

Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

WHEN PROPHECIES FAIL.

"Whether there be prophecies they shall fail," wrote St. Paul in his epistle to the Corinthians. Lately we were reading some remarks by an authority on occultism on the subject of those predictions which miscarry. The authority pointed out that the more evolved the man is who is the subject of a prediction the more liable is the prophet to go astray, for he can only see tendencies. The *will* of the man brings into the matter an incalculable element. There must always be this factor of uncertainty, which increases in the same ratio as the human subject of the prophecy has risen above the more mechanical forms of determinism or coercion. Indeed, as the expert points out, "the very fact that predictions do fail is an inspiration, for it shows that a certain amount of free will does exist." This confirms the attitude we have several times taken in the past against the idea that man is a creature of fate. As we have said, if any power dominates a man he must himself be part of it. That power—whatever it may be—is part without him and part within. Therefore he is not its puppet. We know what an insoluble problem this question of fate and free will is to many thinkers, and although we cannot see our way clearly through every aspect of it, we are quite assured of our position, even if we accept the statement once made by a mature thinker that the element of free will in life is probably not more than one per cent. It may admittedly be fractional, but it is there.

* * * *

FROM MIRACLE TO COMMONPLACE.

In "Human Personality," that great classic of Psychological Research, Mr. F. W. H. Myers wrote:—

Nay, in the infinite Universe man may now feel, for the first time, at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law.

It is a good many years since that was written, but the intervening time has deepened and confirmed the conviction which Mr. Myers then expressed. Telepathy in its simpler experimental forms has grown into knowledge and recognition. In its large aspect, as a universal principle with countless applications, Divine and human, it has laid hold of the minds of seers and thinkers with a greater clearness and definiteness than ever before. Meanwhile, we reflect

that even though so much is proved we must needs go on adding evidence to evidence and fact to fact, even if it involves a tedious repetition of the same thing. It is a quite natural complaint on the part of some of us that we have to be ever proving and re-proving what are really elementary problems. But it must be done. It is a matter of the "constant drop" that is to wear away the stone of obstinate scepticism. It is a matter of bringing the unusual into the realm of the usual, so that what at first was hotly disputed becomes at last accepted as a part of the regular course of events. And assuredly the day will come when telepathy and spirit communication will excite no more wonder than aviation or wireless do now. They will be none the less wonderful. But they will be customary, and will even be regarded as commonplace because of their abundance and prevalence. It seems droll, but human nature is very droll indeed.

* * * *

SERMONS AND SILENCE.

Our grandparents found much satisfaction in listening to long sermons. And an earlier generation not only listened to sermons, but found its chief reading in volumes of theological treatises and pulpit discourses that to-day would never find a publisher, or, if they did, would certainly never find any readers. The tendency to-day is generally against preaching of any kind; certainly against all preaching in everyday life. It is unlikely that this springs from an impatience of morality. It comes rather from the feeling that it is better to do good than to talk about it. Some of our bright young people to-day express strong resentment against being told that they should find their happiness within, or that they should seek to give rather than to get, and such-like pieces of ethical instruction. We have even known it lead to profanity! But it is noteworthy that, while they are annoyed by the preachers of these maxims, they seem rather agreeably impressed by those who, while they practise the precepts, remain silent about them. Which leads us to the reflection that the greatest eloquence is not that of the tongue, but of the life, and that there is a propaganda of the spirit which communicates itself more effectively by action and example than by oratory. But life must always be balanced, and we must continue to mingle the silver of speech with the gold of silence, especially as there are always those to whom the gate of the ear is the best mode of approach.

OSKENONTON, the Mohawk singer, gave a most interesting song recital at Wigmore Hall on July 6th, the programme being entirely composed of North American Red Indian music. The Chief, a magnificent figure in the snow white dress of the Mohawk tribe, sang with dramatic force, and intensity of feeling, his powerful, resonant voice and clarity of diction being heard to full advantage. In one group of primitive songs Oskenonton accompanied himself upon a water drum. The monotonous rhythm, the peculiar chanting and the dull beat of the drum was listened to in rapt silence, while the concluding song, at the end of which flames leapt out of a smoke ball in the singer's hand, gave a spectacular finish to a memorable recital.

M. W. H. C.

THE TOTAL ECLIPSE

ASTRONOMICAL AND PSYCHIC EXPERIENCES

By the Rev. C. L. Tweedale
(Vicar of Weston, Otley, Yorks.)

The great event has come and gone, leaving us richer by a wonderful experience. As one who has taken part in popularising this notable spectacle by articles in magazines and papers, who was also at Giggleswick and saw the great sight, and who had additional experience connected therewith which fell to the lot of no other astronomer, I write the following account.

The almost unbroken cloudy and dull weather of the last fourteen days made the ordinary chance of viewing the spectacle a remote one; and for several days previously I had been filled with a strong overwhelming conviction that the sky at Giggleswick (to which place I had long since arranged to go) would not be clear save by the providence of God working through spiritual means. Though I hoped that the other places selected for observation on the central line would have a clear view, I had a strong presentiment that they would not. These were my views on the subject on Tuesday, June 21st. On that night we had a psychical manifestation in our own room (the door of which was bolted), an object being levitated a considerable distance with a loud noise. On Sunday night, June 26th, I had a most vivid dream that we would be successful at Giggleswick in seeing the eclipse. In my dream I saw a man kneeling upon the ground praying, with his hands outstretched. I then saw a shadowy form standing by his side, which I realised was a spirit, and someone said to me in my dream, "It is the invisible man that counts." Then I woke.

Tuesday, June 28th, 11.12 a.m.—Just after we had couched we heard a loud noise at the foot of the bed, like the fall of a heavy bale of carpet dropped from a height. I instantly got up and searched the room, but found nothing displaced, and the door bolted.

During the day I had a profound conviction that the visibility of the eclipse at Giggleswick would be providential and brought about by spiritual means. For some days I had said repeatedly that we should see the eclipse, but that it would be by a providential intervention. I repeated this afterwards many times when on our journey. On Tuesday afternoon I wrote in my diary, "Sky overcast for the last fourteen days, and now one unbroken cloud, but I feel confident that God will send His angel and show forth His glory, and also show that He is the God Who answers prayer by 'signs and wonders' to-day as in days of old. I feel confident that the curtain of cloud will be drawn aside, and we shall see the eclipse 'as through a window in heaven.' I also have a strong presentiment that at most of the other places the eclipse may not be seen."

We retired early, but, so far as I was concerned, not to sleep. During the first three hours of the night my wife twice informed me that she heard a voice speaking, but could not clearly distinguish the words. About midnight she again heard the voice, this time distinctly saying, "Five plus five, minus two." This was repeated twice. This greatly astonished us, and was wholly unintelligible. We could not even surmise the meaning. At 3 a.m. on the morning of the 29th we set out for Giggleswick, the sky being covered with thick clouds—the outlook about as bleak as it could be. At 5 a.m. we were at our stations in the reserved area within a few yards of the great domed chapel and the Royal Observatory camp.

Thousands of motor-cars were parked in the vicinity, and tens of thousands of people, most of

them provided with dark screens, were collected on the neighbouring hills and vantage points, the hill overlooking the chapel and camp being black with them. Shortly after 5 a.m. the clouds broke somewhat in the east, midway between the zenith and the horizon, and the rays from the hidden sun could be seen streaming up from behind a low bank of cloud, like heralds of a coming dawn. Slowly the sun struggled through, fitfully visible, ever and anon. At 5.30 the first contact with the moon's disc was seen through cloud. For the next three-quarters of an hour the partly eclipsed sun was observed with varying success through drifting haze and cloud.

During this period of expectancy one saw and heard with astonishment a skylark soaring high overhead. At 6 a.m. I erected my camera, furnished with a twelve-inch lens, and made my preparations. At about 6.10 a huge black cloud showed up to the right of the sun, drifting slowly and horizontally as if to cover it; and it appeared certain that it would do so. Murmurs of dismay could be heard all round. The excitement and suspense became intense.

It was realised that the contest between cloud and sun was trembling in the balance. At 6.13 the broad, heavy mass of cloud became narrower, being formed into a band about five degrees in width, but still dense enough to obscure, and still drifting ominously towards the sun, which now began to wade through its upper ragged edge. Suddenly the loud voice of the Recorder rang out from the camp, crying "Ten minutes," the time before totality. At this moment things looked desperate, and it appeared certain that the cloud would triumph. Another minute elapsed. "Five plus five, minus two." The voice at midnight! Five plus five, minus two, are eight. It was eight minutes to the totality. I fell on my knees beside my camera and began to pray, stretching out my hands: "Lord of all power and might, who alone rulest in Heaven and Earth, send Thine angel and draw away this cloud that we may behold Thy glory, and may know that Thou answerest by 'signs and wonders,' as in days of old." This I prayed again and again, heedless of those who stood around. The strip of cloud began to break up at the end nearest the sun. The Recorder's voice again rang out upon the tense and breathless silence of the multitude. "Five minutes!" Now the whole landscape was immersed in awe-inspiring gloom. A knot of cloud threatened extinction. The tension was supreme. I watched the cloud, praying with all my soul. Suddenly it commenced to break into more flocculent particles, and began to drift lower from the sun's place. I ejaculated, "Lower, lower!" and with ecstasy noted that the cloudlets were sinking down steadily as I repeated this ejaculation again and again, until a few seconds before totality the eclipsed sun stood two full breadths clear of the last particle, and we saw "as through a window in Heaven." I sprang to my feet, and turned to the south-west to meet the great shadow. On it rushed across the landscape with an indescribably majestic sweep and enveloped us; and the next instant the glorious vision of the corona burst forth for all to behold. I uncapped my lens and gazed, as did every soul present, transfixed with the glory and wonder of the sight. Around the sun the corona, extending in places more than a whole diameter, and gleaming like a vision from another world! Blood-red flames of prominences could also be seen around the moon's

THE UNKNOWN FORCE.

AN ELECTRICIAN'S VIEW.

BY CAPTAIN Q. C. A. CRAUFURD, R.N., F.R.S.A.,
A.M.I.E.E.

In the following article I want briefly to review, from an electrician's standpoint, what we really know about that much-abused term "magnetism," which so often appears in Spiritualistic literature. I make no claim whatever to any outstanding psychic knowledge and experience, and I shall here talk as an agnostic.

Magnetism is a force that appears whenever electricity moves from one place to another, and it is because electricity in motion always gives rise to magnetism, that we electricians believe that an ordinary steel magnet is caused to be a magnet by little waves of electricity rippling over its surface. Ampère, I believe, was the man who put this idea into concrete form. Consequently if Spiritualists talk about "magnetism" where we should refer to "electric waves," they are on fairly solid ground.

Galvani, whose name appears in that form of electricity known as "Galvanism," discovered what for a long time was known as "animal magnetism." He observed it first in the leg of a frog, and he propounded the theory that the movements of our muscles are produced by electricity.

It seems a pity that animal electricity got the popular name of "animal magnetism," for the actual connection of nerve and muscle currents with magnetism is rather obscure.

I must pass on, over a great deal of research, to Faraday's great discovery which produced the dynamo of the present day. He discovered a thing that was very much ridiculed for many years, namely, that electricity could be produced by magnetism. In fact, we may say, he demonstrated that electricity was somehow bound up with magnetism. I am not aware that anyone has shown yet what becomes of the magnetism that must be produced in every movement of our muscles, or every stimulation of our brain, but electricians are logically bound to admit that if, by some exterior means, people are caused to tilt a table or move a planchette, or even to speak, or think, magnetism of some kind must be present. We cannot detect it with our ordinary instruments, but it must be there in some form.

In what form? Well, we cannot say.

We know this much, however, that magnetism is present in electric waves; it does not appear like ordinary magnetism, and, speaking broadly, we cannot detect it with the ordinary instruments used for detecting magnetism.

Now we must not fall into the mistake of believing that what we get in our wireless instruments is an electric wave. It is no such thing. What we do get is the effect of an electric wave. The wave breaks against our aerial just as a wave of the sea breaks upon the beach into foam. The wave produces an electric current. It is then, and not until then, that we can detect the magnetism.

Now let us pause a minute and consider the matter. If waves of some kind break upon the human brain and produce nerve currents, and if these nerve currents are admitted to be (as we have to admit) electricity, then electricians are bound to admit that, accompanying it, there must be magnetism.

We may, perhaps, laugh scornfully at your spirits who talk about "magnetism." We may say that our scientific text-books do not recognise your magnetism; you are entitled to reply, "Well, you scientific people tell us that where electricity is in motion there is bound to be magnetism; you also tell us that our bodies are controlled by means of electrical impulses. Where, then, is your magnetism?"

(Continued in previous column.)

edge. The voice of the Recorder rang out loudly over this tense scene crying off the seconds of a never-to-be-forgotten experience. One! two! three! four! Time assumed a majesty and meaning never realised before. The multitude gazed rapt, breathless, motionless. Twenty-one! twenty-two! twenty-three! A burst of light at the eastern edge of the moon's disc, the flash of the disappearing corona, a glimpse of the great fleeing shadow, "and the glory of the Lord had passed by." It was "one crowded hour of glorious life," a never-to-be-forgotten experience.

One hears talk about "the amazing luck" of the party at Giggleswick. To me, with my corroborative experiences, there was no "luck" about it, but a direct answer to prayer, brought about by those beings "who do His will." "It is the invisible man that counts," as said one in my dream, and this scene was no more "luck" than was the coming of the three years' delayed rain when Elijah prayed on Mount Carmel, or when, in answer to prayer, the doors of Peter's prison were opened. God is the same to-day, yesterday and for ever.

Reports to hand indicate that at Giggleswick only was the full duration of totality witnessed, and the observations completely carried out. With one or two exceptions, where brief and transient glimpses were had and observations imperfectly obtained, along practically the whole length of the central line of totality, cloud and haze reigned supreme, and my presentiment thus was fulfilled.

I am well aware how many will talk glibly about the "impossibility" of influencing such things by prayer. I will leave these people the task of explaining, if they profess any religious belief, the instances above quoted, and will content myself by saying that I have recorded in my book other similar personal experiences, which have shown me clearly that it is not impossible. I speak not only as a practical astronomer, who has ground his own telescope lenses up to ten inches in diameter, made and mounted his own clock-driven equatorial instruments, built several observatories, discovered one comet, and done much observational work of all kind, but also as one who has had unique experience in psychic or spiritual manifestations.

The Unknown Force.—continued.

I do not quite know how we are to answer you.

Again you may tell us that we are always trying to teach you that vision is produced by electromagnetic waves striking against the eye. You may say that we admit that wireless waves are invisible light, and you may add that clairvoyant vision is produced by waves of very much shorter wave-length than the waves of ordinary light, and, further, that only a certain number of people are able to perceive them.

I have to reply that I do not perceive how we can prove the contrary.

If your spirits are really able to produce the things we read about, and if they say it is done by magnetism, it seems to me that it is up to our department to show that such waves as you talk about have no possible existence—which is a thing that our discoveries, pushed further and further into the unknown, are making it increasingly harder to do.

It is the free-lance and the amateur who, in the most recent discoveries, have far outstripped the orthodox teachings of science in wireless practice of the present day. The bold experimenter has got ahead of the more cautious professor in many cases, and in nothing is this more obvious than in communication by "magnetism" (if you like to call it by that name) to distant regions.

We electricians call these vibrations electromagnetic waves, and, in so doing, we admit that they are electricity with a magnetic dimension.

RED-INDIAN SPIRITS.

The Journal of the American Society for Psychical Research for June contains an article of unusual interest by a contributor to LIGHT, Mrs. F. E. Leaning, on "The Indian 'Control,'" in the course of which she says:—

Of the crowds of mediums whose names may be counted in the last thirty years, there are few English or Americans who have not, or had not at some time, an Indian "control," and the same is true of the living mediums of to-day. I believe (though I speak under correction) that, in spite of the much greater vogue of physical mediumship on the Continent, the Indian is not found there; the convention is different. And having read much of such specific controls as I have given examples of, and knowing them to be rife, it occurred to me that it would be an interesting enquiry to ask if anything in the nature of evidential proof of the controls themselves were available. Surely, among the scores of mediums, with their hundreds of sitters, in such a period as sixty or seventy years, someone must have been sufficiently interested or sufficiently curious to put it to the proof! It is true that the difficulty of proving the identity of a given Indian may be much greater than that of proving it as to one of our own people. We cannot speak or understand the native tongue, for one thing; there may be no written record by which to check the statements, either. I applied to the best-informed people that I knew, and enlisted the sympathetic co-operation of a popular medium, who took incredible trouble to enquire among his confrères. But the result has been a feeling rather like that of descending a long flight of steps and finding the bottom ones gone! I have heard vaguely of "controls" who had at some time told their mediums something of their own story; and the mediums in question have as firm a conviction (and usually as clear a view) of the reality of the Indians as we have of our neighbours and friends. It is impossible to doubt that; and neither need we be so illogical as to admit the possibility of survival for the white man (however much or however little we may eventually mean by survival) and deny it to the Redskin. If survival be a fact, then every Indian who ever roamed the hunting-fields of earth is abiding somewhere in the Universe, even if not in that Great Village in the West which he believed in here; and he may possibly be making himself useful in seance rooms. We cannot disprove it, and, personally, the accumulation of living testimony to the reality of their Indian friends makes it easier for me to believe in them than altogether to disbelieve, in spite of the remarkable absence of the kind of proof that convinces the logical mind.

The same subject, curiously enough, is dealt with in the *Revue Métapsychique* (May-June), in the course of a series of articles by M. C. de Vesme, under the title "*Le rôle des phénomènes métapsychiques dans l'origine des croyances religieuses.*" The section of this series which appears in the current number of our contemporary deals with "Oracles of the Redskins," from which we quote the following:—"Here, to begin with, is a seance described by Alexander Henry, an English prisoner of the Indians in 1759. It is taken from a book printed in 1850 under the title 'Pictorial History of Indian Wars and Captivities in the United States.' The publisher of this work states that 'Mr. A. Henry had done business with Canadian Indians for about sixteen years. He came to Canada with General Amherst's army. His story is written with sincerity and skill. He is still living in Montreal in 1800.'" Sir William Johnson had sent messengers to the Indians to Sault Sainte Marie, inviting them to authorise a deputation to a big

reunion, to take place at Michilimachinac, of the Ambassadors of the Six Nations. The Redskins were willing to agree, but feared a trap. They then decided to consult the "Great Tortoise," a spirit in whom they had great faith.

They began by building a large house, or wigwam, inside of which they placed a kind of tent for the use of the priest and for the reception of the spirit [here we have the mediumistic cabinet]. This tent, about four feet in diameter, was made of skins covered over by a timber-work construction made of stakes sunk about two feet in the ground, ten feet high, eight inches thick, and firmly tied by cross-pieces. On one side had been left a small opening for the priest to enter. The latter, completely nude, crawled into the tent on his hands and knees.

His head had scarcely penetrated into the opening when the strong, massive woodwork structure which I have described began to shake. The skins hanging in front of the entrance had not fallen back into place before the noise of numerous voices arose inside the tent, some uttering wild cries, others barking like dogs, others howling like wolves. Mixed with this horrible concert were lamentations and sobbing. Words were also articulated as though from human mouths, but in a tongue unknown to the assembly.

At the end of some time this tumult was succeeded by a profound silence. Then a voice which had not been heard previously appeared to announce a newcomer into the tent. . . . The Indians (almost the whole village was there) at once clapped their hands with joy, crying out that this was the spirit chief—the Great Tortoise, the spirit who never lied. They had welcomed with hostile cries those other voices which had been distinguished from time to time, saying that these were evil and deceiving spirits.

Then was heard for the first time the voice of the priest, who, addressing the multitude, announced the presence of the Great Tortoise and his willingness to reply to all questions put to him. . . . The chief of the village, after an offering of tobacco . . . requested the priest to ask whether the English were or were not preparing to make war on the Indians, and if there were not large numbers of redcoats at the Niagara Fort. . . . A quarter of an hour ran on in silence. . . . Then the spirit returned and spoke at length in a language known only to the priest, who at once translated it, saying that the spirit of the Great Tortoise had crossed Lake Huron, then gone on to Niagara Fort, and from there on to Montreal. At Niagara Fort he had not seen many soldiers, but going along the St. Lawrence as far as Montreal he had seen the river stocked with boats full of soldiers, as numerous as the leaves of the trees. He had met them also on their way to the river to come and fight the Indians.

The chief then asked if the chiefs were to visit Sir William Johnson, would the latter receive them in friendship? The spirit replied, interpreted the priest, that Sir William Johnson would fill their canoes with presents: blankets, cooking utensils, guns, powder and shot, and large barrels of rum—as much as the canoes could carry, and that each would return in safety to the village. This was received with universal acclamation, and amid clapping of hands each one cried, "I will go. I will go, too." . . .

I was all the time on my guard to discover any contrivance which might reveal trickery, but everything was organised with so much skill, or else I was so lacking in penetration, that I discovered none, and I departed with ordinary suspicions of a general nature.

LETTERS TO THE EDITOR.

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

THE CURE OF CANCER.

Sir,—I was greatly interested in your correspondent's letter, headed "The Affairs of Hulham House." In that letter a statement is made that there is "no cure for cancer."

Allow me to contradict the statement, and to draw the attention of your correspondent to the "Cancer Cures of Cardigan," discovered by my late father and uncle. There are hundreds of patients cured during the last thirty years.

In March, 1907, the late Mr. W. T. Stead reported fully upon the matter in the *Review of Reviews* for that date, after two days' investigation. All the evidence I have at my command is open to an impartial investigation, or visitation to the cured—provided that it is done for the sake of humanity and not from curiosity.

Yours, etc.,
D. REES EVANS.

36, Hartington Road, Liverpool, S.

A VERIFIED PREDICTION.

Sir,—I recently went on a cruise of a month's duration, and shared a cabin with a mediumistic friend (unprofessional). When approaching the English Channel on our return journey, we encountered fog, and our rate of progress became very slow. I awakened early on the morning of the day previous to the one on which we were due at Tilbury, and lying quietly was surprised to hear my companion say, "It is twenty to four by this clock." I simply remarked, "Is it?" but later said, "How did you know the time? There was no light to show you the clock." She answered, "Oh! Lily must have told me. [Lily is her guide.] She has been talking to me. She says when we get out of this bank of fog we shall run into another, and shall arrive twenty-four hours late, but shall be all right." My friend added, "She must be mistaken; we are nearly there"—we were then off the coast of Kent.

Lily proved to be perfectly correct, we arrived twenty-four hours late, but "all right."

Yours, etc.,
CATHERINE E. LUCKING.

Golders Green, N.W.11.

TELEPATHIC BROADCASTING: A SUGGESTION.

Sir,—I venture to suggest an explanation of the results of the telepathic experiment carried out some time ago at 2 L.O.

As you are aware, comparatively few people succeeded in picking up any of the thoughts in the minds of the sitters, and those who did received an impression of (for instance) a skull only after the pictured skull had been put out of sight. This last fact seems to me highly significant.

There is a brightly covered magazine in front of me as I write. If I look at that magazine, I cannot at the same time form a pure mental image of it. The actual magazine arrests my imagination. If I close my eyes, however, I can with a certain degree of mental effort, form a picture of that magazine that is purely sub-physical. The more intensely I concentrate, the more vivid the image becomes. It seems to me that it is purely mental exertion such as this that is the main factor in thought transmission. If the corresponding physical sense is simultaneously involved, the effort becomes difficult, because unnecessary.

When the pictured skull was replaced by some less interesting object, a few at least of the sitters could not help reviving the image of it in their minds, and it is significant that only pure mental forms like this seem to have reached certain sensitive members of the public outside.

On the occasion of the next experiment, I think it would be worth while to try the effect of at least one or two sheer mental efforts, during which as much as possible of the physical should be eliminated. For instance, the "broadcasters" might sit in darkness and concentrate on the mental picture suggested to them by a single concrete noun spoken by the leader.

I am not quite sure whether the sitters should be selected from persons who have vivid imaginations, or from those who can form mental images only with effort, though I incline to believe that the former, although they may imagine objects with ease, are the more likely to cause a disturbance in the ether. I would add in all reverence that it might be profitable to include among the sitters a few persons who have lost the gift of physical vision.

Yours, etc.,
"MAC."

Broughton,
Manchester.

"CONCERNING THE ETHER."

Sir,—If Sir Oliver Lodge intends to comment upon Professor Garnett's interesting remarks in *LIGHT* of the 25th ult., may I also ask him to state his opinion at the same time as to whether, in the expansion of metals by heat, the heat acts upon the interpenetrating ether or upon the atoms of the substance?

Yours, etc.,
R. A. BUSH.

The Red House,
Mostyn Road,
Merton Park, S.W.19.

A HAUNTED SHIP.

Sir,—I do not know whether the ghost story which I now relate has ever before appeared in *LIGHT*, or been published in England; it was related to me by a clergyman who knew the persons concerned, and I understand the facts were published in the Newfoundland newspapers. Some of your readers may be able to throw further light on the subject.

A sailing ship was built at St. Johns, Newfoundland, but her voyages were all accompanied with some ill-luck, and there were strange and unaccountable noises on board.

One day when laid up in dock at Newfoundland, and empty of cargo, her builder came on board to talk with the captain. While he was there a great hammering and shaking occurred in the ship, but a thorough search failed to reveal any cause for it.

That night, to the captain in his cabin, appeared a man with a halter round his neck, and the captain (a very good Methodist) said to him, "In the name of all that is holy and righteous, why do you trouble this ship?" To which the man replied, "The jib-boom of your ship is made from the tree on which I hanged myself, and you will have no peace while that remains in your ship."

Next day the jib-boom was removed, and the ship was troubled no more.

It is difficult to understand why a spirit should act in this irrational way, but I have read of similar cases in Owen's *Footfalls on the Boundary of Another World*, and it would seem that Hades is a real enough place, where people take some time to progress; or else that these scenes are staged to call the world's attention to the reality of a future existence.

Yours, etc.,
W. J. FARMER.

The Hive,
Redruth,
Cornwall.

SIR ERNEST SHACKLETON AND SPIRIT GUIDANCE.

Sir,—The interesting communication from Captain H. W. Seton-Karr in your issue of 25th June, in which he states that when lost in the Alps, his party of three all saw the figures of two men who could not have been ordinary human beings, and who appear to have guided them into safety, reminds one of the similar experience of Sir Ernest Shackleton when he made his wonderful march across the glaciers of the island of South Georgia.

An account of the incident is given by Mr. Charles T. Spedding in his "Reminiscences of Transatlantic Travellers" (p. 200), Shackleton, who was his intimate friend, having described to him his amazing experience.

After the wreck of his ship, the "Endurance," in the Antarctic, Sir Ernest, with six companions, left Whale Island in an open boat, and after a stormy voyage of 750 miles, during which they suffered terribly, they reached the island of South Georgia on the side opposite to the whaling station, the only inhabited spot.

Though weakened and exhausted by exposure and privations, Sir Ernest with two of his companions set out to cross the trackless snow-covered interior. Finally, in the darkness of night, when they had lost all sense of direction and practically abandoned hope, Shackleton saw a man ahead of him. He thought it must be Worsley, one of his companions, and ordered him to come back to his station behind (they were roped together), but Worsley answered him from the rear, which he had not quitted. They staggered on, blindly following the unknown figure, and finally arrived at the whaling station.

South Georgia has never been crossed either before or since. After Shackleton's exploit a well-equipped party tried to cross it in the summer, but failed. Shackleton's party succeeded in crossing when exhausted by starvation and exposure, clothed in rags, in the darkness of winter, and the accomplishment of this apparently impossible task seems to be well explained by Shackleton's belief that he received spirit guidance.

Yours, etc.,
A. CAMPBELL HOLMS.

33, Colville Square, W.11.

LIGHT.

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PROBLEMS AND SOLUTIONS.

We take this method of replying to certain questions by a correspondent, W. J. F., who finds some of the statements made regarding spirit life unconvincing and improbable.

We take first his point as to obsessing spirits and those who wander in ignorance and darkness; he wonders why these spirits are not taken in hand by the wiser and more advanced souls.

The reply is that they *are*, in every instance, under spirit guardianship, but are themselves at first unaware of it. Nor are they coerced in any direction—the rights of every soul are respected. They are merely restrained within certain limits, but so long as they refuse to be taught or guided, no attempt is made to over-ride their choice.

Our correspondent next asserts that obsessing spirits cannot be ignorant of the mischief they are doing. The reply is that many of them are quite unaware that they are obsessing or influencing those on the mortal side. This has often been proved. Where there *is* conscious malice this is allowed to exercise certain powers of mischief—always for wise ends. Moreover, the High Intelligence which governs life throughout never permits any irreparable mischief or disaster.

The fact that, as our correspondent observes, many things reported of the next life "do not square with rational ideas," seems to us only natural, observing how many things which we behold around us in *this* present life are at variance with reason. But in every case it will be seen that it is the human element which brings in this irrationality. Men and women, whether in *this* life or in the beyond, have to learn by their failures and errors; that is the appointed way. The philosopher sees how far human behaviour in general falls short of rational standards, but he also sees *why* this is so, and makes no complaint against the Universe, knowing that progress is incessant, and all failure and error are gradually outgrown.

Again, our correspondent is puzzled over the statement that some spirits do not know that they are dead, and remain for a long time in ignorance of the fact. Now this is a question that, in earlier years, greatly perplexed the present writer, until he remembered that he was judging the question by *physical* standards instead of by the laws of consciousness in a realm outside the physical world—a world in which mental states and attitudes become as real and objective as physical darkness and physical barriers and obstructions are to those who dwell on earth.

There are many facts in life which some of us find objectionable and perplexing, but when we know them to be facts we have perforce to recognise them. And when we set our reason to work to interpret the facts clearly, we come at last to understand that all of them have their place and purpose in a life that is rationally ordered in every particular. Those who have found that life, in its essentials, is under the direction of a Supreme Intelligence, never fear that any fact they may discover will confound them. It may seem at first difficult to make it square with our particular idea or scheme of things. But always in the end we shall find that further experience makes the fact intelligible and acceptable. However objectionable and incongruous it may have seemed at the beginning, it is at last found to fit in somewhere. In the broad sense we find that it is Life itself that dissolves and unifies all problems, difficulties, obstructions and inconsistencies; that Life is its own interpreter. So we recommend those who are baffled by the riddles of existence to study Life as they see it. They will be surprised to find how much a study of human existence here on earth will clear up and explain the things that puzzle us in the reports given to us concerning life hereafter.

SIR ARTHUR CONAN DOYLE'S RESOLUTION.

As already stated, Sir Arthur Conan Doyle's resolution proposing the addition of an eighth principle to the Seven Principles of Spiritualism, with a view to the recognition of Jesus, was withdrawn, since it was clear that there was a great conflict of opinion on the question whether the new principle should be accepted. Some rather cumbrous amendments were submitted. From our point of view, as we have frequently said in the past, organised Spiritualism would be wise to unite on its fundamental ideas—survival and spirit communication—and leave doctrinal differences aside. It sounds rather like a *platitude*; and the difficulty, of course, has been the attempt to establish Spiritualism on a religious basis, which very naturally involves a question as to what particular creed it would adopt. Christianity being the prevailing religion of this country, it is naturally felt that its religious expression should fall into line with that faith, but as Mr. Ernest Oaten pointed out, there are many thousands of Spiritualists who do not belong to any Spiritualistic society or church. We shall have more to say on the subject later; for the present we are rather in the state of mind of the humorous theologian who, faced with a rather similar difficulty, said, "This is a prickly problem; let us look it squarely in the face—and pass on!" We have published a selection of letters, but in view of the withdrawal of the resolution further discussion seems rather superfluous. Still, they may serve a useful purpose as showing the irreconcilable opinions held on the subject. It would have been easy to have filled the greater portion of LIGHT with the arguments on both sides.

"IF I COULD SEE."

Faith! Not for me
Quiescence in the word, my mind
Must acquiesce, be free
Of the great spaces; of that hid behind
The curtained mystery.
To question is to doubt; the rind
Attests the fruit—but, God, I'm blind,
And I would see.

—From "Alfieri and Other Poems," by Eleanor Gray

FROM THE LIGHTHOUSE WINDOW.

According to a paragraph in the *Daily Mail*, Lord Wavertree, who is an expert astrologer, predicted rain and wind throughout June in England, and is "no doubt sadly flattered by the success of his prognostications." The *Mail* also states that Lord Wavertree predicted there would be earthquakes every month, and that, on hearing this, Lord Birkenhead offered to pay him two guineas for every earthquake, Lord Wavertree to forfeit two guineas for each month in which there was none. It is suggested that Lord Birkenhead now owes Lord Wavertree a large number of guineas!

* * * *

Truth tells us that Mirabelli, "the daylight medium," is coming from Brazil to Paris in the autumn. Of the wonderful things it relates we quote a portion:—

In ordinary life Mirabelli is far from learned, and knows only Spanish and Portuguese, but, on the best information yet available, he can write, in a trance, in 730 tongues (ancient and modern), on abstruse questions of astronomy, philosophy, and Oriental theology. He can rise from the ground in an armchair and remain floating in the air as long as he pleases. He can cause pictures to travel from house to house through the walls.

Well may *Truth* remark that, if there is anything in the reports of Mirabelli's performances, "he should at least prove a tough nut for the exposers."

* * * *

The *Bradford Telegraph and Argus* announces "Another Ghost in Bradford." The story was told by Mr. Charles Herbert Lyster to a representative of the above newspaper:—

"I had been working late," said Mr. Lyster, "and I was in the office on my own. . . ."

"The thing happened while I was drying my hands. I felt something brush past me. Something seemed to touch me on the nape of the neck at the same time—a light, momentary touch that had something uncanny and unearthly about it. . . . My hair stood on end. I was out of that place like a shot.

"When I felt the touch on the back of my neck I turned at once, of course, but I didn't see anything."

A predecessor of Mr. Lyster was convinced that he also had encountered in the same place a ghostly presence.

* * * *

A contributor to the *Daily Chronicle* asks: "What is the secret attaching to a certain room in St. William's College, York?" and relates the experience of a member of the Leeds Philharmonic Society on a visit to the minster about four years ago. During a tour of the College, one of the ladies felt a strange reluctance to enter that particular room:—

An inexplicable feeling of cold horror and apprehensive dread, almost overpowering in its intensity, thrilled her to the marrow.

However, she said nothing and forced herself to follow the guide with the others. But all the time she was in the room the sensation of profound evil persisted. Two years later, the same lady, with a friend, was again looking over the college. She had forgotten the sensations of her previous visits, until the room in question was reached and the evil influence again became manifest. This time she spoke of it to the guide.

The guide was not surprised, and said that visitors often remarked on the eerie feeling experienced in this room; two American gentlemen refused to enter it only the day previous.

From the *Morning Post* here is something about the weather that is not stale:—

Sir Oliver Lodge says that there are hundreds of millions of years ahead of us, and that the time will come when man will control the weather. He does not "see why we should put up with bad weather when we don't want it."

In the days Sir Oliver foretells will the weather be regulated by a majority? If Farmer Giles wants sun for his hay and Farmer Slocum requires rain for his roots, will there have to be a by-election?

More than sixty years ago Andrew Jackson Davis predicted that the weather would be controlled by man, and suggested elementary electrical means of initiating control.

* * * *

The *Western Mail* relates a story of a Newport skipper's vision, told by an old seaman:—

Fifty years ago, about, Beynons of Newport built the *Usk*, a barque which was painted green. I was a member of the crew when it made its maiden voyage under Captain Mathias. We were near the Falklands when the skipper saw a vision, and without any delay turned the ship back on its course for Newport. He had come down from the bridge all quivering with fear, and his face was uncanny-like, with his eyes all shot with terror. "My God!" he said, and his voice was all a-shake, "I've seen—oh!" He choked what he was going to say to rattle out an order for us to go back to Newport "like the devil," and we obeyed, although not yet at an outward port, for we felt there was something weird about it all. Captain Mathias did not rest until we were back at Newport, where he was arrested and sentenced to gaol for two years.

The rest of the crew refused to re-sign, and the ship sailed with a new crew, never to be seen again.

* * * *

The *Daily Sketch*, repeating a British United Press message, says that all Paris is discussing the "miracle" to a maimed French airman at the Invalides when commander Byrd and his crew of the monoplane *America* visited them. Says the *Sketch*:—

The American airmen met Captain Legendre, a pitiful human wreck. He was brought down in 1918, and nearly every bone in his legs and arms was broken. His body is now held together by hundreds of braces, and he has never been on his feet since his crash.

Commander Byrd found the wounded man sitting in a wheel-chair. The pair shook hands, and Captain Legendre declared, "You give me courage." At the same moment he pulled himself to his feet and began walking beside Byrd. Nurses called to him to stop, but he replied, "No; I want to walk." Holding Lieutenant Noville's arm, he walked fifty yards to Napoleon's Tomb and fifty yards back.

"This is a miracle—nothing less," declared General Mariaux, the commander of the hospital.

* * * *

Many newspapers notice the appeal to Parliament regarding mediumship and the Vagrancy Acts. This is from *The Times*:—

It was stated at the annual conference of the Spiritualists' National Union, Limited, at Caxton Hall, Westminster, on Saturday, that a petition to free mediumship from the taint of the Vagrancy Acts had been presented to Parliament signed by over 40,000 people.

"SPIRITUALISM AND CHRISTIANITY."

Mrs. V. V. Farone writes:—

The discussion on the Seven Principles seems to make this an opportune moment to ask "Where does Spiritualism really belong, to Science or Belief?"

We define Spiritualism as knowledge of the following three points:—

1. Personality survives the disintegration of the physical body.
2. Under certain conditions, now the subject of study, it is possible for us to communicate with those who have made the passage to the next state.
3. We have ascertained that the death of the physical body causes no immediate change in the personality. If we accept these three points as constituting a clear and concise definition of Spiritualism, I claim that it belongs to the Science of Evolution or Biology, and not to Religion at all. It matters not to Evolution what beliefs a man may hold, the ever upward urge of development will go steadily on.

The point of contact between Spiritualism and Religion is to be found in connection with Point 3, i.e., death of the physical body produces no immediate change in the personality.

It is obviously to our advantage to meet the change in as advanced a stage of character-development as possible. This may be termed the search after Righteousness. I suggest that all should be free to make this search in their own way.

Every Teacher has had followers. All have taught the same basic truths, only the form has differed. So long as the end is attained, what matters the road taken? Only by divorcing the idea of Spiritualism from Religion as such, and accepting it as a scientific fact, shall we, as Spiritualists, be able to unite in the bonds of true Brotherhood with the peoples of all nations.

This is the first step towards making known the great truth that as we sow, so must we reap. Every Spiritualist should feel free to follow the teachings of his own racial Prophet as to how he can best sow and cultivate the garden of his own soul.

Mr. H. Allen George writes:—

Having at heart the true interests of Spiritualism in this country, I was delighted to read that Sir A. Conan Doyle had been impressed to propose that Our Spiritual Master, Jesus Christ, should be officially recognised and regarded as an essential principle of Spiritualism, for the attitude of certain of the Spiritualist Churches in ignoring, and, I regret to add, even sneering at and belittling Him, has done our movement infinite harm.

If the Spiritualist platform really is (as Sir Arthur avers, and as every sincere Spiritualist would like to believe) a "world-wide" and broad one, tolerant towards all creeds, whilst each individual member is perfectly free to follow any religious belief that he pleases, is it not in the worst taste, very tactless and gratuitously offensive, for mediums or speakers upon Spiritualist platforms to refer to any of the great religious World-Teachers, or their adherents, save with due reverence and respect?

A short while ago I was astounded and shocked to discover that a not inconsiderable section of our movement in England were definitely opposed to Christ, and that the excision of His name from adopted hymns was but one of the least indications of this unfortunate attitude. If breadth of view must be carried to this extreme extent, and no tinge of orthodox faith permitted to appear in an otherwise desirable hymn, the polite and proper course is to omit that hymn entirely, and so avoid presenting our critics with still another reason—and a logical one—for their contention that Spiritualism is opposed to Christianity.

With all humility we can repeat Christ's words: "Father, forgive them, for they know not what they do."

Should such an unfortunate policy be persisted in, the movement, in this country, at any rate, will be rent in twain—those who are with Christ and those who are not with (therefore against) Him.

Does any sincere Spiritualist wish to see this occur? I fancy not.

Now I take leave to ask these Spiritualist brothers of mine, who take so shortsighted a view, has Spiritualism any book more powerful for propaganda purposes than the Bible in general, and the New Testament in particular? It has not, for the New Testament is its best Text-Book.

And if you push Christ out of the New Testament, as you have shut Him out from the hymns, what have you got left? If I may say so without irreverence, what would the play of "Hamlet" be like if we said we could quite well understand and enjoy it without the moody Prince?

Who, in all human history, better exemplified by His life and teaching all those highest, best and most beautiful principles that Spiritualism professes to teach? Who taught the Fatherhood of God and the Brotherhood of Man, and lived up to it?

Who rose from the tomb to give the greatest proof of the truth of human survival of death that this world has any record of?

Was it not this same Jesus of Nazareth, whom some of you say was "only a medium"?

"Only a medium"!

Is not the true aim of Spiritualism to "Spiritualise" the Churches (of all creeds and denominations), and must we not seek to attain the good-will of these people, and so get them to listen to the "glad tidings of great joy" which we are privileged to announce to them? Will they listen to us if we begin by sneering at their cherished religious convictions, and wound them where they are most sensitive?

The true and permanent progression of Spiritualism does not lie in building up a new religion under that name, but rather in persuading our Church and Chapel friends (while remaining members of their own denominations) to prove for themselves, and then accept, our truths, and combine them with their own conceptions of religion, and so introduce that vitalising essence which will at the same time revivify all religions, and form a firm and broad basis upon which, in God's good time, a Universal Religion will be built.

"S." writes:—

The letter of your esteemed correspondent, Sir A. Conan Doyle, appears to me to have been written under a fundamental misconception. Sir Arthur wishes to add to the well-known "Seven Principles" an eighth, affirming that "the ethics and recorded life of Jesus of Nazareth seem to us to be the highest ideal and worthy of our imitation." And he thinks that this would make it easier for an entirely orthodox person to adopt his views in consequence. Probably, ninety per cent. of Spiritualists already subscribe to his "eighth principle."

Now, the distinction between the Christian and the non-Christian Spiritualist is very simple, but vital. The former worships Christ as God, and the latter does not. One need not trouble over the endless metaphysical subtleties which caused the heresies of the first few centuries of the Christian era. Most of us feel that these do not matter. Sir Arthur Conan Doyle makes it quite plain that he does not "confound Jesus in any way with the great central force of the Universe."

But the Christian does identify Jesus with this great central force, and I cannot see how there can be any accommodation in religious thought with those who think otherwise.

MR. HANNEN SWAFFER AT AEOLIAN HALL.

Speaking on Sunday evening last to members and friends of the Marylebone Spiritualist Association, Mr. Swaffer commented upon the benefit and help to be derived from the home circle.

"In all ages," he said, "in all climes, and to all kinds and conditions of men, has the message of Spiritualism been given." Revelation from another world has been the cause of every new phase of religious thought; and we who also possessed guides and helpers easily understood that Moses was led and inspired in his control of the Israelites, just as George Fox, Swedenborg, Booth and others (whether they knew it or not), had received continual guidance from spirit spheres. The young Shinto priest faced his congregation, and addressed them in trance, and Roman Catholics had wonderful evidence of that spirit communion which they would deny to the Spiritualist. Right across the world, and through all times, proof of the truths we advocate had come. A few years after the death of Jesus Christ, Paul sent his epistles round to the scattered churches, describing the psychic happenings without which the Bible would be a dead book.

The speaker said that every kind of phenomena had happened in his own home except materialisation; he had experienced there book tests, apports, scents, levitation and voices. He said he found illusionists the most easy people to convince, because they knew their own limitations, which we did not. Our case was that there was never an age of miracles nor any particular time of spirit intervention. It was constant and continuous.

Mr. Swaffer stated that during the last year spirit rapping, heard in his rooms overlooking Trafalgar Square, had given messages to at least a score of well-known actors and actresses, some of them of a highly evidential nature. One spirit rapping intended for Frederick Lonsdale, the dramatist, gave eight names unknown to the medium (an amateur)—names recognised by Mr. Lonsdale, who said that if they had been obtained by detective work, would have cost £5000 to collect.

The spirit communicator purported to be a famous Anglo-American theatre man, who, although he had not definitely proved himself in a scientifically evidential way, had sent messages that contained scores of facts unknown to any of the sitters. Some were prophecies afterwards fulfilled.

In one case, Harry Rigoletto, the illusionist, was warned of an accident to himself that would take place on the stage at the Coliseum on the next afternoon. In spite of this caution, it happened exactly as had been prophesied. Mr. Swaffer read to the meeting Mr. Rigoletto's signed statement, proving the truth of his account of the sitting, and what followed. V.L.K.

THE SPIRITUALISTS NATIONAL UNION.

A number of important points were dealt with at the Annual General Meeting of the Spiritualists National Union, held at the Caxton Hall, London, on July 2nd, Mr. R. A. Owen presiding.

The whole of the members of the National Council were present on the platform.

Mr. Ernest Keeling called attention to the list of prominent members of the Union, who had passed to the higher life during the year, and Mr. F. T. Blake expressed the thanks of the Spiritualist body to these arisen colleagues for their labours, the resolution being passed in silent standing vote.

Accounts were discussed, and it was stated that the Fund of Benevolence Account had given rise to some anxiety as, while donations brought in an income of £382, the amount expended in grants to aged workers reached £550 10s.; thanks however to a £200 legacy from Mr. J. L. Deakin, there was an increase in the balance in hand.

The petition to Parliament, praying for legal recognition of psychic phenomena, and the amendment of the Witchcraft and Vagrancy Acts, was dealt with, and it was stated that a draft Bill had been prepared, although up to date no arrangements had been made for presenting it to the House, owing to the difficulty in finding a suitable Member, and also to the congested state of legislation, which made it difficult to introduce a private Bill.

The date of the congress of the International Spiritualist Federation in England was stated to have been provisionally fixed for the month of September, 1928.

In connection with the Summer Schools, it was reported that arrangements had been come to for taking over a large private boarding school at Rhyl, North Wales, for three weeks, from August 6th, and a programme of studies, circles, socials, private sittings and excursions was being prepared.

The Council announced their intention of re-issuing the Spiritualist Diary, which had been suspended in 1914.

The Spiritualist College was reported to be in excellent condition.

At the Sunday afternoon meeting at the Artworkers' Guild, Queen Square, W.C., Sir Arthur Conan Doyle's resolution regarding the proposed Eighth Principle was the subject of a lively debate, and, as stated last week, was withdrawn with a view to considering the advisability of putting the matter into the form of a statement or affirmation by the S.N.U.

The Conference concluded with votes of thanks to retiring officials, to the London District Council, and local friends for valuable assistance and services.

A PLEA FOR ALL MEDIUMS.

Concluding an article on Clairvoyance, in *Spiritual Truth*, Mr. Alfred Vout Peters made an appeal on behalf of sensitives that our readers will appreciate:—

May I here plead for all clairvoyants? Our life is hard, we make ourselves sensitive for the sake of humanity, we feel pain much more keenly than others, yet often we are subjected to disgraceful abuse and scandal. We become mediums so that we may be of service to others, yet any little mistake we make is exaggerated, and mercy is too often conspicuous by its absence. A little more kindness and sympathy would greatly help us. . . .

I want to state definitely that since I discovered that I was a medium and a clairvoyant I have gained in health and strength, my mental force has also increased and I am quite certain that the judicious exercise of psychic or mediumistic powers need not make any person weak or ill, for they are God-given natural powers for our use in the service of mankind.

TRANSITION OF MR. S. J. WATTS.

We have to record with deep regret the decease at Matlock, of Mr. Stanley James Watts, chairman of the Hunstanton Urban District Council, in his 53rd year. Mr. Watts had been a Spiritualist for thirty years, and was hon. secretary and life member of the Marylebone Spiritualist Association, for which, during his residence in London some seventeen years ago, he did valuable work as organiser. The *Lynn News and County Press* gives a very long account of Mr. Watts' public activities in Hunstanton, and to the funeral which was very largely attended. We, of *LIGHT*, desire to express our great appreciation of the life and work of Mr. Watts and our sympathy with Mrs. Watts, his widow.

OBITUARY.—*Psychic Magazine* announces the decease of M. Léon Denis, one of the pioneers of Spiritualism in France, and author of several notable works, of which two, *Après la mort* and *Jeanne d'Arc médium* are well-known on this side of the Channel. He founded the *Société française d'études psychiques*, and was closely associated with the psychic movement in Tunis and Algiers. His passing will be regretted by many, both in France and in our own country.

RAYS AND REFLECTIONS.

I notice that certain writers have attempted to be witty over Sir Oliver Lodge's recent address at the Oxford University Psychological Society, in which he expressed his belief that one day life might be created in the laboratory. Some of these critics seem to interpret this statement as a prediction that human beings will one day be produced in laboratories, and there is more than one allusion to Frankenstein monsters. Other writers have bemoaned, with pious indignation, the audacious prophecy that man will, in future ages, be able to usurp the power and dignity of the Creator, a forecast which they regard as blasphemous.

* * * *

These amiable writers, however, have fallen into a slight error. So far as I have been able to ascertain, Sir Oliver has not prophesied the creation of men and women, but merely confined himself to hinting at the possibility of the creation of protoplasm, which, under appropriate treatment, might manifest some form of life. From the protoplasm to the human being is a far cry, and even if Sir Oliver's half-prediction should be fulfilled, it seems improbable that this discovery should ever be developed to the extent of the production of men and women by methods of bio-chemical experiment.

* * * *

Sherlock Holmes is now finally dead. I am profoundly sorry. Many thousands of us, myself included, almost regarded him as a real person, so vivid was the personality of the great detective; almost as actual was Dr. Watson, the big, warm-hearted, obtuse medico, whose amiable blunderings endeared him to our hearts, and brought sympathetic smiles to our lips.

* * * *

They were a great couple. Their names will go down the ages linked together like those of Quixote and Panza, Peléas and Melisande, Damon and Pythias, Robin Hood and Maid Marian, Romeo and Juliet, Adam and Eve, and St. George and the Dragon. If, as some theorists have suggested, fictitious characters, in certain circumstances, may become endowed with actual life in some sphere remote from our own, we can picture the immortal pair discussing problems of etherial existence, in characteristic vein—Watson, eager, unsubtle, admiring and puzzled; Holmes, concentrated, cynical, bored and half-contemptuous.

* * * *

I can imagine the phantom couple disconsolately haunting the premises of the Psychic Book Shop, Holmes with his famous pipe and dressing-gown, Watson in more conventional garb, both moody and silent. After an interval Holmes speaks: "I quite agree with you, Watson—it is a thousand pities that our creator, Doyle, has refused to allow us any more adventures." "But this is marvellous!" gasps Watson, "how did you know what I was thinking?" "Perfectly simple," retorts the ghostly detective. "I observed you looking at the bookshelves. When your eye lighted upon *The Wanderings of a Spiritualist*, you frowned in disapproval. Next you scowled fiercely at *The History of Spiritualism*, and, finally, when you caught sight of *Pheneas Speaks*, you gave a hollow groan. I deduced from this that you strongly disapproved of the direction in which Doyle's literary efforts have been focussed of late, and considered he would have been better employed in providing us with further activities. Bah! Elementary, my dear Watson!"

D. G.

A FAMOUS VIOLINIST GIVES HIS PSYCHIC EXPERIENCES.

Mr. Florizel von Reuter, the famous violinist, addressed the members of the British College on Wednesday, 6th inst., and read a number of very interesting inspirational scripts which had come through his hand. Those who read the article on Mr. von Reuter's experiences with his mother, in connection with the "Hesperus Additor," a kind of planchette, in the January issue of *Psychic Science*, will realise that here is mediumship of a unique kind.

The messages were given in as many as fifteen different languages, including several unknown to the medium, such as Polish, Persian and Turkish.

Development for automatic writing followed, and the famous author, Zola, claimed to be one of the communicators. Essays on Art, Philosophy and Religion were given by other communicators, and treatises on music by spirit people stated to be great musicians.

Mr. von Reuter also played a Wagner selection from his own orchestral setting on the piano, an unusual instrument for such work, and this afforded great pleasure to his hearers.

It was understood that Mr. von Reuter is publishing a book of his experiences.

LYCEUM CONFERENCE AT NOTTINGHAM.

At the Annual Conference of the British Spiritualists' Lyceum Union, held in Nottingham recently, a very satisfactory state of affairs was revealed.

In the course of her Presidential Address, Miss E. Elliott, of Manchester, recalled the fact that the Conference was being held in the city wherein the first Lyceum in England had been started sixty-one years ago. At the present day there were no less than 289 Lyceums affiliated to the B.S.L.U., with a membership approaching 17,000.

Civic welcomes had been accorded to two of their previous Conferences, and the fact that the delegates were again being welcomed by the Civic authorities was sufficient indication that the former barriers of intolerance were gradually being broken down, and it was being recognised that among Spiritualists there were to be found loyal and peaceful citizens.

The work of the Union during the past twelve months had been strenuous. The results had been highly satisfactory.

Miss Elliott recalled the fact that in 1899 Mr. J. Ainsworth had made an offer for the founding of a Home of Rest, and after his demise in 1906 he bequeathed the sum of £500 to further this object. There had been considerable legal difficulty, however, which resulted in delays in obtaining this sum of money. Now, however, these difficulties were disappearing, and the Ainsworth Trust would soon materialise. The speaker appealed to her hearers to give sympathetic support to this fund.

In concluding, she referred in appreciative terms to the severe loss of a valued worker in the person of Mr. F. F. Ball on his passing to the higher life.

Miss M. E. Kitson, B.A., Education Secretary, stated that 1,329 students had entered for examination, 852 passing successfully the various grades; 73 of the successful students became graduates of the Spiritualists' National College.

Addresses were given by Mrs. Tims, Mr. Kitson, Mr. Knott and Mrs. Paling.

SPIRITUALIST COMMUNITY SERVICES.

Mr. Ernest Hunt took "Mistakes" as the subject of his address at Grotrian Hall last Sunday morning. He said that it was absolutely necessary to make mistakes (so long as we never made the same one twice), for thus we grow and develop. The great law of the universe is growth—evolution. Everything is on the march upwards and onwards. We never can remain stationary, and especially from a spiritual standpoint, for that is the most important growth of all. We should realise that one's body is one's instrument, and as such should be kept in tune; also that we are spirits, for the time being inhabiting these bodies of ours.

The next step is to tune the mind, thus getting the right balance between the intellect and the emotions. The third step, to realise that all growth spiritually must be from within outwards.

M. J. C.

THE TEMPLE OF LIGHT.—Speaking at the Temple of Light on Thursday evening, July 7th, the Rev. J. J. Welch said he deplored the fact that there should have been strong opposition to the recognition of Jesus by Spiritualists. Mr. W. Harold Speer, the President, expressed his regret to hear of the strenuous opposition to Sir Arthur Conan Doyle's resolution. It seemed to him that a strong line had been drawn between Christian Spiritualism and scientific Spiritualism. He (the President) had advocated the establishment of a Christian Spiritualist Association, and he felt the time had come when it should be formed.

JOANNA'S BOX OPENED.

There was an atmosphere of tense excitement at the opening of the Joanna Southcott box, now in possession of the National Laboratory of Psychical Research, on Monday last. The large Hoare Memorial Hall was well filled. Professor A. M. Low presided, and Mr. H. Ernest Hunt gave a short address on the life of the prophetess, dealing sympathetically with her character and psychological make-up. Afterwards Mr. Harry Price gave a detailed account of the history of the box, and showed a series of lantern slides of great interest.

Some disturbance was caused by the interruptions of a member of the audience, who made vehement protests, asserting that Joanna had never taken money for her "seals," as had been stated, and was not an illiterate woman—in support of which contention he declaimed some verses, apparently from her inspired pen, although, to the critical ear, these scarcely reinforced the argument. The chairman courteously permitted this objection a hearing, in the interests of fair play. "Let us, by all means, retain our opinions with firmness—even with violence," said Professor Low, amid laughter, after the protests had been made.

"As an ordinary scientific person, I am of the opinion that the best way to ascertain the contents of this box is to open it," said the chairman—who, by the way, may be congratulated upon his tactful handling of a somewhat delicate situation. As regards the "time of national disaster," during which the box should be opened, in accordance with Joanna's instructions, that time, said Professor Low, was with us, if we could trust the newspapers, for, if we pick up one journal which tells us that all is well with the world, the next one is certain to take the contrary view, and preach calamity.

Amid an excited hush, the box was then opened by the Bishop of Grantham and Mr. Harry Price. The contents included a horse pistol ("Don't point it at us!" said a terrified voice from the audience, as the weapon was withdrawn), a diary for the year 1715, a newspaper cutting, old books (one a novel entitled "The Surprises of Love; or, An Adventure in Greenwich Park"), manuscript, a lace nightcap, a pair of earrings, dice-box, a lottery ticket dated 1796, medals, bead purse with coins, a wooden box, a miniature, and a complicated heap of rings attached to a short rod, which Mr. Price recognised as a puzzle.

A number of distinguished people were among the audience, which was large and keenly attentive.

Outside the hall a small band of men and women enthusiastically distributed leaflets, urging the claims of a rival box; but, in spite of Mr. Price's invitation that other Southcott boxes should be brought to the meeting and opened, this particular one was not brought forward—nor, in fact, were any others.

N.

NOTES ON NEW BOOKS.

"Possessed." By Rosalie and Edward Synton. (Hutchinson 7s. 6d. net.)

A remarkable story, with a somewhat gruesome plot, dealing with the dangerous side of Spiritualism (or psychism). It is a side rare in the experience of the average Spiritualist, yet in some form or another not entirely unknown, and the tale is concerned with an extreme case of obsession, or "demonism," and should act as a warning to all those who tamper with powers of which they have little knowledge for the gratification of selfish and criminal desires. The story is told with marked ability and, sombre though it be, it has an unflagging interest. The observations of Dr. Toogood, the psychologist, who purports to be the narrator of the experiences set forth, are racy and instructive, showing fine sense and much penetration. There is a strong denouement.

E. K. G.

Music.—Carlyon de Lyle, whose name is familiar to many of our readers, has just put out two further pieces for piano-forte, both published, at 2s., by Messrs. Swann. The first "In Romany Land" is a bright, distinctive piece which should have a good sale; even better is "Amoretto," a charming little romance, of an unusually haunting quality, which should be immensely popular. John Alleyne (Captain Bartlett, whose name is associated with the Glastonbury Scripts) has designed an attractive cover for the last-named piece.

We are informed by the publishers of "Stories and Poems," by "Marjory," a notice of which appeared under "Notes on New Books" in our issue of the 2nd inst., that the price of this book is 1s., and it can be obtained from the publishers, The Miles Press, 13, Bridge Street, Bristol.

A CHRISTIAN SPIRITUALIST SOCIETY has been established at George Street, Huntingdon, by Mrs. Aylmer Lloyd, who is Hon. Secretary. Mrs. Lloyd is a member of the L.S.A., contributor to LIGHT, and the author of a volume of poems.

MRS. BLANCHE COOPER wishes to thank all friends for their letters, which are too numerous to reply to individually, the time being she has given up her work as a direct medium, and is taking a complete rest.

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Wednesday, July 20th, 7.30 p.m. (Psychometry) ... Mrs. CANNOCK

Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, July 17th, 11 and 6.30, Mrs. Croxford. Thursday, July 21st, Mrs. Maunders 3 p.m., Members only. 6.30 p.m., for Public.

SOCIETY MEETINGS.

Hampstead Spiritualist Society.—Subscription Library, Prince Arthur Road.—Thursday, July 21st, Mr. Horace Leaf, address and clairvoyance.

Lewisham.—Limes Hall, Limes Grove.—July 17th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Ethel Smith. July 20th, 8, Mrs. E. Prince.

Camberwell.—The Central Hall, High Street.—July 17th, 11, service; 6.30 (in large hall), Mr. M. Barbanell. Wednesday, 7.30, public circle, at 55, Station Road.

Shepherd's Bush.—73, Becklow Road.—July 17th, 11, public circle; 6.30, Mr. H. Clark. July 21st, 8, Mr. T. Ella.

Peckham.—Lausanne Road.—July 17th, 11.30 and 7. Monday at 3, Miss W. Ayriss (Coventry). Thursday, 8.15, Mrs. T. Tims (D.N.U.).

Richmond Spiritualist Church, Ormond Road.—July 17th, 7.30, Mr. Ernest Hunt, address. July 20th, 7.30, Mrs. Holloway, address and clairvoyance.

Croydon National Spiritualist Church, New Gallery, Katharine Street.—July 17th, 6.30, Mr. Frank Whitmarsh.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—July 17th, 11.30, circle; 2.30, Lyceum; 7, Mrs. Redfern. Thursday, 8, Mrs. Edey.

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