of proportion through it all. As in Victor Hugo's poem concerning the bird on the swaying bough, the soul can bear the shaking without fear, "knowing that it has wings."

D.G.

GREAT PROPAGANDA EFFORT

MR. GRAHAM MOFFAT AND MRS. ESTELLE ROBERTS AT MANCHESTER

MANCHESTER Propaganda Committee opened their winter campaign on Wednesday Nov. 4th, at the Free Trade Hall, where an audience of over 2,000 gave a rousing reception to Mr. Graham Moffat, the well-known playwright, and Mrs. Estelle Roberts.

Mr. Cuming Walters, M.A., the editor of the *Manchester City News*, in introducing the speaker, had some pungent and timely criticisms to level at Dean Inge's recent pronouncement that Spiritualism is an "illogical superstition." "We never know," Mr. Walters remarked, "whether Dean Inge is speaking as Dean of St. Pauls, as a platform orator, or as a week-end journalist. Spiritualism," Mr. Walters continued, "can demonstrate in deeds what the Churches only teach in words."

Mr. Graham Moffat held his audience enthralled for nearly an hour with his delightfully witty but studied presentation of "Spiritualism: The Proof of Early Christianity." Taking as his theme the resurrection of Jesus, the truth of the miracles, and the power of prayer, Mr. Moffat showed that where 19th century scepticism would only pour ridicule upon these ideas, 20th century scientific Spiritualism illumined them by its researches until they glowed as positive facts that any rational person could accept. "Twentieth century science," Mr. Moffat said, "is peering into the invisible world, and scientists are coming nearer and nearer to the spiritual world. They are guessing at it now."

The meeting closed with a brilliant and convincing display of clairvoyance by Mrs. Estelle Roberts. The steady onslaught of accepted facts, the domestic and personal details and the grim pursuance of any elusive point in the irrefutable links of evidence for survival which Mrs. Roberts and her guides built up, all challenged the critical intelligence of her audience who on all hands expressed to me their satisfaction.

Mr. E. W. Oaten, in offering Mr. Walters the cordial thanks of the audience, reminded them of the next meeting of the series on Dec. 2nd, when Mr. Hannen Swaffer will be the speaker, and Mr. Vyvyan Deacon the clairvoyant.

J. NORBURY.

DIVINE GUIDANCE

Mr. Garland Anderson, who presided at the Fortune Theatre Service, London, on Sunday evening last, is perhaps best known as the writer of that remarkable play *Interference*. In talking to Mr. Cowen he had said he was not what would be classified as a Spiritualist, but he believed in Divine guidance. Mr. Cowen's reply was that in his mind there was no difference between Divine guidance and Spiritualism. The previous Sunday, which was the first time Mr. Anderson had heard "Power" speak, he was much impressed with the realisation of the similarity between Divine guidance and Spiritualism, whether we acknowledge it or not. "Power's" message that Truth above all should prevail brought the question "What is Truth?" "No one can answer this satisfactorily," said Mr. Anderson, "but we can say that truth is what we know, because we cannot know anything but the Truth—truth is not necessarily that which you believe you know."

"Power" (through Mrs. Meurig Morris) said he had been asked to change his discourse as it was the Sunday set apart for the remembrance of those who suffered death for their country. He spoke of war and its lessons. Next Sunday he will take the theme he had intended: "Pre-Natal Influences and the Soul after Death."

"POWER" AT BELFAST

The largest and most influentially-attended Spiritualist meeting ever held in Belfast was addressed by Mrs.

Meurig Morris ("Power") in the large Ulster Hall in that city on Wednesday, November 4th, when she was accompanied by Mr. Laurence Cowen. Colonel R. G. Berry, presided, and "Power's" address made a profound impression upon an audience which was largely composed of people never before drawn to a Spiritualist gathering and of whom the Chairman spoke as the massed forces of Belfast's "intellectuals." The organising local churches were delighted at the great move forward in importance and interest this result represented for the Movement. After the Meeting the Belfast Psychical Research Society held a reception of its members to meet Mrs. Morris and Mr. Cowen, who were warmly thanked and congratulated on their propagandist work. This was the first visit of Mrs. Morris to Ireland and she was greatly impressed by the extent and character of her welcome. "Power's" next provincial engagement is at Sheffield, on November 19th, to be held in the Victoria Hall.

MRS. MARY RIDLEY MAKEPEACE

We record with deep regret the passing of Mrs. Makepeace, for twenty-one years a member of the London Spiritualist Alliance and a reader of *LIGHT*. Her decease at the age of 75 drew many affectionate tributes from those who knew her. She and her husband were closely associated in their interest in Spiritualism and to him we extend our sympathies in the loss of his partner after nearly fifty years of married life. Mrs. Makepeace, who passed away at her residence at Golders Green, was a lady of outstanding intellect and was long engaged in humanitarian activities. Mr. Wm. Ridley Makepeace is the Yorkshire writer, author of *Goatland Walks* and *Walks and Talks on the North Yorkshire Moors*.

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Demonstrations of Clairvoyance, etc.
November 17th, MRS. ABBOTT. (Non-Members 2/-)

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Conversations, for Introductions among Members and friends.
Tea is served: Members 1/-; non-Members 2/-. These prices include admission to the meeting which follows.

WEDNESDAYS AT 5 p.m.

Discussion Classes.
November 18th. CAPT. E. J. LANGFORD-GARSTIN.
"Use of Trance in Spiritual Development."

THURSDAYS AT 8.15 p.m.

General Lectures and Demonstrations of Clairvoyance etc.
Alternate Weeks.

November 19th, Demonstration of Clairvoyance MRS GRACE COOK.

November 26th. INST.-COMMANDER J. R. GRISMAN, on
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