

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2457. VOL. XLVIII.

[Registered as SATURDAY, FEBRUARY 11, 1928, a Newspaper.]

PRICE FOURPENCE.

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NOTES BY THE WAY.

THE SOUL OF STRINDBERG.

The versatile genius of Miss Lind-af-Hageby was well shown when at the Apollo Theatre on Monday afternoon, 30th ultimo, she held a large audience enthralled for over an hour by a brilliant discourse on the life and work of Strindberg. Incidentally, her speech was a defence of Mr. Robert Loraine's presentation of Strindberg's plays on the London stage, for it had been asserted that his versions were not literally true to the Swedish originals. Of this objection Miss Lind made very short work, and this part of her speech brought out conspicuously that extraordinary forensic skill for which she became famous some years ago in a celebrated lawsuit. As the greatest living authority on Strindberg, of whom she was a personal friend, Miss Lind had much that was of the deepest interest to say concerning the amazing character of the man. His many-sided genius included some remarkable psychic qualities, and although these were rather strained, disorderly, and much mixed with fantasy, nevertheless they were real enough. Even from that point of view alone his life is a valuable study. A noteworthy fact in his life is that he was, towards the end, delivered from the psychic fears and tortures to which he fell a victim by a study of Swedenborg's *Arcana Celestia*. It was fitting that the Swedish literary genius should have gained his spiritual healing from the great Swedish Seer.

OUTSIDE OF SPACE AND TIME.

Dr. H. H. Ewers, the Author of *The Ant People* (The Bodley Head, Ltd.), of which a notice has appeared in LIGHT, has some suggestive remarks on that mysterious directive power—the psychical unknown—which is expressed alike in the ant and the man. Thus he writes:—

Two things constitute the world: Space and Time. The atom we now know is made up of electrons; an electron is a thought, a geometrical point, a centre of power without extension. In this point there is only power but no matter; but where there is no matter there is no space. Just as little as space is there, is time there; it is not really present, but only so in so far as we think it. Thus in the beginning there was only something; that, which we think—only a thought-world exists.

And he continues with this significant remark:—

Then truly the Psyche is the original, and everything else grows from it, from the second legs of the Amoeba to Goethe's *Faust* and Beethoven's *Ninth Symphony*.

Thus, through Religion, Science, Art and Philosophy, we approach the world-ideal: Unity, the recognition of a common Source and Centre for all things; we see in the Soul the line which links every lower form of life with man, and which carries man from the here to the hereafter.

* * * *

PSYCHIC EVIDENCES AND MODERN SCIENCE.

It has been said that the best proof of Divine inspiration is that science does not recognise it, since science can only deal with the mutable forces of Nature. But science must have its part in the question of human survival. In an article by our valued contributor, Mr. B. M. Godsal, of San Diego, which appeared in the *San Diego Union* a short time ago, he offers some suggestive observations on the question whether psychic phenomena are subversive of modern science. He points out that physical laws have always been subject to interferences by life. To-day we are finding that life exists where we little suspected it, and that, subject to certain stringent limits, it can prove its existence by interfering with the ordinary course of events, and no other method of proof seems feasible. He remarks that the attempt of (official) science to exclude a vital principle from Nature "is forever confounded by psychical revelations." Yet "the fundamental laws of science remain unaffected, for nothing new has come into existence." The Spiritualism of the past, as he well observes, being unchecked by scientific exactitude, fell into superstition. The science of to-day, lacking the corrective of Spiritualism, tends to degenerate into a crass and soulless materialism. It is for psychic, or spiritual science to combine with physical science that each may act as a curb on the other. This has long been the attitude of LIGHT on this question. We progress by union rather than by separation, and by the discovery of those higher truths which harmonise all the contradictions of a limited knowledge. The reconciliation of conflicting ideas comes with the enlargement of our outlook.

UNFREQUENTED WAYS.

I love the turns of unfrequented ways,
Where wonder waits anew at every bend,
Where distant views their sweet enchantments lend
To some far dream, whose pictured image stays
Untouched by progress or by time's decays.
I love the hills which ever more ascend,
The roads that give no warning of their end,
For there indeed imagination plays;
But most of all I love the thoughts that wind,
Untouched by fear or favour, keen and strong,
In unaccustomed channels of the mind,
To prove a theory or to find it wrong.
Should reason rest, contented to be blind,
Because the road looks dangerous or long?

E. HALL HAINS.

The Psychology of Physical Mediumship.

BY HORACE LEAF, F.R.G.S.

(Author of "The Psychology and Development of Mediumship," etc.)

The physical phenomena of Spiritualism have always been more popular with scientific investigators than the mental phenomena, because our special senses are particularly qualified to deal with them. The mental phenomena are directly associated with Life, and Life always eludes us.

It has always been so. We can organise and control Matter, but we cannot so effectively organise and control Life.

The difference between Life and Matter is so vital that they belong to different categories. Matter has form, weight, dimension and sometimes colour. Life has none of these. Here are distinctions sufficient to explain why a clear comprehension of the one may prevail along with considerable ignorance of the other, and why neither philosophy nor psychology is Science, although they adopt the scientific method.

But why are there still doubts of the reality of supernormal physical phenomena? Why are scientific experimenters not as sure about telekinesis and materialisation as they are about physics and chemistry?

It is doubtless because supernormal phenomena are not purely mechanistic, but involve the problem of Life. Supernormal phenomena implicate an intelligence which is not that of the experimenter or the medium.

Here lies the gravest inducement to disputation even among those who acknowledge the phenomena. They differ as to the cause or causes—the nature of the intelligence at work.

The scientific mind always strives after "natural" explanations. By "natural" is meant that which is already conceived to be the right order of events. New facts are therefore frequently judged by old rules.

The unreliableness of this attitude is shown in the agreement about the facts, and the wide diversity of opinion as to their cause.

The strongest position is that of the Spiritualist; but it has, however, two serious weaknesses. By applying his belief more widely than the most optimistic view of the situation warrants, he weakens his position by the inclusion of unsound material. He seldom speaks with the kind of authority generally demanded, as he is rarely a recognised scientist, priest or philosopher. Being a plain man, he gives a plain explanation.

It would be useless for him to do otherwise. Involved or "clever" theories are tolerated only from clever people. From this emerges the rather humorous fact that these clever people often offer explanations which arouse interest only because of the high esteem in which the theorists are held. If any ordinary person made them, that person would probably be derided for his folly!

The physical phenomena of Spiritualism cannot be divorced from psychology. The intelligence at work behind them is often obviously that of an invisible agency; but not always. It is the inclusion of doubtful cases in his belief that injures the reputation of the Spiritualist, who, not lacking faith, often outdoes the most orthodox religious believer. The psychological problems of physical mediumship are as complex and baffling as those of mental mediumship.

Assuming that all forms of physical mediumship necessitate the use of some form of teleplasm, the modification of the medium's consciousness must be profound. Teleplasm appears to be the tissues of the

medium's body broken down to a primordial state and then extruded from the organism. Judging by the quantity sometimes visible, the extent of the physical change must be extraordinary. Yet, if everything goes on normally, no harmful effects result, and the medium's mental condition frequently undergoes no apparent alteration.

This absence of mental change is quite as remarkable as when marked modifications are discernible. It implies that the medium's nervous system has been vitally altered in relation to the sensorium, or *vice versa*.

We read of a medium losing her lower limbs during a materialisation seance; of another having her head reduced half its normal size; of another's weight being reduced several pounds during telekinetic manifestations, the mediums being totally unaware of anything unusual.

These negative psychological results are not more remarkable or interesting than the positive psychological effects sometimes observed. Physical mediumship is far from being merely mechanical, but depends largely upon the psychic constitution of the medium.

Abnormally acute mental response is probably more frequent in physical mediumship than the anæsthetic kind. Ecstasy is common, and during that state the medium may apprehend the thoughts of those present, especially antagonistic thoughts.

This sensitiveness to mental states presents one of the vital problems in psychical research. Rigid control often influences the medium so unfavourably that it inhibits phenomena. One of the essentials of a successful experimenter is personal benevolence towards the medium.

This can, however, be combined with strict scientific scepticism if the psychological peculiarities are realised. Schrenck-Notzing's criticism of sceptical and unsympathetic investigators is worthy of becoming a maxim: "Many so-called exposures have exposed nothing but the ignorance of the exposers." At the same time it must be recognised that these difficulties present loopholes through which the cheat can enter. It is, indeed, these very factors which he uses to cover his deceit.

Physical mediums require, during seances, a confident mood and undisturbed comfort. These cannot exist when the mediums are participating in that which they cannot control, but for which nevertheless they are often considered responsible.

The desire for success, common to all healthy-minded people, is also a determining feature. The inclination is strengthened by the desires of the sitters. From what is known of the extreme suggestibility of mediumship, this must always be an important characteristic in all results, and doubtless accounts for mediums cheating, although in all other respects quite honest.

The mood of the medium is liable to change with the nature and degree of the manifestations. This may happen quickly and vigorously, the temper passing from peaceful contentment to violence and repulsion. As a rule, there is a psychological cause for such changes, often arising from the conduct of one or more of the sitters.

Hysterical signs are frequent with some physical mediums and take the following forms:—

Yawning, spasmodic laughter, mystification, convulsions, cries of distress—during the seance. After the seance, morbid sensibility may be evinced, frequent hallucinations, digestive disturbances and sickness. Even paralysis of the legs has been known to set in, incapacitating the medium for some time. Carelessness on the part of investigators may make these symptoms worse.

Successful phenomena compensate the medium by giving rise to pleasant sensations and feelings of great satisfaction.

The history of Spiritualism and psychical research shows that the unpleasant effects of physical mediumship when they occur are only temporary; they may, however, be prolonged and intensified by the indiscretion of investigators. There is ample evidence that the invisible operators can always preserve the health of the psychic when left to their work unimpeded.

The psychic and moral conditions of physical mediumship lie, in the main, away from the normal course of psychological events, although reacting upon them to some extent. Thus, if the normal personality be disturbed the mediumistic consciousness will be affected and results retarded; while, if the mediumistic consciousness be disturbed, after-effects may be felt by the normal self.

That the psychological states of mediumship are related to the "subliminal self" is shown by the following facts:—

Many physical mediums are easily hypnotised, experience hyperesthesia, telepathy and amnesia. They also experience change of personality, in the direction of both melancholy and ecstasy.

EVIDENTIAL CLAIRVOYANCE.

By E. B. GIBBES.

A somewhat remarkable example of clairvoyant powers has just been related to me. Some friends of mine, who are not in any way interested in psychic phenomena or in Spiritualism, went one Sunday evening last June to Aeolian Hall, London. A friend was staying with them, on whose behalf they were induced to go, she being an enthusiast. They sat rather at the back of the hall, and when the clairvoyante began giving her descriptions they had no expectation of receiving any psychic message themselves, but hoped that the friend would be told something.

The friend, however, was passed over by the clairvoyante, Mrs. Cannock, who, addressing the back of the hall, described a spirit who had been burned to death while very young.

"This spirit," Mrs. Cannock continued, "had been carrying a lighted candle when clad only in her nightdress. A sudden gust of wind blew the flame on to the material and she was burned." After a pause the name "Hetty" was given.

All this was absolutely correct, though completely out of the thoughts of G.B. (my friend) who immediately jumped up to acknowledge the amazing accuracy of the description. This incident had occurred when he was a little boy in the nursery. (He is now in the "fifties.") Mrs. Cannock then continued, "Hasn't the lady sitting beside him some connections who have gone to the Colonies? I want to tell her that her brother John is very ill—much more seriously than she thinks."

This quite definitely referred to G.B.'s wife, who was sitting at his side. Her two brothers had gone to the Colonies some years before. The one referred to, John, was ill in England at the time, but not at all seriously, so far as they knew; they were not in the least anxious about him. However, the next morning, Monday, G.B.'s wife received a letter saying that the brother's condition was causing much anxiety. His death followed soon after.

Light is presented to us in ever-varying conditions, but it is always the same; there is a oneness in its essence after all. It is the same light that glistens on the wings of the fire-fly and blazes on the ruddy hearthstone, and sparkles on the jewels in the diadem, and flashes in beauty in the morning.—PUNSHON.

THE PRACTICAL APPLICATIONS OF PSYCHIC FACTS.

ADDRESS BY DR. HECTOR MUNRO.

In the course of his address to the members of the London Spiritualist Alliance on 26th ultimo, DR. HECTOR MUNRO claimed that modern Psychology is approaching the field of psychic investigation and beginning to recognise its facts. He referred especially to the discovery that all mental processes are dependent on imagery for their expression. The mental life consisted of perception and memory, the result of sensations which could only take shape in the mind as images. The image, *not* the sensation, was the pivotal fact on which the whole structure of intellectual knowledge rests, and in this highly significant point we might find a clue to the unravelling of some of the most perplexing riddles of our emotional and intellectual nature.

The lecturer then proceeded to deal with the question of the relation between the emotional and the mental side of the human being, and the causes which set up a state of conflict in the mind and reacted injuriously on the body. But, as he showed, the bane carried its own antidote, for by replacing destructive mind-images by others of a healthy and constructive kind, sufferers could be cured of many forms of disease arising out of discordant mental states. It was all a question of image-forming rightly directed and controlled. Instead of permitting the mind to conjure up pictures of sickness and misfortune—the "fear-images"—its energies were turned to the work of generating the opposite ideas. In that way the diseased and destructive types of ideas were driven out and their ground occupied. This was vastly better than allowing the patient to fight his unhealthy thoughts and cravings, because such conflict was usually hopeless—it kept the intruding ideas active and positive.

These thought-images might in certain circumstances become objective, and this was exemplified in hypnotism and in psychic photography.

CAPTAIN BARTLETT ("John Alleyne"), who presided, took part in an interesting discussion which followed, and some instances of results in psychic photography were cited as showing that the images were sometimes not of a kind to be attributed to spirit agency—they seemed to be the objectification of the thoughts of the sitter. A notable example of this was the case of Miss Scatcherd's lace jacket, of which she was thinking when being photographed away from home, wishing that she had it with her—she had left it behind. The photograph, when developed, showed a phantom or thought-picture of the jacket upon her person.

The proceedings closed with a cordial resolution of thanks to Dr. Munro for a highly suggestive lecture.

"FATE AND FREEWILL."

[Referring to the article on this subject in LIGHT of 28th ulto. (p. 42), J.M.T. remarks on the analogy between the idea expressed in the article and the lines by Milton which we subjoin.]

God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordained thy will,
By nature free, not over-ruled by fate
Inextricable, or strict necessity,
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how
Can hearts not free, be tried whether they serve
Willing or no, who will but what they must
By destiny and can no other choose?

("PARADISE LOST.")

CLAIRVOYANCE AND SPIRIT IDENTITY.

A HIGHLY EVIDENTIAL CASE.

BY WALTER A. WARNE.

I was advised to take up the study of Spiritualism in 1915, after the loss of a much-loved boy, killed in Flanders. I was at first sceptical and antagonistic. At a public meeting connected with Stead's Bureau, held on October 30th, 1915, in the Memorial Hall, Portugal Street, a medium named Vango, whom I had never seen before, described "a woman of the working class" in considerable detail, giving the name of "Elizabeth."

When Mr. Vango asked me if I recognised the description, I replied, "Not in the slightest." Evidently I put more of my sceptical spirit into the tone of my reply than I intended, for Mr. Vango repeated the words after me, in a slightly exaggerated voice, and added, "Some people do not want to be convinced." He then turned away to another listener.

On December 1st, 1915, at a private interview with Mr. Horace Leaf, he described the same "woman of the working class" in almost identical language, giving the name "Elizabeth," and details of personal appearance almost identical with those given by Mr. Vango. I was then able to explain that I had no relative or acquaintance of the name of Elizabeth, nor anyone that would answer in any particular to the descriptions given.

A fortnight later, on December 14th, I found myself sitting next to Mrs. Bailey-Worthington at the L.S.A. Rooms, St. Martin's Lane, listening to Mrs. Cannock. The medium, turning to me, asked me whether she had ever seen me before, and on receiving my reply in the negative, proceeded to describe near me, "a woman of the working class," etc., giving the name of "Elizabeth."

The description corresponded almost verbally with those previously given by Vango and Leaf. I smiled and when asked the reason, I explained, as given above; whereupon Mrs. Cannock asked the patience of the audience in an effort to obtain more evidence, which evidence (wonderfully full in detail) I must abbreviate.

My friends or myself had lived at a farm, said the medium. The farm described unmistakably was Coney Hall Farm, Hayes, Kent, where my wife's parents had lived for some years. "Elizabeth lived there." "Impossible," I declared. "No friend or relative of mine lived there, but my wife's parents."

"Was she lame?" asked Mrs. Cannock. "She appears to hold on to the table when walking or standing by it. She says she lived in the house before your people, and was there when your people moved in." "Impossible," I said, "my people took the empty and derelict farm; no one lived there when they took it."

Now came a slight pause and hesitation:—"She is showing me a deformed mouth, with a large protruding tooth, very ugly," said the psychic.

I regretted my inability to recognise the individual, but as Mrs. Cannock turned to other descriptions, I remarked to Mrs. Bailey-Worthington that I fancied there was a servant at the farm at one time, with a mouth like that. The lady's reply: "Well, you know, servants have souls as well as other people!" appeared to be given so seriously, that it rather amused me.

On arriving home, and relating the matter to my wife, she at once said that her mother's old cook, a Mrs. George (pseudonym), had the mouth described, but she did not remember her Christian name. On enquiry, of my mother-in-law, Mrs. David McBain, of Coney Hall Farm, Hayes, I learned that the name of her old cook was Elizabeth. She did "hold on to

the table," sometimes—rather too often! The descriptions, three times given, were perfectly accurate in detail.

"But how can you explain," I said, "why this person says she was living in the house before you went there, and was there when you arrived?"

"That is quite correct," said Mrs. McBain. "Do you remember that we took this farm from the March quarter, but Grandpa could not leave Bragenham (their previous residence) until September, so we engaged Mrs. George to go there to live by herself for that six months, which she did, and had the house cleaned and prepared for our arrival."

Now I have, or rather had, two enquiries to make:—How did Messrs. Vango and Leaf, and Mrs. Cannock become acquainted with these details, and how connect them with me, who was certainly unacquainted with them? What purpose was served by the visit to me of this almost unknown, and quite unrecognisable personality?

The first question I must leave to be answered by more expert persons than myself. To the second I have found an answer, amply satisfactory to myself, which I shall be glad to give to anyone sufficiently interested to enquire.

THE DISTURBED MEDIUM.

A SPIRIT'S DIFFICULTIES.

"It is often difficult for us effectively to establish communication through our medium," said a spirit-control to me recently. "Even though the sitter may be in suitable condition; even if surroundings are completely harmonious, the receptive quality of the medium—that delicate adjustment of his inner self—may be faulty; for the very nature of a medium lies in his ready response to outside influences. If the medium has been more than usually disturbed by everyday affairs of life, we find it very awkward to maintain sufficient hold on his organism."

This is by no means an isolated instance in my experience of a controlling spirit complaining of the difficulties attending communications.

At another time a spirit-person, controlling a friend of mine, said, "B. has had a fright to-day, and, in consequence, her physical and psychical conditions are so 'foggy' that I cannot work with her as I wish."

The same mediumistic friend, on coming to see me on a later occasion, was so excited over a certain happy event, that although we sat in seance for over an hour, nothing of any value could be got through. At last the control (her own spirit-daughter), said, "I cannot get my mother in a fit state to-night. Discontinue the seance. If you continue you will get only disturbing influences and unsatisfactory results."

Here is an incident which occurred to myself. I had had a very annoying day at business: everything seemed to go awry. I thought, on returning home, that I had effectually thrust the worry from my mind. Certainly the other sitters had not noticed anything unusual about me. But no sooner had the North-American guide, familiar to us all, controlled me, than he said, "No good sitting to-night, L. is all 'twisted up'."

When I "came to" I heard the sitters singing our customary closing hymn, and concluded that the seance had been held, and finished as usual. To my surprise, on looking at the clock, I found we had only been sitting a quarter of an hour!

No doubt my readers could supply—as I could—many other instances of a like nature to those I have here mentioned; which all points to the delicate nature of the "ground" upon which communicating spirits have to work.

L. H.

THE CHRISTMAS TREE FOR CHILDREN OF TWO WORLDS.—R. H. Saunders records that among the numerous children who, it was claimed, were present at the Christmas tree ceremony, reported in LIGHT of January 21st, he saw the following: Maggie, Yuttah, Mary, Budge, Binnie, Dorothy, Svea, Tim, Eileen, Axtel (possibly Axdal), Ernest, Patsy or Paddy, Robbie, and several others which were spoken too quickly to permit of their being noted.

IS A WORLD-CRISIS IMMINENT?

There is a sharp division of opinion on this question, as many of our readers know. So many prophecies of great world catastrophes have been falsified in the past, that a cautious attitude is very necessary. Still, we think it permissible to publish the following communication from Dr. G. Lindsay Johnson, of Durban, whose eminence in medicine and science is well-known.

AN APPROACHING WORLD-WIDE DISASTER.

I have had repeated messages on this subject from my two sons who were killed in the late war, in Mesopotamia. They tell me that they are busy constructing some sort of wireless mechanism to enable them to communicate warnings to me and others on this earth. They say that they are being helped by one or two physicists, who have lately passed over, who knew me well. I gathered from what they told me that they referred to the late Sir W. Barrett and Sir W. Crookes, although they did not give me their names. The great difficulty, they say, is to hit off the right wave-lengths, as they seem to have an ether inside another ether—if I may put it so; in other words, they seem to imply that they have a still more refined and intangible ether than the hypothetical one which Sir Oliver Lodge has made us so familiar with in his various books. It is the connecting-up of these two which constitutes their great difficulty. They want to help me in the great catastrophe which is impending, and will occur very shortly. When I asked for more definite news they told me that they have no means of measuring time and they can only make a rough guess, but nevertheless they repeatedly assured me that they see a great black cloud which is approaching the earth, and is getting slowly nearer and nearer. They think the calamity will come from the East, and will most probably happen during the present year (1928), possibly during the summer; but in reply to my question whether it will be due to another war or not, they answered me in the negative, but that it would most likely assume the form of plague, tidal wave or earthquake. But that, they said, was only a surmise, and they were unable to tell me anything more definite. I enquired if it would affect South Africa, and they answered, "Yes, but only indirectly."

Now, I have had the same news from my late wife, and also from several other sources. Moreover, I happened to find the following message from the late Lord Roberts in Robert Jebb's Book, *Truth of Life After Death* (Aird and Coghill, Glasgow, 1925). It is as follows (page 46):—

After that we had Lord Roberts, who gave us this prophecy. He said, "This is the first time I have spoken through your trumpet, but I have spoken at other seances. When I was on earth I toured the country warning the people what was going to happen, but they only laughed and sneered at me. Now I live on a higher plane of life, and I can see further than you can. A great calamity is going to happen to your earth; thousands of souls are going to pass over here."

I replied, "Surely not another Great War?"

"No, sir, by the hand of God; thousands will perish through plagues or floods. Pray for your earth, for your world is living without God."

Sir Arthur Conan Doyle has on several occasions told me that he has had innumerable messages from all four quarters of the globe to the same effect, both personally and from correspondents. What does it all mean? Had it only emanated from a message through my sons I should have dismissed it without further enquiry, unless they had repeated it in an urgent manner; but when one hears the same tale one's self from a number of sources, and is told by others not *once* but *repeatedly*, one becomes more and more convinced that it is no idle tale. Lastly, my friend, Sir Kenneth Mackenzie, Bt., who is a most earnest investigator, and who has contributed much

valuable information received from the Psychic side, has shown me a prophecy relating to the same event in that remarkable and learned book recently written on the evidence culled from the Great Pyramid, by Mr. Davidson. This, by itself, might mean much or nothing, but when supported by evidence from all kinds of sources, and from every part of the world, it causes one to think furiously.

MR. J. S. JENSEN'S FORTHCOMING VISIT.

BY HORACE LEAF, F.R.G.S.

The forthcoming visit to London of Mr. and Mrs. J. S. Jensen and members of the Committee of the Psykisk Oplysningsforening (Society for Promotion of Psychic Knowledge) should be of particular interest to Spiritualists of Great Britain.

The object of the visit is to enable our Danish friends to study at first-hand the methods and conditions of the psychic movement in this country, and to give us an idea of the nature of the movement in Scandinavia.

Mr. Jensen's work in connection with psychic science in Denmark, Sweden and Norway is of great value, his organisation forming a valuable link between Spiritualism and psychic research. It has done work which neither of these organisations could do entirely by themselves, Spiritualism being too religious, Psychical Research too technical and scientific, to appeal to that important person the Man-in-the-Street.

The rise in popularity of the Psykisk Oplysningsforening under the direction of Mr. Jensen has been phenomenal. Long ago he and his co-workers decided to direct their energies to presenting in a reliable and popular form the facts of psychic mediumship and the scientific, philosophical and religious significances arising therefrom. Suitable exponents of the subject being few in Scandinavia, mediums and lecturers from other countries—chiefly England—were imported at considerable cost. The results were excellent. A favourable impression was made not only on the public but also on the Press. No Press is so favourable to psychic science as that of Denmark, which readily gives space to the work of Mr. Jensen's organisation.

Mr. J. S. Jensen and his party will be given an official welcome at the London Spiritualist Alliance on Monday, February 20th, when Mr. Jensen will give an address. He will subsequently lecture on various subjects in London and its environs. One of the addresses will be devoted to the subject of the mediumship of Madame d'Esperance, on whose life and work Mr. Jensen is probably the greatest living authority. This lecture will be illustrated with photographs and original drawings from Madame d'Esperance's private papers, which she bequeathed to Mr. Jensen, her personal friend and benefactor.

It should hardly be necessary to recall here the generosity displayed by Mr. Jensen in sending more than one thousand objects of psychic interest to the Bazaar and Fête that was held by the London Spiritualist Alliance in 1925 at the Caxton Hall.

A RECEPTION to Mr. and Mrs. Jensen will be held by the Council of the London Spiritualist Alliance at 16, Queensberry Place, South Kensington, on Monday, Feb. 20th, 8—11 p.m. Guests will be received by Sir Arthur and Lady Conan Doyle. A strictly limited number of tickets is being issued, to avoid overcrowding, and members wishing to attend are advised to make early application to the Secretary of the L.S.A.

LIGHT.

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SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7."

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4." Cheques and postal orders should be crossed and made payable to LIGHT.

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PROVING THE CASE.

It was in the days when aviation was first being talked of that an old country farmer expressed his views on the newfangled notion. He said it was against reason and commonsense; he did not see how such a thing could be. "What next?" he continued; "I suppose one of these fine days I shall see *that* flying in the air," and he pointed derisively to a great hay-wagon. It seemed a crushing argument. He did not live to see the time when vehicles very much heavier than his wagon, loaded with passengers or goods, would soar through the heavens as lightly as a bird. Of course, he was not alone in his scepticism—many much better educated people expressed the same idea, only a little more elegantly.

There is still a large section of the public which opposes the idea of an unseen world of human inhabitants—for the same reason as the farmer, viz., that it does not see how such a thing can be. There are men of science amongst them; but these are not quite so cocksure as the untrained minds, because the scientists have been learning a good deal during the last twenty years. They no longer recklessly deny. They are rather given to trim and equivocate, and even to admit that they have a bias, as one of them did recently in a newspaper article on the subject.

They demand proof of the same nature as that to which they are accustomed in regard to any other discovery. That is quite legitimate, and the men of trained scientific mind amongst Spiritualists admit the necessity, and are working hard to establish conditions in which such proofs shall be generally available. But they emphatically refuse to admit the sceptics' claim that the thing "has never been proved." Because it *has* been proved many times in individual cases to the satisfaction of minds of a calibre at least equal to the most intellectual of the unbelievers. We do not complain of the slowness of the work of providing proofs that shall be generally convincing. Rather we are surprised by the rapidity of the progress already made in this direction. It is not such a far cry to the days of Faraday, Brewster, and other great scientists who in regard to this question of a future life scientifically demonstrable were at least as positive in their scepticism as the old farmer was in regard to aeroplanes. The wheel has turned considerably in the meanwhile, although it has not yet come "full circle."

We should be patient of scepticism. It has some large and valuable uses. Not only does it prevent

things from going too fast and too far, but it offers some salutary antidotes to the over-credulity and the emotional excesses of believers. In the conflict between the two parties, the errors of both are corrected. They are cancelled out mutually by the truths held by each.

In the meanwhile, we reflect that there are certain things which are not susceptible of scientific proof. Spirit is one of these things. Immortality is another. These may be perceived—however dimly and relatively—in the mind. They are not to be demonstrated in the laboratory. But human survival of bodily death is provable, and will in due time be fully and generally demonstrated. It is not the whole of the great revelation yet to be made. It is only the external part of it. To prove all that is conveyed and implied in the simple words "Man is a Spirit" will require an eternity. We may begin by proving man's survival of death. The rest will follow in the eternal procession of events.

A PHANTASM OF THE LIVING.

BY LADY PALMER.

The following incident occurred during the War, that terrible time when those of us having dear ones at the Front were tortured for long periods by the lack of news from the battle area, and dreaded the possibility that when news eventually reached us it might contain tragic tidings.

My own son at the Front had been silent for some time and his wife and I were feeling extremely anxious, no letters from him having arrived. I visited her one lovely summer's afternoon. We sat opposite to each other near the window for some time conversing. Presently she left her chair and sat next to me on the window seat; as she did so my soldier son—who, I knew, was with his regiment overseas—instantly sat down in the vacant seat, crossing one leg over the other in a perfectly natural manner. He was dressed in khaki uniform and his face was turned away from me.

I felt stunned. Did this vision signify that my son was killed? I reasoned to myself that it did not, for another spirit visitor, who came to me occasionally after "passing out," invariably looked at me and smiled; my son, however, was averting his face from me, and this fact seemed to me to be of happy significance.

I said nothing to my daughter-in-law; I dared not. After a few minutes I rose to go, praying, with the deepest anguish of soul, to know what it meant.

My son silently followed me downstairs, out into the street, along the road, until I entered a taxi, into which he handed me. Somehow I dared not speak to him. I would just as soon have thought of breaking the silence at the Communion Table as to break our silence as we walked along.

When I reached home I telephoned to friends, saying, "I have seen Arnold, and either he is bombed insensible or else in a deep sleep, for he never looked at me." This was Thursday night. On Friday I told my other son of my vision. Saturday: absolute silence. On Sunday, no news, although we customarily received a Sunday mail in the country. Then my daughter-in-law telephoned, saying, "I could stand the silence no longer so I rang up Mrs. X. [whose husband was Commanding Officer of my son's regiment]. She tells me her husband wrote her a letter dated last Thursday, in which he says, 'Simmonds, Palmer and [another officer whose name I forget]—are dead asleep on the floor of the hut as I write. We are the only officers saved!'"

The "Palmer" referred to here was my son.

FROM THE LIGHTHOUSE WINDOW.

The special representative of the Morning Post, in reporting Sir Oliver Lodge's recent address on "The Outlook for Humanity," at Christ Church, Westminster, tells us how the doors "had to be locked, bolted and barred" because of the crowds who could not be admitted. The Post representative says:—

Meanwhile, Sir Oliver Lodge inside the church was giving his reasons for an optimistic outlook. There was no cause, he said, to be discouraged at every partial exposition of growing knowledge. On the contrary, all new discoveries should be received with delight, for man's outlook was extended and improved by science, not curtailed.

* * * *

The special correspondent of the late Westminster Gazette, in his account of Sir Oliver's address, quotes the great scientist's own words:—

"There is no need to feel depressed. Wider and unexplored truths are being recognised by science; man's welfare is being attended to and the outlook is bright. Why am I so optimistic?"

There is not space on this page to reproduce the triple answer of Sir Oliver to his question; but its effect on the mind of the Gazette representative is suggested by his concluding remarks:—

When we emerged into Victoria Street again it was raining, but we hardly noticed that. A window had been opened wide on a bountiful future. The purr of the engines of passing cars and 'buses seemed but part of a great song of triumph through which man was freeing his spirit for flights to worlds hitherto unknown. How trifling our little troubles appeared!

* * * *

From the Banner of Life, touching the future alleged to be near, here is a paragraph taken from an address on "The Year 1928," by the Rev. A. Wiggin, D.D., delivered at Unity Church, Boston, Mass., U.S.A., the "control" being John McCullough:—

The radio will undergo wonderful changes in its power of expression during the next twelve months, and I am going to tell you that eventually not only will you be able to hear the songs of your beautiful singers coming into your houses over the invisible waves of vibrations, but within a comparatively short time—we dare not say within twelve months, but within a comparatively short time—you will be able to hear the songs of the angels floating into your homes.

* * * *

Under the title, "Too Much Mental Quackery," the Weekly Dispatch has a racy article by Harold Dearden (author of the comedy, "Two White Arms"), showing up pseudo-psychicisms in various forms. At the end of it he writes:—

I have on infrequent occasions, goaded by a sense of duty and an irresistible irritation against some insult to my intelligence, sought to help these dupes to see the truth; but as I grow older I am more than ever convinced of the futility of the endeavour.

These things must always be, and the reason is a simple one. The mind of man, and certainly of woman, loves that which is mysterious, and to be flattered and mystified at one and the same time is therefore irresistible.

* * * *

The Scotsman gives an account of an address on "The Psychic Faculty in relation to Religion, Science, and Sociology," by the Rev. Dr. John Lamond, in the Philosophical Hall, Edinburgh, under the auspices of the Psychic Study Circle. As regards the attitude of science to his subject, Dr. Lamond said it was still indifferent. Professor J. A. Thomson, in summing up a discussion between Dr. Mitchell and Sir Oliver Lodge had advised that Spiritualists should concentrate on some simple phenomena that could be submitted to the scientists. Said Dr. Lamond:—

That was the great difficulty. They could not guarantee anything. One of their greatest mediums said at the beginning of her seances that she could guarantee nothing. Would that all their mediums when they could produce nothing would simply say so. (Applause.) Those experienced in these matters, however, knew that when they came in an honest and inquiring mind the most extraordinary things happened. It took 120 years for the intelligentsia of Europe to accept the statements of Gallileo. The scientists had got from the solid idea of matter to the ether, and in so doing it seemed to him they had got very near to the Spiritual world.

* * * *

Writing on Dr. Géley's last book, in The Two Worlds, "E.T.B." has occasion to distinguish sharply between two kinds of "unconscious fraud," one of which is not really fraud at all. Dr. Géley gives the following striking instance of unconscious fraud:—

At one of Kluski's seances, at Warsaw, the following little occurrence took place: We had in use a red electric lamp, and usually the first phenomenon was the extinguishing of this lamp by telekinetic action on the switch. That evening the action was delayed. One of the sitters, being impatient, addressed the power in play, saying: "Put out the lamp." It still remained lighted. He repeated three times: "Put out the lamp." At once the entranced medium got up, taking his two controllers with him, who were surprised and interested. He went straight to the lamp, turned the switch, and returned to his place with the satisfaction of a duty done.

* * * *

In the same article, "E.T.B." sums up the main factors to be considered in every metapsychic experiment, as taught by Géley:—

There are four essential things to be considered as far as the medium is concerned. First of all, he must be in good physical health. . . . Secondly, the medium must be in an equable temper; and this cannot occur where there is an atmosphere of hostility or suspicion on the part of the experimenters. Unless both the human elements of the experiment are friendly and en rapport, the proceedings will not be successful. In the third place, the medium must have confidence in the experimenters. In his trance, he is helpless and at their mercy; and it is obvious that if he fears some trick, this will react against good phenomena. Lastly, the medium should be comfortable. This can be obtained without sacrificing any control.

DICTIONARY OF THEOSOPHY.—The Theosophical Publishing House, Ltd., draw attention to the glossary of Theosophical terms which they issued last year under this title.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

AFTER-DINNER MUSINGS.

WITH SOME MEDITATIONS ON THE BAYLIS
CONTROVERSY.

BY RÊVEUR.

"Yes, black please. And two lumps."

Hope the coffee's worth drinking here. Usually isn't! . . . Quite a fair restaurant this; except for the service—*slow*. . . . Bother! Forgot to bring a newspaper to read. . . . Suppose I call the waiter and ask for the *Standard*? . . . No, he's gone away. Shall have to meditate instead. . . . Meditate; that's it. Let the mind flow, and all that.

What shall I meditate upon? . . . Feel just like those friars who used to belong to meditative orders—no, *contemplative* orders. . . . Not a bad restaurant this. Only fault is the service. Oh!—and the coffee. . . . Believe it isn't really coffee at all; probably haricot beans or something. . . . Wonder why coffee is so bad in this country! . . . You ask for coffee: "Black, please—and strong!" "Yessir!" says the waiter, and brings you—what? It's a toss-up. . . . You never know what you're going to get. Like going to seances. . . . Baylis . . . Bradley. . . . Two B's. . . . Bradley-Baylis. . . . Wonder what the truth is about the Baylis case. I mean the *absolute* truth. . . . After all, though, what is Truth. Shakespeare was right. No, it wasn't Shakespeare. It was Pontius Pilate, wasn't it!

"Here, waiter, bring me some REAL coffee; . . . Well, taste it yourself, man! . . . Anyhow don't let's quarrel about it; bring me some fresh!"

* * * *

That waiter is showing me vast respect now. . . . After all, if I were a waiter I'd have no respect for people who swallowed bad coffee without complaining. . . . Baylis. . . . If I were Bradley I'd have held on to that hand. Or was it two hands? . . . Held on to *one* hand firmly . . . then passed my other hand gently along the wrist up the arm until I reached the medium's shoulder. Then I'd say: "Will somebody please turn up the light!" . . . *Tableau!* . . . But supposing I'd passed my hand along the wrist up to the forearm, and then encountered nothing! Ghastly sensation! Either way, though, it would have been conclusive.

* * * *

Conclusive? . . . conclusive. . . . Nothing ever *is* conclusive. Except a mathematical demonstration. . . . I wish Bradley's case had been more water-tight. . . . Or else that the other side's had been more water-tight. . . . If I'd been Bradley I'd have attended *two* seances. . . . Mightn't have been allowed to, though!

And then the anti-Bradley-ites. X, Y, and Z, say they have had genuine phenomena with Mrs. Baylis. . . . Do I believe their statement? . . . Yes.

Bradley claims that fraudulent happenings took place at his seance. Do I believe his statement? Yes. . . . *Impasse*. . . . Don't like *impasses*. . . . Difficult to get anything clean-cut, though, anywhere!

* * * *

The psychic gift is intermittent in action . . . frequently spasmodic . . . can't be "turned-on" to order. . . . Yes, we all know *that*. But then the medium expects to be paid. . . . Musn't be anything intermittent, spasmodic, or uncertain about the *fee*! Ha! Ha!

Bradley says the medium charged five guineas for a circle of five people. . . . Guinea a head.

Three sittings a week. . . . Fifteen guineas a week for three sittings. . . . But is Bradley's statement correct? Certainly I have seen *no* denial of it from the other side. . . . Rather important point that!

* * * *

Hawken says "all mediums are entitled to lay down the conditions under which they will work." Quite so. But if the medium says: "I have something to give—something which, of its very nature, is intermittent, unreliable, spasmodic, uncontrollable. My conditions are that you shall have this thing, in *complete* darkness, no lights, no kicking, no grasping of hands; sit exactly where I place you. In other words, my *own* conditions. *Fee one guinea!*" Very nice for the medium! Of course, if sitters like that kind of seance . . . Personally I *don't*, but then I'm not everybody. . . . Fee one guinea. . . . Something intermittent and unreliable. . . . Fifteen guineas a week. . . . Complete darkness.

* * * *

Highly developed mediums don't need darkness. Why not wait, then, until one *is* developed before collecting fees? . . . like violinists. Musicians don't give concerts until their technique is complete. Not *paid-for* ones.

But what am I (assuming I'm a medium) going to do in the meantime, till I'm developed sufficiently to work in the daylight? . . . Frankly, I don't know. . . . Might be a good plan to put myself under the complete and absolute charge of some experienced practical person attached to a good organisation? . . . Hawken, say? . . . Then when I'm ready to launch out on my own—launch!

* * * *

Dark seances always unsatisfactory. . . . Always. . . . Always.

These exposures are unsatisfactory, too. Not that the exposé is necessarily wrong . . . or the other party either. But the presentation of the case is usually so incomplete. Mr. X. says: "This medium is a fraud." Mr. X. probably quite right. . . . Then Mr. Z. jumps up and says: "No. The medium is genuine." Probably Mr. Z. is quite right. . . . But when you examine the case for the prosecution and the case for the defence, both fail to convince.

Reminds me of a parson who tried to convince me, by logic, of the existence of God. I had never doubted God's existence until I heard the logic. . . . Logic. . . . What on earth is logic? A man says to you "God exists." You say, "I agree." Then he tries to prove it to you and you mentally puncture his logic full of holes as he proceeds. . . . Yet I believe in the existence of God in spite of the arguments in favour of His existence! Reminds one of the judge who said to the accused: "Prisoner at the bar! In spite of the efforts of your counsel, the jury have found you Not Guilty." . . . Rather funny that!

* * * *

Darkness. . . . I don't like it. . . . There's the whole crux of the thing. Darkness. I'm sorry for Mrs. B. . . . Never met her. . . . Never sat with her. . . . Don't know anything about the case first-hand . . . only what I read. Can't get to the bottom of these cases. No mediums so absolutely and finally genuine that *somebody* won't accuse 'em of fraud. No fakers so blatantly fraudulent that *somebody* won't hail 'em as persecuted angels. . . . Dark seances. . . . No fees for dark seances. . . . If I were a medium . . . I could work in light, *no fees*. . . . Wonder if that is the solution!

"Waiter, my bill please!"

PSYCHO-ANALYSIS AND MEDIUMSHIP.

RAYS AND REFLECTIONS

By JOHN McL. BOYD

Psycho-Analysis (which one might well define as the analysis of mental processes acting in the conscious and sub-conscious mind) is now a recognised branch of Pedagogics, especially in the medico-psychological sphere. The technique which bears this name was foreshadowed by Dr. Breuer and Dr. Sigmund Freud, of Vienna, in 1881, through observations made regarding a patient suffering from hysteria, and was later elaborated by Drs. Freud, Adler, Jung and Ferenczi, and many others, and psycho-analysis has been employed in the interpretation of artistic productions, mythology, philosophy and poetry. It has not, however, to the best of my belief, been employed to any great extent in the study of mediumship, and I believe that psycho-analysis may have an important rôle to play in the many intricate problems met with in this sphere.

In the first place, it seems an established fact that, in trance-mediumship especially, the "control" makes considerable use of the sub-conscious mind of the medium for the purpose of establishing a channel between the psychic and physical "strata" of our universe, and in this connection two experiments suggest themselves:—

(a) The analysis of the mental processes of the medium (1) before, (2) during and (3) after trance, in order to note differences in the nature of the associations received, and to observe whether the dynamics of the sub-conscious mind are in any way affected by the intrusion of the controlling agency. It might even, perhaps, be possible to "analyse" a discarnate agency and thus to ascertain the nature of a spirit's "mind," and whether, on entering earth-conditions, old mental processes would make their appearance, despite the fact that the physical brain was mouldering in the grave; and surely no better test could be devised for probing the truth of the doctrine of psycho-physical parallelism!

It is questionable whether the average medium, or the supernormal agency, would permit such a dissection of the little-known forces involved in trance-speech and trance-writing, and the analyser would have to approach the task in a reverent and sympathetic mood, prepared to handle the situation with the greatest delicacy.

Professor Flournoy, of Geneva, employed a form of mental analysis in his experiments with Miss Helène Smith, who purported to receive communications from Mars.

(b) I would also suggest the advisability of a second experiment: the mental analysis of various types of mediumistic persons, e.g., clairvoyants, direct-voice and materialisation mediums, for the purpose of gaining a knowledge of the kind of mental make-up associated with mediumistic phenomena. We are not well informed regarding the psychic correlates of ectoplasmic and telekinetic phenomena, and some interesting observations of the relationship of psychical (i.e., supra-mundane) psychological and material factors in mediumship might be gained in this way.

I have studied hypnotism in its relation to mediumship for a number of years, and have witnessed numerous hypnotic experiments with a medium in France. On the whole I regard this method as likely to be of less value than the psycho-analytical method in elucidating certain important factors in mediumship, as it is to a large extent an artificial method, psycho-analysis depending on free association in a normal though relaxed state of mind.

In his recent address on "The Birth of the Moon," at the Guildhall, Eccleston Square, Sir Oliver Lodge said, "The time will come when the earth will stop spinning and the moon will crash down on us." That statement sounded like one of the alarmist prophecies of "coming calamities." But it is all a matter of time—the catastrophe in the case of the moon will not happen for millions, perhaps billions, of years. So it leaves us calm, although it provokes some curious reflections.

* * * *

It sets us wondering about the nature of time, which only possesses any meaning for us while we are living in material conditions. A billion years—1,000,000,000,000—sounds like eternity, but if we could be extinguished at this moment and then revived again at the end of that period, we should be unconscious of any interval of time. It would mean nothing. Time then is a phenomenon, a subjective experience. But as Sir Oliver remarked on another occasion, although Time may be a mere figment of the mind, it is wiser to treat it as a reality.

* * * *

As we have often observed, a spirit-being, unless he comes into touch from time to time with earth-conditions, may be quite unaware of what is going on down here. The late Dr. Ellis Powell used to recount experiences with returning spirits who had passed from earth centuries ago, and were puzzled to learn that the monarch of their day—it might be Charles I, or Queen Anne—was no longer on the throne. But, of course, these spirits belonged to the large class whose mental progress had been slow; their minds were more or less stationary. The more advanced types would be alert, would have kept themselves informed, and although they might have been cut off from and outgrown their old earthly interests, they would readily understand the changes which had taken place.

* * * *

In this matter of establishing communication with the next world, we are faced with endless difficulties and complications. Failures and fiascos are more numerous than successes, and even the successes are rarely perfect—they are more usually fragmentary. Many of the messages are like Sam Weller's love-letter—they break off at the very point when they promise to be most interesting. But we shall never get the full revelation until we are worthy of it. It will be the reward of merit. Meanwhile, we have made immense progress during the last forty years in our knowledge of the laws and conditions of spirit-communication. And Time, that great solver of all human problems, is on our side. Great discoveries and achievements lie immediately ahead. It needs no prophet to foresee them.

* * * *

The following advertisement in the *Financial Times* of January 25th is indicative of the growing interest in dowsing:—

Will anyone take up man who can divine gold, metals, oil, water? Highly sensitive; go anywhere.

D. G.

NOTES ON NEW BOOKS.

"The Great Problem and the Evidence of Its Solution." By George Lindsay Johnson, M.A., M.D., B.S., F.R.C.S. (Hutchinson. 18s. net.)

In An Appreciation prefixed to this book Sir Arthur Conan Doyle remarks that he does not remember in all his reading to have "encountered so much learning of various sorts converged from different angles upon one subject." This is a judgment which will probably be endorsed by many appreciative readers who will mark, as Sir Arthur has done, the attractive literary form which the author has adopted so that there is nothing heavy or tedious in the treatment.

Dr. Johnson writes not only as a medical man and a scientist of many academic distinctions, but also as a psychic researcher who has made a critical examination of the question on which he discourses. It is an argument for human survival in which he has concentrated a great deal of material all admirably planned out, and reinforced by a copious citation of established cases and the statements of some great thinkers, both on the general aspects of the subject and its more specialised form of modern psychic science. It is, indeed, a powerful battery against the forces of Materialism and Sadduceism, and it covers an immense amount of ground, taking in a review of theological dogmas, the writings of the early Fathers of the Church, with an extensive array of evidences from the earliest days down to the present time, gathered from a multitude of sources. It deals with the evidence and testimony contained in Biblical records and the literature of the supernormal generally, including prophetic dreams, and prophecy; from psychic evolution; from philosophy and from a study of spirit communications.

The sixteenth chapter, which offers explanations of certain difficulties in Spiritualism and answers the objections urged by sceptics, is full of interest. Indeed, the whole book is a treasury of knowledge and information on almost every point that is likely to arise in the mind of the enquirer, especially one who stands in need of guidance from an authority who is the possessor of a wide range of knowledge and experience in those departments of study which bear most closely upon the subject.

There are some eight illustrations, some of which deal with experiments in psychic photography in which Miss Felicia Scatcherd co-operated with the author. One of these relates to the famous "Rose" photograph obtained with the medium Mr. William Hope, of Crewe, of which we gave some account in LIGHT a few years ago. That was, indeed, an astonishing case, and the photograph of the rose is given as a frontispiece to the book.

In sum, it is a book of more than ordinary value and importance, not only by reason of the distinguished position of the author but of the clear and capable way in which he has set out his argument, and the multitude of evidential cases and of well-known names which he has marshalled in its support.

We note with pleasure that LIGHT has been drawn upon for some portion of Dr. Johnson's arguments, and also that some cases which we regard as of especial value are given additional publicity and permanence by inclusion in the volume which should take its place with standard works on Spiritualism and Psychical Research. G.

"La Divination," by J. Maxwell (Ernest Flammarion, Paris. 12 francs).

Dr. Maxwell here deals with various branches of what may be called Magic, as practised throughout the ages, in various parts of the world, and leads upwards from witch-doctoring among Australian aborigines, to the more modern, and certainly more respectable, exercise of the psychic gift in the forms of clairvoyance, telepathy, etc. What we now class as "psychic power" is, of course, as old as the world, although the methods and objects of its exercise have differed vastly. To what extent the psychic gift was bound up with arts and ceremonies of the past—for instance, divination by means of entrails, voodooism, etc.—is somewhat difficult to determine. Some form of crude power, misunderstood and misapplied probably, was no doubt obtained. Dr. Maxwell treats the subject comprehensively, though necessarily briefly, and in conclusion lays stress upon the ethical factor: "Nous devons nous efforcer de chercher le Bien." R. A.

"Spiritual America," clairaudiently received by Helen Wells (Richard G. Badger, Gorham Press, Boston, U.S.A.).

This is a collection of short essay-like messages on various subjects, mostly having particular reference to the spiritual development of the American nation, received by clairaudient faculty at a circle of nine ladies, through one of the members, Helen Wells. The medium is a normal psychic and sits in full light; interruptions do not disturb her, for she will frequently break off in the midst of her message to open the door to a latecomer, taking up the thread of her discourse immediately afterwards. Most of the messages are "signed"—that is to say, at the conclusion the medium hears a name believed to be that of the communicator. Among the names one finds Thomas Carlyle, Stainton Moses, Samuel Lover, Andrew Jackson, "A Follower of John Calvin," Anthony Trollope, and William Penn. The fact that all these messages—many of which attain an unusually high level of literary quality—are somewhat similar in language is no reflection upon their authenticity. Mature investigators, well versed in the intricacies of the psychic machinery, know to what a large extent the medium's own mental equipment plays in the communication. Consequently, the argument that the style of Trollope's message is not sufficiently differentiated from, say, that of Carlyle's, is not one that need be taken into account in estimating the value of this interesting book, which bears the inherent stamp of genuine inspiration from worlds unseen. R. A.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Mr. George Prior, speaking at Aeolian Hall on Sunday evening last, said that the difference between Spiritism and Spiritualism is the difference between the scientific investigation of spirit phenomena and the spiritual development which must necessarily follow on the realization of life after death. St. Paul understood this when he spoke of Christ being raised up within him. We do indeed need a solid basis for our religion and in the belief of a future life. This, Spiritism gives us. But it is not enough. We need something to raise the soul to higher things, and that something was Spiritualism. Through Spiritualism we realized the fellowship of the Spirit of God, and went on to greater and greater wisdom.

"I do not want people to give up Spiritism," said Mr. Prior, "but I do not want them to rest satisfied with that alone. I want them to go forward into the greater truths of Spiritualism."

At the after service Mrs. Frances Tyler gave many descriptions of spirit friends. T. G.

MRS. BARKEL Wishes to Announce

that she has severed her connection with the British College of Psychic Science, and applications for sittings should now be made either direct to 133, Leonard's Road, Beckenham, Tele. Syd. 2942; or through the Marylebone Spiritualist Association; or the "W.T. Stead" Borderland Library.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, February 12th, 11 and 6.30, Mrs. Ruth Darby. Thursday, Feb. 16th, Miss George, 3 p.m., Members only, 6.30 p.m., for Public. Community Singing 6-6.20 p.m.

WIMBLEDON SPIRITUALIST CHURCH, 136 HARTFIELD ROAD, WIMBLEDON.

Sunday, February 12th, 11 a.m. Mrs. PHYLLIS LOMAX
Mr. JOHN P. DACAM
giving Address, Spirit-descriptions and Messages.
Sunday, February 12th, 6.30 p.m. Mr. H. GILLESPIE
Address, Spirit-descriptions and Messages.
Wednesday, February 15th, 7.30 p.m. Mrs. RUTH DAYMOND
Healing (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 3 to 5.30 p.m.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 12th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. K. Fillmore. February 15th, 8, Mrs. Boddington.
Camberwell.—The Central Hall, High Street.—February 12th, 11, service; 6.30, Mr. A. J. Prentice. Wednesday, 7.30, public circle at 55, Station Road.
Peckham.—Lausanne Road.—February 12th, 7, Mr. C. Glover Botham. Thursday, 8.15, Ald. D. J. Davis, J.P.
Richmond Spiritualist Church, Ormond Road.—February 12th, 7.30, Mr. Punter, address and clairvoyance. February 15th, 7.30, Mrs. G. Cooke, address and clairvoyance.
Croydon.—The New Gallery, Katharine Street.—February 12th, 3, Lyceum; 6.30, Mr. H. Boddington.
Fulham.—12 Lettice Street (near Parsons Green Station).—February 12th, 11.30, circle; 3, Lyceum; 7, Service. Thursday, 8, Mr. H. Boddington.

The British College of Psychic Science, Ltd.,
58, HOLLAND PARK, LONDON, W.11.
(Tel: PARK 4788.) Hon. Principal, J. HEWA MCKENZIE.

Syllabus on Application.

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"Personal Psychic Experiences and the Deductions Therefrom."	
Thurs., Feb. 16th, at 4.30 p.m. ...	MR. W. S. HENDRY
"Vital and Magnetic Healing."	
Tues., Feb. 14th, at 4 p.m. ...	MRS. ALDER
GROUP CLAIRVOYANCE.	
PUBLIC CLAIRVOYANCE.	
Fri., Feb. 10th, at 8 p.m. ...	MISS EVA CLARK
Fri., Feb. 17th, at 8 p.m. ...	MRS. CANNOCK

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Advice on Health, Vocation, Etc. ...	MISS C. HOLMES, B.Sc. (Psychologist & Mental Analyst)

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Wednesdays, 3 p.m., Circle for Clairvoyance, Feb. 15th
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