

READY
OCTOBER

THE MESSAGES
OF ZABDIEL

SPIRIT MESSAGES RECEIVED
AND WRITTEN DOWN BY THE

REV. G. VALE OWEN

THE LIFE BEYOND THE VEIL

BOOK II

THE HIGHLANDS OF HEAVEN

With an Appreciation by LORD NORTHCLIFFE
Preface and Notes by H. W. ENGHOLM

The communications in Book II. are complete in themselves, and were given by one who calls himself Zabdiel, the beauty and powerful appeal of whose descriptions of the after-life cannot fail to impress all readers. These messages were received by Mr. Vale Owen during some 37 sittings in the Parish Church at Orford, Lancs, and amount in all to a volume of approximately the same length as that already published.

By the ever-increasing demand for Book I.—**THE LOWLANDS OF HEAVEN**—from readers and students of every class and religion, we believe that Book II.—**THE HIGHLANDS OF HEAVEN**—will be even more enthusiastically welcomed, since the messages which it contains differ considerably from those Mr. Vale Owen received from his mother in that they traverse wider regions and attain to more sublime heights.

6/- net, postage 6d. extra.

Book I.—THE LOWLANDS OF HEAVEN

With an Introduction by SIR ARTHUR CONAN DOYLE
WAS PUBLISHED IN JUNE.

"We may accept this volume as the Prayer Book tells us to accept the Apocrypha: 'for example of life and instruction of manners,' and welcome it wherever it has brought faith and comfort to the bereaved."—SIR WILLIAM BARRETT, F.R.S., in the *Evening News*. "They have undoubtedly been a source of hope and consolation to hundreds of thousands of hearts."—*Financial News*. "Whatever you and I may think about the subject, they do contain a message of hope for all of us for the life beyond."—THE REV. HAMILTON BLYTH in a Sermon at Holy Trinity Church, Weymouth.

6/- net, postage 6d. extra.

THORNTON BUTTERWORTH, LIMITED, 62, ST. MARTIN'S LANE, LONDON, W.C.2.

Convocation of SERIOUS STUDENTS OF HIGHER OCCULT SCIENCE.

Mr. Frank Highett

a well-known worker in the Spiritualist movement in Australia, claims that he has been commissioned by the MASTER to deliver a certain Message to serious students of Occult Science—Spiritualists, Theosophists, Christian Scientists, Bible Students and all others.

Meetings

will be held in the Hall of the

ART WORKERS' GUILD,

6, Queen Square, Southampton Row, Holborn, W.C.,

On TUESDAYS, OCT. 12th and 19th.

Commencing at 8 o'clock p.m., when

MR. HIGHETT will address the gathering.

Questions Invited.

MR. RICHARD A. BUSH will take the chair.

Admission free.

No Collection.

ASK AT YOUR LIBRARY FOR—

POEMS

By CLAUDE L. PENROSE.

With a Biographical Preface

(Illustrated).

Extracts from a few early reviews:—

TIMES:—"The poems reveal a singular maturity for a young man of sixteen to twenty-four. From the earliest poem (November, 1909) onwards there is hardly a trace of crudeness. . . . They always show a natural feeling for the value of words, the effect of cadences, and the harmonious flow of rhythm and diction. . . . There are some really fine pieces. 'Ride On!'—the chase of death—is a fine piece of writing in its stir of movement and its human drama, and the narrative pieces, 'The Devil's Raid' and 'Evil Tidings,' are admirably given. Some later poems convey, by apparently simple means, a really true emotion. . . . 'On the Somme' is a new and arresting picture description of the human side of British forces moving into action."

SCOTSMAN:—"A deeply interesting memoir."

GLOBE:—"Even the beauties of the poems of this Admirable Crichton among gunner majors do not move the reader so much as the biographical preface. . . . almost divine in its pathos."

ABERDEEN JOURNAL:—"Among the large number of books of biography and literary work of those who have made the supreme sacrifice, this record of the life and achievement of the late Major Claude L. Penrose stands out distinctive. . . . All lovers of poetry will welcome the complete collection of his poems as given in this volume, connoisseurs of art will appreciate the exquisite pen-paintings and water-colours that give grace and finish to a book that is in itself an edition de luxe, while students of psychology will be interested in tracing the development of his career from early boyhood. . . . His diary gives a vivid and intimate idea of life at the front."

THE LADY:—"We can think of no reader of whatever type to whom this book could fail to make a touching appeal."

WESTERN MORNING NEWS:—"He might have been an eminent painter. . . . his artistic gifts are borne witness to by many beautiful drawings and clever sketches, which are charmingly reproduced in colour as illustrations to this book."

Crown 4to. Profusely Illustrated with Half-Tone, Colour, and Lithographic Plates.

Price 2ls. Net.

FROM ALL BOOKSELLERS OR FROM
HARRISON & SONS, LTD.,
44-47, St. Martin's Lane, W.C.2.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,073.—VOL. XL.

[Registered as]

SATURDAY, OCTOBER 2, 1920.

[a Newspaper.]

[PRICE TWOPENCE.]

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1, Tel., Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 15/-; six months, 8/-. Payments must be made in advance. To United States 3 dollars 65 cents.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton. Kent and Co., Ltd., 31, Paternoster-row, London, E.C.4.

NOTES BY THE WAY.

"Whatever is divine is simple, primarily, superlatively so, and on that account most self-sufficient." So wrote Proclus, the Platonist, in his writings on Theology. The saying sets forth an idea which has been repeated many times since and which should prove consoling to those who are bewildered by the complexities of much that passes as instruction concerning human life and destiny. So soon as we give the intuitions free play we are able to penetrate easily beyond the complicated meshes woven by the intellect around things that should be clearly discerned without a profusion of words which tend only to darken counsel. Proclus expands slightly on his text of Divine Simplicity by telling us that the divine is "clearly simple because of its unity," since all that is divine is uniform and has a simplicity of its own. It is a great thing to win the realisation of these things, to understand that, while deep thinking may arrive at aspects of truth, clear seeing is more direct and effective. It may come in flashes—usually it does, for very few are sufficiently advanced spiritually to gain the steady and sustained vision, and even for them come periods of dimness and uncertainty—part of the training for which earth experience is designed.

* * * *

In his recent little book, "Life After Death," containing two lectures on Christianity and Spiritualism (Hodder and Stoughton), Canon J. M. Wilson shows a fair-minded attitude, for he publishes in it the replies to his arguments from Sir A. Conan Doyle and Sir Oliver Lodge. There is, as a rule, little that is new in anti-Spiritualistic criticism. But Canon Wilson offers us the reflection that early theories in any science have almost always been easy and obvious, so that it is improbable that the facts of mental experience in psychic science will be permanently acceptable. Of course, if they *are* facts—and we know they are—it stands to reason that they must be accepted sooner or later. As to the interpretations of those facts, that, we willingly concede, must change as we go forward. All the interpretations of life are necessarily tentative; but our experience is that every change in them is towards larger and more wonderful forms. But that simply means that our minds change—the basic facts, ideas, and principles remain permanent and changeless. And in this matter of Spiritualism, our experience is that the change is ever towards finer and clearer revelations of the true nature of the Universe. There is a perpetual dross of error to be discarded, but the central truths remain,

With Canon Wilson, as with many other theological critics, it seems to be a case of supernaturalism *v.* materialism. He is loth to accept any kind of material form, however tenuous, as necessary to personality after death. The kind of *post-mortem* existence which this view would indicate is clearly irrational to any thinker who holds by the principles of nature. As to another argument of Canon Wilson, let us say once more, as we have said so often before, that human survival is one thing and eternal life quite another. Eternal life is clearly something beyond time and space, and neither science nor logic can pronounce upon it. We do not claim to prove eternal life—it is beyond proof. It belongs to things too deep and too divine to come within the purview of psychical research. All we say is that as man survives the shock of death, it is a fair presumption that he was not "made to die" in any sense of the term.

* * * *

In the course of a letter in the "Daily Telegraph" recently, the Rev. John A. Sharrock, of Holy Trinity Vicarage, Worcester, says some true things about the present position, under the heading "The Church and the People." We quote some sentences:—

All philosophies, economics, and social schemes have been tried and failed. The wrangling and strife only increase. There is no driving power in anything strong enough to make people exercise self-control, justice, or sympathy except in religion.

That is to an increasing extent the conclusion of thinking men in every direction.

* * * *

Mr. Sharrock deprecates attacks on the Church as being responsible for the present social disorder. "The real reason," he remarks, "was given nearly 2,000 years ago. The love of the world is incompatible with the love of God, and hence of His servants, His word and His society." He advocates a change in the method of religious propaganda:—

The pulpit can no longer remove ignorance and prejudice, or inculcate the truth. The only agency that can do so is the Press. The daily papers reach everyone, and give scope for free debate and thorough investigation. Most of the best papers admit religious discussion to a limited extent, but many others avoid it as unpopular. But if the safety of the present world, to say nothing of the next, is at stake, surely the Press of the country will have to make religion one of the chief planks in its platform.

We think that the Press is becoming aware of the fact.

THE L.S.A. MEMORIAL ENDOWMENT AND SUSTENTATION FUNDS.

The Council of the L.S.A. acknowledge with thanks the following further donations to these funds:—

	£	s.	d.
K. A. Y. E.	2	2	0
Frederick Lawrence	0	10	0
H. S. V. Parker	0	6	2
Miss A. Gibson	0	5	0

L.S.A. MEETINGS.—It will be observed (p. 316) that Mr. A. Vout Peters gives the clairvoyance at the Alliance meeting on Tuesday next in place of Miss Violet Ortnier. This is to accommodate Mr. Peters, who is leaving for Holland, and Miss Ortnier will take his place at the meeting for clairvoyance on Tuesday, 12th.

DR. CRAWFORD'S CONTRIBUTION TO PSYCHIC SCIENCE.

BY STANLEY DE BRATH.

II.—LATER INVESTIGATIONS.

Dr. Crawford's earlier investigations ended with the curious and anomalous result that, whereas when the medium was seated on the weighing machine platform her weight was (1) reduced, by the formation of a "psychic rod" of some externalised power, or substance carrying power, and (2) increased, by approximately the weight of the object levitated; nevertheless when the table was placed on the platform the force exerted was considerably in excess of the weight of the table, and varied with the height of the platform, being 3 to 4 lbs. at a height of a few inches and as much as 23 lbs. or more when this height was increased.

A second series of experiments was then undertaken, which were published in a book entitled "Experiments in Psychical Science" (1919). The chief questions investigated were as follows:—

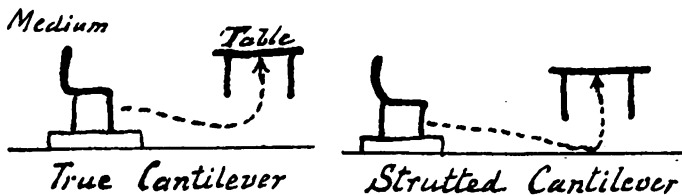
1. If weights are placed on the levitated table, does this tend to overturn the medium, as it must if there is a cantilever?
2. Is the cantilever theory true for all types of levitation phenomena, or is it only a particular case?
3. What type of psychic mechanism is employed when the medium and chair are moved along the floor?
4. How is it that the medium feels no reaction effect on her body?
5. What is the type of psychic mechanism when the table resting on the floor cannot be moved to or from the medium by muscular power?
6. What is the exact shape of the cantilever arm?

The experiments were as follows:—

Experiment 1. Weight of table, 8 lbs. 1 oz. The medium seated in a chair placed on a board on the platform of the weighing machine 7½ inches above the floor. Weight indicated, 135 lbs. 8 oz. On the table being levitated four inches, the indicated weight increased by 10 lbs. 14 oz., being 2 lbs. 13 oz. greater than the weight of the table. When levitated to the height of the medium's knees (say 2 ft. above the floor), the weight indicated was 8 lbs. 12 oz., being 11 oz. greater than the weight of the table. On a 10 lb. weight being placed on the table, reaction rose to 19 lbs. When a second 10 lb. weight was added, reaction was 29 lbs. A third 10 lb. weight caused the medium to sway forward, tending to overturn her and her chair. There is therefore a mechanical "turning moment" such as would be produced by a cantilever.

Experiment 2. The medium's chair was placed on the floor and the levitated table was loaded with weight up to a total of 47 lbs. 14 oz., when the medium's chair tilted forwards.

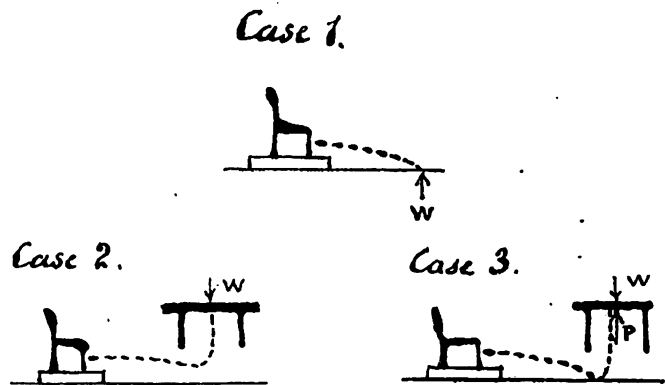
Dr. Crawford then asked the unseen operators to rest the end of the cantilever on the floor under the levitated table. Heavy force applied to the table then produced no overturning reaction on the medium. The two cases may be diagrammatically represented as under:—



"The operators say that at demonstration séances they rest the end of the cantilever upon the floor immediately under the table, so that when a strong man stands over the levitated table and exerts great pressure upon it, the medium is protected from the large reaction forces, the latter in this case being on the floor instead of on her body. The operators also say that they much prefer to work with a true cantilever, for, when they have to rest the end of it upon the floor, the structure is badly strained and much energy is required to maintain its rigidity."

Exhaustive experiments showed that with a true cantilever the "turning moment" (i.e., force in lbs. multiplied by the distance in feet) is about 84 foot-pounds, the want of complete accuracy being due to the difficulty of ascer-

taining the exact point of application of the power. The mechanics of three cases are illustrated below:—



In case 1 the cantilever supports part of the medium's weight, and therefore her weight seems to diminish.

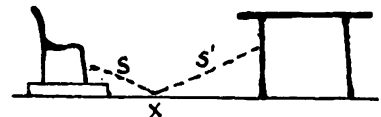
In case 2 the cantilever supports the table, and the reaction is equal to the weight of the table.

In case 3 the upward pressure P balances, or partly balances, the weight W . If W is greater than P the additional weight indicated will be W minus P ; if P is greater than W the weighing machine will indicate reduced weight, P minus W .

Different mechanical methods are therefore employed according to the weights, heights and directions of pressure.

Another series of experiments consisted in placing the medium on a wheeled platform, with the result that when the table was levitated, the medium was strongly pulled towards it. When her chair was fixed ordinary human strength was unable to push the table towards her against the rigid rod.

Experiment 16 shows that the mechanical arrangement for resisting such a push is as under: Two rods proceed from the medium's ankles and grip the floor at X (a pressure indicator with a contact to an electric bell was placed here) and showed firm pressure. S and S' show the cantilever modified to produce a rigid strut.

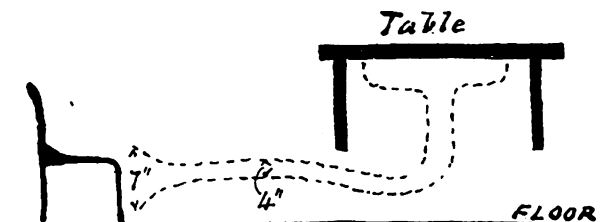


Returning to the experimental method of the bent cantilever resting on the floor under the levitated table, a piece of pasteboard placed under the table seemed as if glued to the floor, thus showing a strong pressure from the bent portion of the cantilever. (N.B.—This pasteboard could only be handled with gloved hands, the bare hand interfering with the reaction.)

When the weighing machine was permitted to move on its wheels, and it, with the medium seated in a chair upon it, was slowly pulled along the floor by the psychic force, the medium's weight was diminished by 48 lbs., due to an upward component of pressure transmitted by the psychic rod.

Finally, a pressure-indicator passed all over the medium and in the space round about her, showed no pressure during levitation of the table.

These experiments were all conducted in constant communication (by raps and alphabet) with the unseen operators, who varied the procedure to meet each case. Nothing is more remarkable than this co-operation. In the attempt to determine the exact shape of the cantilever, Dr. Crawford was obliged to depend almost entirely on the information so given, which was to the effect that the shape is as indicated by the diagram. It may, or may not, rest on the floor.



But the experiments all tended to show that the whole of the weight abstracted from the medium cannot be accounted for by reactions alone; some of it being due to actual material extruded from her body.

In Experiment 19 the operators were requested to take this material and instead of building up a cantilever, to place it loosely on the floor. This they agreed to do, signifying by raps when complete. The weight of the medium and chair on the weighing machine was found to be diminished by 16 lbs., the weight indicated being 120½ lbs. as against the normal 136½ lbs. Asked to place the material on the board under the medium's chair on the

machine, no alteration in the weight of 136½ lbs. was observable. In both these cases nothing was visible and no attempt to test the presence of the emanation by the touch seems to have been made.

The operators were then asked to take as much of the emanation as would suffice for a heavy blow on the floor, and the weight of medium and chair decreased by 42 lbs.

Asked to form a rod such as could strike such a blow, and to rest it on the floor, the weight decreased 39 lbs. Asked to abstract as much matter as they possibly could, the weight was reduced, not uniformly but in fluxes, showing more and more difficulty as the amount increased to a total of 54½ lbs.

Dr. Crawford writes: "The above are a few of the results which are gradually leading me to the conclusion that the psychic rods which produce the phenomena, are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form not known to science."

TESTS OF THE NATURE OF THIS MATTER.

Previous experiments had shown that it is a conductor of high-tension electricity, a charged electroscope being immediately discharged on contact. It is not, however, a conductor of low-tension currents, if we can rely on the statement of the operators when requested to place the end of a psychic rod across two insulated pieces of brass connected with an electric cell and galvanometer. No deflection was observed.

The effect of a touch by the medium on the levitated table was then tried. When touched by the medium's bare hand on its upper surface it dropped in two to three seconds. Touched by a glass tube held in her hand, it dropped in five to six seconds; with a piece of twisted paper, no effect; touched by her foot, no effect; with silk-lined kid gloves, dropped in eight seconds. Touched by other persons, no effect; but when medium's hand was placed on the others the table dropped in two to three seconds. No temperature effects of any kind were apparent.

Dr. Crawford concludes:—

1. The cantilover theory is correct as explaining one method of levitation.
2. For levitated bodies of considerable weight a strut method is used.
3. That the phenomena should occur at a long distance from the medium they must be such that direct mechanical reaction be not upon her, and no very large force magnitudes must be involved.
4. An unstressed or feebly stressed psychic link often connects a psychic structure which is "out" in the séance room, to the body of the medium.
5. In order to build up the psychic structures matter seems to be driven out of the medium's body.
6. This matter seems to possess weight, sometimes as much as 50 lbs.
7. It seems to be a form of matter with which science is not acquainted.
8. The medium's bare hand is most effective in conducting this substance from the table to her body.
9. Some substances conduct it more slowly than others. The air does not conduct it at all.
10. It is essential to the phenomena of levitation.

It will be noticed that the very considerable weight of the extended substance brings quite new mechanical considerations into the reaction phenomena, as the "rods" must have each a centre of gravity.

We are promised another work from Dr. Crawford's notes, to be published shortly. At an interview with him at the office of *LIGHT*, Dr. Crawford was good enough to show me a photograph in which the psychic rod was made visible by flashlight. He also told me, and has published in *LIGHT* the fact, that the emanation of which these rods are composed shows a peculiar susceptibility to certain dyes, such as carmine or methylene blue, thus enabling their course and their presence to be traced. Another observer informs me that, after preparing a box in which the medium's feet were locked, and placing a piece of card treated with luminous paint in front of the box, he was at last able to see the psychic matter shape itself into rods or any other shape desired as quickly as thought itself. This prepared the way for a most instructive series of photographic experiments. Instructions to combat the injurious effects of flashlight upon the medium were given by the unseen operators, and after a graduated course of various degrees of light intensity, a most interesting series of photographs were taken which we shall look forward to seeing in the book now in course of preparation.

HUSB FUND.—Mrs. Elta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Mrs. Ritchie, £2; Mrs. Green, £1; Mrs. Grieve, £1; Mr. H. Holmes, 3/6.

"**SPRING SONGS AMONG THE FLOWERS.**" Following her two little volumes of verse, "Summer Songs Among the Birds," and "Winter Songs Among the Snow," Miss Elsie Emmons sends us a third book, "Spring Songs Among the Flowers." They are simple and unaffected lyrics, which will find echoes in the hearts of readers like-minded. It can be obtained of the author at Mount Vernon, Leamington Spa, price 3/- (postage included).

THE VISIONS AT VERSAILLES.

"AN ADVENTURE" RECEIVES FRESH CONFIRMATIONS.

In *LIGHT* of October 7th, 1916, we gave an account of the corroboration received by the late Dr. Hyslop of the remarkable story told by the two ladies, Miss Elizabeth Morison and Miss Frances Lamont, of their psychic experiences at Versailles. These were described in a book entitled "An Adventure," published in 1911. The account excited great interest in the reading world at the time, and is still widely remembered.

The two ladies, while walking about the grounds at Versailles, at different times, saw apparitions of persons and things belonging to the period of Marie Antoinette and Louis XVI. Investigation proved that although apparitions, the people and things seen were veridical, that is they were facsimiles of the actual persons and objects that had been in those places in 1789. The two ladies verified them by very patient and difficult inquiries. To quote Dr. Hyslop's account: "The phenomenon took the form of telepathic hallucinations, possibly or probably induced by the dead, who knew the things and events of that earlier century."

In 1916, Dr. Hyslop, in the *Journal of the American S.P.R.*, refers to a Mr. and Mrs. Crooke and Mr. Stephen Crooke, who in 1907-9 lived in a flat in the Rue Maurepas at Versailles, their windows overlooking the park. They also saw some strange appearances. Inside the grounds "the light and trees and walks were so constantly in an unnatural condition, that at last the whole thing got on our nerves," and they left the neighbourhood. When "An Adventure" appeared they were naturally especially interested in it, for it confirmed many experiences of their own. They, for example, had seen phantoms of people, and they recognised the description of the lady (Marie Antoinette) spoken of by the Misses Morison and Lamont, whom they met later, and with whom they compared experiences.

We gave a full account of the matter in *LIGHT* of the date above mentioned taken from the current issue of the *Journal of the American S.P.R.*, and only recur to the matter now because of the appearance in the "Daily Mail" recently of a correspondent's story of how on a visit to Versailles he went to see the little village built for Marie Antoinette. He refers to the book, "An Adventure," and proceeds:—

"Mentioning my visit and this story to a woman friend two days ago, she told me that she also had had a queer adventure at the laiterie, and had informed many people of it some years before the book in question was published. She said that she noticed the boarded-up windows and wondered what was inside. She, therefore, went up to one of the windows to look through a crevice in the boarding, when to her great surprise she distinctly felt herself pushed away. There was no visible person there, and it was broad daylight. But she entertained then no doubt, and she entertains now no doubt that this was a supernatural happening, and she had an eerie feeling which the associations of the place may explain in part. What was even more interesting was that when she asked various people in Versailles why the particular window was boarded up, she was told that it had been so covered because many passers-by had seen, or alleged that they had seen, the ghost of Marie Antoinette, and this had made a great many afraid to go near. Versailles is visited by so many travellers and the romance of the place is so great, that it would be important to know whether any other British visitors have observed anything of the kind reported."

In a later issue of the "Daily Mail" (September 27th) another correspondent, Mr. Victor J. Puleston, gives an interesting experience he had last autumn. He writes:—

"After visiting Versailles Palace, I went to the Petit Trianon and the Swiss village. I knew the general direction in which to go and set out across the park. Not knowing the passages of the park I made a detour, and, therefore, arrived as the night was closing in. It began to rain, and in the semi-darkness the picturesque little model village had a curiously eerie appearance. I sat for some time to shelter from the rain which was falling heavily. I lit my pipe and was contemplating my quaint surroundings when suddenly I became aware of the figure of a woman wrapped in a cloak who came from out of the trees and made towards one of the buildings. I was at once struck by the curious manner of her dress which, though the right had come, I could just see was not of the modern fashion. The figure approached the building, and made as if to knock, though I could not hear the sound of knocking. A door was opened as if by someone inside and the woman entered. I thought it might be that the building was inhabited, and when I had finished my pipe I walked to the house with the object of asking my way back to Versailles. When approaching the building a curious feeling, such as I have experienced when crossing the battlefields during the war at night, came over me. I knocked but received no answer, and on making a tour of inspection found the door was fastened and the building was not inhabited."

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

PHENOMENA: THE APPEAL TO INTELLIGENCE.

Interviewed by a member of the Press a little time ago, the leader of one of the most thriving and progressive Spiritualist communities in the provinces said that he did not give phenomena on his platform—he aimed at appealing to the intelligence of his audiences.

That is an excellent idea, and it is one towards which Spiritualism as a religious movement—which is not the same as a sect—is tending more and more. This is not in any way to depreciate the value of phenomenal evidences, but merely to put them in their right place as a means to an end and not the end in itself.

We are well aware that this is a rather vexed point. There are those who maintain that the whole foundation of our subject is phenomena. That may well be in a certain sense, for all the manifestations of life in Nature and Man come under the head of phenomena, *i.e.*, facts or experiences in changing and perceptible forms as distinguished from the permanent essence of things; and we cannot know a thing except by its appearance. But it is to be remembered that our experiences are interior as well as exterior, and that in dealing with an interior order of life its manifestations are most truly expressed when they are for us a matter of inward experience, and that is in itself no less a phenomenon than some exterior appearance.

Those who have any understanding of this principle have clearly developed their intelligence to an extent that makes an appeal to it profitable without any resort to those demonstrations which go under the general head of psychic evidences. Such persons may or may not have witnessed these, but their position towards the matter is not vitally affected one way or the other.

We have met and known several earnest workers in Spiritualism, some of whom had never received any phenomenal evidences whatever. They did not appear to need them. They had deep convictions or intuitions regarding the truth of the matter. These were confirmed by what they had read and heard. When later (as happened to some of them) they witnessed the supernormal side for themselves their lives were certainly enriched by a new interest, but it was not, for them, of the essence of the thing. The foundations of their faith were phenomena, true, but they were the phenomena of the interior life, the deepest, truest and most basic of all.

The first evidence man had of the electrical principle was probably the lightning flash. That was the phenomenal manifestation on which all his subsequent discoveries and experiences in electricity were based. But what a vast new world was opened to his gaze when he began to understand something of the truth about electricity, and discovered that the lightning flash was but a single one of its countless manifestations, most of them vastly more important.

It is even so with this subject of ours, where a floating table or some other physical evidence of a world of life beyond the range of our senses falls at last into its place as a relatively trivial evidence of an infinitude of life and intelligence beyond the little compass of the senses, and expressed in vastly greater forms all around us if we had but the wit to see it. The floating table is a "phenomenon," true, but so is the floating of the sun or planet in space—and an immeasurably greater one.

Spiritualism rests on its phenomena. Yes, a certain small Spiritualism and in a small sense. But the greater Spiritualism rests on the reality of Love and Life and Law, a Universe intelligently ordered throughout, so that it may be interpreted by Reason, and so infinite in its resources that every form of use and service is provided for the needs of every individual soul—phenomenal manifestations for those whose

vision is too dull to reach the truth in any other way, and the inspirations and guidance of unseen ministers for those more spiritually advanced.

As time goes on we shall see Spiritualism advance as a mighty wave of power and influence, lifting the world to heights undreamed of, propagating its power as by a divine contagion, spirit responding to spirit. The advanced mind will convince by its mere presence, and phenomena, as such, and not as a means and channel for communication with humanity beyond the veil, will become a matter for Science to explore and understand as part of its work in dealing with the outer manifestations of life and mind.

LONDON SPIRITUALIST ALLIANCE.

MEMBERS' SOCIAL EVENING.

On Thursday next, the 7th inst., at 7.30 p.m., the first social meeting for the Autumn Session will be held, and it is hoped that as many of the members of the Society as possible will attend. The Council will also be very pleased to meet any friends whom members may wish to bring with them. Mr. Howard Mundy, the newly appointed Secretary, will be introduced to the assembly, and will give a short address in which several matters of interest will be made known regarding the changes which have recently been made in the administration of the Society and its future activities. In the course of the evening there will be a musical programme, which is to include the rendering for the first time of a new song entitled "The Return," the words of which are by the well-known song-writer, Boyle Lawrence, and the music by the popular composer Herman Darewski. Miss Rosina Buckman, the well-known vocalist, has kindly consented to give the members of the Alliance the first rendering of this song.

Clairvoyant descriptions will be given at 3 p.m. on Tuesday next, the 5th inst., by Mr. Vout Peters. Admission to this meeting will be confined to members only.

On Friday, the 8th inst., a conversational gathering will take place at 3 p.m., and at 4 p.m. an inspirational address will be given through the mediumship of Mrs. M. H. Wallis. Visitors can attend this meeting on payment of one shilling.

A NOTE ON THE LAMBETH CONFERENCE.

In the report of the Committee of Bishops appointed to deal, *inter alia*, with Spiritualism, there is one sentence which I think calls for comment and protest. The sentence is quoted in full, and the statement to which exception is taken comes at the end; the italics are mine:—

"Moreover, many practices by which such communication is sought lead to a loss of true communion through the love of God in Christ Jesus, because in them the subconscious self is released from the control of our wills, and no moral struggle for purity is made."

I venture to say that this last statement is one which should never have been made; it is a thing which no body of men, Bishops or otherwise, should say about any other section of the community. In the first place upon what grounds do the Bishops base their assertion; in the second, can any conceivable grounds afford proof for this comprehensive negative—that no moral struggle for purity is made?

The reverend gentlemen talk about the subconscious self in a somewhat awed and mysterious fashion, but even a nodding acquaintance with its main characteristics should surely have shown them how impossible it is for one person truly to judge another. How much more then is it demonstrably unwise to condemn a whole class roundly by so sweeping an assertion.

I am not arguing as to the relative struggles of Spiritualists as against those of any other body of individuals, nor am I making any statement as to whether there is any relation between the search for phenomena and moral excellence; but I do say that intemperate remarks, incapable of proof and at their face value unjustifiable, will become the considered counsels of an august assembly of divines.

H. ERNEST HUNT.

It is loveliness I seek, not lovely things.—FIONA MACLEOD.

MR. DAVID WILSON'S PSYCHIC TELEGRAPH.—H. W. writes calling our attention to an article on this subject in "Popular Science Siftings," which we had already seen. We have only to repeat that so far as our knowledge goes Mr. Wilson long since abandoned his experiments for reasons of his own, and is now engaged in work of quite another kind. But we believe that experiments are being carried out by others with a view to devising some mechanical instrument capable of recording psychic messages.

FROM THE LIGHTHOUSE WINDOW.

Mr. Howard Mundy, the new secretary of the London Spiritualist Alliance, was for nine years the President of the Bournemouth Spiritualist Church, serving the Society also as chairman, lecturer and clairvoyant, and gaining a high reputation for his discretion and painstaking efficiency.

The "Weekly Dispatch" (September 26th) announces that it will publish shortly a new series of spirit messages received by the Rev. G. Vale Owen. On Sunday next (October 3rd) the journal will give "a sketch of the remarkable personality of Mr. Vale Owen, and give some details of his methods of work and of his views on the messages." This contribution will be read with great interest.

Mr. Stanley De Brath continues in this issue his able survey of the important investigations conducted by Dr. W. J. Crawford. He illustrates with diagrams many of the experiments that were conducted.

Dr. Ellis T. Powell has published, in the "Financial News," a series of interesting and picturesque articles descriptive of his recent tour in Canada.

Mr. Horace Leaf left London last week for an extended tour through England, Ireland and Scotland, and does not anticipate returning home before December 7th.

The Church Congress expects to meet on October 19th at Southend, under the presidency of the Bishop of Chelmsford. The main subject of the Congress is defined as "The Living Christ and Problems of To-day."

It seems impossible to keep Spiritualism out of the discussions at these gatherings of Churchmen. The subject is among those announced to be dealt with at the Congress, and Sir William Barrett will speak on the teachings and warnings of Spiritualism. We may also expect to find the Rev. A. V. Magee adopting his customary rôle.

Dr. Woolley will read a paper on "Motor Automatism" on Wednesday, October 6th, before the members of the Psychical Research Society of the Working Men's College, St. Pancras. Mr. Heber J. Rider, the Hon. Secretary, extends a hearty invitation to all interested (gentlemen only). The meeting is at eight o'clock.

The Thomas Brothers, whose physical mediumship was the subject of so much discussion some time ago, are visiting the British College during October, and will demonstrate their powers. All the available opportunities with them for this occasion are booked up, but a return visit may be expected.

The Crewe Circle will also visit the College during October, and on Wednesday, October 20th, Mr. Hope will give a lantern lecture showing many recent results obtained by the mediumship of the circle.

Mr. A. Vout Peters leaves for Holland shortly on a lecture and demonstration tour under the auspices of the Society Harmonia. He opens in Amsterdam on October 11th, and will visit The Hague, Utrecht, Haarlem, and Groningen, returning to London at the end of November.

Mr. Horatio Bottomley, in the "Sunday Pictorial" of the 19th ult., speaks, or rather writes, like a prophet. He dreams of a newer Church, without a creed, a true Church of England of which without baptism or any other rite every citizen will be a member from birth. It will be the Temple of a Universal Faith. It will come as a result of the Christian Churches remembering their Christ, remembering that in His day he was branded as a friend of publicans and sinners. And he concludes his article with the impressive words, "Let us Pray."

As we read Mr. Bottomley's deliverance we recalled some passages from Shakespeare in "A Midsummer Night's Dream." We thought of Quince's remark: "Bless thee, Bottom; bless thee! thou art translated." And of Bottom's own comment on his experience with the fairies, "I have had a most rare vision. I have had a dream. . . ." Mr. Bottomley's dream of a Church Universal, however, is more than a dream. It is a vision of reality.

Many good folk who declare that they will have nothing to do with Spiritualism, forget that displays of psychic power occur quite irrespective of the belief in such things. John Wesley was not a Spiritualist, nor were the Fox girls in the beginning.

A contribution in the "Daily Mail" (September 23rd) entitled "The Secret Voice" affords an instance in point. It is a convincing story of the clairaudient powers of a man who has never heard of clairaudience, who is described as "successful, shrewd, hard-headed, essentially material."

The sensitive in question says, "You say that I am lucky. Well, I suppose I am. But it is not entirely luck. There is something more in it—something beyond luck, or intuition, or judgment, or perseverance and hard work. You will laugh when I tell you the real truth. But it is just this: *I follow the voice.* . . . I dare say it seems to you absurd. People who hear voices are either Spiritualists or shut up in asylums, or else they are the victims of delusions. I do not hear voices, but I *do* hear a voice. I'm not a crank. I'm not eccentric and I am not a Spiritualist."

He continues, "All I can tell you is that everything good and lucky, as you call it, that has come to me in my life has been the result of obeying the voice. The voice is as real as your voice speaking to me now. I hear it as distinctly. It is not the still small voice of conscience. I never know when it is coming, nor do I listen for it. Sometimes I hear it constantly, and then for days or weeks or even months I hear nothing. Often it advises me against my own judgment. But when I disregard it I am always wrong, and now I follow it blindly. It never speaks to me except when I am alone. I have no theory about it and no knowledge. All I can tell you is that it invariably tells me right, and that while I can never be sure when I shall hear it, it has come to me at most of the great crises of my life."

Mr. A. E. Manning Foster, in an article in the "Evening News" (September 23rd) entitled "Why I Believe in a Future Life," records his experiences of becoming convinced of survival after death through taking anaesthetics.

Mr. Foster writes, "I feel that I am being wafted away into space. But I am still attached to the body, of whose existence I am conscious, by a thin cord which becomes attenuated as I recede. At any moment I feel that this cord may be shattered. . . . The persistence of this impression, or dream, if you will, struck me, but it was only recently I learnt that Spiritualists have long held the theory of encircling cords which are snapped as the spirit emerges from the earthly body."

Mr. Foster concludes, "My experiences have furnished me with what I believe to be a substantial basis for believing in persisting personality, or a conscious ego surviving the act of death."

Reviewing a book by Mr. Hereward Carrington, "The Times Literary Supplement" comments, "The interest, largely unintelligent and half superstitious, now prevalent in 'psychic' matters, is apparently on the increase still, and the pity of it is that the growing appetite of a growing public seems satisfied with quantity rather than with quality."

The reviewer, to whom evidently the subject is distasteful, goes on, "This arises partly, of course, from the fact that many, having seen their comfortable, old-fashioned orthodoxies shattered by the war, are eager and alert to remake their earth and heaven nearer to the heart's desire. The automatic writing of a 'psychic' housemaid threatens the revelations of the old world-scriptures, and the word of authority, for an enormous and uncritical class, has become 'spirit communication.' " The attitude of this particular reviewer is contemptuous—we had almost said contemptible. And he shows a curious disregard of the essential facts—the outcome not merely of "defective sympathy," but clearly also of defective knowledge. As the Roman orator remarked, "O the Times, O the manners!"

Dr. J. Stenson Hooker writes to the "Daily Mail" (September 27th) in reference to a communication in that journal from a man who stated that in his sleep he heard the voice of his sister in South Africa at a time when she was undergoing an operation of which he had no knowledge. Dr. Hooker points out that this case is easily explained by telepathy.

"He and his sister," the Doctor suggests, "would naturally (from what he writes) be psychically attuned to each other, and thus a psychical 'wireless' sent by her would be 'caught' by him, or rather, by his receptive subconscious mind. . . . Distance is nothing in such cases." Interviewed by an "Evening News" representative, Dr. Stenson Hooker gave instances of similar cases. "A woman friend of mine," he said, "heard her daughter call for her in great trouble from a place 200 to 300 miles away. Afterwards it was found that at the moment the mother heard the cry the daughter actually wanted her mother. She was ill, alone, and in distress."

SPIRITUALISM IN ICELAND.

THE VISIT OF MR. A. V. PETERS.

We have received the following letter from Professor Haraldur Nielsson (Reykjavik, Iceland):—

Following up an invitation from the Icelandic Society for Psychical Research, Mr. A. Vout Peters came here about the middle of August, and has now stayed here for three weeks, and has had a very busy time, for many of the members of the society are very anxious to have private sésances with him, but the time has by no means been long enough to meet the demand.

We have had ten public meetings in the hall where the society generally holds its gatherings. This hall holds about three hundred, and all the time people have been so eager to come to the meetings that no seat has been left vacant.

The first meetings were restricted to the members of the society, but at the later meetings members have been allowed to bring friends with them. The committee of the society did not think it wise to invite the public at large.

Now, you must bear in mind, first, that although our society calls itself a Society for Psychical Research, the real founders are convinced Spiritualists, but did not consider it right to exclude from the society those who are interested in investigation of psychical phenomena, even if they were not convinced Spiritualists, and, therefore, preferred a society of this kind instead of a real spiritualistic one. Secondly, the ground here is very well prepared, because some of us—mostly academically educated men—have for the last fifteen years been investigating, and for six years experimented with a wonderfully gifted physical medium, Mr. Indridi Indridason.

We have never before had a medium from abroad, and really never had anything to do with a professional medium, so this is quite a new experience for us, and clairvoyant descriptions are unknown to people in Reykjavik. We were, therefore, rather doubtful as to how this experiment would succeed. Of course, it is always more difficult for the medium to have to depend on an interpreter, but Mr. Peters has got so accustomed to this in other countries that it really did not cause any difficulty at all here. He has worked very hard because, as a rule, he has given two sésances a day, a private one in the morning, and a public one—or one to a smaller group—in the evening, but on the Sundays the admission has been free. One night Mr. Peters gave clairvoyant descriptions to the Theosophical Society in their hall. I may here mention that the Theosophical Society and our society have always been on friendly terms, and we intend to continue on this basis.

The demand has been so great that at the private sittings we have often had to put together four or five very different people, much to Mr. Peters' displeasure, as this really spoils the conditions, both according to Mr. Peters' opinion and our experience.

I, myself, always get the best results with a young medium we are developing here when I have only one sitter besides myself at the sésances, and, curiously enough, if the sitter is quite a stranger to the medium, and not brought into the sésance room until the medium is already in a state of deep trance.

I think, therefore, that the private sésances have not proved as successful as the best of the public meetings, even if some of them have been very successful indeed. Although I have never been much interested in clairvoyant descriptions when in England, I have now found them more interesting, as I know that Mr. Peters is a perfect stranger to the people of Reykjavik (except myself and two other friends), and I have personally recognised several of his descriptions of people that have passed away, but have previously lived in this town, where I also have spent the best part of my life.

We have had a stenographer at all the public meetings, who has taken down in English all that Mr. Peters has said, and, therefore, we have been able to let people read the descriptions afterwards, for, as you will know, many people only recognise the descriptions later on.

If I am to express my impression of the meetings as a whole I would say this: Some, who have had descriptions given of their deceased relatives, are very enthusiastic, and very grateful to Mr. Peters, especially mourners. Some are very struck by his best descriptions, as they realise that he is a perfect stranger here. The third class is rather sceptical about most of his descriptions, and somewhat disappointed. Further, there are, of course, some who do not hesitate to declare all this as thought reading or some clever conjurer tricks, and pity us that we are so easily deluded.

Of course, we cannot expect to get striking and complete proofs of identity at the public meetings, and, on the other hand, the time has been far too short for people to try Mr. Peters' mediumship thoroughly at the private sésances, but nevertheless I think his visit has in some degree increased the interest in Spiritualism here, for during his stay people have been discussing these matters all over the town. As Sir Conan Doyle says, it is the "local discussion, ventilation and arguments in the Press" that do the good.

All of us who have had the opportunity of making Mr. Peters' personal acquaintance like very much his straightforwardness, sincerity, and cheerfulness. He has no doubt made many friends here, and we hope he will look back with

pleasure to the time he spent in Iceland, where he once more brought his message of joy to a new country.

We invited the Press to one of the public meetings, and most of the newspapers have published articles about Mr. Peters—some of them friendly, others neutral and only one unfriendly.

Of course, his visit has also caused a renewed opposition from our antagonists, both our orthodox friends as well as the rationalists. I have heard that one of our clergymen is very vexed about his visit. I have also heard that a religious paper is preparing an attack on Spiritualism and Theosophy, to appear when Mr. Peters has left, and most likely one of our rationalistic opponents is doing the same, because you must remember that we have also got our McCabes and Clodds, just as Denmark has its Faustinus and Dr. Lehmann.

We do not know whether we shall get many mediums from abroad in the future, but it is certainly not a mere coincidence that the first one comes from England, for to tell the truth we pioneers for Psychical Research and Spiritualism in Iceland have got our interest through English influence and the reading of English books, and we shall never cease to be grateful to men like W. T. Stead, F. W. H. Myers, Sir Oliver Lodge, Sir W. Barrett, the Rev. C. L. Tweedale, the Rev. G. Vale Owen, Mr. McKenzie, and your admirable missionary Sir A. Conan Doyle, and many others—not to forget the Editor of LIGHT.

May I, Mr. Editor, take the opportunity of asking you to convey my heartiest greetings to my Spiritualist friends in England, whose kindness to me last summer I will never forget.

Reykjavik, Sept. 9th, 1920.

HARALDUR NIELSSON.

SUGGESTIONS FOR HOME CIRCLES.

BY THOMAS BLYTON.

With the close of the holiday season and resumption of working hours, regular sésances in home circles may be advantageously established, a few suggestions for the guidance of novices possibly being of service at this juncture. A circle comprising, say, five or seven sitters of both sexes should arrange to meet at an agreed time two or three times weekly, one of their number undertaking to act as conductor, and another, if possible, as recorder. It would be well for the conductor to be someone whose knowledge of Spiritualism qualifies him or her for the direction and orderly conduct of the proceedings. So soon as communication is opened up by table movements and the usual code of signalling instituted (one for "No," two for "Uncertain," three for "Yes," four for "Sing" or "Music," five for "Alphabet," six for "Repeat," seven for "Close Proceedings") efforts should be made to induce the selection of a reliable spirit to serve as Guide of the circle for co-operation in the working. Then it may be ascertained from the spirit Guide which member of the circle is intended to be used as the principal medium, and the phase of manifestations to be anticipated. Adopt such methods for the cultivation of the medium as may be directed and appear reasonable, every possible means being assured for the harmonious conditions of the circle, avoiding discussion or observations likely to cause dissension. At the close of each sésance a digest of the proceedings might be drawn up by the recorder and, if thought desirable, signed by the sitters as witnesses thereto. A summary of results could be at intervals abstracted in form of a report for submission to the local Spiritualist Society, or to the Council of the International Home Circle Federation, with a view to being laid before the general body of members for their consideration and discussion at meetings specially arranged for that purpose. These home circles are of course primarily intended for the cultivation and encouragement of mediumship in domestic homes and private families, without the assistance of established or public mediums, and for ultimate service in advanced circles.

Properly organised research circles for special study and observation with established mediums for various phases of spirit manifestations, under experienced and careful supervision, by societies or individual workers, are here suggested as a desirable adjunct to platform work. This feature has been acted upon to some considerable extent in the past, and is at the present time increasingly felt to be a pressing necessity to ensure a more perfect recognition and understanding of the laws operating in many of the phenomena of modern Spiritualism and their kinship with similar occurrences in past times.

"PRAYERS FOR THE DEAD."—Several correspondents write us with information as to this leaflet, and we are told that it may be obtained from K. Phillips, Northill, Biggleswade.

SPIRITUALISM AND SOCIAL REFORM.—A Mr. A. Scottish reader, remarks that he finds it difficult to see how "equality of opportunity" can be obtained when Nature herself does not give it. He comments on the danger of introducing social questions too explicitly into Spiritualism, an opinion with which, after painful experience, we are inclined to agree. They are implicit in our large principles. These things, as our correspondent points out, are problems for Spiritualists to solve individually and along their own particular lines of thought.

ANOTHER TEST FROM "THE TIMES."

By H. A. DALLAS.

On the 13th of last month (September), I had an interview with Mrs. Leonard, when a test was given which may interest readers of *LIGHT*. A friend was described to me who said that he had learned how to give this sort of test from "the parson's father," doubtless the father of the Rev. C. Drayton Thomas was meant.

I was told that in the "Times" of the following day (September 14th) I should find the following names. I make my own comments between brackets.

"Front page, second column from left, about two inches down, there will be your mother's name one of her names." (Correct: her first name appears just about two inches down). "But very close to it is another name connected with her which will help to identify" (correct: My father's first name occurs on the second line below); "also the name of a place just underneath your mother's name, a place which your father was connected with in a very important way on earth" (slightly misplaced, the name of the county in which his parents' home was situated for many years, and in which he grew up, is printed on the same line as my mother's name, not below as stated). "On the first column not quite half-way down there is your father's name" (slightly misplaced: his name occurs more than halfway down); "and the name of a rear relative of his is given almost side by side" (the name of a son follows his name immediately, side by side). "Higher up in the first column near the top there are your initials close together—the first letters of names forming your initials" (I cannot find my initials in this way, either in the first or second column; this must be reckoned as a failure). "As I looked down the first column about two-thirds of the way down there was the first syllable of Marguerite given" (correct: but about halfway down; only two names beginning with M appear in this column, and one of these is Marshall); "in conjunction with a place that she and I were very interested in" (two names, Brockhurst and Church Stretton, occur in this connection, neither of them have associations of interest with both persons mentioned, but Brockhurst has such associations connected both with the communicator and "Marguerite").

Attempts were then made to utter Mr. De Brath's name, and after two attempts "Brath" was clearly given, and I was told that "one of his names is given at the bottom of the first column." (This is quite correct, his first name occurs at about an inch from the bottom. I should mention that although the communicator, before he passed on, was not acquainted with Mr. De Brath, there are reasons known to me why he is likely to be so now.)

"As I held the paper I got a feeling that on the third page and the last column extreme right, about one-third down, is a line which might be construed into having a direct bearing on life after death, not so meant probably, specially appropriate as an answer to silly questions that have been asked recently on the subject." (I can find no trace at all of this on either the first or third page.)

One other fact of interest I may mention in connection with this interview. Another friend of mine communicated, and mentioned that I should soon meet someone connected with him on earth. I was expecting to meet a friend from the States on the same day; when she met me she introduced to me a lady I was not acquainted with, who accompanied her. In the course of conversation it transpired that she was also a friend of the above-mentioned communicator, and that he was her godfather. This quick fulfilment of the statement made during Mrs. Leonard's trance needs no comment; its evidential value is obvious. I did not at all anticipate meeting the lady in question, of whose existence I had no knowledge.

A WARNING.

Mr. J. S. Jonsen, president of the Copenhagen Psychical Society, who is at present staying in London, writes that a person calling himself J. F. Edelberg, of Copenhagen, but whose real name is F. Faustinus, has, under friendly pretences and giving a false name and address, obtained introductions to various London mediums. He is known to Mr. Jonsen as a former conjurer who is now giving anti-spiritualistic performances in Copenhagen and elsewhere. It is his method, by posing as an earnest inquirer, to get into spiritualistic circles, and subsequently to give public performances purporting to expose their mediums. Mr. Jonsen warns Spiritualists everywhere against this man, and asks other Spiritualist papers to copy this warning. He would be glad if any mediums and others whom Faustinus has visited would communicate with him at 51, Hunter-street, W.C.1, as he is going to report on the matter when he returns to Copenhagen.

It is to the working of the Christ Spirit in the world, to the growth of Friendship and Charity and Brotherhood, that we may look for deliverance in these days of bewilderment and doubt.—HORATIO BOTTOMLEY.

SPIRITUALISM AND THEOSOPHY.

By MRS. P. CH. DE CRESPIGNY.

Cordially, I would like to endorse the recommendation of Mr. G. R. Dennis in *LIGHT* (p. 298) to Spiritualists with regard to the study of Theosophy. In the philosophy of evolution interpreted through Theosophy is to be found a rational explanation of many problems which, to Spiritualists who have not studied it, still remain unsolved. The theories started through the means of clairvoyance, and developed through reasoning and intelligent thought, and having to do with the composition and working of the inner bodies, is one line along which considerable enlightenment could be gleaned, especially the elucidation of some forms of physical phenomena. An understanding of the ethers theosophical research claims four varieties with their respective properties—is possible when illuminated by the results of clairvoyance and the conclusions thereby arrived at. Up to the present time, physical science has only postulated one variety. The prediction in the last Vale Owen script, of an etheric world as the next step in the evolution of this globe, has been a commonplace to the theosophical student for a very long time. In the last issue of that script, under the heading of "Those in charge," we find perfect accordance with the *Hierarchy*—down to the humblest "elemental"—which for many decades has been a part of theosophical teaching; and in "the race that have never reached material manifestation" we have the Devas and nature-spirits of theosophy. I should suggest "The Growth of the Soul," "The Collected Fruits of Theosophy," by A. P. Sinnett, and "The Rosicrucian-Cosmo-Conception," by Heindel, as good books to read on the subject, the difference between the Rosicrucian philosophy and the Theosophical being in terms rather than essentials. Anyone wishing to probe deeper into the meaning and eventualities of creation will find in these books much that is illuminating in the highest degree, and many sidelights on some of the Spiritualistic experiences that appear so baffling to the searcher after truth. There are to be found, also, clues to the inner, practical results of concentration, safe means of psychic development, and an explanation of many of the subtle difficulties to be met with in the seance room. Its teachings need in no way clash with a belief in Christianity; there is, in fact, a Christian Lodge within the society instituted to uphold the compatibility of a belief in both. Theosophy is a philosophy and not a religion; an interpretation of the scheme of evolution, a revelation of Nature's secrets, rather than a creed built up on faith and dogma.

To allow judgment of any truth to be biased by the personal attributes of its advocates is surely so feeble a form of argument as to require no refutation! The Archbishop of Canterbury might break all the commandments in the decalogue without affecting the truth of Christianity; let a similar indulgence be accorded to the truth that lies within Theosophical teaching. Theosophists may fall short of their standards as easily as the preachers of any other set of ethics. Neither—and this cannot be too much insisted upon—is it necessary to swallow wholesale all the statements and hypotheses that may be found in its literature. The same caution and exercise of elimination that causes us to question orthodoxy should surely guard against error in a too easy credulity. Clairvoyants presumably can make mistakes as often as other mortals, more especially when excursions into fourth-dimensional regions have to be translated through three-dimensional brains. But for rational explanations of difficult problems, broadening of outlook on the scheme of creation, and more especially a better understanding of Spiritualistic or psychic phenomena, a study of the results of theosophical research will repay any earnest seeker after truth.

TELEPATHY IN PRAYER.

The Rector of Keighley, the Rev. E. T. G. Hunter, in a recent sermon, said there was no reason in itself why there should not be intercourse with those on the other side, and to sweep the whole subject of Spiritualism away as rubbish was both unscientific and wrong in principle. Realising the powers of the subconscious mind and telepathy, he believed his hearers would find that most of the communications received could be explained in a normal and scientific manner; but he admitted that this was not the case with all. Mr. Hunter went on to give expression to a fine thought regarding the force of telepathy in prayer:—

What was telepathy? Only thought transference. What was prayer? Only thought transference in the presence of God and in the service of God. By means of intercessory prayer, for example, the person prayed for was linked up with God. "Each intercessor for the person creates in the spiritual realm a connecting link with God, or, if you like, stretches from that person to God a delicate thread of love. Down this thread, down this connecting link, comes a small portion of God's grace and influence to direct and strengthen this person's heart and mind and will." Each new intercessor was an additional thread binding those for whom they prayed with God.

He believed that one of the great needs of the day was more and more prayer.

PSYCHIC PAINTINGS.

THE HETERODOX IN ART.

The exhibition of psychic paintings held during the last fortnight at the British College of Psychic Science was worthy of attention, not only by psychic students, but by all who consider themselves competent judges of art. Indeed, judging from conversations with various artists, it would seem that they do indeed fully appreciate the significance in art of this class of work. The fact stands, that here, as in other walks of life, heterodoxy is leading orthodoxy. Artists themselves are beginning to name such pictures "studies in the abstract," but this is far from expressing what they mean to the artist or to the psychic student. Here is a group of people, represented by far more names than is usually supposed, who, as a rule, without any previous training, produce form and colour effects which absolutely compel attention.

Take the work of Constanti Cornwall, one of the exhibitors. Her subjects are deeply mystical and involved—often giving a suggestion of Blake—and display a marvellous and harmonious blending of colours. The colours are those of dream, of vision, of such imagery as Fiona Macleod has given us, or as Vale Owen has pictured as pertaining to higher or inner spheres. Translucency is, perhaps, the word which best describes this. Here we have the use of beauty, stabbing our spirits awake to the wonders of life.

Turning to the fine exhibits by "Atlantis" (Mrs. Diver), we are confronted with another aspect of compelling beauty—this time in clear, well-defined outline, and in the human face. Aspiration, poise, purity, are all represented in these heads, of which "Astarte," so well known, was the forerunner.

Another phase is represented by Mrs. Lowry, of Belfast, who has found an interpreter in Mr. Frank T. Blake, of Bournemouth. It is significant, but usual, that the artist can seldom explain his own work. These pictures came as an answer to a demand from Mrs. Lowry, that the intelligences purporting to communicate should enable her to do something she could not accomplish by herself. With no knowledge of drawing and only following vague impressions as to materials, she has produced a series in chalks, in water-colours, and one in oil. In these Mr. Blake sees many "practice" drawings, and many hinting at auras of various kinds. One he designates as "the aural emanation of a man whose whole nature is perfectly poised and harmonised, all the colours are perfectly blended." The exhibit of Miss Charlotte Mark is small but significant. She has seen the vision and then painted, and grieves because through her ignorance of art, neither form nor colour approach to the beauty unfolded to her. But they speak to those who have ears. I note one, which indicates the closing shutters of the purely intellectual mind which hinders the vision the intuition would fain reveal.

Of another order altogether is the work of Mr. H. I. Fletcher, of Bradford ("H. J. E. Fisher"). Some time ago Sir A. Conan Doyle called my attention to the beautiful vases painted by Mr. Fletcher under the presumed influence of a great ceramic vase and portrait painter of the past. The design and colouring are indeed fine. A portrait is shown, produced under this influence which taught and trained him many days, before his body and soul were attuned to use. It represents a young girl in white, surrounded by the most remarkable snaky symbolism; the drawing and depth of colour of this is excellent but the subject is unattractive to many. It is called "Renunciation," and signifies the throwing off of the things that would debase and ruin.

The significance of this group of pictures and many more continually being brought to my notice is a problem for research in itself, as interesting and as full of significance as psychic photography, voice mediumship, or trance speaking. Perhaps it will yet find an exponent who himself must be a seer.

BARBARA MCKENZIE.

THE LEAF-COHEN DEBATE AT GLASGOW.—The debate on Spiritualism between Mr. Horace Leaf and Mr. Chapman Cohen in Glasgow, on the 26th of February last, has now been published as a pamphlet under the title "Does Man Survive Death?" (Pioneer Press, 7d.). It is often urged that such debates are futile, since they nearly always leave the question in the same position as it was at first. This may be often the case, but at least such public controversies stir up thought and awaken inquiry, and have also the merit of enabling each side to know something of the mind and outlook of its opponent. We found the report of the arguments in this particular case interesting and thought-provoking, and that applies to both Mr. Leaf and Mr. Cohen. Mr. Cohen undoubtedly had an even more difficult task than his opponent, since he was arguing against an increasing body of conviction and sentiment. Each speaker showed readiness in meeting the points made by the other, but we think Mr. Leaf was singularly effective when—replying to the argument drawn from pathological psychology and "the tricks and subterfuges of the mind"—he cited Professor Lombroso as an example of a man who was acknowledged to be one of the world's most famous mental experts,

THE REVELATIONS OF ANDREW JACKSON DAVIS.

Mr. Albert J. Edmunds, M.A., of the Historical Society of Pennsylvania, writes:—

Professor Bush told us, seventy years ago, that Andrew Jackson Davis quoted Hebrew correctly in his "Nature's Divine Revelations" (New York, 1847). But I always doubted his Sanskrit, and used to puzzle over *Sottavarata* (pp. 398, 399) because it was not in the Sanskrit or Pali dictionaries. In recent years, however, it dawned on me that the form was Pali or Prakrit, in unconventional spelling. So I consulted my learned friend, Captain E. Austin Welden, United States Army, and he confirmed my suspicion. Captain Welden is a Sanskrit scholar of the University of Pennsylvania, and he tells me that Davis is right. Modern international usage would spell the word *Sattavarata*, each letter *a* being sounded like the *u* in *but*. (No accents required.) Some, however, pronounce the first *a* like the *o* in *cot*, so that *Sottavarata* was a perfectly proper spelling in 1847. The Sanskrit form is *Satya-vrata*. The mythical being in question was the particular Manu or demiurge who was superintending our earth at the time of the Deluge.

There are other Hindu allusions in Davis which I hope to mention later, as well as some interesting Gospel criticism, especially regarding Mark. The problem of the lost ending of Mark and the present spurious Appendix was almost unknown in 1847, but on p. 527 Davis correctly anticipates it.

Granville Penn, the grandson of William Penn, was the first who had the courage to print Mark as it ends in the Vatican manuscript, and he was promptly called infidel, though a good English Churchman. His translation of the New Testament (London, 1836) is probably unknown in the United States outside of Pennsylvania, where we piously preserve it in libraries, but, of course, never read it. It is a wild improbability that Davis, of New York State, ever saw or heard of it.

Much criticism will have to be done upon Davis. In spite of his crudities, it will be found that his trance communications, involving foreign names, were more reliable than those of the learned Swedenborg.

THE NEED FOR STUDY GROUPS.

Mr. Robert A. Owen (Hon. Secretary, S.N.U. Organisation Committee), 119, Chatsworth-avenue, Aintree, Liverpool, writes:—

I read with deep interest the letter on page 292 from our friend Sir A. Conan Doyle, particularly the final sentence which calls for special emphasis—"We want more philosophy and fewer phenomena now, though the good medium is still the necessary starting point." Apart from the question of "fewer phenomena"—and, methinks, most Spiritualists will agree, that whether more or less, there must be a distinct improvement in the quality—it is indeed essential that every facility be found to permit of our philosophy being presented and studied in an intelligent way. Public addresses and lectures, and the perusal of our literature are undoubtedly useful, but there is a need for something of a deeper nature if we are to retain progressive minds. Discussion classes, etc., have largely failed because they have lacked continuity in study, and have not provided stimuli for consecutive and concentrated thought.

The S.N.U., through its Organisation Committee, after serious consideration of the question, has worked out a method of study which has been successfully carried out in many Study Groups throughout the country. There is an urgent need for the formation of Study Groups in connection with every association of Spiritualists. Our Study Group scheme was favourably commented upon by Mr. de Brath at the Reading Conference, and I shall be pleased to forward copies upon application.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY

The following additional donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Mrs. Naylor	5	0	0
Rev. Stanley Gordon	2	2	0
Sir Wm. F. Barrett, F.R.S.	2	2	0
W. A. D. King	2	0	0
Walter Jones	2	0	0
Mrs. Philip Ch. de Crespigny	1	1	0
Mrs. Gilbert	0	10	0

CERTAINLY it was illogical of the man who expected to go to everlasting bliss when he died, but did not want to talk about such depressing subjects.—J. ARTHUR HILL in "Psychical Investigations,"

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. A. Vout Peters. October 10th, Mr. Ernest Oaten.

The London Spiritual Mission, 13, Pembroke Place, W.2.—Friday, October 1st, 7.30, Mr. A. Vout Peters. Sun., 11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Tuesday, Oct. 5th, Mrs. Jeffreys, "Mental Training" (Members), second lecture. Wednesday, Oct. 6th, 7.30, Mr. Thomas Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mr. John Osborn.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. R. Symons.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Maskell; 6.30, Mrs. Jamrach.

Peckham.—Lausanne-road.—Harvest Festival at 7, Mrs. Wesley Adams. Thursday, 8.15, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street.—Harvest Festival, 11, Mr. P. Scholey; 6.30, Mrs. P. Scholey and Mr. H. Gysen.

Walthamstow.—3, Vestry-road (St. Mary's-road.)—7, Mrs. Clough, address and clairvoyance. Wednesday, 7.30, Dr. Vanstone.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum; 7, Mr. Wright and Committee meeting. Thursday, 3, Members' quarterly meeting.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. J. A. France; 3, Lyceum; 6.30, Mr. George Prior. Wed., 7.30, Mrs. M. Gordon. Thurs., Friday, Sat., 7.30, and Sunday, Oct. 10th, 11, Mr. W. R. Sutton. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday). Special Lyceum Treat, assemble 3.30, tea 4; at 6.30 open to friends and public; grand programme arranged for the evening; silver collection in aid of Lyceum funds. Sun., 11, Dr. W. J. Vanstone; 3, Lyceum; 7, Miss Violet Burton. Wed., Mrs. L. Harvey. Healing Circle every Friday at 8 p.m. Lyceum every Sunday at 3 p.m.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Darby. S.O.U. tour; 3, Lyceum. Wednesday, 8, Mrs. Darby.

Brighton.—Old Steine Hall, 52a, Old Steine.—Sunday, Monday, and Tuesday, addresses and clairvoyance by Mrs. Lewis, the noted Welsh medium, and of the Psychic College, London.

YOU ARE INVITED

To call and inspect the Large Selection of Psychic, Occult and Mystical New Books now on sale from 1d. and upwards at

Office of "Light," 6, Queen Square, Southampton Row, W.C. 1.

CHURCH OF HIGHER MYSTICISM,

At the London Academy of Music,

22, PRINCES STREET, CAVENDISH SQUARE, W.

MRS. FAIRCLOUGH SMITH has resumed her "Studies of the Human Aura," and gives definitions of auric colours, every Sunday afternoon at 3.30 p.m.

Silver collection.

DELPHIC CLUB, 22a, Regent Street, S.W. 1.

This Club, situated as it is in the centre of London, adjoining Piccadilly Circus Tube, forms an ideal social centre for Spiritualists and other persons interested in the Occult. Lectures on matters connected with the Movement are given every week. Social evenings with music and dancing will be held in the winter months.

Terms: Entrance Fee, £2 2s.; Town Members, £3 3s.; Country, £2 2s.; Overseas, £1 1s.

PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING).

Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and other nerve and functional disorders curable by Suggestion.

[Tel. No.] BOOKLET 8d. POST FREE FROM—

[Western 64.

C. G. SANDER, 4, Knaresborough-place, London, S.W.5.

NOW READY.

NEW EDITION.

THE CATALOGUE OF THE LIBRARY

(Consisting of Three Thousand Volumes) of the
London Spiritualist Alliance, Ltd.

Price 2/8 post free.

From Librarian, London Spiritualist Alliance, Ltd., 6, Queen's Square, Southampton Row, London, W.C. 1.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses
("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Ninth Edition, Bound in Cloth, 324 pages, price 6/- net,
or post free 6/9.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

Spiritualism: its Position and Prospects.

A Record and a Summary of the Present Position.

By the Editor of LIGHT.

Price 4d. Post free 5d.

To Societies: 3s. 6d. dozen; 12s. 6d. for 50; 25s. per 100,
post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.



"THE MEMPHIS" OUIJA BOARD

Ideal for Investigators wishing to get "Psychic Communications." Silent, frictionless, portable. In neat case, with booklet of full, plain instructions which can be understood by anyone.

Small size (7in. by 8in.) ... 7/6

Large size (13in. by 15in.) ... 16/6.

R. H. T. NAYLOR, 34, Cambridge Street, Harrogate.



THE UNIVERSAL BADGE OF SPIRITUALISM (Reg.) BROOCH OR PENDANT

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-; Copper, 5/6; Gold, 36/-.

MRS. MONTGOMERY IRVINE,

115, Ladbroke Grove, London, W. 11

"Curative Suggestion," by Robert McAllan,

Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author, 4, Manchester-st. Manchester-square, London, W.1. Hours, 10.30 to 5.30. Mayfair 1396

Psychic Research in the New Testament.

Scientific Justification of some of the Fundamental Claims of Christianity. By Ellis T. Powell, LL.B. (Lond.), D.Sc. (Lond.). 32 pages, 1s. 1½d. post free. LIGHT Office, 6, Queen Square, London, W.C.1.

Spirit Teachings. Chapters from the Writings

of "M. A. Oxon" (William Stainton Moses). Reprinted from the book of that title, together with some descriptions of the circumstances in which they were received. 15 pages, 2d. post free, or 1s. 4½d. per dozen, from LIGHT Office, 6, Queen Square, London, W.C. 1.

Some Reminiscences. An Account of Startling

Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen Square, London, W.C. 1.

Home Circles.—"A new booklet by the Presi-

dent of the Wimbledon Spiritualist Mission, compressing into small compass much sound advice for beginners regarding the conduct of circles in the home, and the development of psychic powers."—LIGHT.—Post free 3½d. from R. A. Bush, Morden, Surrey.

Present-Day Spirit Phenomena and the Churches.

By Rev. C. L. Tweedale, Vicar of Weston, Otley. Price 3d., post free. LIGHT Office, 6, Queen Square, W.C.1.

The Larger Spiritualism. By Richard A. Bush,

F.C.S. Post free 5d.—"The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review."—"Send us 500," Spiritualists' National Union. Obtainable from the author at Holt, Morden, Surrey.

A Large Bedroom, with use of Drawing-room,

with grand piano, also telephone, for Lady or Gentleman; one engaged all day preferred. Apply to J. Clegg, 92a, Fordwych-road, Mill Lane, Cricklewood, N.W. Telephone: 2818 Hampstead.

Lectures at 153, Brompton-road.—Tuesday,

October 5th.—G. D. H. Cole, "National Guilds and Industrial Problem." Friday, October 8th, at 3.30 p.m.—Miss K. Browning, "Angels, Fairies and Devils." Admission free.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 8d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy, By J. Arthur Hill. Cloth, 199 pages, 6s. 6d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s. 3d.

Psychical Investigations. Some Personally Observed Proofs of Survival. By J. Arthur Hill. Cloth, 288 pages, 9/3.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s. 3d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 8d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 8d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 4s.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 8d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 8d.

Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 8d.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 9s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie (Parma). Cloth, 4s. 11d.

The Dead Active. By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie. Cloth, 194 pages, 4s. 10d.

The Wonders of the Saints and Modern Spiritualism. By the Rev. F. Fielding-Ould, M.A. Cloth, 4s. 9d. net.

Claude's Book. Edited by L. Kelway-Bamber. With letter from Sir Oliver Lodge. Cloth, 149 pages, 6s. 4d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 6d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grev, D.D.S. Cloth, 532 pages, 5s. 6d.

The Proofs of the Truths of Spiritualism. By the Rev. Prof. G. Henslow, M.A. With 51 Illustrations. Cloth, 255 pages, 8s. 3d. net.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruisedal and Steen. 592 pp., 7s. 6d. post free.

Human Personality and its Survival of Bodily Death. By F. W. H. Myers. Abridged Edition. Cloth, 307 pages, 8s.

Man's Survival after Death; or the Other Side of Life in the Light of Scripture, Human Experience and Modern Research. By Rev. Chas. L. Tweedale. Cloth, 582 pages, 11s. 3d.

The Human Aura, and the Significance of Colour. By W. J. Colville. 1s. 8d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 5s. 6d.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2½d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 10½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 96 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 9d.

The Vital Message. By Sir A. Conan Doyle. Cloth, 228 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 18s.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 3s. 10d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 6d.

Christianity and Spiritualism. History of the Gospels' Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 4s. 6d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8½d. Cloth, 2/9.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2½d.

How to Develop Mediumship. By E. W. and M. H. Wallis. Boards, 110 pages, 2s. 2½d.

Psychical Self-Culture. By E. W. and M. H. Wallis. Boards, 103 pages, 2s. 2½d.

A Guide to Mediumship, and Psychical Unfoldment. By E. W. & M. H. Wallis. Cloth, 311 pages, 7s.

The Reality of Psychic Phenomena, Raps, Levitations, &c. By W. J. Crawford, D.Sc. Cloth, 246 pages, 6s. 6d. net.

Experiments in Psychical Science, Levitation, "Contact" and the "Direct Voice." By W. J. Crawford, D.Sc. Cloth, 101 pages, 6s. 6d. net.

Spiritualism the Open Door to the Unseen Universe. By James Robertson. Cloth, 413 pages, 8s.

The Hidden Way Across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates. Cloth, 13s. 6d. net.

The Survival of Man. By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 2s. 3d.

Raymond; or Life and Death. By Sir Oliver Lodge, F.R.S. Eleventh Edition. Cloth, 15s. 9d. net.

Letters from the Other Side. Prefaced and Edited by Henry Thibault With a Foreword by W. F. Cobb, D.D. Cloth, 154 pages, 5s. 4d.