

# Light

on

## Spiritualism and Psychical Research

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PRICE TWOPENCE

## PROPHETIC DREAMS

### REMARKABLE EXPERIENCES CHRONICLED BY A JEWISH OBSERVER

By MOSES LEVENE

**B**EFORE narrating some of my dream experiences, I should like to preface the narrative by some observations regarding dreams in general.

I am a believer in dreams and in spiritual communication through dreams, because I have had some experiences myself. Being convinced that at certain stages of one's earthly existence, future occurrences can be foretold and revealed through dreams, I accept the Bible dream-stories as true.

According to the hypothesis of the Jewish sages, three kinds of dreams are prophetic, (a) Dreams dreamt at dawn; (b) Dreams dreamt about friends; (c) dreams, the interpretation of which is dreamt by someone else, as in the case of Pharaoh's butler and baker, each of whom dreamt the interpretation of his colleague's dream. There are also prophetic dreams which are forgotten in the morning and recalled by the dream interpreter, as in the case of Daniel interpreting Nebuchadnezzar's dream, and also dreams that are recalled when the actual occurrence foretold in a dream is taking place.

People may be sceptical, but facts are facts. Psychic power may be wielded by illiterates who may possess very valuable "receiving sets" which many cultured persons do not possess. It is all a question what soul the human casement contains.

Personally, I have experienced dreams which, on awakening, were completely forgotten, only to be recalled to the memory when, after the lapse of a number of years, the dreams were fulfilled. I have also had dreams which at this moment are as vivid in character as they were on the night they were photographed on the brain.

I have on occasions dreamt of addressing audiences in languages unknown to me, and more frequently I dream of intoning prayers so emotionally as to cause tears to trickle down my cheeks. These tears are not phantomic, because on awakening I wipe them from my cheeks.

Here are some dreams which have vividly been impressed on my mind, remembering the words that were spoken in these dreams.

#### DREAM MAIDEN BECOMES HIS WIFE

1. I was a school boy at Bristol. I cannot definitely state the date, but it must have been 1885, when I was thirteen years old. One night I dreamt that I was on a ship sailing on a smooth blue water.

The ship was cruising about, when it finally anchored before a walled town, the houses of which were perched on an eminence. I wished to land but was greatly distressed at not finding an outlet. Gazing across the water, I noticed a small window open in one of the houses in the walled town, and a maiden beckoning to me to land. I jumped into a small boat and made for the shore.

This dream was completely forgotten until January, 1891, when, as a youth of 18, I first landed in Jaffa. On anchoring off the Jaffa roadstead, I immediately recalled the dream I had at Bristol, the town appearing exactly as I saw it that night.

Four years later I married a Palestinian girl in a house situated on the beach at Jaffa. My dream at Bristol had therefore foretold my journey to Palestine and my marriage there, which was realised in two stages, the most remarkable picture being the prominence of Jaffa, which was exactly visualised.

#### FRIEND'S DEATH FORESEEN

2. In 1903 I had a school at Jaffa. Among my private pupils was a Mr. H. The father of Mr. H. had recently arrived from South Africa where he had been a minister of religion. Mr. H. introduced me to his father and it was the only occasion I saw him. One day Mr. H. failed to take his daily lesson. On the following night I dreamt that his father was dying in a Jerusalem hospital. I then saw the body being prepared for burial and the funeral procession wending its way on the Mount of Olives cemetery.

I was rather upset in the morning and said to my father, who was then staying with me: "Father, I had a frightful dream. You know Mr. H., who takes lessons with me, I saw his father's funeral in Jerusalem." My father replied, "Oh, your dreams; they are absurd." I resolved, however, to call at H.'s house to find out the reason for his absence. When I knocked at the door Mrs. H. told me that her husband had been called to Jerusalem where his father was ill. She asked me to call in the evening, when the mail arrived, for news as to when her husband would return to Jaffa. When I called in the evening, Mrs. H. told me that a telegram had been received announcing that her father-in-law had died in Jerusalem.

#### HIS FATHER APPEARS TO HIM

3. When the world war broke out I lived at Tel Aviv, which had then been founded. In December, 1914, the

Turks ordered us to leave the country and we settled in Alexandria. My father was then nearing the age of 70, and he preferred to remain behind in my house. Communication between Egypt and Jaffa was difficult, and after a French warship had bombarded some Jaffa buildings, the inhabitants of Jaffa were evacuated to Petah Tikvah, whither my father went. In Alexandria I had joined the staff of the *Egyptian Gazette* as a proof-reader.

On the night of (date unrecorded) the month Ellul, 1917 (corresponding to September, 1917) I had a most vivid dream. I saw myself sitting at my desk in the *Egyptian Gazette* editorial room reading proofs, when there was a knock at the door. I said in English "Come in." The door opened slowly and behold my father stood on the threshold, bent, pale and sorrow-stricken. I shivered and said to him in Yiddish, "Father, what are you doing here?" He replied in Yiddish, "It is Friday afternoon and I have nothing wherewith to prepare for the Sabbath. I am dying of starvation."

A restless night followed, and next morning I related the dream to my wife and expressed my fears for his death. I could not, of course, confirm my suspicions, but something within me urged me to repeat from time to time the Kaddish, the Jewish prayer for the departed. A few weeks later, in a dream, I heard a voice call "Your father died in Ellul," the exact day of the month being indistinct.

Three months later, in December, 1917, I was drafted to Petah Tikvah as a member of the Intelligence Corps of the Egyptian Expeditionary Force. It was in that village my father had died on the second day of Ellul, the cause being starvation.

For several years my father appeared to me quite regularly in dreams. He would mix with the family, sit at table and talk to me as if he were still alive. Awake, his image, as if in life, would flash through my mind. In fact, there were times when this regular companionship became mentally annoying and I wondered why his Spirit, which belonged to another sphere, was so inseparable from me. I happened to mention this fact to a Cabalist friend whom I met in Philadelphia in 1925, and his reply was: "When your father breathed his last, he wished to give you a message; this message is in the ether and has not yet reached you." It is remarkable that this explanation had a soothing effect on my mind and thereafter this contact became less frequent.

#### RIOT DREAM COMES TRUE

4. In 1920, I and my family lived at Jerusalem. My house was situated in Beth Israel quarter facing the American colony and overlooking the Nablous high-road and the Mount of Olives. A balcony protruded from the second floor. It was in January, 1920, that one night I had a dream, in which I watched a Moslem religious procession descending the Nablous road to the Damascus Gate. There was the usual ecstatic dancing, sword waving and shouting. Suddenly the Arabs scattered in all directions and began molesting passing Jews. I ran out on the balcony and shouted to the children who were playing in the front yard to run into the house for shelter.

Next morning I related this dream to an elderly friend of mine, Rabbi M.C.K. (since passed away), who allayed my fears by the remark that such a dream was a sign for good business.

On Sunday, the second day of Passover, 1920, the first serious riot between Moslems and Jews broke out in Jerusalem, and cost many lives on both sides. The riot started by the Moslem religious procession of Nebi Musa pilgrimage, which is accompanied by dancing, sword wielding and shouting. Curiously enough, my house was used by the Jewish defence organisation, and the balcony as an observation post during the weeks of disturbance that followed. Here was a case where a prophetic dream was fulfilled to the letter.

## SIR OLIVER LODGE

### TO DEAL WITH OBJECTIONS TO SPIRITUALISM IN NEW SERIES OF ARTICLES

WHAT may be regarded as Sir Oliver Lodge's carefully reasoned reply to the Bishop of London's recent attack on Spiritualism is to be published as a series of articles in the *Sunday Dispatch*, beginning on Sunday next. Interviewed on this subject (*Dispatch*, October 13th), Sir Oliver said:

"The articles are chiefly written in response to certain objections—the religious objection that it is wrong to attempt to communicate with those who are otherwise occupied and who are now in a superior condition—and the scientific objection that communication is impossible, that the idea is absurd, and that the result can only be attributed to telepathy or thought transference from the sitter.

"Some of the messages are from literary scholars and they supply a number of literary allusions, characteristic of the contribution which they might have made when they lived on the earth.

"They have managed to get them through several Mediums, but in such fragmentary conditions that they convey nothing of the real meaning until they are put together by some living scholar.

"In this and similar ways they have striven to prove their own identity and to oppose the easy interpretation of telepathy from the living.

"I am glad that the *Sunday Dispatch* is going to publish my articles, for I am certain that an intelligent attempt will be made on the part of its readers to understand the motives which have prompted me to write them."

When asked if he had any premonition of his own transition (he is 84 years of age) Sir Oliver said: "None. I have asked my wife and my son who are on the other side. They said that they did not know. I expect that one day I shall 'slip' off quietly."

I noted the words "slip off" (writes the interviewer). He thought of death as most other men would think of slipping out of a house.

"I have not had any communications recently," Sir Oliver said. "We know, however, that the spirit-world is troubled about the present war. They do not say, however, what is going to happen."

Regarding the "sealed test" Sir Oliver proposes to leave, he said: "I have left a sign. No one but myself knows what it is. It is only a little thing. But I expect," he added, "that dozens of cranks will claim to get in touch with me. It will be for the world to decide which are the cranks and which are not the cranks."

Asked if he thought that Spiritualism would spread during the next ten years Sir Oliver said: "It is spreading, but it must necessarily be a slow business to make people really believe."

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### MANY ATTRACTIONS IN AUTUMN SESSION

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LECTURE

TO-NIGHT—Thursday, October 17th, at 8.15 p.m.  
Major C. H. MOWBRAY

on  
"Some Experiences of Physical Phenomena"

CLUB 16 QUEENSBERRY  
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2 mins. S. Kensington Stn.

# LIFELIKE MATERIALIZATIONS

By MAJOR C. H. MOWBRAY

I WAS delighted when I was asked to go to a test materialisation sitting with Guy L'Estrange, of Great Yarmouth, as I had always wanted to see this kind of happening. So, one afternoon, the late Mr. Colesworth Bond and I went down to Norwich, where it had been arranged for the sitting to be held. Besides our two selves Mr. Maitland (Norwich), the late Dr. Lamond and two local people formed the circle.

Mr. L'Estrange was very anxious to undergo any test we liked to impose, so we started by not only making a minute examination of the seance-room, but of the adjoining rooms as well, even taking up the linoleum and satisfying ourselves that there were no hidden trap doors or other contrivances installed.

After stripping and examining the Medium, we dressed him in clothes which we had brought from London for the purpose; and, having led him into the seance-room, we securely fastened him to his chair by means of surgeon's tape, crossed with blue pencil marks which would indicate the slightest degree of movement.

We then formed a circle. I sat next to the cabinet on the left of the Medium, Mr. Bond sat in the middle, and Dr. Lamond on the right of the cabinet. Hands were linked and the light extinguished, the sitting taking place in complete darkness. It should be noticed that my right hand was free.

After a little time, taps were heard and the luminous trumpet moved about the room. After this had gone on for some time, I suddenly saw the figure of an Arab standing close to me, made visible by the light of two luminous cards that were slowly lifted up from the figure's feet to his head. The man seemed to be perfectly formed, clothed in a long flowing robe and wearing sandals on his feet. As I gazed at him, the cards dropped to the ground and I suppose he disappeared.

After a short interval, the cards were turned to the floor and lit up the body of a naked child some two years old. The cards fell to the ground and then Mr. Bond informed us that a baby was sitting on his knee. He told us that he had his arms round it and that it was gradually drawn upwards and seemed to pass through his clasped hands.

This gave me an idea, so I asked the guide if I might touch the next figure that came along, and permission was granted. So, when the figure of a nude young woman stood in front of me, I passed my right (free) hand over her from her waist up until it rested on her head. She felt exactly like a normal woman—including the breasts, which seemed perfectly firm and well-formed, as I saw quite distinctly by the light of two luminous cards—but her temperature must have been well over 100° and had she been "alive" I should have said she had a very high fever. While my hand rested on her head, it gradually melted away and she had gone.

My point in mentioning these details in this case is that the Medium, being a man, it was impossible for him to pass himself off as a nude woman—even had he been able to get out of his ties, which were found intact at the end of the sitting.

Several other figures came and I handled them all. One seemed to melt away from the feet upwards and sank lower and lower as if it were going through a trap door—which made me glad I had taken up the floor-covering at that very place and had satisfied myself that nothing of that sort existed.

One figure put the slates against my face and peered into my eyes, giving me a most eerie feeling.

Each figure seemed quite natural; and unless I was hypnotised, I am certain that the sitting was genuine. In fact, I had only seen what had been reported to us in London by other sitters, and what I had come from London to see.

At this same seance, I passed my hand along the

arm of a young man who had materialised in front of me; it felt quite normal, though warmer than I would have expected it to be. When I got to the elbow, the rest of the figure vanished, leaving the forearm suspended in the air. I passed my hand round and round it in all directions to find if there was anything supporting it, but discovered nothing.

Just before the end of the sitting, the guide told us that he had placed the Medium on the mantelpiece, which was on the further side of the room, outside the cabinet, and that he had intended to allow us to put up the red light so that we could see him for ourselves, but the psychic forces were so delicately balanced, he said, that any light would be a danger to the Medium, so we must take this on trust. But, presently, I felt something slowly passing me, and, putting out my hand, I felt the form of a man floating in a horizontal position and, as far as I could judge, about three feet from the ground. I am quite certain that the form was unsupported by any material means, and I believe it was actually the Medium being taken back to the cabinet.

I should have mentioned that, before this, there had been the sound, which seemed to come from the direction of the mantelpiece, of a falling, and the guide told us that the Medium had fallen. He seemed to be no worse for the misadventure.

I heard later that, at another sitting, the red light had been put up and on the mantelpiece there was seen lying a small figure which closely resembled the Medium—but only about half his size. As I was not present I cannot vouch for this, but I think my informant would confirm what I write.

Unfortunately, Mr. Bond and Dr. Lamond are no longer on this side, but Mr. Maitland, I am glad to say, is still with us and I am sure he will bear me out in every thing I have said. In fact, I know that he has seen other more wonderful things with this Medium, as I believe at one time he was a regular sitter in his circle.

## MEMORIAL INSCRIPTIONS

WALKING in a cemetery in a country town, absorbing the sense of peace, and admiring the fir trees and beautiful flowers, I stopped to read an inscription on a gravestone. It gave me a feeling of pity to read: "— who passed into the great unknown."

The woman who had chosen that inscription for her husband's grave must have felt not only sorrow, but terrible uncertainty of what comes after death. It made me wish that she and others in similar outlook could be given comfort and that feeling of content that comes from having not only faith, but knowledge.

Wondering if it was possible that many could feel so strongly this sense of helplessness, I read the inscriptions on other stones. Most of them spoke of faith; some had beautiful thoughts of thanksgiving for having had the gift of companionship, broken though it had been, with the one who had passed on.

Nearly all the inscriptions on those stones which I read in that country cemetery, or in great churches or cathedrals, give testimony of faith, but so many of them still speak of their loved ones "laid to rest" in the spot of earth or the stone vault where the memorial appears. Much rarer are those that express the idea: "— whose spirit left his body . . ."

In a London cemetery, a small figure carved in lovely shape crowns a gravestone near a path where hundreds of people pass daily from one bus route to another. The pedestal of the statuette proclaims:

Where are the dead?

There are no dead.

This is the very first memorial I have seen which proudly tells the world the Spiritualist truth. I wonder how many there are in London alone? D.S.

# MODERNISM AND THE CHURCH

## NEED FOR PSYCHIC KNOWLEDGE

Review by H. F. PREVOST BATTERSBY

THOSE who, despite acrimonious discouragement, are looking hopefully for a more intelligent consideration of Spiritualism by the Anglican Church, should not lose sight of a movement within that Church, which, though of no present help to our cause, is loosening the fetters of dogma from a quite considerable number of its more thoughtful members.

Dr. H. D. A. Major, Principal of Ripon Hall, Oxford, a leader in the movement, has dedicated one of his most helpful volumes to "all those who are striving to hold the Mystery of the Faith in a pure conscience and desire to affirm that Faith in a true and simple creed, and to those Fathers in God who have the courage and wisdom to fulfil their desire."

To-day, men are being ordained to the Ministry, who have ceased to believe in fundamental statements of the Creeds they continually repeat, and the bishops or ordinals are parties to the deception.

It is, of course, fear of a more serious schism which tolerates the "progressive dry rot" of the present situation, but where the pastor only believes "with reservations," how can he make provision for the pasturage of his flock.

"I personally regard the Apostles' and other Creeds," wrote Sir Arnold Wilson, "as the banners on the walls of our cathedrals, under which men fought of old because they had to fight against foes and for causes now forgotten, but under which they fight no longer."

An admirable metaphor; but the tattered banners are still requisitioned to do duty in the field, though the standard-bearers plead ever more loudly for their replacement.

"Christ called Himself the Truth," wrote Tertullian; "He did not call Himself Tradition." And, as an American Dean once put it: "There is no need to be more orthodox than Jesus Christ."

And here\* introduced by the Lord Bishop of Birmingham, is a further plea from within the Church, by the Rev. R. D. Richardson, for a revision of her Creeds to which, without doubtful casuistry, her incumbents may subscribe and know again what R. H. Charles once called "the deep happiness of being honest."

Modernism in the Church is slowly emerging from its period of persecution. The Bishop reminds us that "twenty years ago no one in his senses would have joined the movement in the expectation of honour or even professional good-will."

But the fight is no more than joined; and though the great ability and persuasive sincerity of its leaders have won a measure of recognition, the field is still one in which "sanctions" have a real meaning.

The Gospel of Modernism is based on reason—that is, on the understanding that the revelation of God is progressively attached to man's development. He is taught—as he becomes accessible to teaching. It seems so obvious that it must be so; the preparatory school-boy is not put at once into the sixth form; and humanity has been at school for many thousand years.

"The Modernists of the New Testament period," says the author, "were St. Paul and St. John, who expressed Christianity in Greek as well as in Jewish thought-forms, thus enabling it to become the religion of the West. The Modernist of the Middle Ages was St. Thomas Aquinas, who welded the Church's theology to the philosophy of Aristotle, re-discovered in his day. . . Thus we may say that the essence of Modernism

lies in the acceptance of newly-discovered truth as a divine revelation."

The progress of religious ideas is traced by the author through Jewish history—a ragged thing at best—therefrom to the construction of Christianity from Epistles and Gospels, till the fatal advent of success, and the clash of faiths it was superseding, turned it from a simple ministry of love and mercy into a dogmatic engine of persecution.

And as the heart of its doctrine hardened, the Creeds grew, from being a straightforward assertion of faith spoken once at baptism, to a complicated and incomprehensible thaumatolatriy hammered out of dignity by perpetual repetition.

It would be impossible to do justice in a review to Mr. Richardson's arguments, delicately tempered as they have to be to minds which have never dared to reason about their beliefs.

He makes it clear he follows S.S. Paul and Peter and the early Church as to the divinity of Jesus, and is content to share its ignorance for nearly four hundred years as to the Virgin Birth; that he has ceased to credit a fleshly resurrection, and believes in the infallibility neither of the Church nor of the Bible.

But his Modernity is gravely hampered by a lack of psychic knowledge, and his shrinking from the miraculous proves how sadly deficient is his conception of Christ.

The "so-called" feeding of the five thousand, he says "shows signs of having been heightened by popular imaginings" . . . "faith and love were multiplied—not food." Moses and Elias have to disappear from the Transfiguration scene, for "the story as we have it must be treated with a certain reserve;" but we are permitted to believe that Christ's face was transfigured, because "parallels of transfiguration of the countenance are not lacking from the lives of the Saints."

We also learn that "Jesus shared the popular belief of his day that what we should call disease was caused by demoniacal possession" . . . "nor do we get a general impression of Him as one possessed of faculties of clairvoyance or clairaudience."

Whatever this is, it is not "modernism;" and the same psychic ignorance is perturbed by details of the Resurrection, and distrust is hinted at the account of Pentecost; though where, without its miraculous inspiration, would Christianity have been?

To deny to Christ powers which ordinary mortals can be shown to possess seems to serve no purpose; and to believe that His teaching would have been accepted without the seal of His adept-ship, argues an ignorance of human, and especially of Jewish nature.

"What do we?" said the chief priests, "for this man doeth many miracles." It was the *doing*, not the teaching, that they were afraid of.


"The conception of miracles has become unnecessary to theology," says Mr. Richardson, "at a time when it also seems to science unlikely." Yet, really, so far as science is concerned, new labels are every day being affixed to the "unlikelys," and science will probably lead the Church back to accept the miracles it is so timorously discarding.

But among the Modernists one is glad to find at least one ready to accept the "miracles" of psychology.

Dr. Douglas White, speaking at the Modern Churchman's Conference at Cambridge, objected to the view, which Mr. Richardson espouses, that "immortality, in the religious sense, is not a necessary attribute of man, but a gift to him from God, a gift conditional on his earning the right to receive it."

"Immortality," said Dr. White, "was not brought about by Jesus, but was brought to light for the

(Continued at foot of next page)

\* THE GOSPEL OF MODERNISM, by Rev. R. D. Richardson, M.A., B.Litt. London, Skeffington and Son, Ltd. 1935. 6/-.  


# WILL THE CHURCH RESPOND?

## VEN. A. F. SHARP'S PLEA FOR STUDY OF SPIRITUALISM

THE Fortune Theatre, London, was crowded to its utmost capacity on Friday last week (October 11th) when the second of the Confraternity meetings was held.

Mrs. ST. CLAIR STOBART again presided, and, in answer to a questioner, read the four points on which co-operation between the Spiritualist and Clergy groups of the Confraternity is based. They are as follows:—

- (1) We believe that Jesus Christ proved Survival in His day by conversing with the so-called dead (Moses and Elijah), and by Himself returning after the death of His physical body.
- (2) We believe that in our day Survival has been proved to many people by psychic evidences.
- (3) We believe it is intended that we should seek consolation, instruction and guidance by communication with those in other stages of life.
- (4) We believe that we should prepare ourselves for such communication by prayer and meditation, as indeed we ought each day to do before we meet our fellow-men.

The Ven. A. F. SHARP, M.A., Vicar of St. Stephen's, Hampstead, was the speaker for the Clergy group. "We want the Church to do what we have done," he said, "to come in and see and hear, to examine and test, under the strictest methods, the evidence of Survival that Spiritualism can give.

"People are afraid of being taken-in," he said, "of being made the victims of some fraud, of being fooled by some charlatan of the type that has so often brought the term Spiritualism into contempt. The Church, by co-operation with Spiritualists, can do much to protect the public against fraud, and to suppress that unhealthy misuse of spiritual phenomena that degrades religion rather than helps it."

This, he added, was no newly-formed opinion on his part, for he found recently, on reading a report of an address delivered twenty-five years ago, that he had said that "Spiritualism has a message for this age, a message that the Church needs."

It would be remembered that Our Lord asked: "When the Son of Man cometh, shall he find faith on the earth?" and that the Apostle Paul told believers to "add to their faith, knowledge." "By Spiritualism," he continued, "there is offered in these days, when faith so commonly fails, an outpouring of knowledge of life and of spiritual power to strengthen faith. But if we shut ourselves up within the supposed theory that the flow of Revelation has ceased for all time, this

(Continued from previous page).

Christian world . . . by the appearance after the crucifixion."

He replied, also, to the recent attack on Spiritualism made by the Bishop of Winchester, who said that psychic phenomena did not help religion.

He had, he said, no experience of Spiritualistic or psychical phenomena, yet it puzzled him to hear it stated, on high religious authority, that if such appearances after death could be proved beyond doubt to exist, this would be of no advantage to religious faith. For himself, he thought the gain would be inestimably great, for it would convince all that physical death is not the end of human personality.

"It was the evidence of life after death that gave vitality to the Christian religion, combined as it was with the assurance of the love of God."

The Church has, it would seem, much to gain from this brand of Modernism.

knowledge and this spiritual power and influence cannot reach us."

Continuing, Mr. Sharp said there were many who had been great leaders of the Church in their day who were calling us to witness that they had a message for the Church to-day—a message that they might have given themselves if, by inquiry, they had obtained that knowledge of life hereafter that was their experience now.

"One great leader," he said (whose name, out of respect for the desire of the Bishop of London, he would not mention), "viewing the needs of our own people and the dangerous condition of nations to-day, told him that a clear vision of the continuity of life, the conviction that earth is close to heaven and that death is only the bridge between, would do more to check the evils that corrupt human society and to ensure peace between nations than all the Pacts, Treaties, Conferences and Leagues in the world. The realisation that we are all one family advancing to a life in which there is only one nationalism—the nationalism of the Kingdom of Heaven, the one family of the Eternal Father—would convince mankind of the wicked folly of sections of the one family trying to crush one another.

"I took great pains," Mr. Sharp continued, "to assure myself of the identity of this great leader, whom I knew many years ago. When communicating, this leader recollected a private correspondence that we exchanged on a matter of great moment to a diocese abroad and to a difficult situation in which he had to use his gift of statesmanship.

"None of the letters which passed between us are now in existence," said Mr. Sharp, "yet the communicator recalled their contents.

"When I first heard this leader speak to me, my father (a priest of the Anglican Church, who passed over some thirty years ago) first admonished me by direct voice to pay careful heed to a message of great importance. Then the leader spoke, and at the close of his address called me by name and asked me to sit with a lady of the circle in order that he might help me in the work that lay before me in the Church. That lady was not a professional Medium; through her I had a long conversation with him.

"After hearing this great leader through yet another Medium," Mr. Sharp continued, "I arranged for a sitting for direct voice, and had further conversation with him. To make doubly sure, I took up two appointments that a friend had made in his own name with Mediums in different parts of London where I was entirely unknown. I went as a complete stranger, and in both places I had long conversations with him. At his instance, I was appointed head of the Order for the Preparation for the Communion of Souls. It is his appeal and the appeal of a host of workers for Christ—bishops, priests and laymen—that we are hoping to bring home to the Church and to seekers for the truth who have been estranged by the Church's attitude to those who have communion with their brethren in Christ beyond the veil."

Concluding, Mr. Sharp said: "We want Spiritualists also to realise that their belief in the continuity of life should not estrange them from Church fellowship and a share in all the grace that Christ bestows through His Church and a share in her work."

Mr. SHAW DESMOND was the speaker for the Spiritualist group. The *entente* between the Church and Spiritualism, he said, had been too long delayed, and it was of great importance. Referring to world unrest, Mr. Desmond said his angel guide assured him that the war would not spread to Europe.

Mrs. Estelle Roberts gave a number of clairvoyant messages, concluding with one to the Rev. Mr. Sharp from the great leader of whom he had spoken, and who, she said, gave the name of Randall Davidson.

## LETTERS TO THE EDITOR

*(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).*

### WICKEDNESS OF WAR

Sir,—In Captain Dampier's reply to my letter (October 10th) he seeks to annihilate the Pacifist position by triumphantly quoting that oft repeated mis-used figurative text: "I came not to send peace but a sword."

A glance at the context of those seemingly strange words at once reveals how grotesquely ridiculous it is to use them as a vindication of war, or as having any bearing whatsoever concerning a military sword.

Here is the context: "For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be of his household." Surely it is crystal clear that the Great Teacher was predicting the result of His message to the world. Every new teacher, in challenging the existing order of things, either on the spiritual, mental or social plane, must necessarily cause division and strife even among members of the same family.

Place a sword of steel in the hand of the Prince of Peace and His transcendent precepts and exalted teaching would become the greatest of all illogical contradictions to be found in universal history, or in the hearts of men. Let us make no mistake about that Man of the Cross, for He was a Pacifist to the very last and left behind Him those warning words: "All they that take the sword shall perish by the sword."

I bid Captain Dampier think of those great empires that have passed away inglorious by the sword.

But quite apart from the wickedness, cruelty and idiocy of war, there must arise that momentous question: "Is life of nothing worth?" Dean Swift, in his biting satire, once said: "Surely man is a broomstick?" During the Great War, some of the Christian Churches seemed to think that he was; and it is probable some of them may think so again. If that is so, then Spiritualism must arouse itself and lead the world into that greater knowledge of the true value, meaning and majesty of human life, and its place in the universe. Let every man deem himself an act of God, and his life the breath of God; and that we are too sacred to be flung into the fiery arms of Moloch.

Let us loudly proclaim that war is an infamous blasphemy against both God and man.

HENRY HAMMOND.

### PROFESSOR LOW AND THE ATOM

Sir,—It is so very rare to read any criticism which is definitely constructive that I would like to express my real appreciation of the remarks by Dr. A. G. Thompson (LIGHT, October 3rd) concerning my little article.

I feel already half converted to his point of view, and I believe that there is very little difference between us, for my idea is that life must exist, as your correspondent suggests, in a form which pervades all matter of the physical universe. At the same time, this does not prevent the possibility of localised intelligence existing in the small particles which seem little more than subdivisions of our own world.

Mr. Thompson's idea really includes mine, although his, admittedly, may be the larger in its conception. As far as dreams are concerned, I can appreciate his point; but my own experience is that the workings of the mind during sleep, partial or complete, are never lacking in a comparable sense of time such as we know while awake, but only in the *direction* of this time.

If this be true, it would appear to conform with my own suggestion that events are consecutively remem-

bered, irrespective of the order in which they must logically happen.

I wish your contributor would let us have his views on the possibilities of affecting the waves of matter by thought. It is a subject with which he is well qualified to deal, but to me it remains somewhat of a mystery.

A. M. Low.

### "FIRE-WALKING"

Sir,—Probably Mr. H. D. Thorp (see LIGHT, October 10th) has not read the interesting letter from Rosita Forbes published by *The Times* on September 26th. Writing of a "Fire Dance" in a remote region of Dutch Guiana, she states that the Saramaca Indians "made shoulder-high fires with branches and tree-trunks. Only the men danced. They were naked, and most of them spent little more than half a minute leaping and thrashing round in the middle of the flames. But one man, who appeared to be entirely negroid, remained for approximately 90 seconds in the fire."

This is, of course, the record of an eye-witness. Of the Djockas, who dwell between Dutch and French Guiana, she says: "At the conclusion of the fire-dances, they kneel among the cinders and hot ashes, scooping up the blazing fragments and pressing them against their bodies. On no occasion was I able to detect any sign of burned or even scorched flesh."

It seems most unlikely that those hierophants could obtain a sufficient supply of "lead-oxide or some other metallic ointment" to smear their legs and trunks—at least, not without causing enquiry among the vendors, which would have exposed the trick long ago.

19 Dudley Road,

GODFREY BURCHETT.

Hastings.

### MR. JEFFREYS AND SPIRITUALISM

Sir,—I notice a reference in LIGHT by Mr. Prevost Battersby to Mr. Jeffreys and the "Four Square" Gospel Movement. Recently I had an opportunity of glancing at the magazine of this movement. There was an editorial on the subject of Inspiration, in the course of which it was declared that the source of inspiration among Spiritualists is "Satanic," also that the number of Spiritualists who are spiritually minded is so small as to be "negligible." On the other hand the source of inspiration of Mr. Jeffreys and his movement is, of course, of the Highest. How nice for Mr. Jeffreys to be sure of that.

CHARLES THORNTON.

To me and to other psychical investigators, the problem of the interaction of mind and matter has changed in character. The problem is not how we can be supposed to think without brains, but how we are supposed to think with them. . . . The brain is a transmissive vehicle, not an originator of thought; it no more originates thought than a piano composes music.—Sir Oliver Lodge.

### Confraternity Luncheon Hour Meetings

will be held at

THE FORTUNE THEATRE, RUSSELL STREET, W.C.2

12.30 to 1.30 p.m.

at which

Addresses will be given by Representatives of the Churches, and by Spiritualists, followed by a Demonstration of Clairvoyance by Mrs. ESTELLE ROBERTS.

Chairman - Mrs. ST. CLAIR STOBART

Speakers:

FRIDAY, OCTOBER 18th (To-morrow) The Rev. S. M. WHITWELL  
Mr. G. H. LETHAM

FRIDAY, OCTOBER 25th The Rev. R. W. MAITLAND  
Mr. ARTHUR FINDLAY

FRIDAY, NOVEMBER 8th The Rev. T. B. CLARK  
Miss ESTELLE STEAD

FRIDAY, NOVEMBER 15th Mrs. ST. CLAIR STOBART  
Mr. GRAHAM MOFFAT  
(The Ven. A. F. Sharp in the Chair.)

Refreshments may be had in the Theatre.

Admission Free. Silver Collection. Doors open at 12 noon

## LETTERS TO THE EDITOR

## PYRAMID MEASUREMENTS

Sir,—In the issue of *LIGHT* dated October 3rd last, Captain Dampier wants to know how and when the base line of the Pyramid, upon which certain calculations were based, was measured.

It is generally agreed that the figure 9131 inches (disregarding the fractions), is at any rate approximately correct. Davidson in his monumental work on the Pyramid, using the Primitive or Pyramid inch differing slightly from the British inch, gives it as 9131 $\frac{1}{2}$ . Sir Edmund Beckett refers to it as 9132 inches. The author of the *Great Law* definitely asserts that the exact length of the east side of the Pyramid between sockets is 9131.416 inches, and in view of his many corroborations there seems no reason to doubt his figures.

But if Captain Dampier is not satisfied with this datum let him work this proposition backwards—that is to say, let him start with the equatorial diameter of the earth, and from this calculate the equatorial circumference, and then the length in British miles of the degree. When he reduces this figure to feet he will find himself with the number of days in a thousand years, and dividing by 40 he will get the Pyramid base line to within half an inch. This calculation is just as “portentous” as the one he doubts, and I suggest that, apart from anything else, this is proof-presumptive of design.

When an engineer makes a working drawing of a building coherent in its parts, it is not necessary for him to go over each dimension of the edifice with a foot-rule, nor yet to discuss the temperature variations; there is a theoretical measurement which he knows must be correct. This particular Pyramid is known as a “Pi” Pyramid: if its base be  $I$ , then twice its side is  $\pi$  (3.1416). If its central cross section area be  $I$ , then its base area is again  $\pi$ . By many calculations such as these, any errors in actual measurements, whether from settlement, earthquake, or erosion, can be checked up by theoretical requirements.

The point to be emphasised is that these things could not be pointed out or revealed if they did not first exist; they cannot be dismissed as accidental, though their meaning will not reveal itself without some preliminary study. The conclusions may, however, well be appreciated without any mathematical knowledge. These point to the present day as the age of many strange doctrines marked as Lunar, being reflections or sometimes reversals of the truth. The Solar teaching is the Jesus Christ message, now backed up by the remarkable mathematical and other proofs which are new, and now revealed for the first time in the *Great Law*.

H. ERNEST HUNT.

## WHEN IT WAS MEASURED

Sir,—Captain E. P. Dampier doubts that the north base of the Great Pyramid between socket edges measures 9131.416 British inches. This measurement simply 9131 and  $\frac{5}{12}$ ths, and was measured by Mr. Morton Edgar, in the company of Mr. William Kingsland, a year or two ago, with a very special steel tape in the cool of the morning, and is the mean of several measurements.

Mr. Morton Edgar has measured the Great Pyramid in most of its parts and is an expert at the job. Of course, the edges of the sockets are eroded, but the mean of many measurements gives a fair figure, which is 9131.416 inches.

No one would think of measuring the great pile with furlongs, rods, yards, feet and inches.  
Bath Street, Glasgow.

F. EDWARD.

## PUBLIC CLAIRVOYANCE

Sir,—The whole question of public clairvoyance as Spiritualistic services is one that needs very careful consideration, as stated by your correspondent, Mr. Burn-Murdoch (*LIGHT*, October 10th), although I do not necessarily agree with the details of his remedy. Speaking as one who endeavours, in daily converse with my fellow-men, to spread the true import of Spiritualism, I constantly find that these public seances are ridiculed by the sceptic whose complaint is the futility of the messages, etc. Now, the argument so often put forward by Spiritualists is that such clairvoyance brings converts. It may bring a few, but such methods have quite the reverse effect upon the more intellectual modern pagan. I will go so far as to say that this particular form of publicity is not helpful to the spread of truth.

In making this assertion I am not endeavouring to cast aspersions upon the fine character of the Mediums, or of the value of certain of these messages individually; but I do not feel that the higher aspects of Spiritualism are forwarded by such public clairvoyance.

Now, all of us who have realised the great message that belief in a spiritual world brings must be anxious that those still in darkness should be enlightened; but I would again repeat that mass clairvoyance does more harm than good, because it is so often misunderstood. It is no good answering the sceptic to the effect that a telephone message from a long absent friend is a parallel—the reply invariably is: “You say we will be enlightened by such a service, and yet you expect us to listen to such trivialities.”

Please do not assume that this letter is written in any spirit of unhelpful criticism—nothing is farther from the writer’s intention—the only point I wish to make is that the more highly-educated the individual, the less likely is he to be swayed by such evidence.

By all means do as Mr. Murdoch suggests—have carefully selected readings from good authors, and endeavour in every way to show the real relationship between modern Spiritualism and the underlying truths of all true Religion. This, in my opinion, is a much surer way of converting people to the real value of Spiritualism than by public demonstration.

I place the value of private sittings and small circles in a different category.

Maddox Street, W.1.

J. D. HOSSACK.

## A TRIBUTE TO R. DIMSDALE STOCKER

THE Ethical Church in Queen’s Road, Bayswater, London, on whose platform the late Mr. Stocker was a regular lecturer, paid tribute to his personality and his work last Sunday morning in a very well-attended memorial service.

Lord Snell spoke of the comprehensive order of mind Mr. Stocker possessed; in himself he expressed “living religion,” and believed in man as the growing point in the Universe; he was a crusader of the ideal.

Mr. R. C. Prowse, the writer, assessed Mr. Stocker’s worth from the personal standpoint of a close friendship. “He was a man you could say anything to, and there are not many such,” he remarked. His wit and humour, his shrewdness, his magnanimity were noteworthy. Mr. Prowse also touched upon his connection with Spiritualism: “Its contacts were of great value to him; the search for the unknown was the oldest, most persistent part of all human interest.”

The musical service, beautifully arranged by Mr. Kennedy Scott, included Shelley’s lines: “He has outsoared the shadow of our night,” and as the music swelled out, many in the congregation must have contacted, even though briefly, the living, loving thought of the one they had gathered to honour.

B. McK.

# Light

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EDITOR ... .. GEORGE H. LETHAM

## As We See It

### A WELCOME ANNOUNCEMENT

EXPERIENCE has proved that, for a newspaper of national repute, there is no "circulation raiser" equal to a series of clear, strong, authoritative articles in support of Spiritualism, particularly if the writer be a man of outstanding knowledge and ability.

It may, therefore, be assumed with perfect safety that the object of the *Sunday Dispatch* in arranging for a series of articles by Sir Oliver Lodge is to secure new readers—and not to make converts to Spiritualism; yet Spiritualists will rejoice, and hope that readers will be secured by hundreds of thousands, because the larger their number the greater will be the consequent wave of interest in the proofs of Survival and in all the implications that follow.

When, some 15 years ago, the *Dispatch* broke entirely new ground for a national paper by publishing the Vale Owen Scripts, under the title of "Beyond the Veil," the result was a rise in circulation such as had never been anticipated—one statement put the figures at from 130,000 to 150,000 per week. That experience astonished the newspaper lords, and led to the discovery that, although an attack on Spiritualism may please some important people—ecclesiastics and others—it does not raise circulation; whereas, on the other hand, any well-written and well-advertised articles in support of Spiritualism invariably bring hosts of new readers. It is on the experience then gained, no doubt, that the *Sunday Dispatch* is now making its plans.

Spiritualists will rejoice that Sir Oliver Lodge is to write the articles. In the *Dispatch* announcement, he is described as "the country's most earnest and sincere Spiritualist." That is an unfortunate description. It would be possible to name many Spiritualists who are as "earnest and sincere" as Sir Oliver and who take their stand more definitely as Spiritualists—a title which (as stated by himself in another part of the *Dispatch*) he is not ready to use, although he does not repudiate it. Had it been stated that Sir Oliver—as a first-rank scientist who has investigated Spiritualism and found it to be based on fact—is the one man in the country best qualified to secure attention to the subject at home and abroad, the claim would have been fully justified.

That Sir Oliver will strike a confident note in his articles is certain. It will be remembered that in his book, *Why I Believe in Personal Immortality*, he wrote: "I know how weighty the word FACT is in science, and I say without hesitation that individual personal continuance is to me a DEMONSTRATED FACT."

## LIFE WITHIN THE ATOM

By W. D. VERSCHOYLE

THAT life may exist within the atom (see LIGHT, October 3rd) is, I believe, a B.C. idea. It crops up at intervals, as does also that larger idea that every universe is a molecule in the brain of God. Both are worth speculating about only so long as we do not stop to consider what is life, or what is a brain molecule.

That which we call life is a molecular phenomenon which, to take place at all, requires special conditions—conditions in which a number of variables have been adjusted with the utmost nicety. Thus, if the temperature is too high or too low, life will not appear; nor will it if there is too much ultra-violet or too little, too much of the cosmic rays or too little, and so on.

Again, this life we know and talk about so easily could not appear on this earth or anywhere else in space until certain atoms and certain molecules have come into existence, and the genesis of each of these again requires an adjustment of conditions between certain but much wider limits. In many stars, there are no molecules and no carbon atoms, and hence no life as we know it, for we must have both of these before we can have the life of experience.

We can only speculate with any reason about the life we know; and if then we must have life within the atom, we must arrange to cram into some special atom an assortment of other atoms and molecules, and we must adjust the conditions within the host-atom so that the intruders may together give us the life phenomenon. But, to do this, we must destroy off-hand that careful adjustment of the parts of the host-atom which alone enables it to function as an atom, and modern work shows plainly that this cannot be done without causing disintegration of the atom.

Therefore, we may say with certainty that life, as we know it, cannot exist within the atom.

### A WIDER VIEW

But there is another and perhaps wider view which is worth considering. Let us admit that there is truth in what General J. C. Smuts said at the South African British Association meeting, "There was not a life-substance or a real life-force; there was only a life-structure," and we then begin to look for a structure which will give us the life-phenomenon, just as, in the case of the atom, we look for and theorise about an atomic structure which will give us the physical and chemical phenomena which are associated with atomic individuality.

We shall find a life-structure all right, provided we first look for a unification of natural principles which extends through both the microcosm and the macrocosm. We shall find that certain recondite principles govern not only the behaviour of an atom, but also that of a solar system, and even of a universe; and we shall find that under certain conditions—the life-conditions—these same principles will cause, on the molecular plane, the death which is part of life, and the re-birth which makes the life-process continuous.

But these principles which cause, and are part of the life-process, are also an essential part of atomic individuality; for, without them, there would be no atomic individuality, as also without them there would be no life-process or life-structure.

Hence, we may say that within every atom is, not life, but the potentiality of life, for it is only because the atom is as it is and does as it does that a molecule is formed and eventually a living particle.

In other words, the cosmic principles which are part of the life-process are also part of atomic individuality, and in this sense we may say that life is within every atom as well as in every other material system.

(A letter from Professor A. M. Low on this subject is on page 662.)

# LOOKING ROUND THE WORLD

## EIGHTY-ONE YEARS YOUNG

**MR. STANLEY DE BRATH**, M.I.C.E., Hon. Librarian of the L.S.A., Editor of *Psychic Science*, and author of several standard books on Spiritualism and Psychical Research, celebrated his 81st birthday on Thursday last (October 10th). His manner of celebration was unusual and might have been regarded as putting a strain on the mental alertness of a much younger man: he took the leading part at a "Discussion Tea" at the British College, by answering a long list of written questions dealing with problems as wide apart as Reincarnation and Psychic Repercussion—and answered them all—save one—clearly and satisfactorily.

The one question on which he failed to give an answer full enough to satisfy his hearers was: How at the age of 81, he managed to look so young and to display such remarkable physical and mental activity?

Mr. De Brath is one of a group of experienced and sympathetic voluntary helpers who meet inquirers at the L.S.A. (his hours being on Fridays from 3 to 6 p.m.), and advise them how to begin investigations or how to deal with psychic difficulties or spiritual problems; and, in spite of his hardness of hearing (which is the one obvious disability age has brought to him), he is quick to understand and ready with wise counsel.

Mr. De Brath is also a valued contributor to *LIGHT*. We offer him our congratulations with the hope (and expectation) that at 91 he will be as alert, as sympathetic and as helpful as he is to-day.

## PRIESTS AND MEDIUMS

Roman Catholics are usually kindly people, but it is to be feared that some of their propagandists are lacking in charity as well as in humour. It is announced, for instance, in *The Universe*, that a certain gentleman is to lecture on "Spiritualism and Fraudulent Mediums," to the Catholic Shop Assistants' Guild. Would the Guild, we wonder, listen to a lecture on "Romanism and Dissolute Priests," or some such subject for which there is material in plenty?

Because there have been wicked Popes, disreputable Cardinals, and immoral Priests—as history shows and Catholics admit—Spiritualists do not make the mistake of supposing that Roman Catholicism is sponsored by the Devil. Admittedly, there are fraudulent Mediums, but they are no more truly representative of Spiritualism than the dissolute Priests are of Romanism—a fact which it should surely be unnecessary to point out to Catholic lecturers.

The moral would seem to be that those who live in glass houses should not throw stones.

## HARD ON THE INSECTS

Amongst the titles bestowed on Satan is the "Prince of Flies." Who bestowed it we are not at all sure; but a suggestion as to *why* it was bestowed is contained in a question (in the *Liverpool Weekly Post*) regarding the survival of animals and insects. Fleas—these very irritating little jumpers—were mentioned, and a possible reason given for their survival was that they may be used by Satan in the punishment of certain wicked people. Well—we can't say that they won't, although we think it would be hard on the insects.

## MRS. MURPHY LYDY

Mrs. Murphy Lydy is remembered in London as the American Voice Medium who gave demonstrations in full light—recipients of messages sometimes standing in full view of an audience holding the end of the "trumpet" to their ears listening to whispers which came through. It had been announced that Mrs. Lydy was to have paid a return visit to London (to the British College) this month; but we understand that, owing to illness in her family, the date has been postponed.

## THOUGHT-PROVOKING BOOK

**THERE** is published to-day, under the title of *Beyond Human Personality* (Ivor Nicholson and Watson, 6/-), a continuation of the interesting messages in *The Road To Immortality*, given through the hand of Miss Geraldine Cummins and purporting to be communicated by F. W. H. Myers. The new messages deal with a variety of subjects—including Life immediately after death, Reincarnation, Prayer, Hell, and the Right way of Loving—in addition to the progress which leads "Beyond Human Personality" to ultimate reality.

Sir Oliver Lodge (who knew Myers intimately) had an opportunity of reading the messages, and in a letter to Miss E. B. Gibbes (who as usual provides a useful introduction) he writes that he has "no reason to doubt the likeness to Myers' utterances, except perhaps what is said about conditions of life in stars. At the conclusion of this portion, says Sir Oliver, "the writer deals with difficult subjects and is not to be taken as an infallible guide." To this Sir Oliver adds: "The whole is interesting . . . I think the chapter labelled Prayer is very fine."

Readers may be reminded that the messages contained in this new book are to form the subject of discussion at the L.S.A. lecture on Thursday, December 12th. A review by Mr. H. F. Prevost Battersby (who is to take part in the discussion) will appear in next week's issue of *LIGHT*.

## THE PRISONER OF THE VATICAN

Why does not the Pope stop the Italian war of aggression on Abyssinia? Because, says the Archbishop of Westminster (Dr. Hinsley) the Pope is a helpless old man, who dare not even denounce the war, because that would inevitably mean a state of war between the Papacy and Mussolini. That is a very sorry plight for the head of the Roman Church to be in. English people will be thankful that the head of the Anglican Church can at least denounce the war and take steps to send Red Cross help to the Abyssinians.

## SEEING WITHOUT EYES

The International Optical Congress recently held at Oxford proves once more how little we know as yet about the faculty of sight, and that clairvoyance is by no means the only way of "seeing" things other than by means of the physical eyes. A young girl, tested by a West End surgeon, accurately described coloured plates in a book when her eyes were completely shut off from light; a young Mohammedan read passages from books, he declared, by means of his nostrils, and when these were covered as well as his eyes, he could see nothing. Another almost blind American student could, when completely blindfolded, strike tennis balls thrown at him, and also drive a car.

The blind Chairman of St. Dunstan's said that the mental impression of a blind man's surroundings was usually that of a rosy background across which patches of light seemed to float. Mr. Flick, in his lecture to the Congress, said that the whole question was bound up with sensitivity to light. "Given the truth of this theory," he said, "it seems to indicate that there are still left within the skin thousands of very minute primitive eyes, capable of reacting to light."

## IN THE MALAY STATES

We learn from Mr. V. D. Parsons (brother of Mr. T. Dudley Parsons, Chairman of the Psychic College of Reading) that, although his offer to address the Rotary Club of Ipoh (Perak), in the Malay States, on Spiritualism was refused, as being a controversial subject, yet it is a matter on which a lively interest prevails in that far-away part of the world. So much so, indeed, that Mr. Parsons is hoping to form a Spiritualist Association out there and has asked for books and pamphlets to be sent out to him, c/o The Times of Malay Press, Ltd., Ipoh, Perak, Federated Malay States.

## TOPSY: THE STORY OF A SOUL

### II.—TOPSY'S BIRTH AND THE UNHAPPY LOT OF HER PARENTS

*In the first instalment last week of this absorbing story—written down by Mr. Norman Swaine from the dictation of Topsy and other controls of Mrs. P. Nash—it was told how Kamal and Roma came from one of the Samoan islands. In escaping from a tidal wave, they were carried out to sea, taken on board a trading vessel and carried round Cape Horn and along the east coast of South America. They were expecting the birth of a child.*

IT was at Rio de Janeiro that Kamal finally decided they could not allow their precious child to come into the world on board that rough schooner. So, for the first time, he and Roma landed in white man's country. Of that period little remains in their memory but a mist of bewilderment, terror, and endless moving on from place to place. The people terrified them. Kam says of them: "To me many of them appeared stunted in growth. I was puzzled at many things they did and I began to wonder how we should be treated." Where was the kindly hospitality of their own kindred? Where any of the peace and beauty of their Islands?

The streets and houses oppressed them, and in the end they were driven back to the waterfront and on board another coasting vessel. In sheer desperation they landed again at Bahia, built a rough hut on the outskirts of the town amongst some trees, and Kam hired himself out to various planters in order to earn food for Roma.

Often they had to flee for her sake, for she was very beautiful, and the overseers aroused Kam's anger by their attentions.

"Sometimes they would tramp on through the day and the night; occasionally they were lucky enough to get a lift on an ox-cart . . . Often in their flight they would pass plantations without stopping to enquire whether workers were needed, for Roma was very sensitive and did not like the conditions. Once they stopped at a cocoa plantation for a short time, and even Roma in her weak state did a little work, carrying the cocoa beans in a long narrow basket." Finally, they reached Penedo, on the river Santos, and here Kamal, at his wits' end, did something he had never done before—he stole food and covering for Roma; and there in the little shelter he had contrived for her, their child was born—LILI ALANI, as they called her, the "Flower of Love."

On her the two exiles lavished a wealth of affection. No work was too hard, no suffering too great, as long as Kam could provide wife and child with food, shelter and protection. For a year or two they lived quite happily here, Kam labouring on a cocoa plantation outside Penedo; and the scattered fragments of memories they have retained convey some idea of their family life. The child was their one delight; Kam tells how the baby would lie for hours in the shade of a palm, watching the colours of butterflies and birds; how he and Roma would deck her with bright hibiscus flowers, how they would carry the little one to a lake near by and watch her gurgle with delight at the bright flamingoes there.

Often Kam would carve for the child wooden models of beasts and birds; and here the author points out that when asked what tools her father had, Topsy one day, amongst others drew what seemed to Mr. Swaine a weapon of quite impossible shape. Two weeks later, however, at a circle he was told to "look in his Blue Books," and there, in a volume of his Cassell's *Book of Knowledge*, he found an illustration which thoroughly vindicated Topsy's sketch, and he had to apologise to her for his lack of faith.

But meanwhile, there were three to provide for now; and though the Samoan disliked and feared the system

of slavery as practised among the white men, nevertheless, "After much privation, for the sake of Roma and the child" he ended by allowing himself to be sold into forced labour on one of the plantations. "Regarding the slights which hurt his sensitive soul," says Mr. Swaine, "Kam says little, but his very silence is significant. No doubt his size and the knowledge of his great strength prevented those who desired to hurt him from going too far."

For three years, however, Roma, Kam and little Lili Alani lived a relatively happy, even though strenuously hard life; overshadowed only by the never-absent dread of being separated and sold away from each other. This dread became so acute that they contrived to get away to the coast in a rough canoe secretly fashioned by Kamal and once more boarded a coastal vessel. Kam remembered the names Pernambuco, St. Luiz and Para as places of call; but they were hard unhappy days, and details were blurred. Later on, he heard of a vessel that was bound for "The Islands," and joyously he took wife and little daughter on board, his labours to pay for their passage to what he sanguinely hoped might prove to be Samoa and 'Home.' It was with almost broken hearts and courage that they learnt after weeks of cruising, that their destination was the West Indies.

After that the story seems to lose itself in a mist of sadness, of hope slowly dying, of perpetual uncertainty and disappointments. "Kam made valiant efforts to recapture memories of this time, which have been partly successful, but the re-living of such moments of his life brings great sadness . . . and the author had no desire to cause further unhappiness to a soul groping after unhappy memories."

"Their one joy was Lili Alani. She was always shy in the presence of the white people and would take the first opportunity to scurry back to her mother . . . No doubt this reserve was inherited from her parents who had learnt to regard the white man with feelings of deep suspicion and mistrust." But at least work aboard ship, hard though it was, had not the terrors of the slave system, and for months they continued to work upon ships. Kam speaks of Cuba, of Porto Rico and of New Orleans; and at the latter port apparently something (possibly renewed persecution of Roma) caused them to disembark, and together they were sold into slavery. They worked on the cotton fields both there and at St. Louis, and Kam says: "I was worried and I had much sorrow . . . Always my chief fear was for Roma: she was so beautiful and attracted much attention. Our great fear was that we might be parted."

Finally this dreaded blow fell. By main force Roma was carried off to be sold to one man, and Kamal bleeding, wounded in his fight to save his beloved Roma, was knocked on the head, and carried off in chains to work for another owner. Roma was bought by a Westerner who desired her as his wife. He did not ill-treat her, but in a little more than a year she sickened and died of a broken heart.

"Kam stayed for a short while in St. Louis before he was sold again. He knew that Roma had been sold to a white man, and, like the majority of his race, once his fury had expended itself, he lay down in an abandonment of grief, caring little where he went or what happened to him." He had several travels and changes, working as a slave on sugar and rubber plantations.

"His story ends upon a sad and hopeless note. He says: 'I do not know how long I lived. I lost courage and became sullen and brow-beaten. I did not mind the whip; I thought only of those I had lost, and I still missed my island home. The brooding on all I had suffered made me weaker and brought on a fever which was like a scourge and covered me with spots.' He died at Sao Paulo."

(This absorbing story will be continued next week)

## FOREIGN NOTES

## LEVITATION

FROM the *Zeitschrift fuer Seelenleben* (September, Leipzig) we take an account of a sitting where the phenomena were of the order once seen in the Eusapia circles; and the Editor of the paper says, in a footnote, that the writer, Herr W. Schiebe, is a personal friend of whose veracity and reliability he has not any doubt.

This gentleman reports a sitting, evidently one of a series (though no date is given) where the Medium was a seventeen-year-old girl, the daughter of an Innkeeper in whose house the sitting took place. Herr Schiebe says: "We had been told that the Indian controls had prepared powerful phenomena. At the far end of the room was a small, round table, and we presently heard this table being pushed close up to the larger table round which we were sitting. A moment later, the girl cried out in an obviously scared voice: 'Father, what shall I do? They are lifting me up!'"

The Innkeeper reassured his daughter, telling her not to be frightened, as no harm would come to her. "Oh, but they have lifted me and my chair right on to the little table;" and a second later—"Oh, Oh, they are lifting me higher and higher," and she sounded more and more frightened. "Where are you now?" asked her father, with a note of anxiety in his voice. "Here, here, close under the ceiling," was the reply, and we all heard the girl tapping the wooden beams of the ceiling overhead.

Another suppressed scream, and she called out, "they have taken away the table,"—and well I knew that this was true, for the small table was at that instant let down straight on to my head,—legs downwards, its top resting on my head. "Oh God, save me!—now the chair has gone too," shrieked the girl; and this time there was no doubt of the anxiety with which the Innkeeper implored his daughter to say where she was. Again she knocked upon the underside of the ceiling; but a moment later we heard her voice coming nearer, and she was gently replaced on her chair.

She was so exhausted that the seance had to be promptly closed; her father, too, was far too greatly excited and disturbed by what had happened to continue the sitting."

## CHANGE OF PERSONALITY

SOME time ago LIGHT mentioned the case of Iris Forczady, a young Hungarian girl who, on her recovery from a severe illness, appeared to be possessed by the spirit of a labouring woman who had recently died in Madrid. Iris refused to recognise any of her surroundings in the home at Budapest, but spoke freely in colloquial Spanish of her life and family in Madrid. C. V., in *Psychica* (September, Paris), refers to the paper on this case delivered by Dr. Röthy at the Oslo Conference, which brought out the following facts:

It has been definitely ascertained that, previous to her illness, Iris had no opportunity for acquiring a knowledge of Spanish. On several occasions, he says, "She has now spoken for hours at a time with pure-blooded Spaniards, who unhesitatingly declare her to be a native of Madrid. She is never happier and more at her ease than with Spaniards." To this, however, there was one exception: she appeared before the Spanish Ambassador, from whom she met with an extremely sceptical reception. She burst into tears and refused to continue her conversation with him.

She has repeatedly described accurately places and buildings in Madrid; Père Tibor, a priest, was particularly struck by the fact that she was quite familiar with the ritual of the Spanish liturgy. The whole affair is extremely puzzling.

"But," concludes the writer, C.V., "does it not become more puzzling still if we try to find some other explanation for it? Let us await further developments with only that amount of scepticism which prudence demands."

by Sir  
**OLIVER  
LODGE**



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the Veil"

IT is fifteen years since the Sunday Dispatch startled the world by publishing a series of spirit revelations by the late Rev. George Vale Owen.

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## DIARY OF EVENTS

### PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

(Clairvoyance and Psychometry.)

October 22nd—Mrs. EVELYN THOMAS (Silver Collection)

Wednesday, October 23rd. Second of a Series of Addresses on "The Teachings of Spiritualism as a Guide to Life."—The Rev. C. Drayton Thomas. Admission, including tea (3.30 to 4.45 p.m.) 1/-.

Thursday, October 17th. LECTURE—Major C. H. Mowbray on "Some Experiences in Physical Phenomena." Chairman—Commander J. Scott Dove, R.N. (Retd.)

Group Seances—Fridays at 7 p.m. (Limited to 10).

October 18th, Miss Eveline Canon.

October 25th, Miss Lily Thomas.

Wednesday, October 30th, at 3 p.m. Demonstration of Clairvoyance—Mrs. Livingstone.

### SYLLABUS ON APPLICATION

### DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

Physical and Psychical Diagnosis and Psychometry: Ruth Vaughan Monday, Wednesday (morning) and Thursday.

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4; Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession Group, Saturdays, 3—3.30.

### Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30—5.30;

Mr. Stanley De Brath: Fridays, 3—6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30—12.30 and 2.30—5.30, and during Evenings when Meetings are held (it is advisable that appointments be made).

## L.S.A. AND QUEST CLUB NOTES

### TEACHINGS OF SPIRITUALISM

THERE was a large and very attentive audience at the first of the series of four lectures on "The Teachings of Spiritualism as a Guide to Life," delivered on Wednesday last week (October 9th) by the Rev. C. Drayton Thomas. Spiritualists, he said, had the advantage of knowing that Survival is certain and that individual conditions on the other side depended on soul-development. Therefore they ought to use the appropriate means to secure soul-development in right directions and in a very interesting manner he described what he thought these were. Following the address, Mr. Thomas answered a number of questions.

In next week's issue of LIGHT, there will appear a full report of the lecture carefully revised by Mr. Thomas.

The second lecture of the series will be given by Mr. Thomas on Wednesday next (October 23rd) at 5 p.m.

### PHYSICAL PHENOMENA

The first of the Thursday evening lectures for the winter session will be given to-night (Thursday) by Major C. H. Mowbray, his subject being "Some Experiences of Physical Phenomena." That Major Mowbray has had many wonderful experiences, and that he has subjected them to careful examination and critical analysis has been made abundantly clear by the series of articles he has recently contributed (and is still contributing) to LIGHT. At a time when belief in physical phenomena has been shaken by various "exposures," it will be interesting and instructive to have first-hand descriptions of well-authenticated manifestations by a keen and capable investigator, who has never hesitated to expose imposture when he came in contact with it. An impressive article by Major Mowbray will be found on page 659.

## ECHO

"Who are you?" I asked the Echo,  
"Who are you?" it back replied.  
"I'm a man who calls," I answered,  
"I'm a man who calls," it cried.  
"Not a man, but shadow only  
Of a voice," I said in vain.  
"Not a man, but shadow only  
Of a voice," it cried again.

Echo, Echo, do you wander  
Through the ether realms of space,  
Just a ghostly voice repeating  
All the sayings of the race?  
Is there not some secret chamber  
Where thy ghostly voice finds rest,  
Till from out the past resounding  
Ghostly voices bless our quest?

Since thou dost repeat our sayings  
Have our deeds their echo too?  
Shall we in that secret chamber  
Voice and action have in view?  
Is there in the great empyrean  
Nowhere that the Past may hide?  
Is the Future but a doorway  
Leading to Past's other side?

Ghostly voice that mocks my calling,  
Drifting down the mazy ways,  
Making life an echo only  
Through the repetitive days.  
Shadow thou of retribution,  
Shadow thou of blessings fine,  
Yet we hold thee, send thee calling  
Where a million fire-sides shine.

Nought is lost, not even echoes,  
All doth find its place at last,  
While throughout the starry spaces  
Sound the echoes of the past.  
Still the grand reverberation  
Of a mighty Voice is heard,  
Echoing in all creation,  
God's divine and primal word.

W. H. EVANS.

## "BLACK MAGIC"

Mr. Shaw Desmond, speaking in Sheffield City Hall (under the auspices of the Sheffield Society for Psychical Research) on Friday evening last week, referred to "Black Magic."

"If any of you," he said, "imagine that Black Magic is not fact, God help you and your ignorance. I have seen men die through Black Magic."

"I myself have once had Black Magic or 'ju-ju' placed upon me and I began to shrivel. I would have passed out completely but for one woman, my wife, who released me. That you can kill at a distance has as clearly been proved to-day as almost any fact of physical science."

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FRIDAY, OCTOBER 18th, at 5 p.m.—

Miss LILY THOMAS.

MONDAY, OCTOBER 21st, at 3 p.m.—

Mrs. EVELYN THOMAS.

FRIDAY, OCTOBER 25th at 5 p.m.—

Mr. G. de BEAUREPAIRE.

WRITE FOR SYLLABUS.

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### SUNDAY, OCTOBER 20th, 1935.

11 a.m.—Mr. JAMES LEIGH.

Clairvoyante: Mrs. Helen Spiers

6.30 p.m.—Dr. H. P. SHASTRI.

Clairvoyante: Miss Lily Thomas

Sunday, October 27th, at 11 a.m. ... Mr. ERNEST HUNT

Clairvoyant: Mr. Thomas Wyatt.

Sunday, October 27th, at 6.30 p.m. ... Mrs. ST. CLAIR STOBART

Clairvoyante: Mrs. Helen Spiers.

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### OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, October 21st.—Speaker: Major Leith-Hay-Clark.

Clairvoyante: Miss Evelyn Canon.

Wednesday, October 23rd.—Speaker: Mrs. Marjorie Livingston.

Clairvoyant: Mr. R. E. Cockersell.

Monday.

#### WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

#### WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Oct. 23rd. 2.30 p.m. Mrs. Evelyn Thomas. 6.30 Miss Lily Thomas.

Oct. 30th. 2.30 p.m. Mr. Glover Botham. 6.30 Mrs. Evelyn Thomas

Private Sittings arranged daily with the following mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Fridays at 6.30 p.m. Commencing Friday, October 18th—

A Course of Four Lectures by Miss Jacqueline

October 18th—Subject: "The Aura of Living Things"

Chair - Dr. A. E. NEALE.

October 25th—Subject: "Cheirotherapy."

Chair - Mrs. ST. CLAIR STOBART

Saturday, October 19th, at 7.15 p.m.—Whist Drive

Tickets 1/6 each, including Refreshments.

Thursday, October 24th, at 7.30 p.m.

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#### CONFRATERNITY LUNCHEON-HOUR MEETINGS

at THE FORTUNE THEATRE, commencing Friday, Oct. 4th, 12.30—1.30

Addresses by representatives of the Churches and by Spiritualists

Clairvoyance—Mrs. ESTELLE ROBERTS

For further particulars see page 662.

### Marylebone Spiritualist Association.

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SUNDAYS at 7 p.m. at

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Sun., October 20th. Speaker: Mr. H. ERNEST HUNT

Clairvoyant: Mr. Thomas Wyatt

Sun., Oct. 27th. Speaker: Rev. MAURICE ELLIOTT

Clairvoyante: Mrs. Stella Hughes.

For particulars of weekday activities at Headquarters, Marylebone House,  
42 Russell Square, W.C.1. Apply Secretary: MUSEUM 0676

### The London Spiritual Mission

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SUNDAY, OCTOBER 20th.

11 a.m.—Mr. DAVID BEDBROOK.

6.30 p.m.—Address by MOON TRAIL.

Mrs. HELEN SPIERS, Clairvoyance.

MONDAY, OCTOBER 21st, at 3 p.m.

Rev. WALTER WYNN. Subject: "Biblical and Pyramid Prophecy." Admission by Ticket.

WEDNESDAY, OCTOBER 23rd, at 7.30 p.m.

Mrs. E. A. CANNOCK, Clairvoyance. (Silver Collection).

FRIDAY, OCTOBER 18th, at 8 p.m.

Mr. W. G. HIBBINS, Lecture.

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Wednesdays, 5 to 7 p.m.

Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE (Silver Collection).

Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.

(Members, 1/-; Associates and Visitors, 1/6)

"AT HOME"—FRIDAY, OCTOBER 25th, at 3.30 p.m.—

Speaker: Mrs. HEWAT MCKENZIE, Hon. Principal, British College.

For further particulars write for Syllabus.

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## THE "FLOWER MEDIUM"

FRIENDS of the "Flower Medium" say there is reason to expect that she will agree to resume the test sittings at the International Institute. This announcement was made at a meeting held in Queen's Gate Hall, South Kensington, on Tuesday evening last week (October 8th), when there were shown an infra-red cinematograph film and lantern slides of photographs taken during the three sittings held some time ago, at each of which flowers were produced. Dr. Nandor Fodor pointed out the features of the films and photographs—including various suspicious movements and appearances—but admitted that, although the preliminary "searching" had been very keen, no hidden flowers were discovered about or near the Medium. If she gave more sittings, conditions of search and control would be improved, but every courtesy and consideration would be given to the Medium.

### MR. SPROULL'S VIEW

To the Editor of LIGHT.

Sir,—In justification of the inference Mr. De Brath lays at my door, he omits a most important factor—*viz.*, that, as far as can be traced by us, all independent and capable searchers who have comprehended Miss Lewis's *modus operandi* for nullifying searches have withdrawn their conviction of the adequacy of the schemes on which they formerly relied.

Mr. De Brath also hazards a guess which is wide of the mark in suggesting that the information given me by third parties about the 13th April seance related just to anything *prior* to the seance. My information is what Miss Lewis told me, and all that has come to light since inclines me to believe *her* story to me of deception (which covers the April seance he mentions). Mr. De Brath is asking us to believe too much when he writes he does not consider that anything *prior* to the seance can affect what took place *at* the seance, for it is patent to-day that observation in the moments *prior* to the seance was (if not actually defective) certainly not up to carefully planned research standards, and in that case it is hardly feasible that, during the moments of the seance, observation could have attained a sufficiently high standard. However, it is good to see that even a man of Mr. De Brath's views now consigns Miss Lewis to the medical fraternity; I hope, therefore, he now agrees with Mrs. McKenzie that psychic researchers waste time on such as Miss Lewis.

R. SPROULL.

### MISS EVANS' FINAL WORD

Sir,—As I have been away from London, and have only just seen Mr. Carr's letter printed in your issue of October 3rd, will you kindly allow me to make a final correction of his statements. As Mr. Carr was out of the room for a very long time while we waited for the sitting to take place, he cannot know all that happened. The statement that Mrs. Sproull asked Mr. Carr and myself to come upstairs on her first entrance is incorrect. The facts are that Mrs. Sproull did actually come into the seance-room twice; that on the first occasion she threatened to call for the police (and had a telephone book in her hand) if the Medium did not confess; that Mr. Carr himself came downstairs

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religious organization."

to tell me that Mr. Sproull would *not* allow me to go upstairs to the Medium, and that I was allowed later to do so *after* Mrs. Sproull had come again to say the Medium had confessed. I did not at any time see Mr. Sproull in the seance-room, nor hear him discuss with his wife the advisability of calling in the police. Mrs. Sproull's threat was unequivocal.

It is interesting to know that Mr. Carr was detailed to observe me.

D. B. EVANS.

(This correspondence is now closed.—Editor.)

### MIND AND VIBRATION

Mr. S. O. Cox was a welcome speaker at the British College on the 9th inst., on the important subject of Mind and Vibration. He stressed the importance of right concentration and the importance of moral and ethical thinking and pursuits, if any real alteration was to be made in our finer bodies. Mr. Cox is fortunate in being one of the members of a carefully-guarded home circle, and illustrated his talk by valuable quotations from communications received from reliable teachers. These are received by independent raps, a method which is found in this circle to be most exact, and especially when messages in other languages are given.

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## CHELtenham SPIRITUALIST CHURCH, Propaganda Meetings.

*Under the auspices of the above Church*

**Mr. J. B. M'INDOE**

(President of the S.N.U.) will be holding a series of

## Propaganda Meetings

in Gloucestershire and Herefordshire, on

### "MAN'S SURVIVAL"

Tues., Oct. 22nd—Subscription Rooms, Stroud, at 7.30 p.m.  
Wed., Oct. 23rd—Corn Exchange, Cirencester, at 7.30 p.m.  
Thurs., Oct. 24th—Town Hall, Cheltenham, at 7.30 p.m.  
Mon., Oct. 28th—Shire Hall, Hereford, at 7.30 p.m.  
Tues., Oct. 29th—The Watson Memorial Hall, Tewkesbury, at 7.30 p.m.

*The Chair will be taken by*

Miss E. MAUDE BUBB (Leader of the Cheltenham Spiritualist Church), or Miss PETRONELLA NELL (of London).

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Sunday, October 20th—

11 a.m. Mr. A. C. H. Frost.

6.30 p.m. Mr. C. S. Collen-Smith, Ph.D., Ps.D.  
Clairvoyance: Mr. A. J. Brewster.

### LITERARY INSPIRATION

"The Psychic Factor in Authorship," in which Mr. Shaw Desmond is to lecture under the auspices of the International Institute (as advertised on another page) is a subject of great interest to all writers and readers. Incidentally, it attracts the attention of many people who are not concerned with other forms of psychic manifestation—which no doubt accounts for the fact that Miss Helen Simpson (the well-known novelist who won the James Tait Black memorial prize in 1932 with *Boomerang*) is to preside, and that other novelists are expected to be present.

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