

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.

RACIAL CHARACTERISTICS.

The supposedly widespread faculty of "second sight" among the Scottish Highlanders has been a subject for speculation for many years. How far it can be traceable to racial quality we cannot ascertain. Racial quality is itself a somewhat uncertain thing; or, at least, it is liable to misinterpretation. In former times it was the habit to regard the Frenchman as emotional, florid, excitable; on the other hand, there was the traditional figure of the cool, unperturbed, cold-bath-loving Englishman. It was, like all traditional ideas, founded on truth, but the view was a superficial one. We now realise that the characteristics attributed respectively to the Frenchman and the Englishman should have been, in part, reversed. It is the Frenchman who possesses the detailed and analytical mind, although it occasionally becomes a little cloudy when certain deep springs of emotion are tapped, while it is the Englishman (as Mr. Bernard Shaw has pointed out) who is impulsive, emotional, sentimental, and full of compromise. The distinctive characteristic of the Englishman, however, is his ability, upon certain occasions, to put his own personal emotions and interests on one side where a question of stern principle is involved.

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DEAN INGE ON ORGANISED RELIGION.

Writing in the *Evening Standard* lately, Dean Inge points out that Jesus Christ had a horror of labels: "He abolished all artificial barriers by calmly ignoring them." He had so strong a dislike to militant institutionalism that He founded no organisation and enjoined only private prayer. "It was therefore a real apostasy when the Christian Church took the character of a military monarchy with a hierarchic constitution, external tests of membership, and fierce antipathy to all who would not submit to them." It is a powerful article, in which the crimes and follies of religious bigotry and intolerance are fearlessly exposed. Says Dean Inge: "God does not judge us by the labels which we wear on our coats, but by the love and the justice which we cherish in our hearts." No doubt the Dean has arrived at the conclusion to which most intelligent observers of religion have arrived—namely, that whatever the form of religion adopted by any nation, that religion is always made to conform with the racial peculiarities of the people concerned. Furthermore, creeds and rites, and observances generally are always external things,

although to the true and faithful they may be excellent channels through which to express their interior devotion. As we studied the article we reflected what a change has come over religious thought during the last few years. It is probable that such an article could never have appeared twenty years ago except in some very advanced journal; and we wonder, too, what would have happened to-day to a curate if he had said the same things! Some of the statements are marked by such a deadly quality of truth that it is quite likely that orthodox members of the Dean's church will be provoked to something like fury. Dean Inge is of opinion that "in matters which are really important we must eschew labels like a snare of the devil," and he remarks with great wisdom:

Sects generally lose the reason for their existence after a short time, but men go on blindly fighting against their friends and helping their enemies, because the two sides still range themselves under the old colours.

* * * *

THE POSITION OF PSYCHICAL RESEARCH.

In the July issue of the *Nineteenth Century*, Dr. F. C. S. Schiller has an admirably reasoned article on "The Truth about Psychical Research." He commences with the observation that the human race is essentially conservative about its beliefs. He thinks that few would nowadays assert that its beliefs were dictated by reason, or even largely influenced thereby. He has observed how greatly party spirit blinds the reasoning faculty, although party spirit always plays some part in every question. The article is concerned with the book "The Case for and against Psychical Belief," and Dr. Schiller deals critically with the various contributions to this volume. He remarks about the mediumship of "Margery" (Mrs. Crandon) and other cases of evidence that they are of an impartial nature, for he sees the weakness on the side both of the supporters and the opponents of psychical research. He thinks that one great obstacle to the success of psychical research is that there is "no career in it," no endowed posts comparable in value with university professorships. If such posts were established, he considers, they would exercise a magical effect upon the academic mind, and he concludes:—

The ultimate truth, then, about psychical research is that its future is essentially a question of funds. The truth about its phenomena can be ascertained, the scandal of the present doubts and disputes can be terminated, the most marvellous discoveries may possibly be made, if only the public will put up enough money. Until this money has been found and used, it must remain in doubt, not only what the real facts are, but also whether the human race in general is genuinely concerned to know the truth about its nature and destiny.

That is probably true regarding the subject in its purely scientific aspects. But there are deeper issues involved which do not depend so much upon what R. L. Stevenson called "business and the commercial spirit."

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SOME REFLECTIONS ON REINCARNATION

By James A. Tinling

Life is the highest topic of human thought and imagination, and its contemplation gives us our noblest moments and aspirations. But there are humours in everyday life, amusement at which does not detract from our reverent attitude to the problem itself. This will also be the case when we come to the much more extended period of many incarnations.

Yes, I do think I have lived before, and I should be entitled to this belief, apart from other reasons, if one could rely upon what are known as "spirit messages"—but "there's the rub!" Certain members of my family, living in the South of France, got into touch, by psychic means, with a great-aunt, Lady Tarleton (wife of General Sir Banastre Tarleton, the "Prince Rupert of the American War"), who announced herself as one of their spirit guides, and rejoiced, on the other side, in the name of "Damme." Under her instructions, and those of other spirits whom she brought along, my family were directed in the making of a sort of Heath Robinson contraption, composed of wires, uprights and bits of glass, for the purpose of more readily receiving the messages, probably by increasing or concentrating magnetic currents.

Sure enough, a great number of communications of all sorts came through, and they could not be attributed to the subconsciousness acquired by any of those present in this life. The messages included an alleged communication from Darwin, admitting that he was wrong in his lifetime, and making some further remarks on evolution quite beyond the mentality of the sitters, and, what is more to the point, a long recitation by "Damme" as to the previous incarnations of the members of the family, one particularly stating that I was a reincarnation of another of my great-uncles, Admiral Lord Collingwood!

A great many of these messages appeared, however, to be hopelessly inaccurate. At the same time, they were supported by manifestations, such as the appearance of apports and other phenomena, and by my instantaneous and complete cure from an attack of lumbago which had absolutely crippled me. During this seance the movement of one of the tables used for the rappings was so violent that its leg was broken, and my wife "properly rated" the spirits for breaking up her home—and this was by no means the first time they had been remonstrated with.

The allegation of the reincarnation of Collingwood, however, did not pass unchallenged, for, shortly after, at a private seance in London, who should come through as speaking from the "other side" but the gentleman himself, apparently quite unacquainted with the suggestion that I was *he*. After catechising him as to his identity, we asked him to describe a ship in a storm. The table heaved and tossed and rolled and pitched in the most realistic manner, while a suggestion for a hornpipe resulted in it doing a sort of Charleston right across a long room, with the "sitters" running after it.

Although these manœuvres did not help to establish the theory of reincarnation, some other messages we received seemed to bring us nearer the subject. I was instructed, for instance, that I should obtain certain powers if, standing before a mirror under certain lighting conditions, I would make my mind an absolute blank. Now, I knew nothing of this formula except through spirit-communication, and, although I did not persist in the experiment, I got so far as to obtain results which were surprising. (To make the

mind a blank for any period is practically impossible, but, in so far as I succeeded, phenomena resulted.)

In the first place, one saw one's aura and etheric body; this was followed by complete obliteration of the mirror, so that one seemed no longer looking into the glass, but in its place appeared, first of all, the turbaned head of an Eastern, followed in quick succession by a very old and wrinkled man with "Dundrearies"; next the neat, compact figure of a military man, and, after one or two others of various types, a Bacchus-like gentleman wearing a crown, very much on one side, which might have been either the real thing or the contents of a Christmas cracker.

Such experiences, and the intuition, that is so generally common, of having previous geographical knowledge of places when actually seen for the first time, and (perhaps more than anything else) the existence of a personality, often appearing in a family, which is entirely different from, if not antagonistic to, hereditary principles and environment—these are, in themselves, sufficient grounds for a general belief in the theory of reincarnation, though they certainly do not offer any actual proof.

Physiology, however, may have a surer word to say to us on the subject. The question as to whether I have lived before really depends upon what the "I" is. The idea of classical physiology—that the living being is a simple cellular complex, organised in itself by specially distinct tissues, having in itself the reason of its being, its origin and its end, the cause of its form, its mechanism and its functions, all properties arising only from generative cells—can no longer be sustained. The discovery of ectoplasm, within the last few years, has entirely upset old ideas and given a new factor to the solution of the problem of Life and Evolution. This substance, withdrawn from the body of the medium, will organise and transform itself immediately into formal organic representations, hands, faces, etc., having all the attributes of life in flesh and bone. This compares with the metamorphosis which takes place in the closed chrysalis of the insect. Supernormal physiology, as well as profound research in normal physiology, therefore, both point to a unity of organic substance, and indicate that this substance is built up, directed and maintained by a superior dynamism which itself obeys a directing "Idea." As Flammarion says, "It is not matter which governs the World, but a dynamic and psychic element." We are told that the "self," therefore, is an individualised portion of the universal dynamo-psychic element, distinct and separate from its representation, the body organism, and also, apart from its representation, belonging to the mental order, and entirely distinct from all states of consciousness. That is to say, that, not only the body, but also the mind (which has hitherto been regarded as the personality—"I think, therefore I am"), is, indeed, a representation of a self which can only have acquired its knowledge, both conscious and subconscious—evidenced by inspiration and intuition—through many recurring lives. The idea is that Crypto-psychism (the activity of the subconscious mind) and Cryptomnesia (subconscious memory) are both partially constructed from the experiences of the present life, and that it would naturally appear to follow that all the rest of the subconscious make-up could only have been acquired in a similar way through the experiences of other lives.

FAITH, PRAYER AND SCIENCE.

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

While the proverbial iron is hot, so to speak, let me get in at least one good stroke at it in the matter dwelt upon by the Rev. C. L. Tweedale in the issue of July 16th, in which he records his experiences before and during the recent total eclipse.

This gentleman would apparently have us believe that the faith and prayer of one (or it may be more than one) man could tear aside the veil which obscured the vision of thousands of people anxious to see the corona of the sun.

I do not know Mr. Tweedale, but I do know that a man who has had the faith and patience to grind his own telescope lenses is not a man to be dismissed lightly with a superior gibe at his credulity.

Does the effectual fervent prayer of one righteous man avail much?

Let us turn to History. In my own particular branch of study the evidence is so overwhelming that it is difficult to make choice of an example.

It must have been exceedingly difficult for Mr. Tweedale to have to write about himself as the agent in this particular case, because a man who has made a study of astronomy for its own sake rather than a commercial one has an instinctive dislike for self-advertisement; he cannot help knowing about the lives of men who made vast and important revelations to their fellow-men through immense clouds of prejudice and disapproval.

In these days one has but to mention the name of Galileo to feel certain of winning approval, but in the days of Galileo to do such a thing was to court disaster. Galileo, remember, had to grind his own lenses. I once tried to grind a small one, but my faith was not equal to it; it takes a good deal of patience and concentration; and that sort of thing has much in common with genuine prayer. Surely it is prayer—prayer to the Supreme Being, through whatever religion we focus Him, that His laws of optics may serve us truly.

In the illustration I want to use, out of a whole host of electricians I will select Benjamin Franklin. He had some kind of inspiration that lightning was nothing else than what was then called "common electricity." In those days people thought that the electricity which was obtained from different sources differed in its quality. Franklin had the presumption to believe that the thunderbolts of Jove were a particular revelation of that which, to his contemporary men of science, was "common." The men of science laughed him to scorn. Common electricity could be obtained by rubbing the most homely articles, sealing-wax, glass, cakes of resin, and what not, with flannel, silk and the skin of a cat. Franklin turned from the men of knowledge, and made his appeal to fact and to Nature, or, what no doubt Mr. Tweedale would call, God. He flew a kite into the lower clouds, a kite gilded over and attached, since he could not afford a length of thin flexible wire, to an ordinary common bit of string. It was a miserably inefficient piece of apparatus, and, for reasons which we understand perfectly well in these days, could prove nothing. A long length of string like that would offer an enormous resistance. Still, it was what one might call a "sporting effort." The man had great faith. The storm swept slowly overhead. Franklin, holding a key in a long thread of silk, hoped that the electricity would be collected by the kite, and would pass down the string into the key, and from this would spark across into an iron gatepost.

Nothing happened! The storm cloud rolled slowly overhead and began to pass away; to spoil all, there came on a heavy shower of rain . . . and then! Franklin got all he hoped for, and a great deal more;

he was playing with most awful danger. Brilliant sparks leapt from his key to the gatepost, for he had in his hand the actual force we know as lightning.

What had happened was this: While Franklin was facing his belief and his disappointment with the courage of his nature, the rain was wetting his string and turning it into a good conductor of electricity. Incidentally Franklin happened to be praying; (we have his own confession as to that). Call it chance, if it so pleases you, the scientists have often called it so. Franklin himself thought otherwise; he tells us that he fell on his knees and thanked God, weeping in an ecstasy of emotion.

All very foolish, perhaps! But be it remembered that it was Franklin, and not the superior contemporary men, who gave us the lightning conductor by which we unconsciously "pray," through Benjamin Franklin, for deliverance from lightning.

To me it seems that every lightning conductor that is erected in consequence of Franklin's discovery is the effective and fervent prayer of one righteous man.

If this one man through his appeal to Heaven was allowed to reveal to us the nature of that awful phenomenon in the sky known as the thunderbolt, I can see no difficulty in believing exactly what the Rev. C. L. Tweedale would have us believe, and the case I have selected is merely one out of thousands. The history of discovery teems with them.

TRANSITION OF A SOUTH AFRICAN SPIRITUALIST.

DIRECT VOICE PHENOMENA.

The Spiritualist movement in South Africa has lost a most enthusiastic advocate in the passing of Mr. Albert Warner-Staples on May 22, at East London, South Africa. It was the loss of his two sons in the Great War that made him turn his attention to the evidence of survival afforded by psychic science. In his search he was directed and helped by his cousin, Miss Toye Warner, F.R.A.S., who in 1920 became his wife.

Whilst in the Orange Free State he had no opportunity to gain first-hand evidence, but derived much instruction from LIGHT and other publications; then he came to England in 1920, and attended a Spiritualist Church and seances for the "direct voice." He immediately obtained, at Bristol, convincing proofs of the continued love and nearness of his sons, parents, sisters, brother, and many friends. Previously, though a man of deep religious convictions, he had not been able to mention his beloved boys without intense emotion, but after they had spoken to him through the mediumship of Mrs. Roberts Johnson, his joy knew no bounds, and thereafter he talked freely of them as *living* and often present. He was an exceptionally good "sitter," so always obtained the best results, and at various times sat with Mrs. Wriedt, Mr. Taylor, and Mrs. Johnson—generally the last.

On one occasion his mother, who died many years ago in South Africa, made her presence known to him by the production of her favourite scent, which was blown in a strong wave of perfume into his face, and detected by the other sitters. On that occasion the "voices" were so powerful that a dog in the room below began to bark at hearing them. His father referred to family matters, and also spoke to his wife, who was listening by request *outside* the door! A favourite sister, Annie, who died young, and to whom he was very attached, came and gave her name, and spoke several times to him.

On another occasion a female voice gave the name of Emily Young, and talked with him of events which happened forty years ago. No one in England knew of this old friend, not even his wife, who, when touring South Africa with him in 1926, was very interested in seeing the lady's pretty house at Lovedale, so many years after her death. He often referred to these striking bits of personal evidence when he was trying to convince others. His sons always spoke, and promised him, in reply to his question, "We will be with you to the end of the chapter," a promise they kept.

He also received some good clairvoyant descriptions at public meetings, on one occasion, having been given a vivid description of a friend whom he believed to be in the flesh—the wife of the Administrator of the Orange Free State—a letter received the next day from South Africa contained the news of her death. He had previously sent her psychic journals, and she had not forgotten him.

Once convinced, he never wavered, but did his utmost to interest friends, and he often remarked what a flood of light Spiritualism cast on the Bible and all ancient phenomena.

SPIRITUAL HEALING, SPIRITUALISM AND THE CHURCHES.

BY W. TUDOR POLE.

One of the great feats achieved by modern civilisation in its fight against disease is the amazing advance that has taken place during the past century in the material technique employed by doctors, surgeons, and in the hospitals. And yet, in spite of the "progress" and development of medical science, disease itself appears to be more widespread than it ever was before. It is for this reason, above all others, that thinking men and women have begun to wonder what is to become of the human race unless methods for the prevention and cure of disease, more fundamentally sure in their effects than those at present employed, can be placed at our disposal.

Medical science still clings to the belief that virtually all bodily illness has a physical cause and can only be dealt with effectively by material remedies. Unless this belief is changed into the realisation that the origin of disease is in the mind, and that all bodily discords are effects of mental causes, disease will continue to multiply more rapidly than material remedies can be produced to fight them. This fact is beginning to be understood more and more widely, as also is the truth that not only must the healing of the mind precede the cure of the body, but that the art of healing lies within the province of religion and the spiritual realities.

Every progressive Christian organisation is re-awakening to the need for giving this matter careful thought. The American churches have sent a commission to Europe to study methods of spiritual, mental, and psychic healing and to report thereon. The Scottish churches have recently produced a report on the same subject—an inconclusive document, but a sign of the times. Spiritual healing missions are springing up in Europe and America, both within the churches and outside them. The movement known as Christian Science has spread across the world. In this connection, a great effort is being made to re-discover the secret of Jesus—the Christ's teaching and practice—in order to follow in the footsteps of the most successful Physician the world has ever known.

I understand that the recent Conference had been convened for the purpose of discovering a central point round which Christian Spiritualists and psychic students can rally, in an effort to make spiritual healing more accessible and to discuss the extent to which healing help and guidance can be secured and relied upon through contact with the invisible world. The majority of occultists and psychic students agree with orthodox Christians in believing that Christ's methods of healing mental and bodily ills are the methods most worthy of study and the most certain in their results. The best teaching that reaches us from the invisible world around us confirms this view, but where those interested in spiritual healing differ one from the other is in the interpretation and understanding of the manner in which the Great Physician carried out His cures. The central facts would seem simple enough. In dealing with each case of illness, Jesus first set Himself to destroy fear in the patient's mind through the action of faith. From this fact, I think, we are justified in believing that the emotional stresses in the human mind caused by fear are the actual source and origin of bodily discord. Show me a man whose mind is completely free from fear in all its forms, and in nine cases out of ten I will show you a man whose mental and bodily health is good.

The Christ's aim was to lift the minds of his patients out of the prison-house of fear towards a realisation of love as the great healing and harmonising agency—not love, the emotion, but that all-pervading Creative and Divine Love which is the source and sustainer of Life and of all our lives. To banish fear, and by faith to fill the patient's mind with the consciousness of love, was the healing method of Jesus, so far as can be gathered from the records which have come down to us. He accompanied his task by prayer and by the laying on of hands, through which His spiritual magnetic power became immediately available and instantly operative.

As I have already stated, it is a fact that the majority of students of the subject agree that the most successful healers to-day are those who most nearly follow the Christ method, discarding not only material remedies, but also remedies that might be termed magical or psychic.

Can we employ Christ's healing methods to-day, or are our habits of thought and action so material that we are only capable of utilising less spiritual weapons in the fight against disease? And if we are thrown back on less spiritual methods—but methods less mundane than *materia medica*—in what should these consist? This, I believe, is the problem you have set yourselves to solve. Every man or woman interested in the thinning of the veils between this world and the next must face these questions and strive for a solution. It would be difficult to find a quest more worthy of our thought and effort. I would go so far as to say that unless the breaking down of the barriers between our state of being and the wider but invisible one around us is accompanied by a great mission for the spiritual healing of humanity's mental and bodily discords, then the breaking down of these barriers will only add to the chaos of modern life, and will bring us little, if any, nearer to spiritual realities.

I am inclined to think that no church organisation will survive long as a living entity unless spiritual healing becomes one of its central sacraments. Modern Spiritualism will fail in its main purposes unless its adherents turn their attention to a study of this stupendously important question. Slowly, but surely, it is beginning to be realised that the healing of the human mind through a clearer realisation of the immediate availability of Divine Love is probably the only means by which humanity can be rescued from its present level of existence—a level, so far as wars and disease are concerned, which is lower than that of the animal kingdom. The problem is to discover the best methods for bringing this realisation about.

Is the soul of man of animal origin, or is it the living embodiment of spiritual life? If the latter, how dare we rest until we have discovered means for bringing this spiritual life into direct contact with our human minds, thereby creating harmony within our human bodies? The disappearance of the bodily shell at physical death will bring us no nearer the heavenly world if our minds remain discordant and unrelated to spiritual realities. This fact has been proved times without number by those who have the power to watch the conditions of life in that Borderland world which surrounds our present state of consciousness. The Kingdom of Heaven is here and now. It is within us, waiting to be realised, and not in some distant and invisible region. This fact has been proclaimed as one of the principal truths of religion in east and west all down the centuries.

The central task of modern Spiritualism should be to help to bring this realisation home to every man and woman it can reach, and I am satisfied that a campaign to make spiritual healing a reality in our midst would enlist the support of countless numbers of unseen friends who have passed beyond Borderland into that spiritual region where these truths are more fully practised and understood.

LETTERS TO THE EDITOR.

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

WHAT IS A CHRISTIAN?

Sir,—I do not want to raise a theological discussion, but there must be an almost countless number of people who "profess and call themselves Christian," who would indignantly protest against "S.'s" assumption on page 344 that only those have a right to the name who "worship Jesus as God," and identify him with the Central Force of the universe"—that is to say to be a Christian one must believe that he who so far shared our nature that in the last agony he lost for a moment the sense of the Divine Presence and cried, "My God, my God, why hast Thou forsaken me?" and who after his resurrection sent a message to his brethren, "I ascend unto my Father and your Father, and my God and your God," was himself the Being to whom he appealed and of whom he spoke.

A Christian is simply a disciple of Jesus who was called Christ—a follower of the way he taught. That is the sense in which the word was first used. (See Acts ix., 2; xi., 26; xix., 9 and 23.)

Yours, etc.,
DAWSON ROGERS.

++ We allow Mr. Rogers his protest, although theological disputation is a fearsome thing. It seems to consist mainly in pitting one passage of Scripture against another, a process which goes on interminably. Other texts support other views.—ED.

"SPIRITUALISM AND THEOLOGY."

R. T. R., of Paignton, writes:—

Unless a "way out" can be found, it would seem that the differences of opinion amongst Spiritualists, focussed by Sir Arthur Conan Doyle's proposition of an Eighth Principle, might easily lead to a deplorable split in our ranks, in the not distant future.

What adds to the difficulty, is the fact that though Churches may be, and are Organisations—Religion is individual, and to-day it is hard to find two persons who think alike on all points, either in Christianity or Spiritualism.

Some of our Orthodox friends believe that Salvation is only through the death of Jesus—some, only through His Life; some believe Him to be God Himself—some accept Him as the Second Person in the Trinity—some believe the Bible to be the literal word of God; some do not.

Amongst Spiritualists we can find some who accept one or more of the above orthodox definitions—some who deny all.

And to make matters worse, some of the Seven Principles of Spiritualism are so badly expressed as to be unacceptable to some real Spiritualists.

It is, for instance, difficult to understand how any thinker, recognising the important part played in our lives by heredity, environment, and circumstances largely outside our own control, can glibly accept Personal Responsibility without accepting the theories of reincarnation and karma. The acceptance of responsibility for, not only sins of commission, but for sins of omission, implied in this Principle, would, in the present state of our evolution, seem to be an assumption of responsibility which we should not legitimately be called upon to undertake.

Further, there can be no room in a Universe of Inviolable Law for Compensation; and Retribution (paying back) applied to a God of Love, is little less than blasphemy.

Nor does it help to say that these principles are subject to individual interpretation. Many of us could accept the orthodox creeds, putting our own construction upon their articles, but such, to say the least, is not honest and can never promote harmonious growth. If a new sect cannot express its principles clearly and concisely without the necessity of descending to the sophistry of individual interpretation, there is little hope of its gaining universal acceptance.

The trouble would seem to be caused by trying to express too much. In our present rudimentary state of Spiritual Knowledge, the less expressed (provided it is sufficient for its purpose) the greater the chance of its general acceptance.

The Fatherhood of God, the Brotherhood of Man, and the Continuity of Life and Communion of Spirits, would form a basis on which all Spiritualists, whether of orthodox or heterodox leanings could unite, and from that embryo would emerge spiritual understanding and soul-growth; for the Spiritual Agencies which surround us can be relied on gradually to transmute error and unfold Truth, as we give them opportunity.

CONCERNING THE ETHER.

Sir,—I have read with interest your note on "Ether" in your issue of July 2nd. I should, however, very much like to see a concise definition of the term "Ether" in the sense in which it is used by Spiritualists. This word is used in many widely-differing senses, but that which seems to approach nearest to the Spiritualist meaning is that in which it is used by many Physicists, viz., of a fluid universally diffused in Space the existence of which among other things renders possible the transmission of light. I have not looked up the wording of this definition.

Yours, etc.,
FESTINALENTE.

Highgate.

"THE TOTAL ECLIPSE."

Sir,—The article by the Rev. C. L. Tweedale, with the above caption, has excited a few thoughts in my mind. In it, he states that the marvellous view of the eclipse at Giggleswick was not due to luck, but was "a direct answer to prayer." What are the inferences to be drawn from this statement?

1. If the Rev. Tweedale had not prayed, would there have been no visibility at Giggleswick?
2. Was God not aware that thousands wanted to see the eclipse at Giggleswick before the prayer was uttered?
3. Were the clouds immovable at other places in the "totality area," because no one had prayed audibly?
4. And if they had done, does Mr. Tweedale think that the eclipse would have been made visible to them?

Surely the unspoken petitions and desires of the waiting thousands were equal in power to the spoken prayer of one individual? And surely if God is responsible for the removal of the clouds at Giggleswick, He is equally as responsible for their obstructing presence at other places in the totality belt?

What then becomes of the "direct answer to prayer" of the many who were disappointed and did not gain a view of this wondrous spectacle of Nature?

Perhaps Mr. Tweedale will be kind enough to assist me in elucidating these points.

Yours, etc.,
MAURICE BARBANELL.

14, Park Avenue,
Finchley.

A DEFINITION OF SPIRITUALISM.

Sir,—The admirable definition of Spiritualism given by Mrs. V. V. Farone, in your issue of 16th inst., might, I think, be improved by an amplification of point 3, because the bald statement that our personality is unchanged on passing over is really only half the truth, and is likely to give a false sense of security to uninformed people. Many, for instance, having this limited knowledge, have sought to escape responsibilities and unhappiness in this life by suicide. They do not realise the unescapable law of consequences, probably because they have not noticed anything of the kind in this life, where happiness and unhappiness so often appear to be unjustly bestowed. In the next life, however, the law of consequences is fully operative; we reap there what we have sown here.

This perfectly just state results from the fact that, although, on passing over, there is no change in our personality as regards character and habits of thought, there is a profound change in the nature of our perceptive or cognitive faculties. Our perceptions are then no longer limited to what is conveyed to us through our bodily sense organs, but are of the transcendental, clairvoyant kind, only possessed in this life to a limited extent by mediums or sensitives. The effect on our peace of mind and happiness of this enhancement of our perceptive faculties is very profound. Many people are afraid to have their character and past life read, even privately, by a clairvoyant medium, because they remember regrettable deeds and thoughts which they prefer to keep well hidden. But, in a world where all are endowed with perfect clairvoyant faculties, nothing is hidden, and our character and the sort of life we have led are patent to all who care to see.

No doubt, of course, few care to pry into the affairs of their fellows, but, as we are told that thoughts are conveyed telepathically, and are in the nature of concrete realities, it is evident that our mutual relations in the next world must be very different to those prevailing here.

It is in its teaching of this law of consequences or automatic retribution, and the resulting incentive to lead a better life, that Spiritualism comes more particularly in contact with Religion.

Yours, etc.,
A. CAMPBELL HOLMS.

33, Colville Square, W.11.

LIGHT.

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IN THE LIGHT OF THE FUTURE.

THE EVOLUTION OF EVIDENCE.

It is admitted that there is still much work to be done before Spiritualism can satisfy science by showing how its phenomenal facts are related to the general body of knowledge. But, while that task is being discharged by those who are equipped for it and whose function it is, we would never lose sight of the vindication which the central doctrine of Spiritualism receives from Reason. It is becoming more and more apparent to the thinking portion of mankind that, unless there is a future life, the whole scheme of Nature is purposeless and meaningless. This has brought with it a strong recoil against the old attitude of materialistic science, that nothing but that which could be seen, handled, weighed and detected by some delicate apparatus could be regarded as having any actual existence. Science, it was held, could deal only with things that manifested their existence in the external world. We think that attitude was, and is still, quite logical within its limits. Science cannot deal with anything until it knows at least a little about it, and can connect it in some way with the established order of scientific facts. But the mistake that was made in the past, and is still being made in some quarters, is to suppose that what is known at any period is the limit of what is knowable. We must proclaim a larger view than this. We customarily think of the scientist as a man who is probing into the phenomena of physical life. But there is another side of the matter, if we look at it from the point of view of adding imagination to scientific accuracy. May it not well be that Nature is not simply waiting for the scientist to discover her mysteries, but is gradually unrolling them under his gaze, putting them forward, so to speak, for his attention? It may well be that many things which are not yet apparent to the scientific mind will yet be manifested, so that the material not yet in existence will be provided for scientific scrutiny in days to come. We are apt, some of us, to fall into the habit of supposing that the plan of life is a kind of static or settled condition—very much the same mistake into which Theology fell in supposing that it had the "scheme of things entire"—the truth finally delivered. A truer vision of the Universe should show us that it is full of life, motion, activity, change and progression. There are fixed unchangeable laws, true,

—chemical formulæ, for example, hold good all the time, and can never be varied—but these laws are quite consistent with the continual passage into existence of newer manifestations, things which could not be studied in earlier days, because they had not then gained any means of definite expression.

It is through these changes and transformations that we think a great deal of our future scientific evidence will come. With the refinement and advancement of external conditions, the subtler elements and forces of life will be able to make themselves apparent. Looking back at the immense progress made along the line of psychical investigation, we see that the improvements in the evidence presented have come, *pari passu*, with the improvement of the conditions in which it was sought.

That same reasoning faculty which assures us that human survival is a fact, whether it receives scientific recognition or not, also convinces us that science will in the end be satisfied on the point, not simply by painful probing, but by the emergence of facts, which, by the very evolution of life, will come forth, and thrust themselves on scientific attention, in ways which will make it difficult for even the most bigoted or conservative savant to ignore or to avoid them.

"PHONE MESSAGES."

We have received a little book, "Psychophone Messages," recorded by Francis Grierson. (Austin Publishing Co., Los Angeles, California.) It contains spiritual messages purporting to come from the late General Grant, Thomas Jefferson, Benjamin Disraeli, Prince Bismarck, and many other men of eminence. The messages, as we gather from the Foreword, were begun in September, 1920, and the last was recorded in May, 1921. Further, we learn that many of the predictions set forth in the communications were verified. Our late friend, Francis Grierson, as is well known, was a man of genius, and the sanity of his genius is shown in his remark that "names in themselves count for nothing. The subliminal mind may assume different names on different occasions. A message is of value exactly in proportion to the information imparted." We propose to return to the consideration of these messages later, for they are brilliant and unique in quality, abounding in epigram, in wisdom, and a flashing insight. If the messages really proceeded from the persons whose names are given, it would seem that the process was one of impression, for the brilliant mind of Grierson is over them all. Politics, of course, comes in to a very large extent, but it is high politics—the vision of statesmanship. The interest is mainly American, but the book includes in its scope large principles of government. Elizabeth Cady Stanton is represented as saying: "The outstanding intellect of England to-day is Celtic. The Scotch, the Irish, and the Welsh combine emotion and power with tenacity of purpose, and it is this Celtic element that keeps America in the front rank of nations." This is a statement which will be probably strongly endorsed by those who study the racial influences in the moulding of humanity. Oliver Wendell Holmes, in the course of a brief statement, gives us this epigram: "Millions of people are dancing their legs off to keep their heads on."

WE LIVE in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He lives most
Who thinks most, feels the noblest, acts the best.
—P. J. BAILEY.

FROM THE LIGHTHOUSE WINDOW.

From an article entitled "Analysing Prayer and Telepathy," by Clara Louise Leslie, in the midsummer issue of the quarterly *Reason*, we take a few suggestive passages that may bear upon the psycho-physics of telepathy:—

Thinkers say we have arrived at the beginning of the spiritual era. And, if the art of communication is to be taken as an estimate of progress, they must be right. . . . The microphone seems to be about the last material thing between us and universal thought transference.

Desiring to know how the microphone works, Miss Leslie applied to the inventor of it, Emile Berliner, of Washington, and was shown "a queer-looking little affair on the table, which he told me was a replica of the microphone." We have not space here to reproduce the description of this thing that "was a half portion of a child's toy drum, mounted so that it stood on its side." But below is the inventor's explanation.

The principle of the microphone is a loose contact. Before it was invented all the rules of electrical science insisted on firm contacts, otherwise, it was claimed, everything would go wrong. But I saw that to send the delicate modulations of the human voice was a different proposition—one that would require something infinitely adjustable at the point of contact, where these vibrations are transformed into electric pulsations on a wire, and that a loose contact was the only thing that would suffice. . . . A loose contact is really no contact. Science shows that when two objects come together, unless there is a pressure of about 600 pounds to the square inch, there still exists a film of air between the objects. That is the secret of the microphone—that layer of air!

From "Notes and Comments," by "E. E. D.," in the *Banner of Life*, the following excerpt is congruous to the preceding ones from *Reason*:—

Now that we have instruments for detecting temperature changes as small as one millionth of a degree, and an X-ray micrometer for measuring the diameter of an atom, it may seem somewhat premature, considering these recent advances, to set a limit upon the possibilities in the way of amplifying and measuring the energy of cerebral activity, even though it be as weak as that involved in the reasoning processes of certain opponents of psychic phenomena.

Another "Note" by "E. E. D." suggestively touches upon the "Margery" seances, and the varying perceptions of the clairvoyant and non-clairvoyant under the same conditions:—

Many of the phenomena of the Margery seances have been recorded by photography, not by a single camera, but with two or three cameras, one of which was provided with a quartz lens. As a result of these investigations, it was discovered that certain phenomena were recorded through the quartz lens, but did not record through the regular glass lenses. (Note similarity to the conditions surrounding the ordinary camera and the clairvoyant in relation to the non-clairvoyant sitter.)

The *Church of England Newspaper* has printed some questions raised by Sir Oliver Lodge's recent article in that paper, with answers by Sir Oliver. One question relates to the difficult subject of identity in spirit communication, and here is part of his answer:—

I do not think it at all necessary to believe in the identity of the people who give their names as Shakespeare or Milton, etc. They may be impersonations, or jokes may be played; but in the case of bereaved people, that is to say, people who are quite serious and critical, there is unmistakable proof of identity when there is good reason for the person coming. It is quite evident that love bridges the chasm, as Plato said. A link of affection is strong enough to enable a communicator to convey sufficient indication that he is himself. I have had it with my son, but I have had it also with many others.

* * * *

Another question was in regard to seance fraud: how to be guarded against it. Sir Oliver says:—

I think one has to use one's own judgment. I do not see how you are to be guarded against fraud. I do not mean that fraud is very common—certainly not among reputable mediums. The good ones are few in number, but they are a very decent lot of people. It is said they are greedy. They are not. . . . But you have to use common sense. When you get results, don't regard them superstitiously. Judge them and criticise them—not at the time, when you should be in a reasonably receptive mood so as to give the facts a chance, but afterwards. Don't attach excessive importance to any one incident, but remember that evidence is cumulative, and that conviction at the level of certainty can probably only be attained by years of study.

* * * *

Under the heading, "Battle with an Evil Spirit," the *Daily Express* of the 22nd inst. contained an account of a mental case which was treated as one of "obsession" by Dr. and Mrs. Carl A. Wickland at the British College of Psychic Science recently.

An interesting résumé of the methods adopted, which are familiar to all readers of Dr. Wickland's book, "Thirty Years Among the Dead," was given in an interview with the Doctor, from which we quote the following:—

"My theory," said Dr. Wickland, "is perfectly easy to understand. I am a Spiritualist. My wife is a psychic, and through her, when she is in a complete trance, I can get in touch with the spirits who are in possession of the mind of my patient.

"They are often just ignorant, not necessarily evil, spirits. They do not understand the harm they are doing, and the pain they are causing the sufferer. One can exorcise them, and return the patient to normal, by reasoning with them, and making them comprehend what they are doing, and also by bringing them into contact with higher spirits."

* * * *

The *Manchester Guardian* has an able article on "A New Era in Theology," by "Artifex," who, in conclusion, says:—

I for one am convinced that there is nothing in all this new knowledge [e.g., the Bampton Lectures for 1924] which the Church cannot cheerfully accept and build into her system without damage to one word of the creeds. Indeed, it may well prove that, just when the man-in-the-street is saying that theology has had its day, the Church may have her feet on the threshold of a great period of theological construction comparable to the Alexandrine period, or the Scholastic period.

A SITTING WITH MRS. WRIEDT.

BY R. H. SAUNDERS.

Opportunities for sitting in England with Mrs. Etta Wriedt, the Direct Voice Medium, have been lacking for the past five years, but during a few days' stay in London recently I had the privilege of sitting, together with an old friend of hers, Mr. S., from the city in which she resides (Detroit, Michigan). In a seance lasting an hour and a half, thirteen spirits manifested, of every form of relationship, from children to great-grandparents, treading on each others' heels, so to speak, in their desire to welcome us.

There are some who profess to look only for evidence of "high and mighty" things in spirit intercourse—well, when opportunity serves, information of high importance is not lacking, and we are enabled to penetrate the fringe of that vast spiritual domain. But in nine cases out of ten sitters desire to hear of their dear ones, whether all is well with them, and other loved ones who have made the passage, so that inquiries are not for transcendental items of high import, but "Are you happy?" and such like homely questions, and the extract I propose giving from the notes I made of the sitting will illustrate this familiar attitude. After all, it is often these references and inquiries as to home surroundings here which produce the best form of evidence, because they can be checked in so many ways.

A few words about the husband of the medium may be of interest. He was of a shy and reserved nature, but in congenial society expanded into the greatest geniality. He has strong relish for a joke, and took delight in the simplest pleasures. He was fond of his pipe, and presented me with one, and during the sitting he referred to another little present he had made me—a small mouth-organ. He was a born musician, and under more favourable conditions would have risen to distinction in the musical world. He could play practically every instrument in the orchestra, from the drum to the cornet, and his favourite musical instrument was the mouth harmonium, two of which he usually carried with him. His performance on the little instruments was quite remarkable. By skilful cupping of the hand, he could produce extraordinary effects. I have witnessed exhibitions of skill with mouth-organs at the London Coliseum, but no performer I have seen equalled him. His effort to interest me in this instrument he alludes to in the sitting, which shows how his memory continues in his new life.

Mr. Wriedt had planned his home in Detroit, and had much to do with its building, the plumbing and electric light being his own work. He knew the purpose of every brick and board in the house, and this accounts for the keenness of his interest in its condition to-day, as evinced at the sitting.

Despite a fact, which Mr. Wriedt knew well—viz., that it is most essential that the spirit voices should be taken up quickly in order to get sustained conversation—on one occasion we were much amused by his bewildered attitude when an old friend of his suddenly manifested. Mr. Wriedt was so confused that he had nothing to say. Mrs. Wriedt said, "Say something, Philip, do!" And all that Mr. Wriedt could think of was, "Come again, won't you?" The welcome, up to this stage, had not been of the kind to justify a repetition, but the spirit laughed the incident off, and a conversation ensued. Shortly after Mr. Wriedt's transition, he manifested at a seance at Mrs. Cooper's, when we were sitting for the children's Christmas Tree, and now I had the privilege of hearing him through the mediumship of his wife.

It is rarely that Mrs. Wriedt gets any spirit for

herself, the power being used for the sitters only in general. On this occasion her husband announced himself, and the following colloquy occurred, showing that Mr. Wriedt was as much as ever concerned with all that affected his wife and his home.

Mrs. W.: "And how are you, Philip? How're things up home?"

Mr. W.: "Much as usual. I thought you'd be anxious to know, so I just peeped in a minute ago. [The home is over 3,000 miles from the seance room.] Of course, you mustn't expect to find things just as you left them."

Mrs. W.: "Oh, my!"—in an alarmed tone—"What d'you mean?"

Mr. W.: "Everyone isn't as orderly as you are, and you will find things a bit out of place. And the roof wants seeing to—you should have seen to it before you left."

Mrs. W.: "What's the matter with the roof? It was all right when I left."

Mr. W.: "It leaks—nothing much, but it needs attention."

Mrs. W.: "Land sakes! I must see—there! what's the man's name? I forget."

Mr. W.: "Harrison."

Mrs. W.: "Yes, that's the man. I'll see him."

Mr. W.: "Send him right away up on the roof—a little displacement—it can soon be put right."

Mrs. W.: "What shall I do about B.'s matter?"

Mr. W.: "Ah! that's a problem, but when you get back, we'll solve it."

Mrs. Wriedt's friend, Mr. S., here intervened: "We went into that store yesterday, Philip. What a fine place Harrods is!"

Mr. W.: "Harrods!—I thought it was Harolds—yes, it beats ours up home, though that is a good one."

Mr. S.: "We bought some things for the children."

Mr. W.: "Oh! I knew that. They're looking for something or other, and wishing it was Christmas."

Mr. S.: "I thought of cabling to C. I haven't heard from him since I got here."

Mr. W.: "Why cable? There's a letter on the way to you, written two—no—three days ago. You'll get it." (This will have to be confirmed in due course, but I've never known a prediction through Mrs. Wriedt to be wrong.) "Well, friend Saunders (addressing me), I don't see you using the mouth-organ I gave you."

"No," I said, "I tried several times to play 'God save the King,' but I couldn't hit the notes."

Mr. W.: "I told you to start with 'Home, Sweet Home'—that's the easiest. Ay, I fear I shan't make a player of you. I should have liked to smoke the pipe of peace with you again before I came here, but it was not to be. I could smoke here if I liked, in a fashion, but the desire for this soon passes away."

Later a spirit manifested, who, when on earth, though not doubtful of the phenomenon we know as the voices, yet could not fully accept it. "I quite realise the fact now," said this spirit, "but I loved my church, and could not follow this extraordinary business, but other things have changed me, and I know its truth. Like many others, I was under the impression it was sacrilegious. I regarded spirits as fallen angels, and could not interpret what it meant. I know well now that we are permitted by the High Spirit of all to come back, and am happy in that knowledge."

SOME excellent results are reported to have been obtained at a recent sitting in the Edith Chapel at the Temple of Light. A number of recognised descriptions were received, and "Johannes" showed himself to Mr. Harold Speer, appearing in a long white robe. He is described as having a dark moustache, small beard, with very bright eyes and bushy eyebrows. The sitters included Mr. Speer, Mrs. Speer, Mrs. Hilton, Mrs. Elliott, Miss Siegenthaler, and the Rev. Father Mills.

THE POWER THAT SAVED.

In Nash's Magazine, Mr. J. D. Beresford, the novelist, relates a personal experience that he regards as proof of the interference of spiritual forces with the movements of human life. As motto for the article he quotes Bernard Shaw's definition of miracle, in "St. Joan":—"A miracle is an Event which Creates Faith."

Without seeking adventure he had several times in a quiet life faced the menace of death undismayed, and has wondered whether there may not be "a spirit within us that knows how the adventure will end, and inspires us during the crisis with its own confidence." But the "miracle" of which he writes was an experience when the spirit failed, and the saving power came from outside. After a period of crushing trials in which it seemed to him that the Fates had been not only most unkind but unjust, he decided to end it all. Having been half-drowned once, and remembering that except for the first few mouthfuls of water "the actual drowning was not nearly so unpleasant as the subsequent revival," he resolved to get properly drowned, and chose for this project the ornamental water in St. James's Park, near which he was living. Awaiting the coming darkness, the thought came to him that presently he would solve what had always appeared the greatest of all problems: "whether or not there is a life after death, and if so, of what kind?"

Mr. Beresford writes:—

I became increasingly eager to be done with the unpleasant business that must be gone through before I could make the great exploration; and by way of preparation I pictured the detail of it in my mind: the first deliberate gasps of water into the lungs, the awful sensation of choking, the fierce animal desire for relief. Would not my determination break at that critical moment?

But then I reflected that escape would be impossible. I had been lame from childhood and could not swim a single stroke.

Just then a flock of ducks, waddling step by step, climbed the bank, and he calculated that in another quarter of an hour it would be dark enough for him. He continues:—"Then I heard another step, a heavy, deliberate step, coming towards me, but I did not look up; and when it stopped immediately in front of me, I sat perfectly still. I believed it was one of the Park Keepers; and in a desperate hurry of mind, I was seeking an excuse for being where I was. There was no reason why I should. I had a perfect right to sit there. But suddenly surrounded again by a human atmosphere, I was stricken with the horrible sense of being a criminal, until I heard a sonorous, very familiar voice say:

"' Good God, Jack, is that you? '

"It was my friend Scott-Craven (his stage name, though he used it also to sign his literary work). He had been coming from rehearsal to see me at my flat, and had recognised me by my crutches which I had leaned against the bench."

Scott-Craven was Beresford's closest friend, but somehow was feared just then.

"Is anything wrong, old man?" he asked me after a moment; and with that I knew that it would not be possible to deceive him. We had withheld no confidences from one another. He knew all about my life; and how things were with me; and his question was put with a touch of anxiety that told me he already half-suspected the truth. . . .

He let me talk. He had a vein of deep wisdom; and his intuitions were very sure where I was concerned. . . .

And at the end of it, he laid his hand on my arm and said—I can quote his exact words, even now—"No, no, old man. Not for you."

He told me afterwards that a sense of knowledge and perfect faith had come to him, as I was talking, that he knew within himself that he could save me, not only for that time but for always, from the sin I had planned. . . . He gave me a new hope by convincing me that he had a supreme faith in my future.

Indeed, he relighted the world for me.

We have every reason to believe that human beings have, besides a terrestrial consciousness, manifesting through the brain, also another consciousness of a transcendental nature. The now established fact of prevision argues the existence of an intelligence in man that has little in common with our normal modes of thought—an intelligence to which time and space do not present the same obstacles. There are many reasons for supposing that it is this transcendental intelligence, rather than the normal intelligence, which will survive physical death.—S. G. SOAL (in a lecture delivered to the London Spiritualist Alliance).

RAYS AND REFLECTIONS.

The opening of the Southcott box—one of them—will have done much to diminish the halo of romance which has surrounded the strange figure of Joanna the Prophetess. Romance is, in part, founded upon mystery, and much of the mystery has now evaporated. True, there are other boxes, one in particular reputed to weigh one hundred and fifty-six pounds—a kind of big brother to the small casket which has recently been opened at the Church House, Westminster. But the guardians of this, and others, did not avail themselves of the invitation extended them by the National Laboratory of Psychical Research to be present on Monday, July 11th, in order that all, or some, of the existing boxes might be opened at once.

* * * *

It almost seems a pity that this invitation was not accepted. As an item of public interest the Joanna Southcott tradition must inevitably tend to sink into the background, at least for some time to come. Any attempt now to induce the dignitaries of the Church to assemble for a second examination of Southcott relics must inevitably have the effect of an anti-climax.

* * * *

In the course of an address in Co. Monaghan, recently, a Catholic speaker is reported as saying that Materialism, which fifty years ago boasted that it could solve all problems of heaven and earth in terms of matter and motion, was now a waning force, and was in danger of being supplanted by an exaggerated superstition—Spiritualism. That Spiritualism is gradually supplanting Materialism is a fact recognised by most Spiritualists, as well as many non-Spiritualists, and it is gratifying to learn that some of our Catholic friends acknowledge this truth, even if their comments about our subject are at times slightly hostile, as in the case of the speaker mentioned.

* * * *

It is very difficult to persuade some people that any matter which they have at their hearts is not relevant to any other subject with which they may concern themselves. Yet I feel strongly that Spiritualism should confine itself strictly to the proclamation of its great message of human survival and leave textual complications of theology to be settled in other quarters. Religion is a matter to be practised in thought and deed, but talked about as little as possible. It is an interior life never to be reduced to intellectual propositions. These may go to make a creed; they can never make a religion in its truest sense.

* * * *

Another reflection which occurs to me in connection with the controversy over the proposed eighth principle of Spiritualism is this: It is our rule, as a nation—and it is an excellent rule—never to bring the name of the King into any public controversy. It is a principle that might be carried into the department of religion also, where a revered name is made the subject of a disputation. It is unnecessary to labour the point.

* * * *

I am indebted to Mr. H. Marcus for the following:—

A man whose whole life had been spent in active business passed to the spirit world. On arriving there he thought, "Now for some rest and perfect peace." After quite a short time a spirit tapped him on the shoulder and said, "Excuse me, sir; you are wanted on the ouija board." D. G.

NOTES ON NEW BOOKS.

"The Quest of the Golden Stairs. A Mystery of Kinghood in Faerie." By Arthur Edward Waite. (The Theosophical Publishing House, Ltd. 10s. net.)

The name of Mr. Arthur Waite has become well-known, not only by reason of his many years' work as an author, but also in virtue of his remarkable qualities of style and his astonishing erudition in all that relates to esoteric regions of knowledge—alchemy, secret doctrines ancient and modern, to say nothing of Freemasonry, on which he has produced some important works.

That Mr. Waite is a poet as well is also a fact familiar to his admirers by virtue of several volumes of verse of a fine quality of craftsmanship.

In the present book, Mr. Waite appears in the dual character of poet and mystical philosopher. It is a story in which Elfindom plays its part, although Mr. Waite's vision sees Fairyland as a world of psychic pictures—images of the soul—and behind it the reality of the spirit. All that happens in the story has its meaning and the quest on the surface implies another to follow. A ring leads to a marriage, a marriage to a union and this union opens the gate to another kind of union in a realm which is divine. After the world of faerie there is a world of the spirit; above the golden stairs there is a court of stars, and beyond that court there is a palace at the centre.

Mr. Waite's prose is always marked by antique decorative forms as well as by a lofty spirit, and the signs are not wanting in the present book. Now and again the reader is reminded of the mystical twilight and the atmosphere of Celtic romance. Lovers of mystical literature will be gratified with many fine passages; as Mr. Waite remarks in one place, "there are worlds beyond wells in Faerie and wells in the world of song."

LUCIUS.

"How Psychology Can Help." By Rupert Croft-Cooke. (London, The C. W. Daniel Co. Paper, 1s.; Cloth, 2s.)

A suggestive little book for those who seek interpretation rather than research. It is a guide to conduct, based on ascertained facts. Contains many stimulating thoughts such as:—

"Personally I have no great faith in logic." . . . "Doubting is the beginning of thinking," etc. . . .

"Where is Heaven?" By Ben Adhem (Allen Clarke). (Palatine Book Co., Blackpool and London. 1s.)

Discusses Heaven as indicated by all great religions and their teachers, but considers that the question can only be answered by evidence. The book is unusual, inasmuch as the author, although arriving at a conclusion satisfactory to himself through "Spiritualism" deals very sparingly with his experiences, but keeps well to his subject, and treats of the implications of his findings as related to correct living here on Earth. To him Spiritualism is a guide, an inspiration, a comfort. All in all an excellent and convincing little book.

"The Light Bearers." By "Kamatini." (A. H. Stockwell, Ltd. 3s. 6d.)

A sub-title says this matter is "dictated from the spirit world." I agreed with the transcriber that "great spirit beings who have evolved to untold heights of attainment are worthy of credence," but the question to my mind is—are the communicators what they purport and claim to be?

Here we have information of the people of Mars "countless numbers of years ago," and very precise details of ancient civilisations "some thousands of years ago"—all most astonishing.

But in these matters which come under the heading of what LIGHT recently referred to as "unverifiable matter," one must sift the wheat from the chaff and weigh up not facts but possibilities. Although some of these communications are unacceptable, and apparently of psychological origin, there remains much that is lofty and reverent, and there is evidence here that the medium was in touch with a dweller of some other world.

A. HAROLD WALTERS.

"Songs of the Shadows." By Edith Tudor Hart. (Fowler Wright. 5s. net.)

There is true poetic beauty in much that is contained in this book of verse, which is noticeably above the average. About one hundred poems are included, and although it is impossible for any writer to maintain the same degree of high artistic merit throughout so large a number, nevertheless the authoress has succeeded in keeping a high general level of quality.

G. D.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Miss Estelle Stead made sympathetic reference to the Memorial Service of the morning, on Sunday last. Having "listened in" she had been able to share in the impressive ceremony, and words spoken by Field-Marshal Lord Plumer found an echo in her heart, for he had said: "They are not missing; they are here."

A great host of the Arisen had been attracted to the club at Ypres where their loved ones had assembled to do them honour. Her father had told Miss Stead that there were thousands of "wonderful, splendid, youthful spirits assembled—so far progressed that some of them would have been difficult to recognise."

They were still fighters to-day, said Miss Stead, fighters in the great cause of truth, each one doing his particular task, as he did of old, and as each one of us must also do.

Our great example was Jesus, The Christ; we could not put him out of Spiritualism; we could but put him in its very centre. The secret of life is love, and never was love so manifested as in Jesus. He came as a teacher, and also to prove to the world the truth and value of psychic power.

Jesus, by his life, by his love, and by His purity of purpose, was often overshadowed by the Christ-spirit; but the word "Christianity" had, in some measure, lost its rightful meaning in our day, and we would do well to focus our minds rather upon the word "Christ." Mrs. Florence Kingstone gave a number of helpful messages, with names and descriptions which many friends gladly recognised.

V. L. K.

NEW BOOKS RECEIVED.

"AN ANTHOLOGY OF MYSTICISM AND MYSTICAL PHILOSOPHY." Compiled by William Kingsland. (Methuen. 7s. 6d.)

"THE QUEST OF THE GOLDEN STAIRS." By Arthur E. Waite. (The Theosophical Publishing House, Ltd. 10s. net.)

"PSYCHO-PHONE MESSAGES." Recorded by Francis Grierson. (Austin Publishing Co., Los Angeles, California, U.S.A.)

"SONGS OF THE SHADOWS." By Edith Tudor-Hart. (Fowler Wright. 5s. net.)

"DREAMS, VISIONS AND ESSAYS." By A. S. Wormall. (The Society of Communion, 34, Lancaster Road, S.E.25. 7s. 6d. net.)

"FROM BEYOND THE CLOUDS." By the Rev. J. W. Potter. (The Society of Communion. 18s. net.)

"THE NATURAL STATE." By H. Dennis Bradley. (T. Werner Laurie. 7s. 6d. net.)

ANSWERS TO CORRESPONDENTS.

W. J. FARMER.—Spirits can give us no more light than we are capable of receiving, or than is wise. They have frequently said that some of the facts of their own existence are incommunicable. We shall only understand these things when we are discarnate spirits ourselves. As to your other question it is obvious that many people are spiritually unawakened, and therefore feel no interest in any life but the one they know.

RALPH BARRACLOUGH.—We are much obliged for the letter and article enclosed. As it is the practice, however, of this office not to publish articles from anonymous contributors we are unable to carry the matter any further.

R. MAYLE.—Our note was concerned only with those sources of prediction that have a fair claim to be regarded as valid by reason of their general results, and the conditions in which they are obtained. There is, of course, a vast mass of rubbish of the fortune-telling variety which has no claim to serious consideration.

MISS M. CROFTON.—It is quite impossible to express any opinion upon the single isolated experience you describe. It would be quite correct to say that electricity, in some form, is a factor in psychic manifestations, although it is impossible to speak scientifically on the point.

ROSE F. ALEXANDER.—We thank you for your letter and appreciative references to LIGHT.

THE STUDY of the effects of colour on the human mind is one which has been explored by many enquirers. A practical experiment has been carried out in London by the Bourlet Galleries of 17 and 18, Nassau Street, Mortimer Street, W.1, who have recently fitted up four exhibition rooms in different colours, red, yellow, blue and green, and a lighting scheme with complementary colours in lamp shades reflected in mirrors. The scheme of decoration has been carried out with the greatest care, and the results are particularly pleasing. It is claimed that a distinct mental and emotional change has been noticed by sensitive people on passing from one room to another, spending a few moments in each. The Bourlet Galleries have extended an invitation to readers of LIGHT to visit these exhibition rooms in order to test the matter for themselves.

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NOTE.—Private appointments will continue through August only with various mediums.

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

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6.30 p.m. ... Miss CHARLOTTE WOODS
Wednesday, Aug. 3rd, 7.30 p.m. (Clairvoyance) ... Mrs. ALICE JAMRACK
Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, July 31st, 11 and 6.30, Madam de Beaurepaire. Thursday, Aug. 4th. Mrs. Redfern 3 p.m., Members only. 6.30 p.m., for Public.

SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—July 31st, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. A. Nickels (Luton). August 3rd, 8, Mr. Bernard.
Camberwell.—The Central Hall, High Street.— July 31st 11, service; 6.30, Miss Eva Clark. Wednesday, 7.30, public circle, at 55, Station Road.
Peckham.—Lausanne Road.—July 31st, 7, Miss Joan Proud. Thursday, 8.15, Miss M. Barber.
Richmond Spiritualist Church, Ormond Road.—July 31st, 7.30, Mr. W. Melton, address and clairvoyance. August 3rd, 7.30, Mrs. G. Kent, psychometry.
Croydon National Spiritualist Church, New Gallery, Katharine Street.—July 31st, 6.30, Mrs. M. Kimpton (South Africa).
Fulham.—12, Lettice Street (nr. Parsons Green Station).— July 31st, 11.30, circle; 2.30, Lyceum; 7, Mrs. Roberts. Thursday, 8, Mrs. Young.

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Thursday, 4th, at 7.30, Clairvoyance ... MR. COLMAN

Seances for Trance and Normal Clairvoyance.

- Monday ... No Meeting
Wednesday, 3rd, at 3 ... MRS. CAMPBELL

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- Thursday, August 4th, at 7.30 ... MRS. A. ROBERTS

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